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Encyclopædia of the
Presbyterian Church in the

ENCYCLOPÆDIA
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

ALFRED NEVIN, D.D., LL.D., EDITOR,

ASSISTED BY

B. M. SMITH, D.D.,	ELLIOTT E. SWIFT, D.D.,
W. E. SCHENCK, D.D.,	M. B. GRIER, D.D.,
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T. L. CUYLER, D.D.,	J. I. BROWNSON, D.D.,

AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.

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PREFACE.

THE ENCYCLOPEDIA was undertaken with the conviction that such a thesaurus of intelligence is not only a need, but also the desire of the Church which it represents. It is the fruit of much labor. The preparation of it has involved more toil and patience than any one, perhaps, can adequately estimate, who has not had experience in such work. After thorough reflection, it was, for reasons deemed satisfactory, determined by the publishers to make it consist of but one volume. The only regret felt in reaching this decision was that the book, though designed to be large, would not be sufficiently so to embrace full notices of many ministers and elders well deserving a place on its pages. This regret, however, finally yielded to a sense of necessity, which seemed to be imperative, unless the work should be made so voluminous as to be inconvenient for ready reference, and so expensive as to prevent its general circulation. It was, also, greatly mitigated by the consideration that, although distinct sketches of persons and places would have to be to some extent limited in their range, yet the incidental notices in the narratives, of those not thus formally delineated, would be so numerous as to fill up the measure of general comprehensiveness.

The strictest accuracy has been steadily kept in view in the construction of the volume, and the highest degree of this, it is trusted, has been attained, which could be expected, in view of the loss or faded condition of some important records, the vagueness of traditions, and the difficult legibility of not a few of the manuscripts in which material for the work was communicated. In regard to the precise date and locality of the origin of Presbyterianism in our country, the editor has preferred not to assume the responsibility of deciding, and has, therefore, presented such evidence touching the several aspects of this question as his own research supplied or his contributors furnished, leaving his readers to draw such conclusions from it as, in their judgment, may be warranted.

A grateful acknowledgment is here made of very kind and valuable aid received from our Assistants, and from many brethren in the ministry and in the eldership, in every section of the country. Special obligation is also felt,

in this respect, to the Rev. Dr. B. B. Warfield, the Rev. S. J. M. Eaton, D. D., Pennsylvania; Prof. J. F. Baird, Indiana; the Rev. A. L. Lindsley, D. D., Oregon; the Rev. C. A. Stillman, D. D., Alabama; the Rev. Dr. W. A. Scott and the Rev. Dr. S. P. Sprecher, California; the Rev. Dr. James C. Moffat and the Rev. A. A. Hodge, D. D., LL. D., New Jersey; the Rev. W. E. Moore, D. D., and the Rev. Anson Smyth, D. D., Ohio; Sheldon Jackson, D. D., Henry J. Van Dyke, Sr., D. D., and C. W. Baird, D. D., New York; the Rev. Samuel Hodge, D. D., and the Rev. A. T. Norton, D. D., Illinois; the Rev. J. Aspinwall Hodge, D. D., Connecticut, and the Rev. Stephen Yerkes, D. D., Kentucky.

In order to add to the completeness of the *ENCYCLOPEDIA*, the editor availed himself freely of all appropriate material within his reach, without feeling it to be necessary to give specific credit, in every instance, to the sources of information thus laid under tribute. Notwithstanding imperfections, from which it does not claim to be exempt, he will be more than satisfied if its acceptableness and usefulness but correspond with his design and desire. With its absolute silence on ecclesiastical severances, from whatever cause, few, if any, he cannot but think, will, after due consideration, feel like finding fault. The work has, he feels assured, this great advantage, that its interest as a record of the past, instead of being abated, will be augmented by the flight of years. The preparation of it, though requiring long and earnest effort, has given him great pleasure; and he most heartily hopes that, under God's blessing, it may serve to attract the branches of the Church which the two Assemblies represent into the closer fellowship which their common Faith and Government, ancestry and aim, demand, and to make every Presbyterian into whose hands it may come, not only more grateful for the Church's grand history, but more prayerful and active that her future may be signalized with ever-growing success, both at home and abroad, in securing the triumph of the Redeemer's kingdom.

ALFRED NEVIN.

PHILADELPHIA, April 1, 1881.

JOHN CALVIN.

THE ILLUSTRIOUS REFORMER was born at Noyon, in Picardy, on the 10th of July, 1509, and died at Geneva on the 27th of May, 1564. His father, Gerhard, whose name was *Chaurin*, but was afterwards Latinized by his son into the more euphonious shape of *Calvinus*, or Calvin, was Procureur *Fiscal*, of the lordship of Noyon, and Secretary of the diocese. He was a man of powerful understanding, and by his judicious, prudent and upright conduct, won the regard of the nobility of the district. His mother was Anna Franke, of Cambray, of whom it is said, that "her feelings were colored by the age in which she lived, and that she was animated by an anxious piety. Faith was early awakened in her heart. She had been taught to pray under the open sky, a blessed means of impressing upon young minds a feeling of the presence of God."

Of the outward appearance of young Calvin, destitute as we are of information, we can say little. Beza, who knew best how to describe him correctly, says, "He was of middle stature, somewhat pale, his skin was rather brown, and his clear, sparkling eyes gave token of his keen, lively spirit, and this even till his death. In his dress he was very neat, but without ornament, as became his great simplicity." He was educated with the children of the noble family of Mommoir, the most honorable in the district. In his twelfth year, his father, who was not rich, procured for him an appointment in the *Chapelle de la Grésine*. He destined him to the study of theology, because, in his tender years, he had manifested extraordinary piety, and was a sharp reprovee of the follies of his schoolfellows, but afterwards changed his intentions.

Calvin was sent by his father, with the younger members of the Mommoir family, to the high school at Paris. Here he found Maturinus Cordier, who afterwards abjured popery, and for whose learned and pious instructions he entertained the most sincere and grateful recollection. From the *Collège de la Marche* he passed to the *Collège Montaigu*, where he met with a Spaniard, who taught the scholastic philosophy, and greatly improved his excellent capacity. The extraordinary gifts of the young man were here strikingly displayed. His mind was so active that he soon left all his fellow-students behind, and was able to pass from the language classes to those of dialectics and the higher sciences. At this time he became first acquainted with a Bible. It was that, perhaps, of Faber Stapulensis, or the still unprinted translation of Robert Olivetanus, his relation. He at that time understood neither Greek nor Hebrew, although he had preached. But no sooner did he discover the errors of the Catholic Church, than he resigned his benefice.

Calvin then, at the suggestion of his father, studied law at the Universities of Orleans and Bourges, and in 1532 returned to Paris, a decided convert to the Reformed faith. Compelled to fly from Paris in 1533, after various wanderings he found a protector in Margaret, Queen of Navarre. In the following year he went to Basel, and there completed and published his great work, the "Institutes of the Christian Religion." After a short stay at Ferrara he went, in 1536, to Geneva, where reform had just been established, and there, on the pressing entreaties of Farel and his friends, he remained. In 1538 Calvin and Farel were expelled from Geneva, in consequence of some changes introduced by them, and Calvin went first to Berne and then to Strasburg. In 1540, he was invited to return to Geneva. He at first declined, but, at length, solicited by the councils, and by the ministers and inhabitants of the city, he left Strasburg, in the Spring of 1541, with an understanding that he should speedily return, and was received with transport at Geneva. Active and energetic, zealous and persevering, Calvin instantly commenced the work of reformation. The ecclesiastical laws he assisted in re-vising, the ordinances he altered, and before the year had closed, this work of usefulness was accomplished, and approved by a general council. Those laws were as efficient and salutary as they were wise and equitable. At this time he wrote a catechism, which was translated into various languages, and met with general approbation. He also published a "Commentary on the Epistle to Titus," and dedicated it to his old friends Viret and Farel. His labors now rapidly increased. He preached nearly every day, he lectured very frequently in theology, presided at meetings, instructed churches, and defended the Protestant faith in works celebrated for their perspicuity and genius. Nor was he less active in his duties as a citizen than as a theologian, or a minister of Jesus Christ. In 1543 he composed a liturgy for the Church at Geneva. He also wrote a work on the necessity of a reformation in the Church, and exposed the absurdities of a frivolous translation of the Bible, by Castalio, in the compilation of which fancy had been consulted at the expense of truth, and sound instead of sense. The enemies to the Reformation were numerous and potent when combined, but singly they were nothing. The truth of this remark was felt by Calvin, and he, therefore, refuted the various works of the enemies as they appeared. Thus he answered Albert Pighius.

But his efforts were not all controversial. He established at Geneva a seminary for the education of pious young men in the Protestant faith, who, by their future ministrations, should extend the borders

of the true Church, and in that great work of usefulness he was assisted by the celebrated Beza. At that time also, the Waldenses, inhabiting the Cabriers and other places, who were persecuted by order of the Parliament of Aquitaine, and who fled to Geneva, found in Calvin a sincere and zealous friend. He vindicated in public their cause and in private their necessities. In the year 1546, the efforts of Calvin were various, though painful. Charles V., who was a determined enemy to the Protestant religion, had alarmed some by his threats, and corrupted others by his promises. Calvin exerted himself to counteract all his efforts. But this was not all. Whilst some were lukewarm at Geneva, others were additionally profligate. To convert and convince them, he labored with incessant anxiety, though with but inadequate success. In 1547, whilst Germany was the scene of war and France the theatre of persecution, Calvin wrote his "L'Antidote," being a controversial work on the doctrine of the first seven sections of the council of Trent, and also "A Warning Letter to the Church of Rouen," against the doctrines of a Monk who taught the Gnostic and Antinomian heresies. In the same year, he also continued his pastoral duties, and proceeded in the composition of his "Commentaries on Paul's Epistles." In 1548, Beza retired to Geneva, and, with Calvin, formed future plans of yet more extended and important usefulness. Calvin, accompanied by Farel, in the following year visited the Swiss churches, and wrote two very able and learned letters to Socinius, the founder of the sect called Socinians. In 1550 he assisted yet further in the work of reformation, by obtaining the direction of the Consistory at Geneva, for the communication of private as well as public religious instruction to its inhabitants, and for a total disregard by every one of all feast and saint days. The next year was less favorable to the peace of Calvin. A controversy on the doctrine of predestination agitated the Church, the enemies of Calvin misrepresented his sentiments, and endeavored to excite a general antipathy, not merely to his doctrines, but also to his person. But Providence rendered their attempts abortive.

Calvin is accused by his enemies of having at this time acted with a tyrannical and persecuting spirit towards the heretical Servetus. In regard to this period of his history, it has well been observed, that Papistical pamphleteers, swallowing the entire history of the Inquisition, and straining at this one execution for heresy, present a ludicrous instance of hypocrisy, as they come forth, with pious mien, to declaim and rave against the cruelty of Calvin. But the case may be far more satisfactorily vindicated than by contrasting it with worse and numerous instances in which the very cruelty complained of was displayed. "The execution of Servetus, so often made a stigma upon our noble Reformer," says Dr. Paul Henry, of Berlin, "shows chiefly that Calvin

stood above his contemporaries. He had done everything, trying to rescue that restless company of spirits who would destroy the Reformation. Let us approach this error of Calvin's life. We stand before the council with him and Servetus, he seeking to expose error. For, as Servetus exclaims, 'Everything is God!' Calvin replies, 'What, do you mean to say that the floor on which we tread is God? And what if I ask if Satan is also really God?' Servetus rejoins with a mocking laugh, 'Well, do you not believe that?' Servetus addressed the triune God with horrible names of blasphemy, calling Him a hell-hound. Nor to the last did he cease to revile what was holy. Calvin continued in his patient endeavor to refute and admonish him. While Calvin was of the opinion that the council acted rightly, yet it is certain that he did not influence their procedure in sentencing Servetus. He challenged Servetus to come forward openly and establish his assertions. He also entreated the council not to put Servetus to death by fire. Yet it was Calvin upon whom Servetus had vented his fury.

The gentle Melancthon, on the other hand, loudly said that the council's way of sentencing the blasphemer was correct. Calvin afterwards evidently was in doubt about the whole affair in which he, years before, had taken part, following the sentiment of his age. His judgment grew lenient beyond what was usual among even cultivated minds in that century. The spirit of toleration, the natural result of gospel principles and liberty of conscience, rose in the Reformed Church sooner than in any other.

"On the 27th of October, 1853, Servetus had been dead three hundred years. The people of Geneva went up to Chappel, the hill-side where the ashes of Servetus had been strewn, and observed the day before the Lord, honoring Christian toleration and liberty of conscience, and begging forgiveness, in the name of the old council, respecting Servetus, even though he was guilty of transgression. 'But to Calvin, who has been censured unjustly, and made to bear the burden of others' errors, was decreed a statue before the Cathedral of St. Peter's.* For from Calvin proceeded a free, sublime and sanctified Christian culture, which will work beneficially upon mankind as long as the stupendous Alps stand in all their splendor."

About this time Calvin was much affected by the persecution of his friend and fellow-laborer, Farel, for having condemned the immorality of the Genevese, and was almost incessantly occupied in acts of kindness to the persecuted Protestants, who, on the death of Edward, king of England, had been compelled to quit the country. He was also engaged in writing his "Commentary on the Gospel of John." Nor could the spirit of bigotry and persecution, which

* It was finally decided by Geneva, at Calvin's Ter-centenary, to erect, instead of the statue, a memorial hall. This has been built a spacious edifice, capable of accommodating two thousand persons.

prevailed in England fail of attracting his attention. He communicated with the sufferers, both in England and France, and was indefatigable in rooting up all heresies which then disturbed the peace of the Church. Towards the close of the year Calvin visited Frankfort, for the purpose of terminating the controversy as to the Lord's Supper, which had been so long agitated. He returned to Geneva, much indisposed, but devoted his time to writing his "Commentary on the Psalms," and to active, energetic and successful exertions, through the medium of German ambassadors, on behalf of the Protestants at Paris, who in that year (1555) were unjustly and inhumanly persecuted. At this time, a sect called the Tritheists, headed by Gentilis, who believed that God consisted not merely of three distinct persons, but also of three distinct essences, was revived, and Calvin directed his attention to a refutation of the system. In the succeeding year he proposed the establishment of a college at Geneva, for the education of youth, and in three years his wishes were accomplished, and himself was elected to the situation of Professor of Divinity, jointly with Claudius Pontius. This college afterwards became eminently useful, and was much distinguished for the learned and pious men who emanated from it. In the same and the following year Calvin was presented with the freedom of the city of Geneva, reprinted his "Christian Institutes," as well in French as Latin, prepared for the press his "Commentary on Isaiah," and combated, with success, a new heresy which had arisen, as to the mediatorial character of Christ. In 1561 Calvin was summoned before the Council of Geneva, at the desire of Charles IX, as being an enemy to France and her king. But on examination it appeared that the only charge which could be established against him was that of having sent Protestant missionaries to that kingdom. Soon afterwards he published his "Commentary on Daniel," and much interested himself on behalf of the Protestants in France, who were then persecuted by the Duke of Guise. In 1562 his health rapidly declined, and he was compelled to restrict his labors to Geneva and his study. But in this and the following year he lectured on the doctrine of the Trinity, completed his "Commentaries on the Books of Moses and Joshua," and published his celebrated "Answers to the Deputies of the Synod of Lyons."

In 1564 Calvin's health became gradually worse, but yet he insisted on performing as many of his duties as his strength would possibly allow. On the 6th of February he preached his last sermon, already much affected by a cough. March 27th, though his feeble frame was much exhausted, he desired to be carried to the door of the council chamber. He ascended the steps leading to the hall, supported by two attendants, and there, having proposed to the Senate a new rector for the school, he took off his skull-cap and thanked the assembly for the kind-

ness which he had experienced at its hands, and especially for the friendship which had been shown him during his last illness. "For I feel," he said, "that this is the last time that I shall stand here." These words were uttered in a voice scarcely audible, and he immediately took his leave of the council, the members of which were moved to tears. On the 2d of April, which was Easter-day, he was carried to church in a chair. He remained during the whole sermon, and received the sacrament from the hand of Beza. He even joined, though with a trembling voice, the congregation in the last hymn, "Lord, let Thy servant depart in peace," his countenance beaming with the smile of Christian joyfulness. April 25th he made his will, in which, after declaring his belief, and commending himself to the mercy of God, he disposed, in the whole, of \$225. On April 30th the Senators, whom he desired to see, proceeded in solemn procession from the council chamber to his house, where they assembled around him, and, after collecting all his strength, he delivered to them a most impressive address. On the 28th of April, when all the ministers of the Genevese territory were assembled at his house, according to his wish, he also addressed them in tender and solemn terms. He then extended his right hand to each, "and we went from him," says Beza, "with very heavy hearts and wet eyes." Having learned on the 2d of May, by a letter from Farel, that that now aged man, thinking more of his sick friend than of himself, proposed making a journey to Geneva, Calvin wrote to him the following letter, in Latin: "Farewell, my best and most faithful brother. Since it is God's will that you should survive me, live in the constant recollection of our union, which, in so far as it was useful to the Church of God, will still bear for us abiding fruit in heaven. I wish you not to fatigue yourself on my account. My breath is weak, and I continually expect it to leave me. It is enough for me that I live and die in Christ, who is gain to His people, both in life and in death. Once more farewell, with the brethren."

"The few remaining days of his life," says Beza, "Calvin spent in almost constant prayer. So weak, however, was his voice, through the shortness of his breath, that for the most part his sighs only were audible. But his eyes shone bright to the last, and he raised them to heaven with such an expression that it was easy to learn from them the fervor of his prayer. He frequently repeated, in his agony, with profound sighs, the words of David, 'Lord, I opened not my mouth, for it was Thy doing': and from time to time those of Isaiah, 'I mourn as a dove.' I have also heard that he said, 'Thou dost sorely afflict me, O Lord: but it is consolation enough for me, and I suffer it willingly, since it is Thine hand.'

"The day," continues Beza, "on which he died, namely May 27th, he seemed to suffer less, and even to speak with greater ease, but this was the last

effort of nature. In the evening, about eight o'clock, the sure signs of death became suddenly apparent. As soon as this was made known to me, and to one of the brethren, by the servants, I hastened to the bedside, and found him as he quietly expired; neither feet nor hands were convulsed; he had not even breathed hard. He had retained his consciousness and reason to the end. Even his voice was preserved till his last breath, and he looked rather like one sleeping than one dead. Thus on this day, with the setting sun, the brightest light in the world, and he who had been the strength of the Church, was taken back to heaven.

"During the night and on the following day great was the mourning throughout the city. The entire State wept for the prophet of the Lord; the Church lamented the departure of its faithful pastor; the Academy the loss of so great a teacher; all exclaimed, in their grief, that they had lost a father, who, after God, was their truest friend and comforter. Many inhabitants of the city desired to see him after he was dead, and could hardly be induced to leave his remains." He was, according to his own expressed desire, buried without the slightest pomp.

To this brief sketch we can only add the following just and beautiful eulogy of Calvin's character from the miscellaneous works of George Bancroft, Esq., the distinguished historian. Such a testimony from such a man, who never speaks at random, must outweigh, in the minds of the discriminating, the many spiteful outbursts of those who, taking offence at Calvin's theology, scriptural as it is, refuse to give him credit as a scholar, a man of unblemished integrity, and a great reformer.

"We may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lyeurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it, for the modern world, the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

"We boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

"If personal considerations chiefly win applause, then no one merits our sympathy and admiration more than Calvin, the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the King of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of Papal persecution; the purest writer, the keenest dialectician of his century; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as a means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his 'task of glory and of good,' for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child.

"Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till, after a life of glory, he bequeathed to his personal heirs a fortune in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion with the kindred principles of republican liberty." (*See Calvinism, in the Supplement.*)

THE PRESBYTERIAN ENCYCLOPÆDIA.

A

Abeel, John Nelson, D. D., graduated at Princeton College in 1787, and was Tutor in it for two years. He entered upon the study of theology under Dr. Livingston, and was licensed to preach in April, 1793. He first became pastor of a Presbyterian Church in Philadelphia, but in 1795 was installed as pastor of the Reformed Dutch Church in the City of New York. With a discriminating mind, a sweet and melodious voice, and his soul inflamed with pious zeal, Dr. Abeel was pre-eminent among extemporaneous orators. He was a man of unassuming manners, and a truly eloquent preacher. He died January 20th, 1812.

Abington Church, Pa. This church was organized in the year 1714, by Rev. Malachi Jones. The first Session book, still in existence, gives the original membership as exactly threescore and ten. These were chiefly "Scotch-Irish," although the names indicate a small commingling of the Low Dutch element. For the first fifteen years succeeding the formation of the congregation, Mr. Jones performed the duties of their pastor. He had come to the colony of Pennsylvania from Wales, and joining the Presbytery of Philadelphia (which had been in existence eight years, and had eleven names on its roll), immediately began work at Abington. He seems to have possessed marked energy and decision of character, and is referred to by one of his contemporaries as "a good man, who did good." By a deed dated August 15th, 1719, Mr. Jones transferred to the properly constituted representatives of the congregation one-half acre of land, that they might erect thereon a church edifice, and at the same time have a burying place for the dead. The only definite information of the original building is that it was constructed of logs, and stood until April, 1793, when it was superseded by a more slightly and substantial structure. Thirty marriages and one hundred and sixty-six baptisms are mentioned in the record of this pastorate. It is not stated how many

were received on profession of faith. Mr. Jones died January 28th, 1729. For two years after his decease Rev. Jedediah Andrews occasionally officiated; but it was not until 1731 that Mr. Richard Treat was formally called. For forty-seven years his connection with Abington was continued. In 1778, having arrived at the seventy-first year of his age, this faithful servant of God "fell on sleep." During the period covered by his pastorate George Whitefield and David Brainerd, "the Apostle to the Indians," visited Abington a number of times, and were greatly blessed in their labors.

The memorable schism between the Synods of New York and Philadelphia occurred in 1741; Abington sided with New York. It was not until 1758 that the Synods were reunited. Seven years previously the Presbytery of Abington had, for convenience' sake, been constituted, but this was merged in the Philadelphia Presbytery on the union. An interregnum of three years followed Mr. Treat's decease, various ministers officiating. In 1781 Rev. William Mackey Tennent, D. D., was chosen pastor and installed. Before coming to Abington Dr. Tennent had been settled at Greenfield, Conn., where he was succeeded by Dr. Dwight, afterwards President of Yale College. While here he gave part of his time to the congregations of Norriton and Providence. In 1797 Dr. Tennent was chosen Moderator of the General Assembly. For years he was a member of the Board of Trustees of Princeton College. During his ministry a new stone church was built on the west side of the turnpike. This building was first occupied in 1793. Five years subsequently Isaac Boileau conveyed to the corporation the parsonage farm of one hundred acres. Dr. Tennent was called home December 2d, 1810, after a painful but patiently endured illness; he rests in the old graveyard, near to his uncle, Gilbert Tennent, and close, also, to President Finley, of Princeton College. After an interval of two years Rev. Wm. Dunlap, a son of the President

of Jefferson College, was called to Abington; he had begun his ministerial career as a missionary in Canada, and was installed at Abington July 23d, 1812. His service was brief. Six years after his installation he was summoned to go up higher. He died in his thirty-sixth year. For about twelve months Presbytery supplied the pulpit. On September 9th, 1819, Rev. Robert Steel was called to the pastorate. He had pursued his studies with Dr. Wylie, of Philadelphia; subsequently going to Nassau Hall, where he was graduated in 1813. His theological course was pursued under the supervision of Dr. Mason. At first Mr. Steel engaged in city missionary work in New York and Philadelphia, but at Abington he found his first and last regular charge. At a congregational meeting held March 12th, 1833, it was decided to enlarge and entirely remodel the church edifice. This was subsequently done. In 1856 the parsonage farm was sold, with the exception of two acres, which are yet retained.

After this thirteen acres were purchased, and on this property the present parsonage stands. Mr. Steel was a Trustee of the General Assembly, of the Board of Domestic Missions, and of Lafayette College. In 1846 he received the degree of D. D. from Jefferson College. Huntingdon Valley Church was organized under

Dr. Steel's ministry—an offshoot from Abington—December 27th, 1860. Dr. Steel died September 2d, 1862.

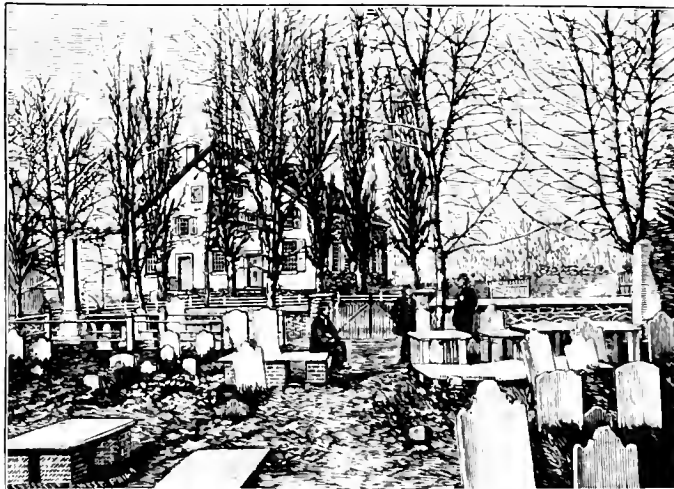
In May, 1863, Rev. John Linn Withrow was ordained and installed as pastor here, coming direct from Princeton Seminary. Great success attended his efforts. He threw his whole soul into the project of erecting a new church edifice, and finally accomplished that desired end. The structure is of brown stone, very attractive architecturally, and its tall spire is a landmark for the entire neighborhood. Dr. Withrow resigned in November, 1868, to take charge of Arch Street Church, Philadelphia. Lafayette College bestowed on him the degree of D. D. The Rev. Samuel F. Lowrie succeeded Dr. Withrow, and in May, 1869, was installed as pastor. He had previously preached at Alexandria, Pa., and the Bethany Mission, Philadelphia. During his stay at Abington Mr. Moody gave a week of his time to work there, a service which will be long and gratefully remembered.

Mr. Lowrie received the degree of D. D. from Washington and Jefferson College. He left Abington July, 1871, to accept a professorship in the Western Theological Seminary. The present pastor, Rev. L. W. Eckard, was called January 1st, 1875, and installed on the 25th of the following May. He was graduated from Lafayette College in 1866, and Princeton Seminary in 1869. The first five years of his ministry were spent as a missionary to China. Two mission chapels have become self-supporting churches during the present pastorate, and the membership has been largely increased. Such is, briefly, the story of Abington. The early records were imperfectly kept, and much that it would have been pleasant to know about is altogether omitted. But on high the record is complete, and, in souls saved, in Christ's name glorified, in God's glory enhanced, all shall presently know what divine grace hath done for this portion of Zion.

Academies, Presbyterian.

The early educational institutions of our Church reflect great credit on those by whom they were established and sustained, and contributed largely to its prosperity and usefulness.

While the Synod of New York was engaged in laying the foundation of the College of Nassau Hall, the Synod of Philadelphia was not idle. In 1739,



ABINGTON CHURCH, ABINGTON, PA.

John Thompson, a man of prominence, proposed to the Presbytery of Donegal the erection of a school to be placed under the care of the Synod. The design was approved by the latter body in May of the same year. Messrs. Pemberton, Dickinson, Cross and Anderson were nominated to prosecute the design and secure subscriptions in New England and in Europe. In 1741 the Synod took the school at New London, Pa., which had started the previous year, under its care. It was to be supported by annual contributions from the congregations, and "all persons who please, may send their children and have them instructed gratis in languages, philosophy, and divinity." The Rev. Francis Alison, the finest scholar in the two Synods, was appointed master, and authorized to appoint his own usher. He was to be allowed by the Synod twenty pounds per annum, and his Assistant fifteen pounds. Several ministers and other gentlemen contributed books to begin a

library, in this respect imitating the example of Yale.

In 1749 the plan of the school was modified. Mr. Alison's salary was increased, and tuition was allowed. In 1752 he removed to Philadelphia, to take charge of the Academy there, but the school continued in operation under the care of Alexander McDowell, to whom, in 1751, Matthew Wilson was added as Assistant. The latter was to teach the languages, while Mr. McDowell continued, "from a sense of the public good," to teach logic, mathematics, natural and moral philosophy, etc. This school became justly celebrated, and served to aid in furnishing the State with able civilians, and the Church with well-qualified ministers. Among those who were wholly or partially educated here were Charles Thomson, Secretary of the Continental Congress; Dr. John Ewing, Provost of the University of Pennsylvania; Dr. David Ramsay, the historian; the celebrated Dr. Hugh Williamson, one of the framers of the Constitution of the United States and historian of North Carolina; and three signers of the Declaration of Independence, Governor Thomas McKean, George Read and James Smith.

The school of the Rev. Samuel Finley, at Nottingham, had a high reputation. It sent out a large number of eminent men. Among them were Governor Martin, of North Carolina; Dr. Benjamin Rush, Colonel John Bayard, Governor Henry, of Maryland; Rev. Dr. McWhorter, the celebrated James Waddell; and the Rev. William M. Tennent, of Abington. Mr. Finley was an accomplished scholar and a skillful teacher; and to such eminence had he attained, that on the death of Mr. Davies he was called to succeed him in the presidency at Princeton.

Soon after his settlement as pastor at Fagg's Manor, Pa., the Rev. Samuel Blair instituted a classical school, in which some of the ablest ministers of the Presbyterian Church received either the whole or the more substantial parts of their education. Among these were the Rev. Samuel Davies, the Rev. Alexander Cummings, the Rev. John Rodgers, D.D.; the Rev. James Finley, the Rev. Hugh Henry, and the Rev. Robert Smith, D.D., the father of Samuel Stanhope Smith and John Blair Smith; all eminent as scholars and divines.

Soon after his settlement as pastor at the church of Poquea, Lancaster Co., Pa., the Rev. Robert Smith, D.D., founded a school, designed chiefly for the instruction of youth in the Latin, Greek and Hebrew languages. In this school he employed the most respectable teachers, and it was soon resorted to by a large number of young men from different parts of Pennsylvania and Maryland, some of whom were afterwards greatly distinguished in the different professions. He exerted a strong religious influence on the minds of his pupils, and a large part of those intrusted to his care became exemplary professors of religion.

Shortly before the Revolutionary War, some men in Virginia, whose sons were growing up, felt a desire for having them, or part of them, educated liberally, chiefly with a view to the ministry of the gospel. Accordingly a small Grammar School was formed in the neighborhood of Old Providence, which greatly increased, and drew youths from distant neighborhoods. This school was moved to a place called Mount Pleasant, near to the little town of Fairfield. Here the Rev. William Graham, a native of the township of Paxton, near Harrisburg, in Lancaster county (now Dauphin), Pa., at the request of Hanover Presbytery, commenced his labors as a teacher, and here we find the germ whence sprung Washington College. In 1776 the school was established at Timber Ridge Meeting-house. As Mr. Graham's income from the Academy was small, and his salary for preaching to the two congregations of Timber Ridge and Hall's Meeting-house (now Monmouth) was paid in depreciated currency, it was impossible for him to support his family, and he purchased a small farm on the North river, within a mile or two of the present site of Washington College. For some time after retiring to his farm he endeavored to perform the duties of a Rector, by visiting the school and giving instruction, several times in each week. But this being found very inconvenient to himself, and disadvantageous to the school, he relinquished the establishment at Timber Ridge, and opened a school in his own house. After some time a frame edifice was erected; on ground given for the purpose, and the school was continued until, in the year 1782, application was made to the Legislature for an Act of Incorporation, and, accordingly, a number of trustees were formed into a body corporate, to have full charge of the Academy, which received the name of LIBERTY HALL, which name it retained until it was endowed by General Washington, when his name was substituted for that which it had before borne. In this Academy, notwithstanding the adversities it had to encounter during the Revolutionary War, many were educated who afterwards attained great eminence. Among them were Samuel Doak, John Montgomery, Archibald Alexander, James Houston, William Tate, Samuel Greenlee, and William Wilson.

At an early period after he became pastor of the churches of Chartiers and Pigeon Creek, in Western Pennsylvania, Dr. John McMillan directed his attention towards the preparation of suitable young men of piety and talents for the gospel ministry. He was selected by the Synod of Virginia to manage and take charge of the institution, which, by their appointment, was entrusted to the superintendence of the Presbytery of Redstone. This institution, with his consent, and the concurrence of the Presbytery of Redstone, was located, within a year after it was thus originated, in Canonsburg, and became merged into the Academy of that place in 1791-2. The first students in this "Log Cabin" were James Hughes, John Brier, James

McGready, Samuel Porter, and Thomas Marquis. Many others who also became prominent in the Church here received their education. The Academy, in 1802, was merged into Jefferson College, and when it at length became a chartered college, Dr. McMillan was its most steady and effectual friend, through his long life. "Jefferson College," says Dr. Joseph Smith, "owes an immeasurable debt of gratitude to Dr. McMillan, and, of course, the cause of science and literature must ever regard him as one of its earliest and most valuable patrons and supporters."

Adair, Rev. Robert, was born in Belfast, Ireland, March 16th, 1802, and was ordained by the Presbytery of New Castle, November 19th, 1829. Mr. Adair was pastor of the Second Church, Wilmington, Del., 1829-34; of the church at Norristown, Pa., 1834-8; stated supply of the Franklin Street Church, Philadelphia, 1838-9; pastor of the First Church, Southwark, Philadelphia, 1839-45; Corresponding Secretary of the Philadelphia Home Missionary Society, 1848-62; pastor of the Central Church, Norristown, 1862-5; Secretary of the Home Mission Committee, 1865-71; pastor of the Tabor Church, Philadelphia, 1871-80; and on resigning the charge in 1880, was made Pastor Emeritus. Mr. Adair still resides in Philadelphia, and preaches, as there is opportunity, for his brethren, by whom he is held in high regard. He is an earnest and impressive preacher, and is always listened to with interest. As a member of Presbytery he is very faithful and useful. His long ministry, and service in important spheres, have been crowned with the divine blessing, and in his advanced age he is still ready to aid every work which aims at the glory of his Master and the good of mankind.

Adams, John Watson, D. D., a son of the Rev. Roger Adams, was born in Simsbury, Conn., December 6th, 1796. He graduated at Hamilton College in 1822, having during his collegiate course developed a character, both intellectual and moral, of rare excellence. On leaving college he became the teacher of a select school in Manlius, New York. At the close of this engagement, he went to the city of New York, and commenced his professional studies, availing himself of the instruction of Dr. Spring, and two or three other Presbyterian clergymen of the city. A short time afterward he joined the Middle Class in the Theological Seminary at Auburn, where he took the first rank for talents, and diligent and successful study. He was ordained and installed pastor of the First Presbyterian Church in Syracuse, July 28th, 1826, and continued in this relation till the close of his life. In 1841 he was chosen a member of the Board of Overseers of Hamilton College, and continued to hold the office until his death, which occurred April, 6th, 1850. "Dr. Adams," says Dr. R. W. Goudit, "was one of the most unambitious men whom I have ever known in the ministry; he was indeed ambitious to do good and promote the honor of his Master, but for the applause of men I never

could see that he cared a rush. As a preacher, he had a deservedly high reputation. He could not be considered as eminently popular, but his sermons were always rich in evangelical truth, and written in a style of great perspicuity and precision, so that it was the fault of the hearer if he was not profited." After Dr. Adams' death there was published a duodecimo volume of his discourses, which is highly creditable, not only to his talents as a preacher, but to the American pulpit.

Adams, Rev. William Hooper, the son of the Rev. Dr. Schemiah and Martha Hooper Adams, was born in Boston, Mass., January 5th, 1838. He entered Harvard University in 1856, and was honorably graduated in 1860, after which he became a student of the Theological Seminary at Andover. In January, 1861, he entered the Theological Seminary at Columbia, S. C. He was licensed to preach the gospel September 27th, 1862, by the Presbytery of Hopewell, and on November 21st, 1863, he was ordained as an Evangelist by the same Presbytery. Immediately after his ordination he ministered, as an Evangelist, to the churches of Danielsville, Sandy Creek, and to the people of Paolia and Beth Haven, Ga.

Mr. Adams began his ministry at Enfauia, Ala., where he labored with great fidelity and acceptance. In the summer of 1865 he returned to Boston. February 20th, 1867, he visited Charleston, S. C., accepting an invitation to the pastorate of the Circular Church in that city, where he remained twelve years. In the Spring of 1880 he was in attendance at the meeting of Charleston Presbytery, and a few days after the adjournment of that body his spirit passed tranquilly from time to eternity.

During his absence from his church, in 1877, to be near his father during his remaining days, Mr. Adams was laboriously engaged in ministerial and literary work. He supplied the vacant pulpit of Vine Street Church, Roxbury, Mass., the Church of Middleboro, Mass., and afterwards the Hancock Church, of Lexington, in the same State. At the same time he prepared his "Seven Words from the Cross," a work of great tenderness and merit. He was an eminently holy, self-sacrificing and devoted man. He was a general favorite with the colored people, in whom he had always manifested a kind, considerate interest, and they were largely represented at his funeral, where their expressions of love and grief were deeply affecting. As a preacher, he "determined to know nothing but Jesus Christ and him crucified." His pulpit preparations were elaborate and scholarly. As a pastor he will be remembered with peculiar affection. He was deeply interested in everything that interested his flock. Condescending to men of low estate, he had a kind and encouraging word for all—for the chimney sweep and the scavenger that removed the rubbish from his door. "Brother Adams," said his Presbytery, in a paper adopted in view of his death, "was a heavenly-minded, cheerful and loving

Christian, and as a minister of the gospel, was able, earnest and zealous. It can truly be said of him, as it was said of another preacher of Christ, after his decease, "There was no taint of bigotry in his nature. All followers of Christ were Christians to him, and in every sinner he saw a possible saint, and hoped and prayed that the possibility might be realized."

Adams, William, D.D., LL.D., son of John Adams, was born at Colchester, Conn., in 1813. When an infant he was taken to Andover, Mass., where his father, who was one of the most celebrated teachers of his day, became the Principal of an academy. Trained by his father, and a *protégé* of Professor Stuart, he had also the advantage of constant association with such men as Judson, Gordon Hall, Newell, and many others. He settled at



WILLIAM ADAMS, D.D., LL.D.

Brighton, near Boston, where his ministry was successful. In 1840 he accepted a call to the Broome street or Central Presbyterian Church of New York, and for many years was its most efficient and beloved pastor. A large portion of this congregation, who thought it advisable to remove to the upper part of the city, withdrew, with Dr. Adams, in 1853, and erected an elegant church edifice on the corner of Madison avenue and Twenty-fourth street, and became known as the Madison Square Presbyterian Church. In this edifice, for twenty years, Dr. Adams preached to large and intelligent audiences, and with marked indications of the Divine blessing upon his ministry. Having been elected President of the Union Theological Seminary, New York, he preached his farewell sermon as pastor of the Madison Square Church, on

Sunday, April 19th, 1874, and his inauguration as President took place May 11th, 1874.

Dr. Adams was a finished gentleman, dignified, yet affable and approachable. In public and private his bearing was marked by an entire self-possession, and a happy adaptability to circumstances and persons. He had a genial, companionable disposition, and none but ennobling qualities of heart. He was a very superior preacher. All his sermons were able, and indicated great theological as well as literary culture. His voice was mellow, though full of compass, and his delivery and gestures were appropriate and impressive. He excelled as an extemporaneous speaker, showing a remarkable fluency of chaste, effective language. As a pastor he was greatly beloved by his people. Dr. Adams took high rank as an author. He wrote with much gracefulness and vigor, and his works reached a large circulation. Prominent among his books were "The Three Gardens—Eden, Gethsemane, and Paradise," and "Thanksgiving." In 1852 he was Moderator of the General Assembly which met in Washington, D. C. He exerted a commanding and widespread influence in the Church, by his Christian excellence, well-balanced character, intellectual force, and official fidelity.

Addison, Hon. Alexander, was born in Scotland, and received a thorough English and classical education in the College of Aberdeen, in his native land. He first adopted the ministerial profession, and emigrated to America in 1758, bearing the commission of a preacher in the Presbyterian Church. He officiated in that capacity for some time, at Washington, Pa., when he turned his attention to the law, and, after pursuing the required course of study, commenced practice and was eminently successful, attaining to wealth and honor. He was the first person to receive an appointment as President Law Judge in Western Pennsylvania, his commission to that office dating 1791. He remained in this position until 1802, and died, in Pittsburg, in 1807. He was the author of *Addison's Reports*, at one time a high authority.

Adger, John Bailey, D.D., was born December 13th, 1810, in Charleston, S. C., and is the eldest son of James Adger, who was a wealthy and pious merchant in that city. He graduated at Union College, N. Y., in 1828, and was ordained an evangelist by the Presbytery of Charleston Union, April 15th, 1834. In that year he was sent out as a missionary to the Armenians in Asia Minor, by the American Board of Commissioners for Foreign Missions. He labored there zealously nearly twelve years, but was compelled, by impaired vision and failing health, to resign. Soon after his return to his native State, viz., in 1847 he proposed to the Second Presbyterian Church in Charleston, to build a separate church for the benefit of the colored people, which was done in 1849. This colored congregation afterwards became the Zion Church. In 1857 he accepted the appoint-

ment of Professor of Ecclesiastical History and Church Polity in the Seminary of Columbia, S. C., and retained the position, ably fulfilling its duties, until 1871. Subsequently he was stated supply of Mount Zion, 1875-77, pastor of Roberts Church in 1878, and since 1879 has been pastor of Hopewell Church. Dr. Adger resides at Pendleton. He is a gentleman of scholarly acquirements and a faithful laborer in the vineyard of the Lord.

Adopting Act. The most prominent event in the period of our Church's history, from 1729 to 1741, was the passing of the Adopting Act, by which assent to the Westminster Confession of Faith was required of all members of the Synod, and of all candidates for admission to the Presbyteries. The Presbytery of Newcastle had begun, at least as early as 1721, to require the adoption of the Westminster Confession by their candidates for the ministry. No one will be surprised, therefore, to learn that the overture which led to the Adopting Act had its origin in this Presbytery. The Rev. John Thompson, of Lewes, Del., was its author. Under the date of March 25th, 1728, it is recorded that "an overture formerly read before Synod, but which was dropped, being now, at the desire of the Presbytery, produced by Mr. Thompson and read, the Presbytery defer their judgment concerning it until next meeting." When the overture was introduced a second time into Synod, in 1728, "the Synod, judging this to be a very important affair, unanimously concluded to defer the consideration of it till the next Synod, withal recommending it to the members of each Presbytery present to give timely notice thereof to the absent members." In 1729 the subject was taken up by the Synod, and referred to a committee consisting of Messrs. Andrews, Dickinson, Pierson, Thompson (the author of the overture), Craighead, and Anderson, who brought in a report which, after long debate upon it, was agreed to in *hac verba*:—

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, nor do profess our just dissatisfaction with, and abhorrence of, such impositions, and utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us, to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the Kingdom of Heaven; yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine; and do, also, adopt the said Confession and Catechisms as the confession of our faith. And we do also agree that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions but what declare his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of the assent thereto, as such Minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple

with respect to any article or articles of said Confession or Catechisms, he shall, at the time of his making said declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry in their own bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such Ministers or Candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

The foregoing paper was adopted in the morning. In the afternoon took place "The Adopting Act."

The ministers of the Synod then present, with the exception of Mr. Elmer, who declared himself not prepared (but gave in his assent at the next meeting of the Synod), after proposing all the scruples that any of them had against any articles and expressions in the Confession and Catechisms, unanimously agreed in the solution of those scruples, and in declaring the Confession and Catechisms to be their confession of faith. The only exception made was to those articles of the Form of Government which related to the duties of the civil magistrate. In view of the "unanimity, peace and unity" which appeared in these consultations and deliberations of the Synod, they "unanimously agreed in giving thanks to God in solemn prayer and praises." The ministers who were present at this meeting of Synod were Messrs. Andrews, Craighead, Thompson, Anderson, Pierson, Gelston, Houston, Tennent, Boyd, Dickinson, Bradner, T. Evans, Hutchinson, Elmer, Stevenson, William Tennent, Com, Orme, Gillespie, and Wilson.

A motion being made to know the Synod's judgment about the Directory, they gave their sense of the matter in the following words:—

"The Synod do unanimously acknowledge and declare, that they judge the Directory for worship, discipline and government of the Church, commonly annexed to the Westminster Confession, to be agreeable in substance to the Word of God, and founded thereupon, and therefore do earnestly recommend the same to all their members, to be by them observed, as near as circumstances will allow and Christian prudence direct."

After action upon the Adopting Act, the question immediately arose, what do the Synod mean by "essential and necessary articles?" May the new members object to any and all articles not essential to Christianity? This ambiguity in the Act excited immediate dissatisfaction, and the Synod were called upon to say explicitly how these expressions were to be understood. This they did at their meeting in 1730, as follows: "*Overture*, That the Synod do now declare, that they understand these clauses that respect the admission of intrants or candidates, in such a sense as to oblige them to receive and adopt

the Confession and Catechisms at their admission, in the same manner, and as fully, as the members of Synod did that were then present."

Many persons having been offended with some expressions or distinctions in the first or preliminary act of Synod for adopting the Westminster Confession, Catechisms, etc., in order to remove said offence and all jealousies that had arisen, or might arise, on occasion of said distinctions and expressions, the following action was taken in 1736: "The Synod doth declare, that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions." The ministers present at this meeting of Synod were Messrs. Thomas Craighead, J. Andrews, J. Thompson, J. Anderson, Richard Treat, J. Honston, Robert Cathcart, A. Boyd, Robert Cross, Robert Jamison, Ebenezer Gould, H. Stevenson, H. Carlisle, James Martin, William Bertram, Alexander Craighead, John Paul, William Tennent, Sen., William Tennent, Jun., and David Evans. If to these be added those members who, though absent this year, were present when the explanatory declaration of 1730 was passed, viz.: Messrs. John Pierson, Samuel Gelston, Gilbert Tennent, Alexander Hutchinson, Joseph Morgan, Daniel Elmer, Thomas Evans, and Ebenezer Pemberton, we have a sufficient list of witnesses as to what were the true meaning and intent of the Adopting Act.

Agnew, Benjamin Lashells, D.D., son of Smith and Maria Mayes Agnew, was born October 20, 1833, in what was then called Warren, now Apollo, Armstrong County, Pa. He graduated at Washington College in 1851, and entered the Western Theological Seminary in the Fall of the same year. At the close of his second year in the Seminary he was licensed by the Presbytery of Allegheny, April 8th, 1856, and spent his Summer vacation, of four months, in Somerset, where he laid the foundation of a new Presbyterian church. In the Fall he returned to the Seminary, and graduated May 13th, 1857. He then went back to Somerset, completed the church commenced the previous Summer, and raised the money to free it from all indebtedness, but declined the pastorate, which he was urged to accept. February 18th, 1858, he was ordained and installed pastor of the church at Johnstown, Pa. While here he was successful in securing the erection of two buildings within the bounds of his congregation; one, a small building at Conemaugh Station, chiefly for the accommodation of men employed by the Pennsylvania Railroad, and their families; the other, a large building in Johnstown, for the use of the main congregation. On October 18th, 1867, he resigned the pastorate at Johnstown, to accept a call to the Westminster Church, Philadelphia, over which he was installed, January 19th, 1868. Whilst he had charge of this church a heavy indebtedness was lifted, through his persistent personal efforts, and the

church became very prosperous. He was installed pastor of the North Church, Philadelphia, May 22d, 1870, and during his connection with it the congregation was prosperous and progressive. All respected him for his ability, honored him for his purity of character, and loved him for his kindness and sympathy. On December 17th, 1882, he was installed pastor of East Liberty Church, Pittsburg, Pa.

Throughout his ministerial career, Dr. Agnew has been an earnest, diligent and useful laborer. Over 200 persons have united with the communion of the churches under his care. He was for three years a member of the Board of Publication, when he declined re-election. For ten years he was a member of the Board of Education, was vice-president for some years, and was afterwards President of the Board. He was the efficient stated clerk of the



BENJAMIN LASHELLS AGNEW, D.D.

Presbytery of Philadelphia Central, from the time of its organization until 1880, when he declined further service in that capacity. He was Moderator of the Synod of Philadelphia. He read a paper on "Ministerial Support," before the General Presbyterian Council, in 1880. In all the positions he has occupied he has discharged his duties with fidelity, acceptableness and success.

Agnew, D. Hayes, M. D., LL. D., was born in Lancaster County, Pa., in 1818, and is the son of Dr. Agnew, formerly an eminent physician of that section. His classical education was commenced at the Moscow Academy, Chester County. He next studied at Jefferson College, Canonsburg, Pa., and finally completed his education at Newark College,

Del., where one of his relatives, the Rev. John Holmes Agnew, was Professor of Languages. His medical training was obtained at the University of Pennsylvania, and he entered upon the practice of his profession in the rural districts. After some years he removed to Philadelphia, where he continued his practice, and commenced to deliver a course of lectures in the Philadelphia School of Anatomy, in College Avenue. In 1860 his class in this time-honored institution numbered 265 students, representing every State in the Union. He also established, at the same place, the Philadelphia School of Operative Surgery. He was elected, in 1851, one of the Surgeons of the Philadelphia Hospital, and in that institution he founded the present Pathological Museum, and for some time acted as its Curator.



DR. JAMES AGNEW, M. D., U. S. D.

In 1863 Dr. Agnew was appointed Demonstrator of Anatomy, and Assistant Lecturer on Clinical Surgery in the Medical Department of the University of Pennsylvania; about the same time he was elected one of the Surgeons of Wills Ophthalmic Hospital. In 1865 he was elected to a similar position in the Pennsylvania Hospital, and likewise in the Orthopaedic Hospital. In 1870 he was chosen to fill the chair of Operative Surgery in the University of Pennsylvania, and in the year that followed he became Professor of the Principles and Practice of Surgery in the same institution. He is a most skillful, rapid and efficient operator in every department of general surgery, which is his speciality, and his reputation is world-wide in this respect. He has published a large and exhaustive work on Operative Surgery, which indicates the

highest type of professional ability. During the illness of President Garfield he was summoned as one of his attending physicians, and rendered most valuable service.

Dr. Agnew is a gentleman of fine personal and social qualities. He combines amiableness of disposition, a winning address, and firmness of purpose with an unaffected modesty which sheds its lustre over his dignified and symmetrical character. He is an active, exemplary, honored and useful member of the Second Presbyterian Church, and, notwithstanding the great pressure of his professional claims, is regular in his observance of the public and social ordinances of worship.

Agnew, Rev. John Holmes, D.D., was born in Gettysburg, Pa., May 9th, 1801. He graduated at Dickinson College, under the presidency of the distinguished Dr. John Mason, and taught the Grammar School in Carlisle for some time after leaving the college.

Mr. Agnew pursued his theological studies in the seminary at Princeton, and was licensed to preach the gospel by the Presbytery of Carlisle, April 11th, 1827. That same year he became pastor of the Presbyterian Church in Uniontown, Pa. In 1831 he was elected Professor of Languages in Washington College, Pa., which position he resigned in 1832. By this institution the degree of Doctor of Divinity was conferred upon him in 1852. After leaving Washington he became connected with the German Reformed Institution at York, Pa., then a Professor in Marion College, Missouri, then he filled a similar position in Newark College, Delaware. Subsequently he was Professor of Ancient Languages in the University of Michigan, and after leaving this position took charge of Maplewood Female Seminary, Pittsfield, Mass. Dr. Agnew was editor of the *Echoic Magazine*, the *Biblical Epitaphy*, a quarterly in the interest of the (then) New School branch of the Presbyterian Church, also of *The Knickerbocker*. He was the author of a small and valuable work on "The Sabbath," from the press of the Presbyterian Board of Publication, and assisted in the translation of Winer's Grammar of the New Testament. Dr. Agnew died October 12th, 1865. One who knew him thoroughly thus succinctly delineated his character: "He was generous, benevolent, social, genial, gentlemanly, scholarly."

Agnew, Samuel, M. D., was born at Millers-town, Adams County, Pa., August 10th, 1777. He graduated at Dickinson College in 1798, and took his degree of Doctor of Medicine in the Medical Department of the University of Pennsylvania. During the War of 1812 he served as a surgeon, and after its termination commenced the practice of Medicine in Gettysburg, but afterwards located at Harrisburg, where he rapidly rose to deserved eminence, establishing a large and lucrative practice. He was an elder of the First Presbyterian Church of that place for fifteen

years. His death occurred November 23d, 1849. Dr. Agnew was a devoted and exemplary Christian. Few men have been better fitted in natural talents, in education, in personal character and in public position, than he, for a wide and permanent influence of the best and highest kind over their fellow-men. He was a man of notable qualities. In the eye of the world he was one of the marked men of society, and, both in social and professional life, as well as in the Church, he was promptly accorded a place as a leader.

Aiken, Charles A., D.D., is the son of the Hon. John and H. R. (Adams) Aiken, and was born



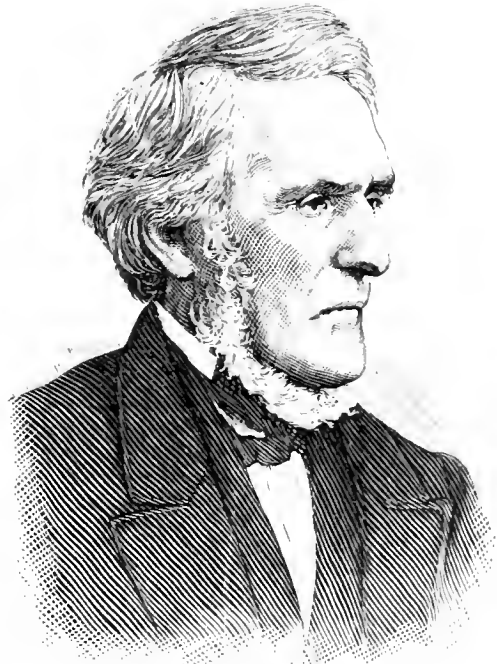
CHARLES A. AIKEN, D.D.

at Manchester, Vt., October 30th, 1827. He graduated at Dartmouth College, New Hampshire, in 1846, and after studying theology at Andover and in Germany, completed the course at Andover in 1853. On the 19th of October 1851 he was ordained and installed pastor of the Congregational Church at Yarmouth, Maine, and continued in the charge till 1859, when he was elected Professor of the Latin Language and Literature in Dartmouth College. In 1866 he was appointed Professor in the same department in the College of New Jersey, which he held till 1869, when he was elected President of Union College, Schenectady, N. Y. In consequence of the unfavorable influence of the climate upon the health of his family he resigned this office after two years, and the same season (1871) was chosen to the newly constituted Archibald Alexander Professorship of Christian Ethics and Apologetics, in Princeton Theological Seminary. In 1882, in a readjustment of

departments he became Professor of Oriental and Old Testament Literature and Christian Ethics. In 1872 he had been chosen a member of the Old Testament Company in the American Bible Revision Committee. Dr. Aiken is the editor and translator of "Lange's Commentary on the Book of Proverbs." He has also contributed articles to the *Princeton Review*.

Aiken, Samuel Clark, D.D., was born in Windham, Vt., September 21st, 1790. He died in the first hour of the first day of the first month of 1879, aged 88 years. The voice at midnight came. While the bells of Cleveland were ringing out a joyful welcome to the new year, this beloved father in Israel was welcomed into the joy of his Lord.

His parents were of Scotch-Irish descent, godly people in daily practice as well as in public profession. The Bible, the Shorter Catechism, Watts' Psalms and Hymns, and Doddridge's Rise and Progress of Religion in the Soul, composed the reading matter of the child Samuel, and in his childhood he knew the Lord. He graduated at Middlebury College, having there for his classmates Silas Wright, Governor and Senator; Samuel Nelson, Judge of the Supreme Court; Carlos



SAMUEL CLARK AIKEN, D.D.

Wilcox, preacher and poet; Pliny Fisk and Levi Parsons, and, greatest of all, Sylvester Larned, the "American Whitefield," who gathered the first Presbyterian church in New Orleans, and died there at the age of 24 years. He studied theology at Andover, and in 1817 was licensed to preach by the Presbytery of Londonderry, and in 1818 was installed pastor of the First Presbyterian Church in Utica, N. Y., where his ministry of seventeen years was greatly successful.

In 1835 he was installed the first pastor of the only Presbyterian church in Cleveland; he found the church weak in numbers, but under his vigorous, though conservative ministry, it became prosperous and strong. When he had been sole pastor of this church for twenty-three years, Rev. Dr. William H. Goodrich became his Associate Pastor, Dr. Aiken remaining Pastor Emeritus, and receiving from the church a liberal annuity for the twenty remaining years of his life. It is not easy to sum up the results of Dr. Aiken's labors in Cleveland, for they flowed into all the other Evangelical congregations in the city. "The Old Stone Church" has a numerous family of daughters, all of whom rise up and call her blessed. Dr. Aiken's spirit and example will long live in the churches of Cleveland, and thousands speak his name with reverence and love. In person he was tall, well proportioned and of pleasing and impressive countenance. Socially he was a model gentleman. His mental powers were of a high order, and as a preacher and pastor he stood in the first rank.

Alden, Joseph, D. D., LL. D., was born in Cairo, New York, in 1807, and graduated at Union College in 1828; after which he studied theology in Princeton Seminary, and was two years a Tutor in the College. He was then successively Professor of Rhetoric in Williams College, Massachusetts; Professor of Moral Philosophy in Lafayette College, Pennsylvania; President of Jefferson College, Pennsylvania, and Principal of the State Normal School, Albany, New York, 1867-80. Dr. Alden is the author of several instructive works for the young, and has been a constant and popular contributor to the periodical literature of the country. In the volume of the *Princeton Review* for 1830, he reviewed Payne's *Elements of Mental and Moral Science*, and Dugald Stewart's works.

Alden, Rev. Timothy, was of Puritan ancestry. He was born at Yarmouth, Mass., August 28th, 1771. He entered Harvard in 1790, and graduated in 1794. He seems to have engaged somewhat in the study of theology during his collegiate course. Whilst teaching at Marblehead, Mass., he was licensed to preach the gospel. November 20th, 1799, he was ordained as co-pastor with Dr. Haven, over the church of Portsmouth, N. H. He resigned his charge, July 31st, 1805, but continued his labors there until 1808, when he opened a ladies' school in Boston. In 1810 he took charge of the young ladies' department in the Academy at Newark, N. J., and after a few years opened a school for young ladies in the city of New York. July 28th, 1817, he was inaugurated President and Professor in the Faculty of Allegheny College, Meadville, Pa. He became a member of the Presbytery of Erie, April 2d, 1816. He delighted in missionary work, and for many successive years labored for a time among the Seneca and Munsee Indians, who had reservations in northwestern Penn-

sylvania and southwestern New York. Mr. Alden's connection with Allegheny College terminated in November 1831. He opened a boarding school in Cincinnati in 1832, and in 1831 took charge of the Academy at East Liberty, Pa., becoming also stated supply to the congregation of Pine Creek, in that region. He died, July 5th, 1839. Besides many occasional sermons and addresses, Mr. Alden published, in 1814, "A collection of American Epitaphs," in five volumes, 18mo, and in 1827, a "History of Sundry Missions," and in 1821, a "Hebrew Catechism."

Alexander, Archibald, D. D., LL. D. No other name on the records of the Presbyterian Church carries with it a greater charm than this, to the denomination of which he whom it designates was so distinguished and beloved a representative. It is



ARCHIBALD ALEXANDER, D. D., LL. D.

blended with the most endearing and enduring associations, and invested with an admiration and an honor which are imperishable.

Dr. Alexander was born near Lexington, Va., April 17th, 1772. His classical and theological studies were pursued under the direction of the Rev. William Graham, of Liberty Hall, afterward Washington College. He was licensed at the early age of nineteen, and on expressing his diffidence, Presbytery assigned him for a text, "Say not I am a child" (Jer. i, 7). After spending a year or more in missionary labor, according to the rules of the Synod, he was ordained, and installed pastor of Briery Church, November 7th, 1794. In 1796 he was chosen President of Hampden-Sidney College, at the age of twenty-four. May 20th, 1807, he was installed over Pine Street Church, Phila-

delphia. In the same year, being thirty-five, he was elected Moderator of the General Assembly, and in his sermon made the suggestion of a Theological Seminary. In 1812 he was appointed Professor in the Theological Seminary just established at Princeton. Here he remained for the rest of his life, moulding, during forty years, the studies and characters of two generations of ministers. His name was widely known in other lands, as well as our own. When the late Dr. Thomas Smythe, of Charleston, S. C., was a student in Highbury, England, and thought of coming to America, he asked his Professors to what seminary he should direct his steps. They told him, by all means, to go where Drs. Alexander and Miller were.

When in the prime of life, Dr. Alexander was thin, though he afterwards grew more stout, with an inclination to corpulence; his complexion was clear, and his soft brown hair already beginning to be silvered, albeit, it never became altogether white; his countenance was wonderfully mobile and animated, and his eye like that of an eagle. Latterly he had a stoop of the shoulder and a characteristic swaying, irregular gait. A broad cloak hung at an angle on one side, and he would dart sudden downward glances to the right or left. He was of mercurial spirits, and in the social circle and at the home fireside often full of vivacity, affectionate gaiety, and humor. In his best moods it would be hard to find his equal as a *raconteur*. He was, however, subject to fits of silence and depression. Few men were ever more deeply revered or widely loved. His life was "hid with Christ in God." For an hour, at twilight, every evening, he suffered no interruption of his privacy, and was believed to be then engaged in devotional or serious meditation. His face came to show unmistakable traces of a mellowed Christian experience. His very appearance was that of a holy as well as aged and benevolent man. When preaching the funeral sermon of his colleague, Dr. Miller, he announced his own departure as near at hand, and made his preparations for the great journey as calmly and methodically as if he had been going back to Rockbridge, among his native mountains in old Virginia.

Dr. Alexander was seized with his final illness in the summer of 1851. When Dr. Hodge visited him for the last time, he expressed his desire that Dr. John McDowell should preach his funeral sermon, but with the injunction that he should not utter one word of eulogy. He then, with a smile, handed Dr. Hodge a white bone walking-stick, which had been presented to him by one of the chiefs of the Sandwich Islands, saying, "You must leave this to your successor in office, that it may be handed down as a kind of symbol of orthodoxy." In his illness, his early days seemed to pass in review before him, and during one of those nights in which his devoted wife was watching by his side, he broke out into a solilo-

quy, rehearsing God's gracious dealings with his soul. "He was especially thankful," says his son, "that our dear mother was permitted to wait on him to the last, and when approaching his end, he said, with great tenderness, 'my dear, one of my last prayers will be that you may have as serene and painless a departure as mine.'" He died October 23d, of that year. The Rev. William E. Schenck, D.D., who was at that time pastor of the church with which Dr. Alexander's family was connected, thus refers to the closing scene: "There was nothing excited, nothing exultant, and yet it seemed to be thoroughly triumphant, a calm, believing, cheerful looking through the gloomy grave into the glories of the eternal world. It was the steady, unflinching step of a genuine Christian philosopher, as well as an eminent saint, evincing his own thorough, heartfelt and practical belief in the doctrines he had so long and so ably preached, as he descended into the dark valley of the shadow of death."

On Friday, October 24th, Dr. Alexander's precious remains were deposited in the cemetery at Princeton, in the presence of a group such as had seldom been gathered in one spot in any part of our land. There were the students and Faculty of the College of New Jersey, and those of the Theological Seminary, the entire Synod of New Jersey, and many members of the Synods of New York and Philadelphia, besides a crowd of other spectators, a numerous company of God's ministers and people, all feeling that a great man in Israel had fallen.

As a preacher, Dr. Alexander was equaled by few and surpassed by none. There was a charm in his ministrations that no one who ever heard him can forget. His unique and inimitable manner, so simple, so vivacious, so earnest, was sure to rivet the attention. His discourses were replete with instruction drawn fresh from the fountain of wisdom. He had the rare faculty of making didactic and familiar topics interesting, even to persons of no religion, for his sermons partook of the vitality and freshness of his mind, which was like a perennial fountain sending off its sparkling waters. He also possessed the capacity of exciting religious emotion in a most remarkable degree. He could set forth the gospel in its adaptation to the endlessly diversified states of human feeling, with a skill and effect truly wonderful. And the facility with which he could awaken emotions of gratitude, praise, contrition, joy, and the like, gave him a rare control over any Christian auditory. Another element of his power in the pulpit was his earnest sympathy with his kind. He never sank the man in the philosopher, nor the citizen and patriot in the divine. His sterling common sense formed a bond of union between himself and his fellow men, which neither his scholastic pursuits nor his high spiritual attainments ever weakened or tarnished; but, above all, his eminent piety was the source of his great power as a preacher, and in all the spheres he occupied, it

was to his character what the soul is to the body—the pervading, life-giving, governing principle, and it would be difficult to speak of him in any of his relations or pursuits without recognizing the fact of his singular attainments in holiness. It was his rare fortune to maintain an unsullied reputation for superior piety, wisdom, benevolence and consistency, throughout a ministry of nearly sixty years.

Of American divines, the names of Edwards and Alexander take the first place, and between the lives of Brown, of Haddington, and Dr. Alexander, there is a striking resemblance; they both, in early life, were educated under difficulties, with irrepressible desires for knowledge; they not only overcame their disadvantages, but became distinguished for their learning. Their studies and their works were to advance the practical and the useful. They both became the educators of numerous ministers who treasured their instructions and revered their virtues. They were both happy in their domestic circumstances, and left behind them a numerous family of children and grandchildren, who, trained under happier auspices, built on the foundation they had laid, and made the names more illustrious. They were respected by the men of their own time, and their names, and their writings will descend as the heirlooms of the golly to all generations.

Dr. Alexander's published writings are too numerous to recite here. We may only mention "History of the Colonization Society," "Evidences of the Christian Religion," "Thoughts on Religion," "Counsels to the Aged," "Practical Sermons," all of which are works of much interest and value. He also published numerous tracts, and was a frequent contributor to the *Princeton Review*.

Alexander, Rev. Caleb, was born in Northfield, Mass., on the 23d of July, 1755. He graduated at Yale in 1777, and took his second degree at Brown University in 1789; on the 14th of October 1778, he was licensed to preach the gospel by the Eastern Association of New London county. February 28th, 1781, he became pastor of the church in New Marlborough, and on April 12th, 1786, was installed over the church in Mendon, Mass. In 1801, he was appointed by the Massachusetts Missionary Society to visit the churches and Indians in the western part of New York. He resigned the charge of his church, December 7th, 1802, to go west. On his return to the State of New York, he divided his ministerial labors among the three churches of Salisbury, Norway and Fairfield. When Hamilton Academy, at Clinton, was advanced to the dignity of a college, he was, July 22d, 1812, unanimously elected its President, but did not accept the position. The same year he became Principal of an academy at Onondaga Hollow. After resigning the place, he engaged with great zeal and energy in the founding of the Theological Seminary at Auburn. He died at Onondaga, April 12th, 1828, in the seventy-third year of his age.

Alexander, Rev. David, was a native of Ireland. He may have been educated at the Log College, and licensed by Newcastle Presbytery. He was ordained and installed pastor of Pequoa Church, in the Presbytery of Donegal, October 18th, 1738. The West End (Leacock) petitioned that a portion of his time might be given to them. In 1741 Leacock was declared by the Synod entitled to all the privileges of any vacant congregation. Mr. Alexander let no man outstrip him in his violation of all rules in his treatment of those whom he esteemed "opposers of the work." He was suspended by his Presbytery till "satisfaction was given for his disregardful conduct to them, and his refusal to submit to the government of Christ's Church in their hands." The conjunct Presbyteries of New Brunswick and Newcastle appointed him, on account of "the necessity in the Great Valley," to supply there. From that time his history cannot be traced.

Alexander, Rev. James Calvin, was born of Scotch-Irish parents, in Lincolnton, North Carolina, October the 2d, 1831, but spent the most of his childhood and youth in Statesville and Iredell county, North Carolina. He completed his education at Davidson College, North Carolina, with the class of 1853, and was prepared for the ministry at the Theological Seminary in Columbia, South Carolina, graduating, after the full course, in 1859. In April of the same year he was licensed to preach by the Presbytery of Concord, and in April, 1861, was ordained and installed pastor of Buffalo and Bethel churches, Guilford county, in Orange Presbytery, in which charge, venerable for age, he has continued to the present time (1883).

Mr. Alexander has taken rank as one of the most useful ministers and acceptable pastors in the Synod of North Carolina. As a preacher, he has not cultivated, nor is he remarkable for, the graces of oratory; but he is, by reason of the strength of his convictions and the earnestness of delivery, a very effective speaker. His sermons are characterized by the simplicity of their style, scripturalness, clearness of exposition, and vigor in the application of truth. He possesses the gift of sound judgment and practical common sense in a high degree. His Presbytery (Orange) has for years entrusted to him the management of missionary and evangelistic operations within its bounds, the delicate and onerous duties of which important post he has continued to discharge with entire acceptance to the Church. The people of his charge are warmly attached to him, and the feeling is reciprocated in the continuance of a pastoral connection formed upwards of twenty-two years ago.

Alexander, Rev. James H., was the oldest child of Josiah Pinckney Alexander, and Margaret Amina (Steele) Alexander, and was born in Pulaski, Giles County, Tenn., July 16th, 1826. Having graduated at Oglethorpe University, July, 1849, he entered the Theological Seminary at Columbia, S. C., and

graduated 1852. He was licensed by Maury (now Columbia) Presbytery, September, 1852; was ordained by the Presbytery of Tuscaloosa, October 26th, 1851, and at once installed pastor of Payneville and Elizabeth churches, in Alabama. In 1856 he was installed pastor of Kosciusko Church, where he is still laboring. For three years he labored also as stated supply in the churches of Poplar Creek and French Camp. After this, in 1860 and 1861, he supplied Carthage Church. In 1869 he organized Durant Church, and preached there four years, after which he gave his whole time to his pastoral charge, laboring also in mission fields near. For three years he was Principal of the Kosciusko Female College, and for five years was Superintendent of Public Education of his county. He has been the efficient chairman of the Committee of Home Missions in his Presbytery (Central Mississippi) for about twenty years.

Mr. Alexander is reserved, but polite and agreeable in his manners. He is not demonstrative, but the kindest and truest of husbands, and a most affectionate father. He is an exemplary and influential citizen. His preaching is plain, earnest and Scriptural, and has been greatly blessed of God. But it is especially in his pastoral work, and in his influence in winning young men to the ministry, that he has rendered his best and most permanent services to the cause of the Master. No one was ever more punctual as a presbyter, and his words among his brethren are always courteous, judicious and safe. He has been a member of three General Assemblies.

Alexander, James Waddel, D.D., the eldest son of Rev. Archibald and Janet (Waddel), Alexander, was born in Louisa county, Va., March 13th, 1804. Surrounded by the happiest influences, his active mind developed freely and rapidly; he was a frank, open-hearted, generous boy. At college, though the most youthful of his class, the attractive simplicity and loveliness of his character won for him the affection of all. He graduated at the College of New Jersey, in 1820, was appointed Tutor in the same Institution in 1824, and was licensed by New Brunswick Presbytery the same year; he resigned his tutorship in 1825, and became pastor of the Presbyterian Church at Charlotte C. H., Va.; here he labored two years, when he received a call to the First Presbyterian Church, Trenton, N. J., which he accepted. In 1830 he resigned his charge, and became editor of the *Presbyterian*, published in Philadelphia. In 1833, he accepted the appointment of Professor of Rhetoric and Belles Lettres in the College of New Jersey, and discharged the duties of this office until 1844, when he became pastor of the Duane Street Presbyterian Church, New York. In 1849 he was appointed Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

In 1851 Dr. Alexander accepted a call to become pastor of the Fifth Avenue Presbyterian Church,

New York, where he continued until his death, which took place at the Red Sweet Springs, Va. His health had been somewhat feeble, and he had visited the Springs in hope of restoration, but in this he was disappointed. He died July 31st, 1859. His body was taken to Princeton, N. J., where it was buried by the side of his sainted father. Dr. Alexander was eminent as a Christian, gifted as a writer, and successful as a preacher and pastor. His excellent talents, fine scholarship and large influence were all consecrated to the cause of Christ. Among his numerous and valuable publications were: "The American Mechanic and Working Man," "Good, Better, Best, or, the Three Ways of Making a Happy World," "The Scripture Guide, a Familiar Introduction to the Study of the Bible," "Thoughts on Family Worship," "Poverty and Crime in Cities," "Forty Years' Letters," "Plain Words to a Young Communicant," "Consolation, in discourses on select topics addressed to the suffering people of God," and "Discourses on Common Topics of Christian Faith and Practice."

Alexander, Rev. Joseph, D. D., graduated at Princeton College in 1760; was licensed by the New Castle Presbytery in 1767; the same year was installed pastor of the Sugar Creek Presbyterian Church, in North Carolina, where he established a classical school which soon attained a high reputation. In a few years he became pastor of Union Church, South Carolina, where he remained until 1773, when he was installed pastor of Bullock's Creek Church, and continued to be so until 1801. Dr. Alexander was as active in the cause of education in South Carolina as he had been in North Carolina. He was endowed with fine talents, and was an uncommonly animated and popular preacher. He was an ardent patriot throughout the Revolution. He died July 30th, 1809.

Alexander, Joseph Addison, D. D., the third son of Rev. Archibald and Janet (Waddel) Alexander, was born in Philadelphia, April 21th, 1809. His early education was obtained under the immediate supervision of his parents, and owing to an intellectual vigor rare indeed, his powers of acquiring knowledge were amazing, especially in the department of languages. In 1825 he graduated at the College of New Jersey, with the highest honors of his class. He was elected Tutor, but declined the appointment, and, with Mr. Patton, founded Edgehill School, at Princeton. He studied theology at home and at the University of Halle and Berlin, in Europe. He was licensed and ordained by New Brunswick Presbytery in 1832, and became assistant instructor of the Hebrew and the Greek text of the Bible, in the Princeton Theological Seminary; in 1835 he was appointed Associate Professor, and in 1840 sole Professor of Biblical and Oriental Literature; in 1851 he was transferred to the chair of Biblical and Ecclesiastical History; and in 1859, at his own request, he was assigned the

department of Hellenistic Greek and New Testament Literature. The main business of his life was with the Holy Bible, giving to theological research and instruction all the energies of his massive intellect.

Dr. Alexander's gigantic mind was in full vigor until the day before his death. On the morning of that day he was occupied with his usual course of polyglot reading in the Bible, being accustomed to read the Scriptures in some six different languages, as part of his daily devotions. He seems also to have entertained himself, during some part of the day, with one of the Greek classics, Herodotus, as a pencil mark on the margin, "January 27th, 1860," is said to show. In the afternoon of that day he rode out in the open air for the first time since his attack of hemorrhage. During that ride, however, which was



JOSEPH ADDISON ALEXANDER, D.D.

not continued more than forty-five minutes, a sudden sinking of life came on him, so much so that he was borne almost entirely by the help of others from the carriage. The sinking continued all Friday night, and on Saturday he was hardly conscious of anything until he died. His death was perfectly calm, without a struggle, without one heaving breath. His death occurred in his study, January, 27th, 1860.

Dr. Alexander's preaching was attractive through the beauty, and often the eloquence, of the composition, though not accompanied with any of the arts of elocution, unless such as are found in a melodious voice and earnest manner. His sermons were sure to be original, evangelic, forcible, elegant and tending to practical effect upon the conscience. He was a frequent contributor to the *Princeton Review*, and

for a time served with Professor Dod as its editor. As an author he took high rank. A volume of his fragmentary "Notes on New Testament Literature and Ecclesiastical History" was posthumously published in 1861. In 1851 appeared his "Psalms Translated and Explained," in three volumes. In 1857 "The Acts of the Apostles Explained," in two volumes. In 1858 "The Gospel, According to Mark, Explained," in one volume. The Commentary on Matthew was unfinished at his death, but so much as he had prepared was published in 1861, as the last work on which his pen was engaged.

Alexander, Samuel Davies, D.D., the fifth son of Dr. Archibald Alexander, was born at Princeton, N. J., May 3d, 1819, and graduated at the College of New Jersey, in 1838. At first he studied civil engineering, but afterwards decided to devote himself to the ministry, and entered the Princeton Theological Seminary. He was licensed to preach in 1847, and in 1848 was pastor of the church at Port Richmond, Philadelphia. He accepted a call to the Village Church at Freehold, New Jersey, in 1850, and continued in that charge till 1855, when he removed to the City of New York, and became pastor of the Fifteenth Street Church, now the Phillips Church, where he has ever since remained, laboring with faithfulness and success. Dr. Alexander is the author of the article on the "Editions of the Pilgrim's Progress," in the volume of the *Princeton Review* for 1859.

Alexander, Stephen, LL.D., was born in Schenectady, N. Y., September 1st, 1806. He was graduated at Union College in 1821, and subsequently at Princeton Theological Seminary, where he received license to preach. He became a Tutor in Princeton College in 1833, and was connected with that institution until his decease. In the year following his appointment as Tutor he was made adjunct Professor of Mathematics, and in 1840 was made Professor of Astronomy, a position created in that year. On the death of Dr. Albert D. Dod, in 1845, he was made Professor of Mathematics, and in 1851 he was appointed Professor of Mechanical Philosophy and Astronomy. In 1862 he was made Professor of Natural Philosophy and Astronomy; and in 1873, astronomy having become so important a factor in the course, he was relieved from philosophical work and made Professor of Astronomy, a position he held until 1877, when he retired from the active exercise of his duties, being appointed Professor Emeritus, and was succeeded by Professor Charles A. Young, who was called to the chair from Dartmouth College. In 1860 he went to the coast of Labrador at the head of a Government Astronomical Expedition to observe the eclipse of July 18th. Nine years later he was with an expedition to the Rocky Mountains to observe the solar eclipse of August of that year.

He was the author of numerous papers on

astronomy, mathematics, and kindred subjects, which attracted much attention both in this country and in Europe. Among the best known of these were "Physical Phenomena Attendant upon Solar Eclipses;" "Fundamental Principles of Mathematics;" "Origin of the Forms and the Present Condition (1850) of some of the Clusters of the Stars and Several of the Nebulae, Form and Equatorial Diameters of the Asteroid Planets;" "Harmonies in the Arrangement of the Solar System which seem to be Confirmatory of the Nebular Hypothesis of La Place." He received the degree of LL.D., from Columbia College. He was one of the founders of the National Academy of Science, and a member of the American Philosophical Society, of the American Academy of Arts and Sciences, and of the American Association for the Advancement of Science, of which he was president in 1859. He was the possessor of remarkable oratorical and rhetorical powers in middle life, and full of the true poetic spirit. The present advanced position of Princeton in astronomical science and research is due in great measure to his enthusiasm and energy. For several years the aged astronomer had devoted his leisure hours to the study of the heavens, from a small observatory in the rear of his residence, and there he observed the recent transit of Venus.

Professor Alexander died at his residence in Princeton, June 25th, 1883. He was a secluded student, unworldly in the tone of his character, pure minded, gentle, always influential for good. He was a sincere and thoroughly devout Christian man, and for this reason was a power among the students with whom he came in contact. For many years he was an elder in the Presbyterian Church.

Alexander, William, D.D., was born near Shirkleysburg, Huntingdon county, Pa., December 18th, 1831. He graduated at Jefferson College, Pa., in 1858, at Princeton Theological Seminary in 1861, and was licensed to preach by the Presbytery of Huntingdon, in April, 1860, after which he supplied the church in Hollidaysburg for five months, during the temporary absence of the pastor, Rev. D. X. Junkin, D.D. He was ordained by the Presbytery of Northumberland, and installed over the church of Lycoming, in the west end of Williamsport, Pa., June 10th, 1862. In 1863, he accepted the Presidency of Carroll College, Waukesha, Wis., and during his incumbency supplied the church at that place. He was pastor of the First Presbyterian Church, Beloit, Wis., 1865-9, and in this position he exercised large influence over the whole Presbyterian Church of that section. He was pastor of the First Presbyterian Church in San Jose, Cal., 1869-71. In June, 1871, he took charge of "The City College" in San Francisco. In October of that year he took a leading part in founding the San Francisco Theological Seminary, in which he was chosen Professor of New Testament Literature and Exegesis. In 1876 he was transferred to the

chair of Ecclesiastical History and Church Government, which he still retains.

Dr. Alexander has published several sermons, and written largely, and with great force, for the secular and religious press. He is justly regarded as one of the ablest men in the Presbyterian Church, and for accurate and profound scholarship occupies the highest rank upon the Pacific coast. As a preacher he is plain and practical, with the rare faculty of handling profound themes in an easy and simple manner. As a teacher he is sociable and pleasant with the students, always commanding their respect, confidence, and good will. As a controversialist he is strong in argument and master of logic. As a writer his peculiar characteristic is vigor, with a fine adaptation of style to the subject under discussion.

Alexander, Rev. Samuel Carothers, was born in Huntingdon County, Pa., April 7th, 1833, and is the second son of Randall and Sarah (Carothers) Alexander. He graduated at Jefferson College, Pennsylvania, in 1858, and entered the Theological Seminary at Columbia, S. C., the same year, completing his professional studies in 1861. In December, of the same year, he was ordained and installed pastor of the Steele Creek Church in North Carolina, by the Presbytery of Concord. He subsequently entered upon missionary work for the freedmen at Charlotte, N. C., becoming one of the first and principal actors in founding Biddle Memorial University. He continued his work there until June, 1871, when he returned to his native State, and for the last ten years has been pastor of the Upper Path Valley Presbyterian Church, in the Presbytery of Carlisle. Mr. Alexander possesses a dignity of bearing, combined with a frankness of manner, that win for him the respect and fellowship of all the members of his community. He is unassuming, never seeking the praise of men, and yet, by his sincerity, generosity and kindness, he receives, without bidding, the encomiums of all who know him. In the pulpit he is strong, vigorous and fearless. His discourses contain wholesome and substantial food, and awaken thought and reflection. His style is animated and forcible, and his manner modest and dignified.

Alison, Francis, D.D., was born in the parish of Lae, County of Donegal, Ireland, in the year 1705. He came as a probationer to this country, in 1734 or '35. On the recommendation of Franklin, he was employed by John Dickinson, of Delaware, the author of the "Farmer's Letters," as the tutor of his son. Leave to take a few other pupils was granted, and he is said to have had an academy at Thunder Hill, Maryland. He was ordained pastor of New London, by New Castle Presbytery, before May, 1737. In 1749 he was invited to take charge of the Philadelphia Academy. This institution was incorporated in 1750, endowed in 1753, and erected into a college in 1755, at which time Mr. Alison was appointed its Vice Provost and Professor of Moral Philosophy.

He was also assistant minister of the First Presbyterian Church. Both these positions he filled with acknowledged fidelity and success. In 1758 he received the degree of Doctor of Divinity from the University of Glasgow. He was the first of our ministers who received that honor, and the Synod of Philadelphia returned their thanks, for the favor, to the University.

On the union of the Synods, May 24th, 1758, Dr. Alison preached from Ephesians iv, 4-7, and the sermon was published, with the title, "Peace and Union Recommended." He went with Colonel Burd, as chaplain to the expedition to Fort Cumberland, and remained from August to November. Together with Gilbert Tennent and the Presbyterians generally, who were headed by Chief Justice Allen (father-in-law of Governor John Penn), he opposed the throwing off the Proprietary Government, and, as a reward for his services in that matter, Richard Penn gave him the splendid tract of one thousand acres at the confluence of the Bald Eagle with the West Branch of the Susquehanna. He was the efficient agent in the establishment of the Widows' Fund in our Church, and was wisely active in the convention with the Connecticut ministers to withstand the gradual but determined innovations of Churchmen and the Crown on our liberties as citizens and Christians. He died, November 28th, 1779, aged seventy-four, and set free his slaves by his will.

Bishop White, who was a student in the College of Philadelphia while Dr. Alison was a Professor in it, says of him in his Memoirs: "He was a man of unquestionable ability in his department, of real and rational piety, of a liberal mind; his failing was a proneness to anger, but it was soon forgotten, for he was placable and affable." President Stiles pronounced him "the greatest classical scholar in America, especially in Greek," and "in Ethics, History and general reading, a great literary character." And Dr. Ewing, in his funeral sermon, said: "He was truly a scribe well instructed unto the Kingdom of Heaven, a workman that needed not to be ashamed, for he rightly divided the Word of Truth, and was peculiarly skillful in giving to every one his portion in due season."

Alison, Rev. Hector, was ordained by New Castle Presbytery, in 1746, probably at White Clay. In 1750 he was sent for eight Sabbaths to Western Virginia, and seems to have labored in that region for some time. He was settled at Drawyers from 1753 to 1758. In 1760 he went as Chaplain to the Pennsylvania forces, and in answer to a very pressing application made to the Synod in May, of that year, by the English Presbyterian gentlemen in Albany, he was directed to act as a supply in that place till July. He joined New Castle Presbytery after the union in 1761, and was released in a little time from his charge at Appoquiniminy. A call was received by him from Baltimore, but the proposal

was so unsatisfactory that it was not accepted. In December, 1761, he was dismissed from the Presbytery, probably with a view to join South Carolina Presbytery, and settled at Williamsburg, South Carolina.

Allen, Diarca Howe, D. D., was born in Lebanon, N. H., July 8th, 1808. He graduated at Dartmouth College in 1829, and studied theology at Andover Seminary in 1829-1830 and 1832-1833. He was teacher in Charleston, S. C., 1830-1832. He was Professor in Marietta College, in 1833-1840; Professor of Sacred Rhetoric in Lane Seminary, 1840-1851; Professor of Systematic Theology, 1851-1867, and Emeritus Professor till his death, which occurred at Granville, O., November 9th, 1870. Dr. Allen was an eminent scholar, and filled all the positions he occupied with great advantage to the Church and credit to himself.

Allen, David Oliver, D. D., the son of Moses and Mehitable Allen, was born in Barre, Mass., September 11th, 1799; graduated at Amherst College in 1823; studied theology at Andover Seminary, and was ordained May 21st, 1827. On the 6th of June he embarked for Calcutta, where he arrived September 21st. In a month he proceeded to Bombay, where he labored several years in preaching and establishing schools. He was the first American Missionary to establish a station at Ahmednuggur, in 1831, where he spent several years. After this he was engaged in making extensive tours in Western India, preaching, distributing Bibles, Tracts, &c. In 1843 he took charge of the printing establishment at Bombay. This constituted for some ten years a very important agency in Missionary operations in Western India. It employed, part of this time, one hundred persons, mostly natives, and the number of pages printed increased from one million and a half, in 1843, to near twelve millions in 1852. The works printed were portions of Scripture translated, religious tracts, school books, &c. Dr. Allen was the Author of several very useful tracts in the Mahratta language. He also translated portions of the Old Testament, and superintended a revised and corrected edition of the whole Scripture into Mahratta, which was a great work.

Dr. Allen's physicians, in view of his impaired health, advised him to return to America, which he did, in 1853. After a year's rest, he prepared the *History of India, Ancient and Modern*, a work which was very favorably received by the press, both in this country and in England. From 1856 to 1860 he preached in different places; one year at Westport, Mass., and nearly two years at Wendham. His style of preaching was plain and practical—more instructive than rhetorical. He died July 17th, 1863.

Allen, Rev. Moses, was born in Northampton, Mass.; was licensed by the Presbytery of New Brunswick February 1st, 1771, and on March 10th, 1775, he was ordained at Charleston, S. C., and installed pastor of an Independent Church at Wappetaw. In 1777 he resigned his charge and removed to Liberty

County, Ga., where he took charge of the Midway Presbyterian Church; but the next year his congregation was dispersed and his church burned. He entered the army as chaplain; was taken prisoner, and in attempting to escape, by swimming from the prison-ship in which he was confined, was drowned, February 8th, 1779. The friends of independence admired Mr. Allen for his popular talents, his courage, and his many virtues. He was an eminently pious man.

Allen, Richard H., D. D., was born in Greensburg, Ky., May 11th, 1821. He was educated at Centre College, Danville, Ky.; graduated at the Law School, and was admitted to the bar in St. Louis, Mo., in 1844. In September, 1847, he was licensed by the Presbytery of Upper Missouri to preach the gospel; was called to succeed Dr. Hiram P. Goodrich in the church at Jefferson City, Mo., the capital of the State, and was ordained the following November as pastor of that church. In this position he remained only two years. Having an earnest desire to enter the great and destitute field around him, as an evangelist, for which he was peculiarly fitted, he devoted himself to home missionary work in the counties of Upper Missouri. He stopped not to consult with flesh and blood, nor to ask aid of any Missionary Board, but purchased a horse, filled one side of his saddlebags with Bibles and tracts, and started out as an evangelist, preaching wherever God in His providence opened the way. In this new and important field of operation his labors were signally blessed. On Castile Creek, in DeKalb County, some twenty miles east of the now flourishing city of St. Joseph, were a few Presbyterians in the midst of a godless community. Dr. Allen went and preached to them, in the log house of a pious widow woman, for two weeks. From this visit the Castile Church grew, and stands now a power for good in that community.

Dr. Allen was settled in Jeffersonville and Lafayette, Ind., nine years. In 1861 he went to New Orleans, and commenced a new enterprise, the success of which was cut short by the war. He was then called to the Second Presbyterian Church of Nashville, Tenn., in connection with the Old School Assembly, North. In 1867 he was called to the pastorate of the old Pine Street Presbyterian Church, Philadelphia, in which his success, for some thirteen years, was marked and gratifying. He resigned this charge in order to become Secretary of the Assembly's Board for Freedmen, and is devoting his best energies to this cause with an ardor which is greatly promotive of its prosperity.

Allen, Robert Welch, D. D., son of James and Elizabeth (Logan) Allen, was born in Shelby county, Kentucky, March 25th, 1817. He received his collegiate instruction in Wabash College, from which he was graduated in 1839. In November, 1839, he entered Princeton Seminary, with the intention of going through the full course, but his

health failing, he was compelled to leave at the end of the second year. He was licensed by the Presbytery of Crawfordsville, Indiana, August 15th, 1841, and ordained by the same Presbytery, September 30th, 1843, having spent the intervening time as stated supply of several churches. He was installed pastor of the churches of Jefferson and Frankford, Indiana, June, 1844, and remained in that charge for nine years, until September, 1853, when the pastoral relation was dissolved. Receiving a call from the Pisgah Church, near Lexington, Kentucky, he entered that field, and labored there with great acceptance until April, 1857, when he accepted a call to the Presbyterian Church of Jacksonville, Illinois. This pastorate he held for more than eleven years, until September, 1868. He then spent a year (1868-'69) in missionary labor in the vicinity of Decatur, Illinois; was stated supply of the Church of St. Charles, Missouri, from September, 1869, to December, 1870. Returning to Jacksonville, he supplied the churches of Union and Murrayville for two years, until the Union Church and part of the Pisgah Church were organized into a new church called "Unity," over which he was installed November 2d, 1873. This relation continued until his death.

His health attended Mr. Allen's labors through his ministerial life, yet the Lord owned his service in such a manner that he did not run in vain nor labor in vain. Frequent revivals attended his efforts, and he was often called upon to aid his brethren in protracted meetings. Having a fine personal presence, a dignified manner, and a clear, commanding voice, he seldom failed to produce a deep impression. His mind was strong, vigorous and analytic. As an expositor of divine truth he was especially clear, able and forcible, always holding forth the word of life, and presenting Christ crucified as the only hope of a perishing world. He died of nervous prostration, at Jacksonville, Illinois, July 29th, 1882, in his sixty-sixth year.

Allison, James, D. D., was born in Pittsburg, September 27th, 1823, and reared near Bakerstown, in the northern part of Allegheny County, Pa. He graduated at Jefferson College in the Fall of 1845, at the Western Theological Seminary in the Spring of 1848, and was licensed to preach the gospel by the Presbytery of Allegheny, October 6th, 1847. After serving as stated supply, for some months, of the Church of Sewickley, twelve miles below Pittsburg, he was ordained and installed its pastor, October 16th, 1849, and continued in this relation until February, 1861, when he resigned, to become one of the editors and proprietors of the *Presbyterian Banner*. During his pastorate the finest church edifice outside of Pittsburgh, in Allegheny County, was erected, and two hundred and seventy-seven were added on confession of faith, and two hundred and thirty-one by letter.

While yet a student in College he began to write for the newspaper press. In 1853 he became the

Pittsburg correspondent of the *Presbyterian Banner*, then published in Philadelphia, and became associate editor after its removal to Pittsburg, in 1855, and was one of its proprietors, having the late David McKinney, D. D., and Stephen Little for his partners, from 1856 to 1863. In January, 1864, he purchased the *Banner* for himself and Robert Patterson, Esq.,



JAMES ALLISON, D. D.

and assumed control February 3d, of that year. He participated largely in the Declaration and Testimony controversy; was among the first signers of the paper prepared at the meeting of the Old School General Assembly at Newark, N. J., in 1864, asking for reunion between the Old and New School Churches on the basis of the "Standards," and proposed, after the meeting of the Old School General Assembly in Albany, and of the New School General Assembly in Harrisburg, when negotiations seemed about to fail, that the friends of reunion should unite in a declaration for reunion simply on the basis of the "Standards." This led to the issuing of the "Pittsburg Circular," which was mostly written by him, and which was followed by reunion the next year. Dr. Allison has been a member of the Presbyterian Board for Freedmen, from its organization in 1865, and its Treasurer, without charge, from 1870. He is a gentleman of much energy of character, genial in spirit, a vigorous writer, an excellent preacher, and an influential member of the Church judicatories.

Allison, Joseph, LL D., furnishes in his career, remarkably successful as he has been, an instance of what may be accomplished by well directed efforts. Judge Allison was born at Harrisburg, Pa., August

31st, 1819, his parents being connected with the Presbyterian Church of that place, of which the Rev. William R. DeWitt was then pastor. After the study of the law at the State Capital, he was in due time admitted to the Bar. From his earliest entrance upon the active duties of the legal profession he gave ample evidence of future promise and distinction. He soon removed to Philadelphia, settling down in the old district of Spring Garden. Though naturally of very modest deportment, he soon rose in public estimation. Before he had resided three years within their municipality the Commissioners appointed him to the office of Solicitor of the District. He continued to serve in this capacity with credit to himself and satisfaction to the people, until, by the partiality of the voters of the city and county of Philadelphia, he was elected an Associate Judge. This occurred in 1851. After serving the full term in this position, he was thrice successively elected a Judge of the Court of Common Pleas. He has thus served thirty-three years on the bench, during which he has made for himself a reputation for purity of motives, faithful and fearless discharge of duty and thoroughness of legal erudition, that ranks him among the foremost jurists of the Commonwealth.



JOSEPH ALLISON, LL.D.

In private and social life Judge Allison is courteous, affable and entirely free from affectation. Possessed of a high order of intellect, shrewd and keen witted, his society is much sought, especially by the legal fraternity. As a judge he is conscientious and incorruptible, yet his tact and natural kind-heartedness are so admirably blended in the

discharge of his official duties, that the most incorrigible criminal, whilst smarting under the rod of public justice administered by his hand, is forced to revere the power by which it is wielded.

Judge Allison has long been an exemplary, honored and useful elder of the Walnut Street Presbyterian Church, Philadelphia, and gives the influence of his name and presence to great moral movements on behalf of the human race. Liberal in his Christian spirit, he is yet specially active in promoting the prosperity of the Church in which he was born and reared, and in which he is held in the highest esteem. He is a member of the Board of Publication and a Trustee of the General Assembly. He was a member of the Assembly in Cleveland in 1856, of the Assembly in Syracuse in 1861, and of the Assembly in Chicago in 1877. In all the boards and judicatories of the Church in which he appears he exerts a strong influence. As one of the fraternal delegates from the New School Assembly to the Old School Assembly, which met in Newark, N. J., in 1864, he urged the union of the two branches of the severed Church, with an ardor and eloquence which gave one of the earliest and most effective impulses toward the consummation not long afterward so happily reached.

Allison, Patrick, D. D., was born in Franklin, (or what was then known as Lancaster) county, Pa., in the year 1740. He graduated at the University of Pennsylvania, in 1760. Shortly after he left the University he commenced his theological studies, but in 1761 was appointed Professor in the Academy at Newark, Delaware, which office he accepted. He was licensed to preach by the Second Presbytery of Philadelphia, in March, 1763. In August of that year, he was invited to a church in Baltimore, and in 1765 was ordained its pastor, in which relation he continued for thirty-five years, till his death, which took place August 21st, 1802.

Dr. Allison was noted for his ardent patriotism, his blameless character, his dignified deportment, and his fine scholarship. He was especially eminent in the judicatories of the Church, and in all public bodies, being possessed of great penetration, the utmost self-control, and an admirable command of thought and language, the most appropriate and elegant. As a preacher, though his manner was not very attractive, his discourses were marked with much ability, being generally didactic, often profoundly argumentative. He published little, but that little, which was of a polemical nature, was weighty and trenchant. It was one of his dying injunctions, that all his manuscript sermons should be committed to the flames; otherwise, doubtless, there might have been a selection made from them for the press, which would have done honor to our American pulpit.

> **Alrichs, Rev. William Picclees**, was born in Wilmington, Del., in August, 1799. He graduated

at the College of New Jersey, in 1824. He was stated supply at New Castle, Del., 1828-29, and at Pigeon Creek. He was ordained an evangelist by the Presbytery of Washington, in 1831. He was stated supply at East Buffalo, Pa., 1830-1861, and Professor of Mathematics, Mechanics and Astronomy in Washington College, Pa., 1830-1860. He died at Winterset, Ia., December 31st, 1869. Prof. Alrichs was an able and faithful preacher, and stood high in the departments of science which he taught.

Anderson, Rev. Isaac, was born in Rockbridge County, Va., March 26th, 1780. Having prepared himself for the ministry, he was licensed to preach the gospel by Union Presbytery, in May, 1802, and in the Autumn following was installed pastor of Washington Church, Knox County, Tenn. Here he labored for about nine years, during which time he also performed much missionary service, which was attended with signal success. In the Spring of 1811 he was called to the New Providence Church, Maryville, took charge of it the next autumn, and there performed the principal part of the labors of his life. The Southwest Theological Seminary, at Maryville, was established chiefly through his instrumentality, and for many years enjoyed the benefit of his labors as a teacher. He died, January 28th, 1857. Mr. Anderson was a man of commanding powers, of glowing zeal, and untiring and successful industry.

Anderson, Rev. James, was born in Scotland, November 17th, 1678, and was ordained by Irvine Presbytery, November 17th, 1708, with a view to his settlement in Virginia. He arrived in the Rappahannock, April 23d, 1709, but the state of things not warranting his stay, he came northward, and was received by the Presbytery, September 20th. He settled at New Castle, Del. In 1717 he accepted a call to a congregation in New York, which, at the time, was worshiping in the City Hall. September 24th, 1726, he received a call to Donegal, on the Susquehanna, and accepted it. He was installed the last Wednesday in August, 1727. In September, 1729, he began to give every fifth Sabbath to the people on Swatara, and joined the congregation of Derry. In April, 1738, the Presbytery decided to ask the Synod to send a deputation to wait on the Virginia Government, and solicit its favor in behalf of Presbyterianism there. The Synod wrote to the Governor, and sent Mr. Anderson to bear the letter, providing supplies for his pulpit, and allowing for his expenses "in a manner suitable to his design." This mission he performed satisfactorily. He died July 16th, 1744.

Anderson, John, D. D., was born in Guilford county, North Carolina, on the 10th of April, 1767. He was licensed to preach by the Presbytery of Orange, North Carolina, in the year 1791, and shortly afterwards was ordained as an evangelist. After laboring two years in the southern part of North Carolina, and the northern part of South Carolina; from 1793 to 1798 or '99, he itinerated, amid many

privations and dangers, through the States of Tennessee and Kentucky, sometimes crossing the Ohio, and preaching to the settlements in what is now Ohio and Indiana. In 1801 he began his labors in Upper Buffalo Church, Washington county, Pennsylvania, and was installed as its pastor the next year, a relation which he held with great acceptance and usefulness, until it was dissolved by his own request, on account of declining health, January 15th, 1833.

Dr. Anderson conducted the theological education of a large number of young men, some of whom rose to eminence in the Church. He was one, if not of the originators, at least of the most active members of the old Board of Trustees of the Western Missionary Society, and under its direction he made several tours to the Wyandotte Indians, on the Sandusky river. He was also largely instrumental in founding the mission on the Maumee, and visited it once, in company with the Rev. E. Maerdy, with a view to settle some existing difficulties. After the transfer of that station to the United Foreign Missionary Society he became one of the most efficient supporters of that Society, and subsequently of the American Board of Commissioners for Foreign Missions into which it was merged. In forming the present General Assembly's Board of Foreign Missions, at Pittsburg, in 1831, he took a most lively interest, and extended to it his cordial, and active support till the close of his life, which occurred January 5th, 1855.

Anderson, Samuel, C., Esq., was a ruling elder in the "College" Church at Hampden Sidney, Va., in which village are located both Hampden Sidney College and Union Theological Seminary, the two institutions existing under separate corporations. He was elected an elder in August, 1831, and continued in this office till his death, in April, 1865. The inscription on his tomb is a brief epitome of his honorable life, and is as follows: "IN MEMORY OF Sam'l C. Anderson. Born in Cumberland County, Va., 23d July, 1788. Died 15th April, 1865. In 1812 a soldier of his country. From 1813 an eloquent advocate. And from 1828 a devout Christian. He was four years thereafter a legislator for his State; thirty-eight years a trustee of Hampden Sidney College, and for thirty-three years an elder of the College Church, and a faithful defender of Christ's truth. In the highest as in the lowest courts of his Church he filled every station honorably."

Anderson, Samuel James Pierce, D.D., was born in Prince Edward county, Va., Dec. 5, 1811. The early years of his life were spent in the country, on the farm of his father, where, at a village school, and with the aid of a tutor at home, he was prepared for college. In 1831 he went to the University of Ohio, at Athens, and afterwards to Hanover College, Indiana, where he graduated in 1835. His theological course was pursued at Union Theological Seminary, Va., where, under the training of

the excellent men who were then in charge of that institution, he was fitted for the ministry. The first charge of Dr. Anderson was at Danville, Va., where he remained five years, the pastor of a large and constantly increasing congregation. From Danville he removed to Norfolk, Va., where he soon took rank as one of the ablest and most effective preachers in that State—so famous for its preachers. After remaining five years at Norfolk, he was called to St. Louis, and in 1851 was engaged as the pastor of the Central Presbyterian Church in that city. At the time that Dr. Anderson took charge of the church it was far from being in a prosperous condition. It was yet in its infancy, few in numbers, embarrassed with debt, and greatly afflicted by the death of its first pastor, Rev. Alexander Van Court, of precious memory! The task before him was a difficult one; but, by faithful preaching and earnest work, and the blessing of God, he was enabled to accomplish it with success. Under his ministry the church grew steadily, was increased by considerable accessions from time to time, until it became, at length, one of the largest and most influential churches in the city. It is not too much to say of Dr. Anderson that he was, in his day, a man of eminent usefulness and power in the ministry. He was a preacher of marked ability—earnest, evangelical and eloquent. He was a man of fine scholarship, large reading, and almost faultless taste; his mind was richly stored, not only with Biblical, but also with historical and classical learning, and the whole was laid under contribution to the pulpit. His sermons were not only sound and able, as expositions of gospel truth, but they were usually finished productions as they came from his hand, abounding in happy illustration, delivered in a pleasing, captivating style, and with a voice the richness and sweetness of whose tones lent a charm to every word that he uttered. Dr. Anderson died September 10th, 1873. His death was one of peace and resignation. The last enemy was disarmed of its terrors to him. Nay, rather, he was waiting for death, waiting for it more than they that wait for the morning.

Anderson, Samuel McCulloch, D.D., was born December 18th, 1823, in Butler county, Pa., and graduated at Washington College in 1846. He studied theology at the Western Theological Seminary, and was licensed to preach the gospel April 8th, 1851. In the same year he took charge of the church at Fredericksburg, O., where he continued till compelled by ill health to resign, in April, 1859. The Summer of that year he spent on a farm; and feeling himself able to resume pastoral duty in the Autumn, he accepted a call to the church of Davenport, Ia. In this charge he continued till the winter of 1869, when he took charge of the church in Hamilton, O. Dr. Anderson is at present pastor of the church at El Dorado, Kan. He is the author of an essay on "Miracles" which appeared in the *Princeton Review* in 1863.

Anderson, William C., D. D., son of the Rev. John Anderson, D. D., was born August 18th, 1804, in Washington county, Pa. He graduated from Washington College, in the Class of 1821, pursued his theological studies under the instruction of his father, and was licensed to preach by the Presbytery of Washington, December 13th, 1827. The first year of his ministry was spent in the bounds of what became the Presbyteries of Washington, Steubenville, Wooster and Richland. From October, 1828, until July, 1829, he was missionary of the General Assembly's Board in North Carolina, and preached at Wilksborough, Forks of Yadkin, and the Mountain. September 1st, as agent of that Board, he entered on the work of visiting the churches in the bounds of the Synod of Pittsburg. In the same capacity he again visited the South, laboring in North and South Carolina, Alabama and Mississippi. Resigning this agency, he commenced preaching at Pigeon Creek, Pa., November 1st, 1831. In June, 1836, he accepted the General Agency of the Western Foreign Missionary Society for the Mississippi Valley.

In the Spring of 1837 Dr. Anderson preached for a time to the Fourth Church, Pittsburg, Pa., and in February, 1839, became pastor of the First Church, New Albany, Ind. After spending some time abroad, for his health, in April, 1843, he accepted the Professorship of Rhetoric and Belles Lettres in Hanover College. In 1844 he preached for a time at Fort Wayne, Ind., afterwards supplied the pulpit of the Church at Washington, Pa., and in November, 1845, accepted a call to the Church at Dayton, Ohio. On his return from another visit abroad, he became President of Miami University, from 1849 to 1854. Subsequently he preached at Chillicothe, Ohio, and in 1855 accepted a call from the First Church of San Francisco, Cal., retaining the pastorate until 1863, when he returned east, and preached for a time to the First Church of Cincinnati, then to the Church of New Albany, and then, occasionally, at Abilene, Manhattan, etc., Kansas. He died August 28th, 1870, at Junction City, Kansas. Dr. Anderson was a gentleman of very pleasing address, able and popular as a preacher, successful in his ministry, and highly esteemed in the communities in which he labored.

Andrews, Rev. Jedediah, was born at Hingham, Mass., July 7th, 1674. He graduated at Harvard in 1695. In 1698 he came to Philadelphia, and preached in a building which had been used as a storeroom by the "Barbadoes Company," on the northwest corner of Chestnut and Second streets, in this city. He was probably ordained in the Fall of 1701, for his "Record of Baptisms and Marriages" begins 1701, tenth month, fourteenth day. In 1704 his congregation left their first place of worship, and erected a frame building on the south side of Market (then Buttonwood) street, between Second and Third streets, the first, and for many years the only Presbyterian Church in the city. The church is said to

have been, in some sense, Congregational, but it was represented by elders in Presbytery from the first.

In September, 1733, Mr. Andrews preferred a request to the Synod that he should be allowed an assistant in the ministry. The congregation could not agree in the choice of an assistant, the preference of some being for Jonathan Dickinson, and of others for Robert Cross; but, while the matter was in debate, the friends of the latter asked of the Synod that they might be erected into a new congregation, and authorized to call a minister for themselves. Their request was granted, by a large majority, with the understanding that they were not *obliged* to form a distinct society, but *might* do so, if, upon mature reflection, they thought best. The commission met in June, 1736. The endeavors to effect a re-union of the congregation having been unsuccessful, they persuaded the friends of Robert Cross to make a further effort, and Mr. Andrews heartily approved of the design, but his friends would not consent to it. The new congregation had various supplies until 1737, when Robert Cross accepted their call. The two congregations were then united, and were allowed fifty pounds out of the funds of the Synod, to buy a burying ground. Mr. Andrews was recording clerk of the Presbytery and of the Synod as long as he lived. He died in 1747.

Andrews, Silas Milton, D. D., son of George and Catharine (Barr) Andrews, was born March 11th, 1805, in Back Creek Congregation, Rowan County, N. C. He was graduated from the University of North Carolina, at Chapel Hill, A. D. 1826; taught a classical school in his native place one and a half years; was for another one and a half years Tutor in the University of North Carolina; entered Princeton Seminary in the Fall of 1828; and was regularly graduated in the Fall of 1831. He was licensed by New Brunswick Presbytery, February 2d, 1831; ordained by the Presbytery of Philadelphia, at Doylestown, Pa., November 16th, 1831, and on the same day installed pastor of the Church of Doylestown and Deep Run. This was his one, uninterrupted, and only charge from that day until his death, a period of forty-nine years and four months. Here he labored steadily, industriously, with marked ability, sound judgment and rare devotion to his one work, concentrating all his efforts on his charge, and taking very little part in outside affairs, gathering in from time to time large numbers of converts, and training and edifying his people in the way of truth, holiness and duty. For the first seventeen years of his pastorate he also conducted a private classical school, in addition to performing his ministerial duties. He died March 7th, 1881.

Dr. Andrews was a quiet, unassuming man, averse to all pretension and ostentation. He possessed excellent scholarship, a well-balanced mind, rare good judgment, and was a Scriptural and impressive preacher. From October 15th, 1848, until the Re-union in 1870, when he declined a re-election, he

was Stated Clerk of the Synod of Philadelphia, the duties of which office he was admirably qualified to fulfill by his accuracy, his methodical carefulness, and his fine penmanship. He was held in high respect and warm regard by all who knew him.

Andrus, Rev. Alpheus Newell, was born in Poughkeepsie, N. Y., July 17th, 1843, and graduated at Williams College in 1861. After graduating at the Union Theological Seminary, New York city, in 1867, he remained almost a year as a resident graduate. He was ordained February 23d, 1868. On April 25th of that year Mr. Andrus sailed for Turkey, as a missionary of the A. B. C. F. M. He was assigned to the Eastern Turkey mission, and to the Mardin Station of the field, which, after a brief stay at Kharpoat Station, he reached November 29th. His home is still there, although in the meantime he has resided for a time in other places, as circumstances have required. Mardin is the central station of a large field, and since Mr. Andrus has been connected with the station, the work has grown to double the amount that was being done in it in 1868. The larger portion of his time has been devoted to the preparation of young men for the gospel ministry. Amidst many trials and difficulties, he is very zealous and faithful in his efforts to turn the thoughts and desires of the oppressed ones among whom he labors toward the kingdom of our Lord and of his Christ. In writing to a friend in this country, in 1882, he says: "I hope to live at least twenty years longer in these parts, for I believe they will be full of change, and hope, and progress."

Annan, Rev. William, a member of the Presbytery of Allegheny, was born in 1805. He was a graduate of Dickinson College and of Princeton Seminary; was pastor of the churches of Kishacoquillas and Little Valley, Pennsylvania, from 1831 to 1835, and of the church of Sewickley, Westmoreland county, Pennsylvania, from 1836 to 1838, and was editor of the *Presbyterian Advocate*, of which the *Presbyterian Banner* is the continuance, from 1838 to 1855. He was a keen controversialist, always ready to utter his convictions, and resolute in his defence of them. He was the author of some books in which topics of interest at the time were discussed, and he treated every subject he took in hand with great vigor and thoroughness. He was an ardent Presbyterian and Calvinist, and was always ready to give a reason for the faith that was in him. A bold defender of the truth, a devout Christian as well; he loved the Church he served, but loved Christ supremely, and strove to live for the higher interests of men. His last years were spent in retirement. He died at his home in Allegheny, Pennsylvania, June 26th, 1882, going down to the grave in a firm and blessed hope of eternal life through Christ Jesus his Lord.

Antrim (N. H.) Presbyterian Church. For many years there was no religious meeting of any kind in Antrim. The first sermon in the town was

preached September, 1775, in Deacon Aiken's barn, which stood about half way between the old Aiken house and the barn, now Mr. Gove's. The speaker, Rev. William Davidson, of Londonderry, was a gray old divine, a dull preacher, but an affectionate and holy man. He was personally acquainted with those whom he was addressing, for they were the children that had grown up about him in his long ministry at home. The rough-clad settlers, the hardy wives in their homespun, ribbonless as Eve was in Eden, and barefooted children, made up the group, seated on rough planks and bits of logs, or leaning against the hay-mow, listening, hushed and reverent, to the words of life. Fittingly they worshiped Him who was born in a manger "where the horned oxen fed."

In the two next years, 1776 and 1777, nothing was paid for preaching, as far as is known, but two or three times each Summer they met to listen to some neighboring minister that came among them; yet in these and preceding years they were not negligent of religious things. They taught their children at home. The Bible and the Catechism were the chief literature in every house. They kept the Sabbath with great reverence. Nobody could even walk the rough paths of the forest without being liable to be called in question for breaking the day of God. Having no trash to read, or for their children to read, they studied over and over the Holy Book, and came to hold its great doctrines rigidly and intelligently; yet they longed for a stated preaching of the Word, and at their first March meeting, 1778, voted thirty-two dollars for that purpose, and in July of the same year voted one hundred dollars more. This, considering their feebleness and their poverty, was a very generous outlay. It would be about like nine thousand a year for Antrim now.

From this time till 1800, twenty-two years, they had no settled minister, but such supplies for a part of each year as they could get here and there; yet it seems that when they had no minister they went on with the service without him, inasmuch as the town voted, 1782, that Daniel Nichols, a smart young man of the place, should "read the Psalm on Sabbath days, and all other days when public service is attended." In 1780, eight years before there was any church organization, and five years before there was any church building, the town voted a call to Rev. James Miltimore, which he declined, though he preached here part of each summer for five years. Services were held in the settlers' houses, in barns and in the open air. In the Spring of 1785 the town voted that public worship for that year should be at Daniel Miltimore's, now Mr. Whiteley's; and there it was that, when the little dwelling was crowded full, the flooring gave way and dropped them, furniture, minister and all, into the cellar! In 1781 a committee was appointed to make the necessary arrangements for building a meeting house, and on June 28th, 1785, the frame was raised, and the house was completed near

the close of 1792, it taking nearly *eight years* to struggle through to this result.

The church in Antrim was organized August 2d, 1788. The old records call it the "Church of Christ in Antrim." Rev. William Morrison came here by Direction of the Presbytery of Londonderry, organized the church, and ordained James Aiken, Isaac Cochran and Jonathan Nesmith as "ruling elders and deacons." The original members of the church were seventy-two. Mr. Morrison came here every year, baptized children, received members and preached. He exercised a loving, fatherly care over the church and was greatly endeared to it. The people flocked together with great zeal to hear the Word from his lips. He held "protracted meetings," and they were of great interest. This noble man died March 9th, 1818. His last words were, "Come, come, Lord Jesus!"

The first minister of this church was Rev. Walter Little, who was born in 1766, graduated at Dartmouth College in 1796, settled at Antrim in 1800, left in 1804, and died in Maryland in 1815. The next minister was Rev. John M. Whiton, D.D. He was born in Winchendon, Mass., August 1st, 1785, graduated at Yale College in 1805, came to Antrim in 1807, was pastor forty-five years, and died in Bennington, September 27th, 1856. Dr. Whiton sustained a high Christian character, and was universally beloved. The next minister was Rev. John H. Bates, who was born in Colchester, Vt., 1811, graduated at the University of Vermont, 1840, came to Antrim, 1853, resigned the pastorate July 1st, 1866, and died in Charleston, S. C., May 10th, 1870. Mr. Bates was a man of more than ordinary scholarship and ability, and did much for the church. The next pastor was the present one, Rev. W. R. Cochran. He was born in New Boston, 1835, graduated at Dartmouth College in 1859, was tutor there, 1861, came to Antrim 1867, and has been pastor in *actual* service since January 1st, 1868, though not ordained till 1869. In this, his first and only charge, the divine blessing has largely attended his ministry.

The present house of worship was dedicated to God on Wednesday, November 15th, 1826, and on that occasion Mr. Whiton preached to a large assembly, on the text, "This is none other than the house of God, and this is the gate of Heaven" (Gen. xxviii, 17). The first Sabbath of the following December the congregation met for the last service in the old house on the hill. It was cold and desolate—nature's mournfullest hour—but the company was large, and Mr. Whiton preached an able sermon from John iv, 20, "Our fathers worshiped in this mountain;" closing with the words of Jesus at the Supper, "Arise, let us go hence." Then they all marched down the hill to the new edifice, filling it full, and Mr. Whiton preached again, from Psalm cxxxii, 8, 9, "Arise, O Lord, into Thy rest, Thon, and the ark of Thy strength; let Thy priests be clothed with right-

eousness, and let Thy saints shout for joy." In that edifice, through many changes, the truth has continued to be ably and lovingly spoken; many have been comforted and many saved. "Surely," says the pastor, in his Memorial Sermon (1876), "We have reason to bless God for His care, to keep His word in our hearts, to teach our children the sureness of His love, and to talk of all His mercies by the way. He has been true to His promises to the fathers through all these years and changes; He has kept this people in peace, and to-day we are stronger in numbers and wealth than ever before, and I trust, not less strong in that personal consecration which is the real index of the power of a church."

Archibald, George D., D.D., was born in Washington county, Pa., February 15th, 1820. He graduated at Jefferson College, Pa., in 1847; at the Associate Reformed Theological Seminary, Allegheny, Pa., in 1849, and was licensed by the Presbytery of Monongahela (Associate Reformed), March 28th, 1849. He was ordained by the Presbytery of Monongahela, June 25th, 1850, pastor of the Manchester Church, Allegheny, Pa.; was pastor of the Associate Reformed Presbyterian Church, Cincinnati, O., 1855-60; pastor of the First Presbyterian Church, Madison, Ind., 1861-6, and pastor of Westminster Church, New York city, 1866-8. He was President of Hanover College, 1868-70; Professor of Homiletics, Polity and Pastoral Theology, in Danville Theological Seminary, 1870-82. He was President of Wilson Female Seminary, Chambersburg, Pa., one year, while Danville Seminary was suspended, 1873-4. He was Professor of Mental and Moral Sciences, in Wooster University, 1882. Dr. Archibald is a ripe scholar, and preaches with ability and fidelity. His life has been one of great usefulness.

Arch Street Presbyterian Church, Philadelphia. The first regular service was held in this church on Saturday, June 7th, 1823. The first congregation was known as the Fifth Presbyterian Church. They formerly occupied a somewhat dilapidated chapel on Locust Street, which stood on the ground now occupied by Musical Fund Hall. The first pastor of the flock was Rev. George Cox. He was installed on the 21st of April, 1813. The next pastor was James K. Birch, who was installed July 19th, 1813. He was released November 5th, 1816. The present church was founded by a committee of the Philadelphia Presbytery, on February 6th, 1850. The committee held its first meeting in the Tabernacle Church, on Broad Street. Two of the members of that committee were Rev. Drs. Boardman and Lord. On the first day of December Dr. Thomas H. Skinner was called. Shortly after he went to Locust street he was called to New Orleans. The call, however, he refused to accept.

Upon the occasion of taking possession of the present building, Dr. Skinner preached on the subject, "Prejudice against doctrinal preaching."

He preached every evening that week, and on the seventh night took as his subject "Original Sin." It was for this discourse that he was threatened with a church trial for heresy, which, however, never took place. The sermon created widespread attention. Dr. Skinner almost surpassed Richard Baxter in the abundance of his preaching. His pastorate was characterized by a series of powerful revivals, especially that of February, 1827. On March 5th, 1828, Dr. Skinner was called to Boston and Dr. Lyman Beecher was requested to fill his place. This offer was declined, and on October 26th of that same year Dr. Skinner was prevailed upon to return. He was finally released in 1832, to accept the chair of Sacred Rhetoric at Andover Seminary. He died on February 1st, 1871.

Of the three hundred and forty-eight members of the congregation during the first year of Dr. Skinner's pastorate only two are now living. Out of this congregation two hundred and forty-eight had Christian names taken from the Bible. Of the early state of the church Joseph H. Dulles, Esq., wrote, in 1871, saying, "There never was a church existing in a more perfect state of holiness. We sat face to face at communion without impinging upon the social relations of the members of the congregation. Then communion was held on the first Sabbath of January, April, July and October. The congregation was divided into five sections or classes, each class under the spiritual charge of two elders."

In 1825 the Sunday School had 227 scholars and twenty-six teachers. When Dr. Skinner retired the congregation numbered 600 persons. A great contest sprang up over the choosing of Dr. Skinner's successor. As a result, the larger part of the congregation seceded and formed Whitefield Chapel. Those that remained, ninety-two in number, chose as their pastor Rev. George Duffield, of Carlisle. He was installed April 5th, 1835, remained but a short time, and took charge of the First Church, Detroit, Mich., where he died in 1868, at the age of sixty-eight. He was succeeded by Rev. Thomas T. Waterbury, who was installed in December, 1837, and was released in March, 1843. The next pastor was the Rev. M. P. Thompson, who was installed in 1844, and released on February 15th, 1848. He left over 350 members. The Fifth Presbyterian Church was then disbanded, and the present church formed as an Old School church. The first pastor after the reorganization was Rev. Charles Wadsworth, of Troy, N. Y. He was installed in March, 1850. The Sunday School was organized February 24th, 1850. Dr. Wadsworth, on April 3d, was called to San Francisco, but returned to this city in 1868, and became the pastor of the Clinton Street Church. He died April 1st, 1882. The Rev. Nathaniel W. Conkling was installed pastor of the church in 1863, and continued in this relation five years. The Rev. John Lindsay Withrow filled the pastorate from 1868 to 1873. The term of the present pastor, Rev. John

S. Sands, began on September 19th, 1880. The congregation now number over 300. The average annual cost of maintaining the church has been over \$15,000. The church is free from debt. The present edifice originally cost \$27,000, and the ground upon which it stands \$14,000.

Arkansas College.—This institution, located at Batesville, Ark., was founded and organized, under its charter, in September, 1872. It was founded, and is maintained, as a Christian School, under control of trustees, nominated by the Presbyteries of Arkansas and Ouchita. Buildings and grounds, etc., secured by voluntary donations. It lays no claim to be a University, but simply aspires to the position of a good college, where can be obtained a sound, thorough Christian education. So far as it has distinctive features they may be summarily stated as including the following, viz.:—1. It has as yet no permanent endowment. Outside of very moderate tuition fees, all the financial support it receives comes from voluntary contributions from individuals, in the form of annual endowment subscriptions. 2. The teachers, while having burdens to bear, have been, and must be, such as earnestly fulfill the duties of their calling, animated chiefly by the prospect of eminent usefulness in their work. 3. No student desirous of enjoying its advantages has ever been turned away, from inability to pay fees; consequently the College has done, and still is doing, a large amount of work either wholly or partially gratuitous. 4. Students of both sexes are admitted on equal terms, to all the privileges of the Institution. It has ever been found a mutual restraint and stimulus to both to recite in the same classes—thus following the order of nature, as both are born and reared in the same families. 5. The Bible is made a regular text-book of instruction. Classes recite in it as regularly as in arithmetic or history. A fair knowledge of its contents is an indispensable part of the literary course of study. None can secure either certificates of proficiency, or diploma, without good average attainments in this department of study. 6. A course of Church History forms a part of the regular curriculum, necessary to secure the diploma conferring the degree of A. B. 7. The plan of strict class division is discarded. A certain course has to be completed, with commendable thoroughness, in order to secure a diploma or certificate. If this be done by a student in *one* year the degree will be awarded him; if it require *two* years it will be exacted. 8. No class honors are bestowed, save the diploma, believing these to be a source of trouble, often engendered, by appealing to motives that need to be repressed, rather than stimulated. 9. The discipline is directed to the great end of training the students to self-government, rather than to accustom them to be governed by the enforcement of certain rules. The system of espionage is, for the most part, discarded—the only rule attempted to be enforced as the stan-

dard of conduct is the golden rule. Nearly one-half of the male graduates, thus far, have entered the ministry, or are in preparation for that profession. The Institution has had the same President during the twelve years it has been in operation (Rev. Isaac J. Long, D. D.), by whom it was originally founded, who, in addition to the Presidency, has filled the Professorship of Ancient Languages and Moral Science.

Armistead, Jesse H., D. D., was one of the princes of the Virginia pulpit of his day. He received his college education at Hampden Sidney, and his theological education at the Union Seminary. He was licensed to preach at Old Concord Church, in 1826, at 28 years of age, as is believed. His first places of stated preaching were Cartersville (near his father's residence), and the Brick Church in Fluvanna. In the fall of 1828 he was called to be the pastor of the then recently planted church at Buckingham Court House. About that time occurred one of the visits of Rev. Asahel Nettleton to Virginia, and no man in the State, probably, more clearly caught the simple and godly skill of that wonderful evangelist, "in so speaking" that many might believe, than the young pastor at Buckingham Court House. Mr. Armistead was deeply engaged in the revival of 1831-2, and his ministry was signally owned by the Spirit of God. During his pastorate of fourteen years at Buckingham, many of the most influential people of the county were brought to Christ, and the church to which he ministered, instead of the feeble attitude which it had held, assumed a commanding position in the county.

In 1842 Dr. Armistead succeeded that eloquent man, the Rev. John Kirkpatrick, in the pastorate of the Cumberland Church. The erection of the two church edifices, Brown's and Centre, marks his connection with that church. In many other respects the divine blessing attended his ministry there. He departed this life, at his residence, Woodville, Cumberland County, Va., in the 71st year of his age, according to his repeatedly expressed desire, "during the holy quiet of the Sabbath," on the 30th of May, 1869, sealing the life of a valiant and faithful standard-bearer of Christ, by a death in which faith and hope had complete triumph, through Jesus Christ our Lord.

Armstrong, Amzi, D. D., was born in Florida, Orange county, N. Y., on the 1st of December, 1771. He commenced the study of the languages when he was quite young, under the tuition of the Rev. Amzi Lewis, then pastor of the Church at Florida. Subsequently to this he spent two years as a member of Dr. Dwight's school at Greenfield, Conn. He was never connected as a student with any college. After studying theology under the direction of the Rev. Jedediah Chapman, he was licensed to preach by the Presbytery of New York, October 23d, 1795. He was installed pastor of the church in Mendham, N. J., November 29th, 1796, and con-

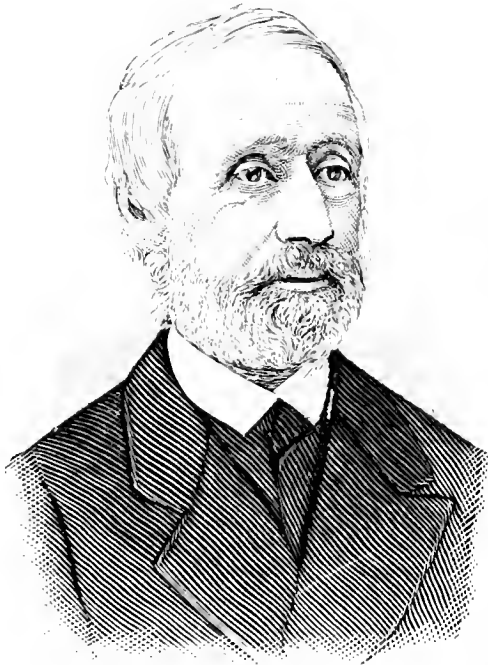
tinued laboriously and zealously in this relation for twenty years. October 2d, 1816, he took charge of an academy in Bloomfield, and remained its Principal till about a year previous to his death, which occurred at Perth Amboy, March 4th, 1827. As a man, a citizen, and a pastor, Dr. Armstrong was very highly esteemed in his congregation. In intellect he was much above mediocrity, and as a preacher he was superior to most of his brethren. In the judicatories of the Church he exerted great influence and commanded high respect.

Armstrong, Chester Solon, D. D., was born in Parishville, N. Y., September 4th, 1826. His parents were Chester and Eunice Armstrong, of Addison county, Vt. He emigrated with his father's family to Jackson county, Mich., in 1839. He graduated at Michigan University in 1852, teaching all the way betimes. He was superintendent of public schools in Jackson, Mich., one year following. As a teacher he achieved a rather flattering success. In 1856 he graduated at Union Theological Seminary, and was licensed by the Third Presbytery of New York, April of the same year. For three years he was superintendent of Seamen's Missions for the Brooklyn City Bible and Tract Society. He was pastor of the First Church, Lansing, Mich., 1856-65, in which his labors were greatly blessed. He subsequently organized the Second Church, Lansing, and assisted in organizing four other churches at outlying preaching points. He was pastor of the Second Church, 1865-9, and was very successful in his work. For six years he was Stated Clerk of his Presbytery. In 1869 he was called to the Presbyterian Church, Alton, Ill., the church prospering greatly, both spiritually and temporally, under his ministry. From a very early time Dr. Armstrong has had an earnest sympathy with evangelistic labor and organizing pioneer enterprises. In view of this tendency he was once commissioned (in 1868) by the Home Board, Secretary of Home Missions for the Synod of Michigan, and has been more recently nominated by his own Synod (Illinois South) to the like position. His efforts aiding brethren, and at pioneer points, are believed to have resulted in conversions scarcely less in number than those that have occurred under his pastoral labors.

Armstrong, George Dodd, D. D., son of Amzi Armstrong, D. D., was born at Mendham, Morris county, New Jersey, in 1813. Was graduated at Princeton in 1832. Immediately after went to Richmond, Va., where his brother, William J. Armstrong, D. D., was then pastor of the First Presbyterian Church. After teaching some years, he entered Union Theological Seminary, Virginia, in 1836. In January, 1838, became Professor of Chemistry and Mechanics in Washington College (now Washington and Lee University), Lexington, Va. Was licensed to preach the gospel by the Presbytery of Lexington, in September of the same year. In 1851 resigned his Professor-

ship to accept the pastoral charge of the First Presbyterian Church, Norfolk, Va., in which charge he has continued to the present time, 1883. During his residence in Lexington his ministry was eminently acceptable wherever exercised, especially as stated supply in the Church of Timber Ridge.

Dr. Armstrong has been an active, though not a voluminous, writer, from the time he entered the ministry. His first publication in a book form was "The Summer of the Pestilence"—a history, with the author's personal observations, of the terrible epidemic of yellow fever which visited Norfolk in 1855. Under this scourge, which brought a fearful desolation upon his household, he himself suffered severely, but was spared, and his faithful labors endeared him



GEORGE DODD ARMSTRONG, D. D.

greatly to the whole community. Since then he has published, "The Christian Doctrine of Slavery," in 1858; "The Theology of Christian Experience," an exposition of the common faith, in 1860, and "The Sacraments of the New Testament," in 1881. All of these are productions of unusual excellence.

Dr. Armstrong's preaching is distinguished for simplicity, both as to matter and manner, for clear, vigorous discussion, and for its evangelical character. His work as a pastor has been greatly blessed, and the church under his care has had a steady, healthful growth. A long life of threescore years and ten, marked by a thoroughly amiable, friendly temper, by earnest, consistent piety, zealous and successful labors, entitles him to the confidence, honor and affection which are amply bestowed wherever he is known.

Armstrong, Rev. James Francis, was of Irish extraction, and was born at West Nottingham, Md., April 3d, 1750. He graduated at Princeton in 1773, studied theology under Dr. Witherspoon's direction, and was licensed to preach by the Presbytery of New Castle, in January, 1777. He was ordained by the same Presbytery, in January, 1778, and on the 17th of July following was appointed by Congress "Chaplain of the Second Brigade of the Maryland Forces." In June, 1782, he commenced preaching to the Church in Elizabethtown, N. J., and he supplied that pulpit for nearly a year, when he was compelled to discontinue his labors, on account of an enfeebled state of health. In April, 1787, Mr. Armstrong accepted a call to Trenton. The charge included, besides the church in town, one a few miles distant in the country, known in later years as "Trenton First Church." In April, 1787, the former church found a separate supply. He then served the town church alone, until September, 1790, from which date, until 1806, he was the joint pastor of the Trenton and Lawrenceville congregations. Mr. Armstrong died January 19th, 1816. He was a man of much ardor, activity and decision. He had a princely, generous spirit, which always answered quickly to the claims of human wretchedness. The interests of letters and of religion were, more than anything else, impressive and absorbing with him. He was a highly acceptable preacher, and was constant and untiring in his attendance on the judicatories of the Church.

Armstrong, John, D. D., son of Andrew and Maria (Thomas) Armstrong, was born at Oxford, Chester county, Pa., March 11th, 1825; graduated at Washington College, Virginia, in 1850; at Princeton Seminary in 1853, and was licensed by New Castle Presbytery, April 14th, 1852. He labored at Platte City, Mo., as a missionary, from June, 1853, to May, 1854. His next field was at Hazleton, Beaver Meadow and Weatherly, Pa., where he was stated supply from October, 1854, to October, 1861. Next he preached as stated supply at Muscatine, Iowa, from October 16th, 1861, until he was installed as pastor, June 11th, 1865, and labored with great fidelity, acceptance and success until he was released, July 23d, 1871. October 17th, 1871, he was appointed by the Synod of Iowa South, as Financial Agent to establish a College; an object in behalf of which his sympathies had for some time previously been warmly enlisted. To this he thenceforth gave, not only his gratuitous labors, but repented donations from his own resources. As the result of his efforts, Parsons College was founded, and located at Fairfield, Iowa. June 16th, 1875, he was elected Professor of History and Moral Philosophy in this institution, and June 20th, 1877, was elected its President. He died August 13th, 1879. Dr. Armstrong was an honest, earnest, intelligent, frank man, a decided Christian from the time of his early profession. He

possessed rare self-reliance and perseverance, was always a diligent student, and made large and varied attainments.

Armstrong, General John. Probably no one among the early settlers of Cumberland Valley, Pa., had more influence in directing its institutions and destinies than John Armstrong. He came from the north of Ireland, and settled in Carlisle, in 1748. He was a surveyor under the Proprietary Government; in 1775 he was a Colonel, and subsequently he was a Justice of the Peace. The Indians, who often made merciless incursions, by which the peaceable inhabitants were despoiled, captured and massacred, had for a rendezvous a town called Kittaning, about two hundred miles westward from Carlisle. About two hundred and eighty provincials were mustered, under the command of Colonel Armstrong, and sent (1755), to surprise and destroy this stronghold. They succeeded in their scheme, burned the buildings of the Indians, and put to death the chiefs and most of the warriors. It was a terrible vengeance, but indispensable, even in the interest of humanity. For this brilliant success the Corporation of Philadelphia presented Colonel Armstrong with a piece of plate and a silver medal, with a medal for each of the officers under him, and a sum of money for the widows and children of such as had been killed. In 1758 he marched with the advanced division of three thousand Pennsylvanians, under Colonel Bouquet, belonging to the expedition under Brigadier-General Forbes against Fort Du Quesne. During this campaign he formed an acquaintance with Colonel Washington, which subsequently ripened into intimacy and warm personal friendship. His commission as a Brigadier General in the Continental Army bears date March 1st, 1776. In 1777 he was Major General in command of the Pennsylvania troops during the battle of Brandywine, and in the military operations of that year in the eastern part of the State. He was also a member of Congress in 1778-80, and 1787-88.

General Armstrong was a well educated man, was endowed with much practical wisdom, and was much consulted and trusted by the Proprietary of the Government, and subsequently by the authorities of the State and nation. He was an elder in the first church organized in Carlisle, and of which Rev. George Duffield, D. D., was first pastor. He was much interested in opposing the infidelity which became prevalent in this country soon after the American and the French Revolutions. The epitaph on his tombstone, in the Old Cemetery of Carlisle, informs us that he was "eminently distinguished for patriotism, valor and piety, and departed this life March 9th, 1795, aged seventy-five years."

Armstrong, William Jessup, D. D., was born October 29th, 1796, at Mendham, N. J., where his father, the Rev. Anzi Armstrong, D. D., was pastor of the Presbyterian Church. In the autumn of 1816 he completed his college course at Princeton, having

sustained throughout a highly respectable standing as a scholar. He acted, for a time, as assistant teacher in a school of which his father then had charge, in Bloomfield N. J., and studied theology under his direction, occasionally availing himself of the aid of Dr. Richards, then minister at Newark. After being licensed to preach by the Presbytery of Jersey, October 8th, 1818, he spent a year in the Theological Seminary at Princeton. He then went as a missionary to Albemarle county, in the central part of Virginia, where his labors were attended with much success.

In 1821 Mr. Armstrong became pastor of the First Presbyterian Church in Trenton, and continued laboring there, with great fidelity and success, nearly three years. In 1824 he accepted a call to the First Presbyterian Church in Richmond, Virginia. Here he labored with untiring assiduity for ten years, during which time his influence was constantly increasing throughout the State. He was Secretary of the Home Missionary Society of his Presbytery, trustee of the Union Theological Seminary, manager in Temperance, Sabbath school, Colonization, and other societies, besides being a most efficient member of the different ecclesiastical bodies with which he was connected. In March, 1834, he was unanimously elected Secretary of the "Central Board of Foreign Missions," which had been organized by the East Hanover Presbytery. He accepted the appointment, and his church, though devotedly attached to him, recognized the higher claims of the missionary cause, and cheerfully consented to give him up. His connection with his congregation was dissolved on the 6th of May. He was immediately appointed General Agent of the American Board of Commissioners for Foreign Missions, for the States of Virginia and North Carolina, and fulfilled the duties of this agency with great success.

In September, 1834, at the annual meeting of the Board, Dr. Armstrong was appointed one of its secretaries for correspondence. In this position he labored earnestly and successfully. In returning to New York, where he then resided, from Boston, which he had visited officially, he was drowned, in the wreck of the steamer *Atlantic*, November 27th, 1846, but his remains were recovered from the water. "Dr. Armstrong's qualifications, both mental and moral, for efficient service in the cause of Christ," says Dr. David Magie, "were of a high order. Still, the chief beauty of his character was, unquestionably, the beauty of holiness. No one could be acquainted with him at all without receiving the impression that he was a man who had really tasted of the good Word of God and felt the powers of the world to come."

Arnell, Rev. James Morrison, was born in Goshen, Orange county, N. Y., September 25th, 1808. As a student of Williams College, he evinced a high order of talent, and took rank among the best scholars

in his class. He graduated in September, 1827, on which occasion he delivered a Greek oration. Subsequently he pursued his theological studies, under the direction of the Rev. Dr. Ezra Fisk, the minister of his native place, and in April, 1830, he was licensed to preach the gospel by the Presbytery of Hudson. He labored for six months at Tusculum, Ala.; then went to Tennessee, in 1831, where he was ordained to the work of the ministry, and installed as pastor of Zion Church, near Columbia, March 31st, 1832. Here he continued, a devoted, useful and most acceptable pastor, till the close of his life, March 4th, 1850. Mr. Arnell was an earnest friend to the cause of education, and was untiring in his efforts to promote it in the comparatively new country in which his lot was cast. He contributed many articles to the literary and religious periodicals of the day, and, among others, a series, under the title of "Pulpit Sketches," to the *Christian Record*, which are rare specimens of beautiful composition. As a preacher, he always commanded attention. As he was distinguished for the imaginative, this feature of his mind was generally prominent in his sermons. They startled or they delighted; yet the solemnity, the sincerity, the faithfulness of the preacher showed that he had some higher end to gain than merely to present a beautiful picture. The native genius kindled and glowed, while he ardently sought to point his hearers to heaven.

Arthur, Rev. Thomas, graduated at Yale, in 1743, and was, on being licensed, employed for a time at Stratfield, Conn. He was ordained and installed, by New York Presbytery, pastor at New Brunswick, in 1746. He was one of the original trustees of New Jersey College. He died, February 2d, 1750-1, aged twenty-seven. Mr. Arthur was a good scholar, a graceful orator, a finished preacher, an excellent Christian, and greatly beloved by his people.

Ashmead, Isaac, was born in Germantown, Pa., December 23d, 1790. After the usual course of education customary in those days he was apprenticed to Mr. Bradford, of Philadelphia, to learn the trade of printer. Whilst learning his trade he enjoyed many facilities for the study of classic literature, and being endowed with a good memory, ready wit and quick perception, he soon became a well-read man. About the year 1821 he established himself in that business, which he carried on till his death, founding what is now the oldest printing establishment in Philadelphia. As a business man he was intelligent and enterprising, and many important improvements in presswork are due to his energy. He set up the first power presses ever used in Philadelphia, and introduced the composition roller. He was also the first to make use of the hydraulic press for pressing printed sheets, and was generally deeply interested in all mechanical contrivances tending to lessen the necessity of employing manual labor. When about twenty years of age Mr. Ashmead became a member

of the Second Presbyterian Church, subsequently joining the Fifth Presbyterian Church, where he was respected as a consistent Christian. He was also for many years an elder in the Coates Street Church, and afterwards was connected with the Greenhill Presbyterian Church, of which he was a member until the day of his death. He was one of the originators of the movement which resulted in the formation of the American Sunday-school Union, and evinced his zeal in behalf of his fellow citizens by many other good works. Amongst these may be mentioned the Auxiliary Evangelical Society, and the Institute for the Improvement of Apprentices, which, in connection with others, he established. Of a generous disposition, he was yet scrupulously exact in his dealings. He died March 1st, 1870, leaving the record of an upright, useful man.

Ashmead, Rev. William, was born in Philadelphia in 1798. He graduated at the University of Pennsylvania in 1818, and studied theology with Dr. James P. Wilson. He was settled in Lancaster, Pa., in 1820. After eight years of labor his health gave way, and he sought a southern climate, but after only a month's pastorate in Charleston, S. C., he was prostrated by bilious fever, and died, December 2d, 1829, in the thirty-second year of his age.

Mr. Ashmead was an accomplished scholar, with a fine taste for poetry, and skilled in linguistic and metaphysical pursuits. His style was remarkable for beauty, concinnity and a felicitous choice of epithets. He left a quantity of MSS. behind him, and at the time of his death was engaged on a translation of Saurin's "Discourses." His only published writings were a sermon, an essay on pauperism, and a posthumous volume of sermons.

Assembly General, Deliverances of:—

THEATRE AND DANCING.

"On the fashionable, though, as we believe, dangerous amusements of theatrical exhibitions and dancing, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree that comedies, at least, with a few exceptions, are of such a description that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If, indeed, custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature, that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

"With respect to dancing, we think it necessary to observe that, however plausible it may appear to some, it is perhaps not the less dangerous on account

of that plausibility. It is not from those things which the world acknowledges to be most wrong that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal, and why not, then, apprehend danger even from its incipient stages? It is certainly, in all its stages, a fascinating and an infatuating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the Christian character, to the admonitions on this subject of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life, and obstruct our common salvation, and that the great Head of the Church may have you in His holy keeping, is our sincere and affectionate prayer. Amen."—*Minutes*, 1818, p. 690.

"But we are called to notice evils of another kind. In some of the Northern and Southern, and in the greater part of the Middle and Western sections of our Church we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The 'spirit of slumber' seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its fashionable amusements, frequenting the theatre and the ball-room, and yielding to the spirit of strife, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish Him forever from their hearts. Over such we mourn, and our prayer is that the Spirit of the Lord would breathe upon them, and cause them to live again. 'Awake! O north wind, and come, thou south, and blow upon these parts of thy garden, that the spices thereof may flow out.'"—*Minutes*, 1827, p. 136.

"In the principal cities of our country the theatre, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve the public manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feel and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardor with which the affections of the young are enlisted in them, Christian parents and active benefactors of society should

be constrained, by every consideration of interest, duty, and compassion, to apply their strenuous endeavors to the counteraction of the baneful influences of this fascinating source of vice and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice with great pleasure the refusal, in the Legislature of Massachusetts, to incorporate the proprietors of a theatre in one of the principal towns of the State."—*Minutes*, 1828, p. 256.

DUELLING.

"The General Assembly having taken into serious consideration the unhappy prevalence of the practice of duelling in the United States, and being anxiously desirous to contribute what may be in their power, consistently with their character and situation, to discountenance and abolish this practice—

"*Resolved*, unanimously, That they do, in the most unequivocal manner, declare their utter abhorrence of the practice of duelling, and of all measures tending thereto, as originating from the malevolent dispositions of the human heart, and a false sense of honor; as a remnant of Gothic barbarism; as implying a presumptuous and highly criminal appeal to God as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the Sixth Commandment, and destructive of the peace and happiness of families; and the Assembly do hereby recommend it to the ministers in their connection to discountenance, by all proper means in their power, this scandalous practice.

"*Resolved*, also, That it be, and it is hereby recommended to all the ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel, and that they admit no person who shall have fought a duel, given or accepted a challenge, or been accessory thereto, unto the distinguishing privileges of the Church, until he manifest a just sense of his guilt, and give satisfactory evidence of his repentance."—*Minutes*, 1805, p. 339.

SPIRIT OF SPECULATION AND EXTRAVAGANCE.

"The General Assembly, viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the United States, and the spirit of corrupt and mischievous speculation, which is probably to be regarded as both a cause and effect of these embarrassments, feel it to be their duty to take this notice of this unhappy state of things, and to express their opinion of the proper remedy.

"The Assembly, then, are persuaded that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree upon all, owe their origin, in a great measure, to that spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevail in our country;

and also, in no small degree, to the want of that kind of education which is calculated to prepare a youth for solid usefulness in the Church, and in civil society. The Assembly, therefore, are firmly persuaded that the effectual remedy for these evils, under God, is to be found only in a recurrence to those principles and duties of our holy religion which are not less conducive to the temporal welfare of men, than to their eternal happiness; and they have no hope that general prosperity can be restored to our country until there is a return to those habits of industry, temperance, moderation, economy, and general virtue, which our common Christianity inculcates. Under these impressions the Assembly would earnestly exhort the churches under their care to take into due consideration the opinions above expressed, to cultivate in themselves, and to endeavor to promote in others, those simple, frugal, and regular pursuits which cannot fail to exert a benign influence on the best interests of society, and to train up their children in those principles and habits which will prepare them at once to be useful members of the Church and useful citizens. They would especially entreat those individuals and families belonging to their communion whom God has been pleased to favor with temporal wealth, to consider the peculiar importance of their setting an edifying example, so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of Christian practice. And the Assembly would also earnestly exhort all the ministers in their communion to make these sentiments a subject of frequent and serious address to the people of their respective pastoral charges, and to endeavor, by all the means in their power, to impress on the minds of their hearers the all-important truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well-being of man."—*Minutes*, 1819, p. 715.

TOTAL ABSTINENCE.

"Resolved, That they (the Assembly) cordially approve and rejoice in the formation of temperance societies, on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide-spreading evil.

"That they earnestly recommend, as far as practicable, the forming of temperance societies in the congregations under their care, and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

"That, as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to the cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits." (Unanimously adopted).—*Minutes*, 1829, pp. 375, 376.

MANUFACTURE AND SALE OF ARDENT SPIRITS.

"Resolved, That while this Assembly would by no means encroach upon the rights of private judgment, it cannot but express its very deep regret, that any members of the Church of Christ should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits; and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance."—*Minutes*, 1830, p. 21.

"Resolved, That the traffic in ardent spirits to be used as a drink, by any people, is, in our judgment, morally wrong, and ought to be viewed as such by the churches of Jesus Christ universally."—*Minutes*, 1831, p. 31.

"It is with the utmost surprise and pain that we learn from the reports of two or three Presbyteries, that some of their members, and even ruling elders, still manufacture and sell ardent spirits. These things ought not so to be. They are a stumbling block to many, and have a manifest tendency to bring overwhelming calamities, both temporal and spiritual, on society at large. No church can shine as a light in the world, while she openly sanctions and sustains any practices which are so evidently destructive of the best interests of society."—*Minutes*, 1837, p. 510.

FAMILY RELIGION AND THE SABBATH SCHOOL.

"Some of the Presbyteries which tell us of the flourishing condition of their Sabbath Schools, and many others, which speak not so favorably on the subject, report to us that there exists among their church members an alarming delinquency in the proper instruction of the young at the domestic hearth, under parental oversight. There is, we are assured, no necessary conflict between the Sabbath School and the family, as institutions in which this class may be trained in the knowledge of God's Word. They may be made and ought to be made mutual helps, one to the other. Yet it is not to be disguised that the effect of the privileges offered by the Sabbath School may be, in some cases, to relieve the minds of parents from the sense of the personal responsibility resting upon them. Hence, they are led to consign the religious instruction of their children chiefly, if not wholly, to the Sabbath-school teacher. If such a result were inevitable, or even general, then should the Sabbath-school institution be condemned as a curse to the Church. God has laid upon parents the command to bring up their children 'in the nurture and admonition of the Lord.' The obligation is recognized as one personal to themselves, in the covenant into which they enter when presenting their children to God in the ordinance of baptism. In this matter there can be no transfer of responsibilities, no substitute in the discharge of duties. The Sabbath-school teacher cannot answer for the parent in the day of final reckoning; neither should the parent's work be committed to his hands in this life. The instruction of the children is so import-

ant an element of all domestic religion, that when it is neglected it is to be feared that family worship and other kindred duties are also but slightly regarded. As on various occasions heretofore, we would now exhort you, brethren, to all diligence and fidelity in the whole duty of family religion, not omitting the regular instruction of your children in the Word of God and the Catechisms of the Church."—*Minutes*, 1854, p. 183.

FASTING.

"When our Lord was yet with us, he said that when he should be taken away his disciples should fast. Pious men in every age have united fasting with prayer in times of distress, even if speedy deliverance was hoped for. So did Daniel (Dan. ix. 3). So did Ezra, and all the Jews at the river Ahava, on their return from Babylon, and just before the great revival of God's work among them. Like prayer, fasting has been a part of every system of religion known among men. Some, indeed, even in Christian countries, have carried it to the length of superstition, and have thereby impaired their health. Others, who pretend to fast, only exchange one kind of sumptuous eating for another, and thus mock God. We commend not, but rather reprove all such practices. Yet we fear that some among us seldom, if ever, fast at all. We trust this matter will be inquired into, and if there has been a departure from divine teachings, there will be a speedy return to this scriptural duty. The nature of an acceptable fast, and the blessings attending it, are clearly stated in the Scriptures, and especially in the fifty-eighth chapter of Isaiah."—*Pastoral Letter, Minutes*, 1849, p. 424.

ALMSGIVING.

"The poor ye have always with you, and whosoever ye will, ye may do them good.' If they need not shelter they may need fuel, or food, or clothing, or medicine. If they have all these, they or their children may need instruction, warning, or encouragement. If there be no poor near you, think of those who are perishing elsewhere; if not in a famine of bread, yet in a famine of the Word of God, whether written or preached. Help them! Be both liberal and systematic in your charities. Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.' It was when the prayers of Cornelius were united with his alms that they came up for a memorial before God. Separate not prayer and fasting from almsgiving. God has joined them together. One benefit of fasting is, that it affords or increases the means of giving to those who are more needy than ourselves. Beware of covetousness. Beware of the spirit of hoarding. Many, in our day, think they do well if they give even one-tenth of their increase. But the ancient Jewish Church gave far more than that. The Gospel settles nothing as to the proportion to be given, but it says, 'As ye abound in everything, in faith, and

utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' The motives to it are of the highest kind. Every believer must feel their force. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.' Surely, with superior privileges, Christians should have a higher standard of liberality than those who lived under a darker dispensation. Yet even to the Jewish Church God said: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.'" — *Pastoral Letter, Minutes*, 1849, p. 424.

SABBATH DESECRATION

"It is, indeed, a widespread, deep-seated, unblushing evil. It enters boldly into almost every commercial interest in the country, and embraces, directly or indirectly, in its broad sweep of mischief, a vast multitude of individuals and, what is still worse, an alarming proportion of these offenders belong to the Church of the living God. Here is the root of the evil. The Church has become a deliberate partaker in this sin. In this way has her warning voice been well nigh silenced, her redeeming power over the community paralyzed, and the salutary restraints of a consistent example effectually vacated. Reformation, then, must begin at the House of God.

* * * * *

"*Resolved*, That the observance of the Sabbath is indispensable to the preservation of civil and religious liberty, and furnishes the only security for eminent and abiding prosperity, either to the Church or the world.

"*Resolved*, That the growing desecration of the Sabbath in our country must be speedily arrested, and the habits of the community essentially reformed, or the blessings of the Sabbath, civil, social and religious, will soon be irrecoverably lost.

"*Resolved*, That inasmuch as the work of a general reformation belongs, under God, to the Christian Church, it is the duty of the Church to apply the corrections of a firm and efficient discipline to all known violations of the Sabbath on the part of her members.

"*Resolved*, That inasmuch as ministers of the gospel must act a conspicuous part in every successful effort to do away the sin of Sabbath-breaking, it is their duty to observe, both in their preaching and their practice, the rule of entire abstinence from all profanation of the Lord's day, studiously avoiding even the appearance of evil.

"*Resolved*, That in the judgment of this General Assembly, the owners of stock in steamboats, canals, railroads, etc., which are in the habit of violating the Sabbath, are lending their property and their influence to one of the most widespread, alarming and deplor-

able systems of Sabbath desecration which now grieves the hearts of the pious, and disgraces the Church of God."—*Minutes*, 1836, p. 281.

Assembly General, Formation of. The Presbyterian Church in the United States is to be considered as the offspring of the Church of Scotland. The first General Assembly of the Church of Scotland consisted of six ministers and thirty-four other persons, spontaneously met, and constituting at once the highest judicatory of the Church, and the only one above the parochial Presbytery. Precisely analogous was the origin of our General Assembly. The first leaf of the original Minutes being irrecoverably lost, the most accurate information we have of the time and circumstances of the first ecclesiastical association is, that it was "when the Rev. Jedediah Andrews was ordained pastor to the Presbyterian congregation of Philadelphia." The ministers who were there assembled agreed "to associate and join with one another stably, for the exercise of church government among themselves, being first agreed as to principles of faith and government."* In 1701, the congregation which Mr. Andrews served removed from the warehouse of the old "Barbadoes Trading Company," on the northwest corner of Chestnut and Second streets, in which they had previously assembled, to their first house of worship, a frame building on the south side of Market street, between Second and Third streets. "The space occupied by the annual minutes in the manuscript record book," says Dr. Samuel J. Baird, "would lead to the conclusion that the missing leaf would carry us back to the same year, and other circumstances concur to the conclusion that the removal of the congregation, the ordination of Mr. Andrews, and the organization of the Presbytery, occurred at the same date." Dr. William M. Engles, in his preliminary sketch of the "Records of the Presbyterian Church," in referring to the organization of the Presbytery, says: "Judging from the first date which appears on the first page of these records, it must have been about the beginning of the year 1705. This Presbytery consisted of seven ministers, viz: Francis Makemie, John Hampton, George NeNish, Samuel Davis—all, from the best accounts, emigrated from Ireland, and exercising their ministry on the eastern shore of Maryland; with the exception of Mr. Davis, who was laboring in Delaware. John Wilson, also, from Scotland, settled in New Castle, and Jedediah Andrews, from New England, settled in Philadelphia. To these may be added John Boyd, who was the first person ordained by the new Presbytery, in 1705, and settled in Freehold, New Jersey." It is proper to state that some respectable authorities place in this list, instead of the name of Mr. Boyd,

that of Nathanael Taylor, who was settled on the Patuxent, over a congregation composed to a considerable extent of Independents, although the body consisted, originally, according to tradition, of a colony of two hundred from Fifeshire.

This body ordinarily assumed the title of "*The Presbytery*," never that of "*The Presbytery of Philadelphia*." It asserted to itself, and was recognized as possessing, not merely the functions of a particular subordinate Presbytery, from which Mr. Thompson, in the place above cited, carefully distinguishes it, but the powers of a supreme judicature, in the exercise of which it was alike unlimited by a written Constitution and uncontrolled by a superior (See Book I, § 1). Its appropriate title is *The General Presbytery*.

The General Presbytery, thus constituted, continued in form and name until 1716, when it resolved itself into a Synod, and divided into subordinate meetings or Presbyteries. The resolution making this division provided for four Presbyteries—Philadelphia, New Castle, Snow Hill, and Long Island, but Snow Hill was never organized. The Presbytery of Long Island embraced the province of New York. Philadelphia Presbytery covered East and West Jersey and so much of Pennsylvania as lay north of the Great Valley. All the other churches belonged to New-castle Presbytery; the project of forming the ministers on the peninsula between the Delaware and the Chesapeake into the Presbytery of Snow Hill having, as has just been stated, failed. The General Presbytery, under its new organization of Synod, met September 17th, 1717. The Rev. Jedediah Andrews was its first Moderator, and the Rev. Robert Witherspoon its first clerk.

The number of ministers in the organization had increased to seventeen, of whom thirteen, with six ruling elders, were present at the constitution of the body. The territory occupied by them extended along the Atlantic slope from Long Island to Virginia.

After the formation of the Synod, the Church went on increasing, receiving additions, not only by emigrants from Scotland and Ireland, but also from natives of England and Wales, who came to the middle colonies, and were thrown by circumstances in the neighborhood of Presbyterian churches; and also from natives, or their descendants, of France, Holland, Switzerland, who preferred the Presbyterian form of worship and government. To these may be added a number from New England, who were induced by local considerations, or other circumstances, to connect themselves with the Presbyterian body. As the result of this accession of ministers and others, coming from so many different countries, and having been bred up in so many various habits, the harmony of the Church was greatly diminished. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of

* Thompson's "Government of the Church of Christ," p. 54. The Rev. John Thompson, the author, came from Ireland, a licentiate, in 1711 or 1713, sent a letter to the Presbytery in 1713, and came under its care in 1716.—*Minutes* 1713, p. 40, and 1716, p. 41.

candidates for the ministry on experimental religion, and also respecting strict adherence to Presbyterian order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different Presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to Presbyterian order, and for a learned ministry, were called the "old side," while those who laid greater stress on vital piety than any other qualifications, and who undervalued ecclesiastical order and learning, were called the "new side," or "new light." And although, in 1729, the whole body adopted the Westminster Confession of Faith and Catechism as the standards of the Church, still it was found that a faithful and uniform adherence to these standards could not be in all cases secured. The parties, in the progress of collision, became more excited and ardent; prejudices were indulged, misrepresentations took place, and everything threatened the approach of serious alienation, if not of total rupture. While things were in this state of unhappy excitement, Mr. Whitefield, in 1739, paid his second visit to America. The extensive and glorious revival of religion which took place under his ministry, and that of his friends and coadjutors, is well known. Among the ministers of the Presbyterian Church, as well as those of New England, this revival was differently viewed; the "old side" men, looking too much at some censurable irregularities which mingled themselves with the genuine work of God, were too ready to pronounce the whole a delusion; while the "new side" men, with zeal and ardor, declared in favor of the ministry of Whitefield and the revival. This brought on the crisis. Undue warmth of feeling and speech, and improper inferences, were admitted on both sides. One act of violence led to another, until, at length, in 1741, the Synod was rent asunder, and the Synod of New York, composed of "new side" men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the "old side" men who belonged to the general body. These Synods remained in a state of separation for seventeen years. At length, however, a plan of reunion was agreed upon. Several years were spent in negotiation. Mutual concessions were made. The articles of union, in detail, were happily adjusted, and the Synods were united, under the title of the "Synod of New York and Philadelphia," in the year 1758.

From this time, the Presbyterian Church went on in as much prosperity as could consist with the disturbed state of the country, until after the Revolutionary War, when it was judged proper to enter into some new arrangements. Accordingly, in 1785, the Synod of New York and Philadelphia, began to take those steps for revising the public standards of the Church which led to their adoption and establishment on the present plan. A large and respectable committee, of which Dr. Witherspoon was chairman,

was appointed to "take into consideration the Constitution of the Church of Scotland and other Protestant Churches," and to form a complete system for the organization of the Presbyterian Church in the United States. The result was, that on the 22nd of May, 1788, the Synod completed the revision and arrangement of the public standards of the Church, and finally adopted them, and ordered them to be printed and distributed for the government of the several judicatories. This new arrangement consisted in dividing the Old Synod into four Synods—namely, New York and New Jersey, Philadelphia, Virginia, and the Carolinas—and constituting over these, as a bond of union, a General Assembly in all essential particulars after the model of the General Assembly of the Church of Scotland. The Westminster Confession of Faith was adopted, with three small alterations. The Larger and Shorter Catechisms were adopted, with one slight amendment. And a Form of Government and discipline, and a Directory for public worship, drawn chiefly from the standards of the Church of Scotland, with such alterations as the form of our civil government and the state of the Church in this country were thought to demand, completed the system.

The first meeting of the General Assembly took place on the 21st day of May, 1789. The Assembly met in the *Second Presbyterian Church*, in the city of *Philadelphia*, and was opened with a sermon by the Rev. Dr. *John Witherspoon*, from 1st Cor., iii, 7: "So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

The following delegates appeared and took their seats:—

Presbytery of Suffolk.—Minister, Mr. Joshua Hart.

Presbytery of Dutchess County.—Minister, Mr. Benjamin Judd.

Presbytery of New York.—Ministers, Dr. John Rodgers, Dr. Alexander McWhorter, Mr. Azel Roe, and Mr. John Close.

Presbytery of New Brunswick.—Ministers, Dr. John Witherspoon, Dr. Samuel S. Smith, and Mr. James F. Armstrong. Elders, Mr. Nehemiah Dunham and Colonel Bayard.

Presbytery of Philadelphia.—Ministers, Mr. James Sproat, Dr. George Duffield and Dr. John Ewing. Elders, Mr. Isaac Snowden, Mr. Ferguson Melvaine and Mr. Elijah Clark.

Presbytery of New Castle.—Ministers, Dr. Robert Smith, Dr. James Latta and Mr. Thomas Read. Elders, Mr. Moses Irwin, Mr. Amos Slaymaker and Mr. John Crawford.

Presbytery of Leves.—Minister, Dr. Matthew Wilson.

Presbytery of Baltimore.—Minister, Dr. Patrick Allison.

Presbytery of Carlisle.—Ministers, Mr. Robert Cooper, Mr. Thomas McPherrin and Mr. James Snodgrass. Elders, Mr. Samuel Edie and Mr. James Dixon.

Presbytery of Boston.—Elder, Hon. John Baird.

Presbytery of Lexington.—Minister, Mr. Moses Hage.

Presbytery of South Carolina.—Minister, Mr. Templeton.

It will be seen that there were twenty-two ministers and ten elders. The Rev. Dr. *John Rodgers*, of New York, was chosen Moderator. The minutes of the proceedings of the Assembly will be found in a volume published by the Board of Publication, entitled "Minutes of the General Assembly, etc., from 1789 to 1820."

In addition to various acts connected with the internal policy of the Church, the first General Assembly signalized itself by two important measures. These were, first, the commencement of the missionary work, by requiring collections to be taken up to assist in sending ministers to the frontiers and destitute settlements, and, second, measures to promote the printing and circulation of the Bible.

The following table has been compiled, by Synods, for the purpose of exhibiting the statistics of the Presbyterian Church at the organization of the first General Assembly:—

SYNOD OF NEW YORK.

Names of Presbyteries.	No. of Ministers.	Con- gregations Sup- plied.	Con- gregations Vacant.	Total Con- grega- tions.	Collec- tions.
Suffolk	11	9	3	12	
Dutchess	6	5	4	9	
New York	22	20	10	30	£25
New Brunswick	16	16	9	25	27
	55	50	25	75	£52

SYNOD OF PHILADELPHIA.

Philadelphia	13	14	6	20	£21
New Castle	16	21	5	26	11
Lewes	6	1	4	1	4
Baltimore	6	9	3	12	22
Carlsisle	26	33	21	54	18
	67	92	39	131	£79

SYNOD OF VIRGINIA.

Hanover	7	13	8	21	£19
Lexington	10	11	16	27	1
Redstone	8	14	17	31	2
Transylvania	5	-	10	15*	
	30	43	51	94	£36

SYNOD OF THE CAROLINAS.

Orange	19	16	35	51	£9
South Carolina	11	10	35	45	
Abington	4	4	19	23	
	34	30	89	119	£9

Ministers	177
Probationers	41
Congregations supplied with ministers	215
Vacant congregations	214
Total congregations	429
Amount of collections (about \$400)	£176

* Estimated. In 1786 there were 32 congregations.

The number of communicants is not given in the tables. The first statistics within our knowledge, which take notice of communicants, are those for the year 1807. At that time the number of ministers

was about three hundred and fifty, and the number of communicants about twenty thousand. It is probable that the number of communicants at the organization of the General Assembly, in 1789, was between eight thousand and ten thousand.

Atkinson, John Mayo Pleasants, D. D., was born in Mansfield, Virginia, January 10th, 1817, and graduated at Hampden Sidney College, Virginia, in 1835, and at Union Theological Seminary. He was stated supply of Kent Street Church, Winchester, Virginia, in 1838, and of the Church at Lebanon, Virginia, in 1840-41. He was ordained an evangelist by the Presbytery of East Hanover, June 5th, 1841; was missionary in Texas, 1841-42; stated supply at Houston, 1843; pastor at Warrenton, Virginia, 1843-50; pastor of Bridge Street Church, Georgetown, D. C., 1850-56; and President of Hampden Sidney College, 1857. Dr. Atkinson's ministry was successful in a gratifying degree, and in all the relations he sustained to the Church he consecrated his gifts with great earnestness to the service of the Master. His later years were full of useful labors, chiefly at the head of the College which he served so faithfully and wisely. He was firm in his convictions, always courteous in his expressions of them, a true gentleman, a lover of the Church of God, and an earnest preacher of the gospel of Jesus Christ. He was one of the foremost ministers of the Southern Presbyterian Church. He died in 1883.

Atkinson, Rev. Joseph Mayo, was born in Mansfield, Va., January 7th, 1820. He went first to Hampden Sidney College in that State, and afterwards to the College of New Jersey, where he graduated in 1841. After studying theology at Princeton Seminary, he was licensed to preach the gospel by the Presbytery of Winchester, in 1843, and was ordained by the same Presbytery, April 20th, 1845. His first pastorate was at Shepherdstown and Smithfield, Va., which he resigned in 1849, and accepted the pastorate of the Church in Frederick, Md., which he held till 1855. He was pastor of the First Church, Raleigh, N. C., 1855-75; teacher in Raleigh, 1875-7, and became pastor of the Second Church in that city in 1877. Mr. Atkinson is a good preacher, and a writer of ability. He contributed to the *Princeton Review* (1852), "Moral Aesthetics," "National Literature the Exponent of National Character," (1853), "Henry Martyn;" (1855), "The Turkish Letters."

Atkinson, William Mayo, D.D., the son of Robert and Mary (Mayo) Atkinson, was born at Powhatan, Va., April 22d, 1796. He graduated at the College of New Jersey in 1814; was admitted to the Bar, and practiced his profession in Petersburg until 1833. He was licensed to preach the gospel by the East Hanover Presbytery, June 17th, 1833, and ordained as an evangelist, April 26th, 1834. Shortly after his licensure, he traveled extensively in Virginia, as agent of the Virginia Bible Society, and after a year or two his field was enlarged so as to

include several other of the Southern States. In this agency he was remarkably successful. On resigning it, he supplied vacancies for a few years, in Chesterfield county, and in the vicinity of Petersburg. He was installed pastor of the Presbyterian Church in Winchester, in February 1839. In the Spring of 1846 he resigned this charge, and accepted an Agency for the Board of Education of the Presbyterian Church. He died February 24th, 1849, in all the serenity of Christian faith and hope, passing to his reward. Dr. Atkinson was a man of good talents, and possessed an unusual degree of common sense. His piety was remarkably humble, cheerful and gentle. Above most he was unselfish. He did not love to think or speak of himself. As a preacher, he was clear, judicious, instructive, and practical—always animated, never overwhelming. He was a very useful member of Church Courts, always studying the things which make for peace, as well as those which promote truth and order. He possessed peculiar qualifications as a presiding officer in deliberative assemblies.

Atwater, Lyman H., D. D., LL. D., was born February 23d, 1813, at Cedar Hill, then a part of the town of Hamden, since incorporated into the city of New Haven, Conn. He was descended from genuine Puritan stock—his parents on both sides having for their ancestors the original settlers of New Haven, who emigrated from England. At an early age Professor Atwater gave signs of the intellectual vigor evinced in his later years. He began the study of Latin in 1825, at the age of twelve, entered Yale College in 1827, and was graduated in 1831, at the age of eighteen, with the second honor in a class of eighty-one members. He spent the year following his graduation, as head of the classical department of Mount Hope Institute, Baltimore. He then returned to New Haven and entered the Yale Theological Seminary, of which Dr. Nathanael W. Taylor, his pastor in infancy and boyhood, was the distinguished head. At the end of his first year in the seminary he became tutor of mathematics in Yale College, in which office he continued for nearly two years, pursuing meanwhile his studies in theology. He was licensed to preach, by the Association of New Haven West, in May, 1834, and in the Summer of 1835 left the tutorship to accept a call to the pastorate of the First Church of Fairfield, Conn., one of the oldest, and at that time one of the most prominent in that State, over which he was installed July 29th, 1835, at the age of twenty-two. In this responsible charge he continued between nineteen and twenty years.

In 1861 he was appointed to the Lectureship Extraordinary in the Theological Seminary at Princeton, N. J., on the Connection between Revealed Religion and Metaphysical Science, for the five years for which it was established.

The General Assembly (O. S.), in 1869, made him a member of the joint committee which perfected the

basis of union upon which the Old and New School branches of the Presbyterian Church were re-united. Dr. Atwater was charged by the Board of Trustees with the duties of administration *ad interim* between the retirement of Dr. John Maclean from the Presidency of the College, in June, 1868, and the inauguration of Dr. McCosh, toward the close of the same year. On his assumption of office, by mutual consent, the departments of Psychology and the History of Philosophy were transferred from Dr. Atwater to Dr. McCosh, while the department of Economics and Politics was given to Dr. Atwater. Thus, since 1869 he was Professor of Logic, Metaphysics, Ethics, Economics and Political Science. Dr. Atwater died at his home, in Princeton, February 17, 1883. Since 1876 he had been Vice-president of the board of trustees of Princeton Theological Seminary. For many years he was an associate editor and valuable contributor to the *Princeton Review*. He wrote largely for periodicals, and was the author of a "Manual of Elementary Logic," for the class-room.

Auburn, New York, First Presbyterian Church. This church has existed seventy-two years. It was the outgrowth of the pastorate of the Rev. David Higgins with the Church of Aurelius, already of some years' standing, and which included Auburn within its bounds. Here also its founder resided for the larger part of his ministry, with the mother church located more centrally, as the town was then constituted. He was a man of cultured gifts, sound and distinctive in his doctrinal views, with New England ideas and methods, which had much to do in determining, at its critical period, the character of both the church and the town. As the earliest settled minister on the ground, he attracted to his support the best elements of the thriving settlement, irrespective of religious preferences, and drew around him the men of enterprise and foresight who believed in the church and the school as essential to the best type of morals and manners. Every movement for the spiritual and social improvement of the place, was conceived and carried out in a generous way.

Since that time, the church has had four pastorates. The first, that of the Rev. Hezekiah N. Woodruff, which continued but three years, synchronizes the second war with Great Britain, the distracting influences of which were alike unfavorable to commerce, to morals and religion. The membership of the church made slow increase. Mr. Woodruff, who was a worthy pastor, and an excellent preacher, was a man of cultured habit, of positive convictions, and sincere devotion to his work. In consequence of a local excitement, in which he became involved, and which divided the village and threatened the peace of the church, he resigned his charge. During his brief and disturbed ministry, the first church edifice, a model of architectural beauty, and for half a century a centre of spiritual life and power, was begun

and completed. It marked the first important epoch in the history of the church.

The new pastor, Rev. Dreck C. Lansing, like both his predecessors, was a graduate from the foremost college of the land, but unlike them was neither of Puritan descent nor of New England habit, but a scion of one of the early and most distinguished Dutch families of New York. Born to wealth and ancestral renown, ardent in temperament, and eloquent of speech, his passion was to save souls, and to this end he bent the whole energy of his fervid ministry. Revival followed revival in rapid succession through more than the first half of his pastorate, which continued twelve years, resulting in a large increase in the membership and lifting the church into singular prominence. Its more permanent results exist to-day, in the Theological Seminary, established during its third year, and the Second Presbyterian Church, founded just after its close, leaving the congregation diminished in numbers but more united in sentiment as to methods of administration.

The third pastorate, that of the Rev. Josiah Hopkins, was filled by a man who had not passed through the training of the schools, but had sustained his previous ministry with great acceptance in the immediate vicinity of a New England college. He was a close reasoner, a plain, strong preacher, a kind pastor, a single-hearted, solid man. At the very outset, his ministry here caught the spirit of the great revival which broke simultaneously over the whole country, without regard to measures or special agencies, and swept the churches like the breath from the four winds which the prophet invoked upon the slain in the valley of vision. How far the great awakening gave its characteristics to this pastorate, need not be said, but it was followed at intervals by special means to quicken religious interest, and in each instance it was through the agency of evangelists, an order of men devoted to that particular work.

A period of thirty-five years, or the first half of the life of the church, had elapsed, and the fourth pastorate, that of the Rev. Henry A. Nelson, opened with new and important changes—changes which came from necessity rather than design. There was a variation from methods which had lost their freshness, if not their vitality, and it became the order to seek church growth less from special and temporary effort than in the steady use of the appointed and accepted instrumentalities; with more of system in pastoral supervision. The pastor, unlike the men who had preceded him, entered upon this pastoral charge without ministerial experience, and fresh from his preparatory studies; and for that reason, it may be, was the better fitted to meet the conditions of a transition service. Transition periods are not without their perils, and religious associations are tenacious of their hold upon the past. But without jar or disturbance the old gave place to the new; and together the Church and

its youthful pastor wrought, with earnest devotion and in steadfast zeal; together grew in grace and in strength, until, after ten years of mutual fidelity and loving respect, he was transferred, at the call of the country, scarcely less than of the Church, to a more responsible pulpit, and to meet a more weighty crisis, only to win larger successes.

The Rev. Charles Hawley, D. D., succeeded Mr. Nelson in this pastorate at Auburn, and there continues to this day, with "eye undimmed and natural force unabated," presenting the example beautifully set forth by the Psalmist, of that man whose "delight is in the law of the Lord, meditating therein day and night, like a tree with unwithering leaf, planted by the rivers of water, bringing forth his fruit in due season." For twenty-six years he has faithfully labored among his people, in fullest exercise of all the abilities and grace bestowed upon him, ministering to them with great tenderness and love, in all phases of their church and home life. Soon after a very interesting celebration of the twenty-fifth anniversary of Dr. Hawley's pastorate, November 3d, 1882, the Church Session adopted a minute for the Sessional record, recognizing the Providential direction of their pastor to their pulpit, uniting with him in devout thanksgiving to God, for the preservation of his life and health, and for the measure of strength given him for the arduous duties of his ministry, also specifying the erection of their beautiful sanctuary, the enlarged benevolence of the church, the maintenance of its numbers, notwithstanding the organization of other churches of the same denomination, and the prevailing harmony of its membership, as honorable features of the long ministry of their pastor.

Auburn Theological Seminary. In February, 1818, at the meeting of the Synod of Geneva, the Rev. William Wisner, long pastor at Ithaca, N. Y., moved that the Synod establish a seminary. The Synod decided in favor of the project, provided it should meet the approval of the General Assembly. In May, 1818, the Assembly expressed itself as "not prepared at present to give any opinion or advice on the subject, believing the said Synod are the best judges of what may be their duty in this important business." In the following August, Synod held a special meeting, at Auburn; the attendance was full, and President Davis, Dr. McAuley, and Rev. John Frost were present, from the neighboring Synod of Albany. At the meeting in February, the prevailing view had been in favor of a School which should provide for a short course into the ministry, combining theological with academical training. This plan was abandoned at the meeting in August, and a purely theological school, for men who had graduated from college, was determined upon.

Thirty-five thousand dollars and a site for building having been contributed in Auburn and Cayuga

county, the Seminary was located in Auburn. Ground was broken for a building in November, 1819. A charter was granted April 11th, 1820. The corner-stone was laid the 11th of May following. The first class of students, eleven in number, was admitted in the autumn of 1821. In 1823 a gift of fifteen thousand dollars from Arthur Tappan, Esq., of New York, enabled the governing boards to secure the acceptance of Dr. James Richards for the chair of Theology, thus making a full Faculty. The previous Professors were Dr. Henry Mills, Dr. Matthew La Rue Perrine, and Dr. Dirk Cornelius Lansing. Dr. Lansing served without salary, and resigned in 1826, when it seemed to him that his services in the chair were no longer absolutely indispensable to the Seminary. His chair, that of Homiletics, proved difficult to fill, and was vacant much of the time for the next thirty years. Dr. Samuel Hanson Cox occupied it from 1835 to 1837; Dr. Baxter Dickinson from 1839 to 1847; Dr. Joseph Fewsmith from 1848 to 1851; Dr. William Grenough Thayer Shedd from 1852 to 1854; Dr. Jonathan Bailey Condit from 1854 to 1873, being Emeritus Professor till his death, in 1876; Dr. Herriek Johnson from 1871 to 1880, and Dr. Anson Judd Upson from 1880 to the present time.

In the department of Biblical Criticism, Professor Mills remained until 1851, when he was succeeded by the present incumbent, Dr. Ezra Abel Huntington. Dr. Mills was Emeritus Professor till his death, in 1867.

Professor Perrine remained in the chair of Church History until his decease, in 1836. His successor was Dr. Luther Halsey, from 1837 to 1841. The present Professor, Samuel Miles Hopkins, took the chair in 1847.

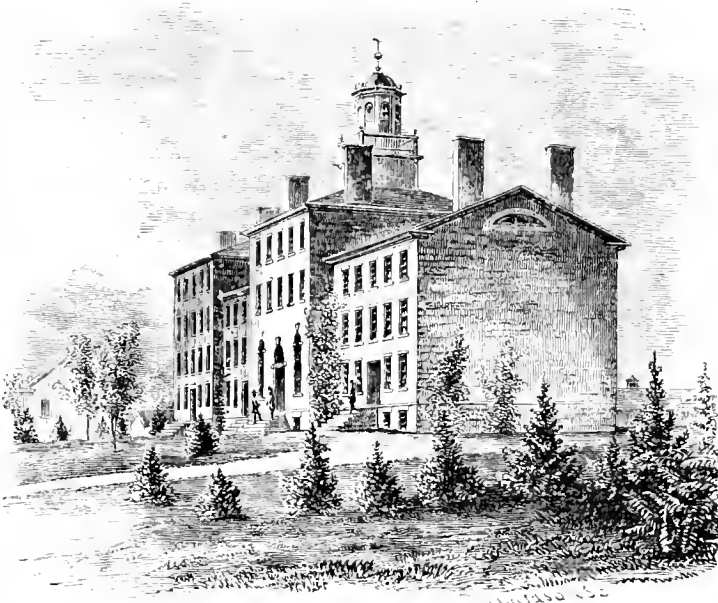
Professor Perrine gave instruction in theology until the coming of Professor Richards. The latter died in 1843. Dr. Laurens Perseus Hickok was Professor of Theology from 1841 to 1852, and Dr. Clement Long from 1852 to 1851. Dr. Edwin Hall filled this chair from 1855 to 1876, being Emeritus

Professor till his death, in 1877, and was succeeded by Dr. Ransom Bethune Welch in 1876.

In 1847 the duties of the Professor of Biblical Criticism were divided, by the erection of the department of the Hebrew Language and Literature. The Rev. James Edward Pierce occupied this chair from its establishment until his death, in 1870, and in 1871 was succeeded by Dr. Willis Judson Beecher.

The original Seminary building yet stands. As the number of students increased, a large wing was added to the building, to the west, for their accommodation; but this was taken down when Morgan Hall was erected. In 1870, on the fiftieth anniversary of the laying of the corner-stone of the original building, was laid the corner-stone of a new library building, built of stone, and finished inside in ash, the joint gift of the Hon. William E. Dodge, of New York, and the Hon. Edwin B. Morgan, of Aurora. In 1875

the new dormitory building, Morgan Hall, was completed, at a cost of about one hundred thousand dollars, of which seventy-five thousand dollars was the gift of the Hon. Edwin B. Morgan, for whose son, Alonzo Morgan, the building is named. At the laying of its corner-stone there was present the Rev. William Johnson, who had



AUBURN THEOLOGICAL SEMINARY.

offered the prayer on the occasion of the breaking of the ground for the old building, fifty-five years previously. The new building is of stone, is finished in ash, is 216 feet long by 45 feet wide, has five stories, and will accommodate 76 students, each with a study and bed-room. All the rooms are heated by steam, and supplied with gas and city water.

The early financial history of the Seminary was largely a history of struggles. In 1854-5 the Seminary was virtually closed, in part for pecuniary reasons. With the reorganization of the Faculty which followed, a period of greater prosperity began. At the time of the building of Morgan Hall, \$300,000 were, by special effort, added to the endowment. Other generous gifts have since been received. Large as the endowment is, however, it is mostly devoted to specific purposes designated by the donors, so that

the managing boards are in great need of funds for ordinary general purposes.

In the various efforts to endow the Seminary, Sylvester Willard, M. D., of Auburn, for nearly forty years secretary of the board of trustees, has borne an especially important part, both by gifts and by personal care and effort. Beyond this, it is impossible to name, in this article, even the more prominent of the friends who have made the Seminary the object of their interest and munificence.

Auburn is one of the oldest of the seminaries. Since its foundation, the increase in the number of theological schools in the various Protestant churches has kept pace with that of the churches themselves. With two or three exceptional short periods of prosperity or decline, the attendance of students at Auburn has maintained a pretty even average, ever since the first few years of its existence. The last general catalogue was published in 1883. The aggregate number of the students, including those now in the Seminary, is somewhat more than one thousand two hundred and fifty. It would be interesting, in the case of these men or of the men from any other seminary, to follow them to their fields of labor, to trace their geographical distribution, and especially to sketch among them the remarkable groups of men who have, at different times, been associated in particular enterprises. Auburn has had such groups in the foreign mission field, in the pioneer home mission field, in the work of founding educational and other institutions, in the work of college and theological instruction, in literature and in the other departments of the work of the ministry. But our limits forbid any attempt to present these matters.

In its management and teachings Auburn Seminary has always been strictly Presbyterian. Originally its course of study, its matriculation pledge, the declarations subscribed to by its Professors, and other like matters, were closely modeled after those of Princeton Seminary, and there has never been any change in the direction of a departure from the Standards of the Presbyterian Church. The "Auburn Declaration" is famous among the landmarks of American Presbyterian Orthodoxy. A very large majority of all the Auburn students have entered the ministry of the Presbyterian Church. But a large

number have also been Congregational ministers, and smaller representations are to be found in the Reformed, the Episcopalian, the Methodist, the Baptist and other churches.

Axtell, Henry, D. D., was born at Mendham, New Jersey, June 9th, 1773. He took his collegiate course at Princeton, where he was graduated, an excellent scholar, in 1796. After several years spent in teaching at Morristown and Mendham, and as the head of a flourishing school in Geneva, New York, he was licensed to preach by the Presbytery of Geneva, November 1st, 1810. In 1812 he was installed colleague pastor with the Rev. Mr. Chapman, of the Church at Geneva, and continued in this relation till the close of his life. His ministry was, on the whole, decidedly a successful one. Besides being permitted to witness every year a greater or less accession to his church, there were two extensive revivals in connection with his labors, one in 1819, the other in 1825, each of which resulted in an addition of about one hundred to the number of communicants. He died, in the utmost peace, February 11th, 1849. The Rev. Samuel H. Cox, D. D., says of Dr. Axtell: "All his attainments had an evangelico-utilitarian character. . . . Politics, doings in Wall street and romantic stories, were no part of his preaching. His ministry was richly scriptural; it spoke its own character thus: '*My doctrine is not mine, but His who sent me.*' His audience retired thoughtful. They felt the Master, rather than the man. As a consequence, they were Bible reading, and Bible searching, and Bible thinking in their piety, and if there be any better kind of Christians than such, let him who can, tell us where to find them."

Ayres, Rev. Enos, seems to have been a pupil of Dr. Bellamy. He graduated at Princeton College in 1748, and his name stands first on the Catalogue of the Alumni of that Institution. He was probably a native of Elizabethtown, N. J.; if not, he was certainly residing there before he entered college, as his correspondence with Dr. Bellamy shows. Mr. Ayres was ordained by the Presbytery of New York, about 1750, and settled as pastor of the churches at Bethlehem and Blooming Grove, Orange county, N. Y. In a few years he relinquished the charge at Bethlehem, and continued the pastor of Blooming Grove until his death, which occurred in 1765.

B

Babb, Clement Edwin, D. D., was born at Pittston, Pa., August 19th, 1821. He graduated at Dickinson College in 1840, and studied theology at Union and Lane Seminaries. He was ordained by the Presbytery of Indianapolis, in September, 1848. He was pastor of the Second Church, Indianapolis, 1848-53; editor of *Christian Herald*, 1853-70, and of the united paper *Herald and Presbyterian*, 1870-3; corresponding editor of the same paper, 1873-8; editor of the *Occident*, San Francisco, 1876-81. He resides at present at *San Jose*, California. Dr. Babb has been faithful in all the positions he has occupied. He is a forcible preacher, a graceful and vigorous writer, and has exerted a large influence for good in the communities in which his lot has been cast.

Babbitt, Rev. William Hampton, son of William and Elizabeth E. (Sutton) Babbitt, was born in Mendham, New Jersey, June 5th, 1825. He received his academic training in a classical school of celebrity in his native place, entered the College of New Jersey, Princeton, and was graduated, one of the first in his class, in 1846. He spent three years teaching in an academy at Flushing, Long Island, and subsequently entered the Princeton Theological Seminary, graduating in 1853. He was two years tutor in Princeton College. After serving as a licentiate in Ohio and in Deckertown, New Jersey, he was ordained as an evangelist, by the Presbytery of Rockaway, in 1856. He was pastor of the Presbyterian Church of Hoboken, New Jersey, 1857-67; of the First Presbyterian Church of Glendale, Ohio, 1867-81; and has been supply and pastor of the Church of Tecumseh, Mich., from 1882 to the present time.

Mr. Babbitt is a fine scholar, a chaste and polished writer, a sound theologian, a faithful pastor, with gifts for the pulpit much above the average. Unostentatious in manner, wholly devoted to his sacred calling, prudent in speech, wise in counsel, with the advantages of the best home and literary culture, he has always been highly esteemed by his ministerial brethren, and loved as the faithful pastor of the flocks over whom the Holy Ghost has made him overseer.

Backus, John Chester, D. D., was born in Wethersfield, Conn., September 3d, 1810. He graduated at Yale College in 1830. After his graduation he studied law. His theological studies were pursued at New Haven, Andover and Princeton Seminaries. He was ordained an evangelist by the Presbytery of New Brunswick, in December, 1835, and was assistant secretary of the Presbyterian Board of Domestic Missions 1835-6. In 1836 he accepted the pastorate of the

First Presbyterian Church, Baltimore, Md., retaining the charge until his resignation in 1875, since which time he has been Pastor Emeritus.

Dr. Backus is a gentleman of great personal culture, united with marked dignity of character. He is a forcible preacher, and always presents the truth with an earnest spirit, and controlling reference to its practical bearings. His long ministry in Baltimore has been eminently blessed, not only in the prosperity of his own congregation, but in the influence which he has exerted for the growth of Presbyterianism in that city, where his exemplary and useful life has



JOHN CHESTER BACKUS, D.D.

secured for him universal esteem. As a member of several of the boards of the Church he has been very useful, by his sound judgment and wise counsels. He has been a Director of the Theological Seminary at Princeton since 1841, and has ever shown a deep interest in that institution. He was Moderator of the General Assembly at its meeting in Philadelphia in 1861, and presided over its deliberations ably and acceptably.

Backus, J. Trumbull, D.D., LL.D., son of E. F. Backus, was born in the city of Albany, N. Y., January 27th, 1809. He was prepared for college at the Albany Academy, and graduated at Columbia Col-

lege, New York city, in 1827. He received from that institution the degree of A.M., in 1830. He pursued his theological studies at Princeton from 1827 to 1830, at Andover from 1830 to 1831, and at New Haven during the last half of the year 1832. He was licensed to preach the gospel by the Presbytery of New York, in 1830. He was ordained and installed pastor of the First Presbyterian Church of Schenectady, N. Y., by the Presbytery of Albany, in December, 1832, and continued in this relation until 1853, when declining health required the resignation of the charge. He received the honorary degree of S.T.D., from Union College in 1847. He has been a member of seven General Assemblies, and has served the Church on many important committees. He was one of the Committee that prepared the Hymnal. He was unanimously elected Moderator of the first reunited Assembly of 1850. In the discharge of his duties in this high office he gained the commendation of all his brethren, for the impartiality, suavity and dignity with which he presided over the deliberations of the Assembly. Dr. Backus still resides at Schenectady, enjoying the respect and confidence of the community in which he lives, as well as the regard of the entire Church for the advancement of whose interests he has labored with so much earnestness and success.

Backus, Rev. Wilbur, was born in Richmond, Mass., November 9th, 1788, and graduated at the College of New Jersey in 1813, and at Princeton Theological Seminary in 1816. Immediately after this, having been licensed to preach in April of that year, he, in company with Mr. (afterwards the Rev. Dr.) Gilbert, set out on a mission through Virginia, Ohio, and Illinois Territory, which they closed in February, 1817. On his return he preached five months, and with great success, to the Presbyterian congregation in Dayton, O. After leaving Dayton, he labored, for a while, under the direction of the Philadelphia Missionary Society, and afterwards supplied, for a considerable time, Dr. McDowell's pulpit, at Elizabethtown, N. J. On the 27th of August, 1818, he was installed pastor of the church in Dayton, and died on the 29th of the following September. Mr. Backus possessed a sound and well-balanced mind, was an earnest Christian, and an instructive and acceptable preacher.

Badger, Rev. Joseph. This name will long be remembered in Eastern Ohio. He whom it designates was the great missionary of the Western Reserve, and one of the pioneers to regions further west. He was a most remarkable man; eminently a man for the times in which he lived.

Joseph Badger was born in Wilbraham, Mass., February 28th, 1757. At the age of eighteen he entered the army, and continued in military service several years. After his conversion, he entered Yale College, in 1781, as a Freshman, and pursued his studies under great pecuniary embarrassment. Here

he constructed a *planatorium* that cost him three months' labor, and for which the college authorities gave him an order on the steward for one hundred dollars. He graduated in the Fall of 1783.

The next year Mr. Badger taught school and studied theology under the venerable Rev. Mark Leavenworth, and in due course was licensed to preach the gospel, by the New Haven Association. After serving several churches in Connecticut, until October 21th, 1800, he accepted the commission of the Connecticut Missionary Society to labor as a missionary in the Western Reserve of Ohio, or New Connecticut, as it was then called. He started for his new field of labor, November 15th, alone and on horseback. As the roads, towards the close of his journey, were mere bridle-paths, for nearly two hundred miles he had to lead his horse. He was obliged to swim the Mahoning River in Ohio, but at length reached Youngstown, and found a hospitable reception with the pastor, Rev. William Wick. Here he commenced a series of labors leading him in every direction where the cabin of a settler was to be sought. By request of the Presbytery of Ohio he went, in company with Rev. Thomas Edgar Hughes, as far as Maumee and Detroit, to consider the propriety of establishing a mission among the Indians. On his journey homeward he suffered great hardships.

Having returned to Connecticut, Mr. Badger made a report of his missionary operations to the Board, and on the 23d of February, 1802, started with his family to the Western Reserve, a journey of four or five hundred miles. The outfit was a four-horse wagon, in which were stowed his wife and six children, together with their household effects. After much exposure and trial by the way, he reached Austenburg, Ohio, at the expiration of two months. Here he built a rude cabin of logs, without a floor, furniture, or even a door, or chinking between the logs. Leaving his family to plant the garden and the corn-field, he set out on a missionary tour that continued three months, when he returned home. These missionary tours continued, with little cessation, until April, 1803. At that time he became a member of the Presbytery of Erie.

In 1806 Mr. Badger accepted a commission from the Western Missionary Society, located at Pittsburg, Pa., as a missionary to the Indians in the region of Sandusky, Ohio, for about four years. After resigning this commission, in 1810, he removed to Ash-tabula, Ohio, where, and in the neighboring settlements, he preached, deriving his support in part from the people, and in part from the Massachusetts Missionary Society. During the war of 1812 he was, after solicitation to accept the position, appointed brigade chaplain and postmaster of the army, by General Harrison, and served in this capacity until Spring. He continued to preach in various places, without any regular support, until 1826. At that time he was placed on the pension roll of the War

Department, as a soldier of the Revolution. He was installed pastor of a small congregation in Gustavus, Trumbull County, Ohio, by the Presbytery of Grand River, in October, 1826, and labored there with encouraging success, until obliged, by declining health, to seek a release from his charge, June 26th, 1835. He died, April 5th, 1846, in the ninetieth year of his age. To the last he retained his mental powers, and died in the exercise of a triumphant faith in the Lord Jesus Christ.

Bailey, Francis Gelson, was born in County Down, Ireland, in the year 1797; came to America when about eighteen years of age, and settled at Pittsburg, Pa., where he engaged in mercantile life, and through his energy and enterprise soon won his way to the foremost rank among the business men of the then fast growing town. In the community in which he lived his character as a Christian shone forth with peculiar lustre.

A child of the Covenant, trained by a godly father, whom he closely resembled, he had connected himself with the Church at an early age. In 1819 he became a member of the church under Dr. McElroy. In 1824 he united with the First Presbyterian Church, under the pastoral care of Dr. Francis Herron. Having removed to East Liberty, in 1827, he devoted himself with energy and success to organizing a Presbyterian Church, which has since grown into one of the largest and most prosperous of the churches of the city of Pittsburg.

In 1841 he removed again to the heart of the city, and was at once called to the eldership in the First Church, in which connection he continued until near the close of his active and useful life.

In 1842 he was made a Director of the Western Theological Seminary, and was President of the Board of Trustees from their organization in 1844.

He was a member of the first Board of Directors of the Western Foreign Missionary Society, organized by the Synod of Pittsburg in 1831, when, in the First Church of Pittsburg was laid the foundation of our Board of Foreign Missions.

Mr. Bailey, on his retirement from active business, gave himself more entirely to personal work in the interests of the Church, in which he continued until, in December, 1868, he was suddenly transferred from great activity to the passive side of Christian life. From that time until his decease, on the 4th of August, 1870, more than a year and a half, he glorified God in the fires.

In the duties of his eldership Mr. Bailey found a large part of his life work. His natural disposition was cheerful and affectionate, his manner kind and winning. He had a natural politeness, deepened by Christian sympathy and the love of souls. He took special oversight of the needy, and his cordiality in welcoming strangers, his happy sympathy with the afflicted, his winning manners with the children—all these are fragrant memories in

hundreds of families, many of whom rise up to call him blessed.

Bain, Rev. John Wallace, was born April 1st, 1833, near Hanover, Indiana. He entered Hanover College, September, 1851, and graduated at Westminster College, Lawrence county, Pa., in June, 1858. Having previously studied theology privately one year, he entered the Theological Seminary at Xenia, Ohio, in September, 1858, in which he continued until March, 1860, having, however, been licensed to preach in April, 1859. He was ordained and installed pastor of Canonsburg congregation (U. P. Church), Washington county, Pa., in October, 1861. He preached at Chicago, Ill., and Hamilton, Ohio, and other stations in the U. P. Church, continuing in connection with that Church as a minister for twenty years. In April, 1882, he took charge of the Alexander Presbyterian Church, Philadelphia, of which he now is pastor. Mr. Bain is of a genial spirit, a fluent, earnest and impressive preacher, and a faithful pastor. Whilst carefully guarding his own flock, he is ready to avail himself of every opportunity for doing good, and is ardently devoted to the Master's service.

Baird, Charles Washington, D. D., second son of the Rev. Robert Baird, D. D., was born in Princeton, N. J., August 28th, 1828. He was graduated at the University of the City of New York, in 1848, and at the Union Theological Seminary in the same city, in 1852. From 1852 to 1854 he was Chaplain to the American Embassy in Rome, Italy. Since 1861 he has been pastor of the Presbyterian Church of Rye, Westchester county, N. Y.

In 1876 the honorary degree of Doctor of Divinity was conferred upon him by his *alma mater*. Dr. Baird's extensive reading, ripe scholarship, and graceful rhetoric, make him an instructive and attractive preacher. Aside from his pulpit labors he has accomplished much valuable literary work, as the following list of his publications will show: "Eutaxia, or the Presbyterian Liturgies," 1855. A revised edition, under the title "A Chapter on Liturgies," was published in London, in 1856, by the Rev. Thomas Binney. "A Book of Public Prayer," compiled from the Authorized Formularies of the Presbyterian Church, as prepared by Calvin, Knox, Bucer and others, 1857. Dr. Charles W. Shields, in "Liturgia Expurgata" (p. 22, note), refers to these books as "the two learned and valuable works of the Rev. Charles W. Baird, to whom belongs the credit of a first investigator and collector of the Presbyterian Liturgies." "Chronicles of a Border Town; the History of Rye, N. Y., 1660-1870," 1871. "History of Bedford Church, New York," 1882. Several minor publications might be added to this list. Dr. Baird has also published translations of "Malan on Romanism," and of Merle d'Aubigné's "Discourses and Essays." He has now in preparation "A History of the Huguenot Emigration to America."

Baird, Henry Martyn, D. D., Ph. D., son of Dr. Robert Baird, was born in Philadelphia, January 7th, 1832. After graduating from the University of the City of New York, in June, 1850, he spent the years 1851-3 in Greece and Italy, in the former country studying in the University of Athens. On his return to this country, he studied theology in the Union and Princeton Theological Seminaries, graduating at the latter in 1856. From 1855 to 1859 he was Tutor of Greek in the College of New Jersey. In 1859 he was elected Professor of the Greek Language and Literature, in the University of New York. He was ordained to the gospel ministry in April, 1866. In 1873 he was chosen Corresponding Secretary of the American and Foreign Christian Union. Besides a number of articles in the periodical press—the *New Englander*, *Methodist Quarterly*, etc.—Dr. Baird is the author of "Modern Greece; A Narrative of a Residence and Travels in that Country," etc., and of "The Life of Rev. Robert Baird, D. D."



ROBERT BAIRD, D.D.

Baird, Robert, D.D., was born October 6th, 1798, in the neighborhood of Uniontown, Fayette county, Pa.; graduated at Jefferson College, with high honor, in 1818, and studied theology at Princeton Seminary. During the third year of his theological course he was Tutor in Nassau Hall. In 1822 he took charge of the Academy which had just been established at Princeton, and retained his connection with it between five and six years. He was licensed to preach the gospel by the Presbytery of New Brunswick, in 1825, and ordained by the same body in 1828, as an Evangelist. For a time he engaged in

missionary work, as General Agent of the New Jersey Missionary Society, and in this capacity did effective service. In 1829 he accepted the office of General Agent of the American Sunday School Union, which he filled with great acceptance for six years. In 1835 he entered upon a sphere of labor which occupied all the energies of the remaining years of his life; the promotion of the interests of evangelized religion in the various countries of Continental Europe; a course of philanthropic labor which it has been justly said has not been excelled in its aims and usefulness by that of any man of our times. He died March 15th, 1863.

Dr. Baird was the author of a number of valuable works, some of which have obtained a very wide circulation, both in this country and in Europe. He was highly cultivated and dignified in manner. In the sphere in which he moved he always showed himself possessed of a clear discernment of the character and motives of men, and of a calm and solid judgment, whose decisions rarely had to be reversed. He was eminently characterized by gentleness and loveliness of temper, by industry and perseverance, and by large-hearted catholicism. Though a decided Presbyterian, his Presbyterianism was, to a great extent, merged in the common Christianity. He was greatly beloved, and extensively useful. To him, to live was Christ, and to die was gain.

Baird, Samuel John, D.D., is the son of the Rev. Thomas Dickson Baird, and was born at Newark, Ohio, in September, 1817. In 1839 he took charge of a school near Abbeville, S. C., and subsequently opened a Female Seminary at Jeffersonville, La. He studied theology in the seminary at New Albany, Ind., and finished his literary training, which had been interrupted by feeble health at Jefferson College some years before, at Centre College, in 1843. After being licensed to preach, he devoted three years to the missionary work in the Presbytery of Baltimore, in Kentucky, and in the southwest. For three years he was pastor at Muscatine, Iowa, then pastor at Woodbury, N. J., until 1865. After resigning this charge, under a joint commission from the American Bible Society and the Virginia Bible Society, he labored as their agent in Virginia. He now resides, W. C., at Covington, Ky. Dr. Baird is a gentleman of decided ability. He is the author of "The Assembly's Digest," and a number of well-written volumes, beside several articles contributed to the *Danville*, *Southern*, and *Princeton Reviews*.

Baird, Rev. Thomas Dickson, the son of John and Elizabeth Dickson Baird, was born near Goulford, County of Down, Ireland, December 26th, 1773. He was a student of the school at Willington, S. C., of which Dr. Moses Waddel was the Principal, and for a time Tutor in the institution. He was licensed to preach the gospel by the Presbytery of South Carolina, April 8th, 1812, and was installed pastor of

the Broadway congregation, at the village of Varennes, in what was then the Pendleton district, in May, 1813. In connection with the duties of the ministry here, which he performed much to the satisfaction of the people, he conducted a large and popular classical school. In 1815 he became pastor of the church in Newark, Ohio, and continued to labor there, as both minister and teacher, for five years. In 1820 he took charge of the church in Lebanon, Allegheny county, Pa., and continued to be a laborious and successful pastor until disabled, by laryngitis, for stated preaching.

Mr. Baird had an important agency in originating and sustaining those measures which resulted in the establishment of the Western Foreign Missionary Society, whose missions, being transferred to the General Assembly, constituted the basis of the operations of its present Board. In 1831 he took the editorial charge of the *Pittsburg Christian Herald* (now the *Presbyterian Banner*), and conducted the paper with acknowledged ability. He died January 7th, 1839. Mr. Baird was a man of respectable talents and attainments, and of consistent ministerial and Christian deportment. He was remarkable for his candor and honesty of character. In the judicatories of the Church he was always listened to with respect. In his Christian character there was nothing fitful or sparkling. But, under the influence of Christian principle, he steadily and perseveringly sought to do good and promote the glory of God.

Baker, Daniel, D. D., was born at Midway, Liberty county, Georgia, August 17th, 1791. He graduated at Princeton College in 1815; studied theology with Rev. William Hill, of Winchester, Virginia, and was licensed to preach the gospel by Winchester Presbytery, in the Autumn of 1816. The second Sabbath after his licensure he preached at Alexandria, holding services on Friday night, Saturday night and three times on the Sabbath, when awakening influences went abroad in a most remarkable manner. He was settled over the church at Harrisonburg, Virginia, where, to increase his small salary, he also taught a private school. He subsequently took charge of the Second Presbyterian Church of Washington City, where his inadequate support was supplemented by an income from a clerkship in the Land Office. Resigning his church in Washington, he became pastor of a church in Savannah, where he remained until 1831, when he began his career as an evangelist.

In connection with Dr. Baker's labors at Beaufort, S. C., there was an extensive and powerful revival of religion. While pastor of the Presbyterian Church in Frankfort, Ky., he officiated for a considerable length of time as chaplain in the Penitentiary, where his labors were blessed to the awakening of many, and even to the hopeful conversion of some twelve or fourteen. He labored for a time, with great earnestness and success, at Galveston, Texas. He also did a

great work on the frontier. In arriving, toward night, at a village in which there was no Presbyterian Church, and in which he had no acquaintance, he would obtain the use of whatever public building was in the place, and hire some one to go around with the information that there would be preaching there that night. He subsequently became president of Austin College, and resided in Huntsville, where this institution is located. The close of his useful career was one of triumph. He lifted his eyes to heaven, and exclaimed, in the serene exercise of a perfect faith, "Lord Jesus, into Thy hands I commend my spirit!" As these words passed his lips he closed his eyes on earth, to open them forever on the face of that Saviour whom, not having seen, he so loved.

Dr. Baker had what are called "peculiarities;" but he was one of the most devoted and successful evangelists the country, if not the world, has ever seen. His motto was "This one thing I do." The number of those hopefully converted under his preaching, he supposed to be about 2500. His "Revival Sermons" were reprinted in 1875, in England, at the suggestion of Mr. Moody, as the best of the kind for general distribution among the people. Thus "being dead, he yet speaketh," and the truths he preached while living are still the means, in God's hands, of the conversion of souls.

Baker, George Davidson, D.D., was born at Watertown, N. Y., November 30th, 1810, from which place his parents removed to New York city in 1815. He graduated from the University of the City of New York in 1830, and from Princeton Theological Seminary in 1863. From 1863 to 1864 he supplied the Brainerd Church at Easton, Pa., and the Seventh Presbyterian Church at Cincinnati, Ohio. He was ordained and installed as pastor of the Second Presbyterian Church at Watertown, N. Y., in June, 1864. In October, 1867, he was called to the Presbyterian Church of Oneida, N. Y., and there installed in November of that year. In June, 1871, he was called to the First Presbyterian Church of Detroit, Mich. (formerly Dr. Duffield's), and installed in October of the same year. He still remains its esteemed and efficient pastor. Dr. Baker's labors in this congregation have been marked with large success, in the increase of church members, and of working organizations among them, especially so among the ladies and young people. As a preacher, he commands the respect of the entire community and the affection of a united and large congregation.

Baker, Hon. James M., LL. D., son of Archibald Baker and Catherine (McCallum) Baker, was born, July 20th, 1821, in Robeson County, North Carolina. He graduated at Davidson College in 1841, immediately began the study of law, and, in 1846, was admitted to practice in the courts of Florida, to which State he had removed. In 1853 he was appointed State's Solicitor, which position he held

for three years, faithfully performing its duties. In 1856 he was elected Judge of the Circuit Court, and held the office with ability and fidelity, until 1862, when he resigned. Subsequently, he resumed the practice of law in Lake City. Soon after returning to the Bar, he was appointed one of the Justices of the Supreme Court, which position he held for two years, again resuming practice in 1868, which he continued with success until 1881, when he was appointed Judge of the Fourth Judicial Circuit. This office he now fills.

Judge Baker was made an elder of the Presbyterian Church, Lake City, in 1856, and is now elder of the Presbyterian Church (Southern) in Jacksonville, Florida. In both State and Church he sustains a high character, and is greatly respected and beloved for his uprightness, integrity and Christian excellence. His counsels in the courts of the Church are judicious, his devotion to her interests is deep and earnest, and his contributions to her causes are frequent and generous. As a man he is honored with public esteem, as a jurist he is able and successful, and as a judge he is courteous, but firm, kind, but just and impartial. He was a delegate to the Pan-Presbyterian Council, which met in Philadelphia in 1880, and he has frequently been a member of the inferior and superior courts of the Church, in whose deliberations he always takes an active and influential part.

Baker, William Munford, D. D., was born in Washington, D. C., June 5th, 1825. He graduated at the College of New Jersey in 1846, and studied theology at Princeton Seminary. He was stated supply at Batesville, Arkansas, in 1849, and at Galveston, Texas, in 1850. He was subsequently pastor at Austin, 1850-65; at Zanesville, O., 1866-72; at Newburyport, Mass., 1872-74; at Boston, 1874-81; and at Philadelphia (South Presbyterian Church), 1881-2; being soon obliged to relinquish this pastorate on account of impaired health. He died in Boston, August 21st, 1883. While continuing his ministry Dr. Baker also entered upon literary work, and for several years was wholly given to this kind of work. One of the productions of his pen was "His Majesty Myself." He was a constant writer for the news-papers and the literary magazines, and his writings were always popular. He was a good man, a true servant of Christ, striving always to honor His name and extend the power of His truth.

Balch, Hezekiah, D. D., was born in Maryland, but removed, while a child, with his father's family, to North Carolina. He graduated at Princeton College, in 1776, and for some time after this taught a school in Fauquier County, Va. He was licensed to preach by the Presbytery of New Castle, in 1768, and ordained in 1770; performed missionary work in Virginia, and for one year preached in York, Pa. In 1784 he removed to Tennessee, and, by reason of age and experience, took the lead in organizing churches. He obtained, in 1794, a charter for Greenville. His

exertions in behalf of education gave an impulse to the cause through the whole southwestern region. He died, full of labor, in April, 1840.

Balch, Rev. Hezekiah James, a native of Deer Creek, Harford County, Md., graduated at Princeton College in 1766, was licensed by the Presbytery of Donegal in 1768, soon after which he removed to North Carolina. He was one of the leaders in the Mecklenburg Convention, and one of the committee that prepared the resolutions adopted by that Convention. Mr. Balch was the pastor of two churches, Rocky river and Poplar Tent. He died in 1776.

Balch, Stephen Bloomer, D. D., was a descendant of John Balch, who emigrated to New England, at an early period, from Bridgewater, in Somerset, England. A great grandson of his removed to Deer Creek, in Harford county, Md., and there the subject of this sketch was born, April 5th, 1717. While he was yet a youth his father removed with his family from Maryland, and settled in Mecklenburg, N. C. He was admitted to the degree of Bachelor of Arts, in 1774, in the College of New Jersey, and very soon after graduating became principal of the Lower Marlborough Academy, in Calvert County, Md., which position he held about four years, gaining, in an uncommon degree, the confidence and affection of his pupils. After being licensed to preach the gospel, by the Presbytery of Donegal, June 17th, 1779, he spent some months in traveling as a sort of missionary in the Carolinas. Declining a call to a congregation in North Carolina, he went, in March, 1780, to Georgetown, D. C., which was then a hamlet, with a view to establish there a Presbyterian Church. A very plain house for public worship was erected, and there were seven persons, including the pastor, who joined in the first celebration of the Lord's Supper. Shortly after this he was instrumental in establishing a Presbyterian congregation in Fredericktown, Md. His Church in Georgetown rapidly and greatly increased, as the village grew. To make his salary adequate to the support of his family he united teaching with the pastoral office. In 1821 the old church edifice was taken down, and a more commodious and more elegant house erected in its place. In 1831 Dr. Balch's house was completely destroyed by fire. He died September 7th, 1833, his death producing a great sensation in the whole community. His ministry in Georgetown extended through a period of fifty-three years. Dr. Balch had an exuberance of good humor. "The nature and permanency of his religious principles," says Dr. Elias Harrison, "were most effectually attested by the purity of his life, the stern fidelity with which he rebuked the various forms of evil, and his readiness to make personal sacrifices for the cause of Christ."

Balch, Thomas Bloomer, D. D., was a son of the Rev. Stephen Bloomer and Elizabeth (Beall)

Balch. He was born at Georgetown, D. C., February 28th, 1793. He graduated at the College of New Jersey in 1813, studied theology at Princeton Seminary, and was licensed to preach by the Presbytery of Baltimore, October 31st, 1816. From the Spring of 1817 to the Fall of 1819 he preached as assistant to his father, who was then in charge of the church at Georgetown, D. C., then spent nearly ten years in happy and useful labor as pastor of the churches of Snow Hill, Rehoboth, and Pitt's Creek, Md.; after which he lived four years in Fairfax county, Va., preaching as he had opportunity. Subsequently he supplied, for two years, the churches of Warrenton and Greenwich; was agent for the American Colonization Society; for nine months supplied the church at Fredericksburg, Va., then Nokesville Church, four years, and Greenwich Church, two years. Dr. Balch had a strongly literary taste, wrote much on many subjects, and published several volumes. He died February 14th, 1878. To the last his mind was clear, and he uttered many expressions of hope and faith up to his parting breath.

Baldwin, Rev. Burr, was a minister for sixty-four years. He was educated at Yale and Andover. He organized the first Sabbath School in the United States, at Newark, New Jersey, on the first Sabbath in May, 1815, and this led to the organization of the American Colonization Society, later. Most of Mr. Baldwin's ministry was spent in northern Pennsylvania. For a number of years he was pastor of the Church of Montrose, and Stated Clerk of the Presbytery of Susquehanna. He died in Montrose, Pa., in 1882, aged 92 years.

Baldwin, Elihu Whittlesey, D.D., was born December 25th, 1789, in Durham, Greene County, N. Y., whither his parents had migrated from Connecticut, shortly after the war of the Revolution. He graduated, with high honor, at Yale College, in September, 1812, studied theology at Andover Seminary, and was licensed in due form by the Presbytery of Newburyport, May 1st, 1817. Having accepted the place of a city missionary in New York, his labors were very soon attended with a manifest blessing, and resulted in the building of a place of worship and the formation of a church, which, in due time, was received under the care of the Presbytery, as the Seventh Presbyterian Church, of which he was installed pastor, December 25th, 1820.

Few men have ever more fully exemplified the virtues or the graces of an apostolic ministry. With scarcely one of the gifts of genius, with an exterior pleasing and winning, indeed, but far from commanding, he had yet that excellence ascribed by a political foe to Sir Walter Raleigh, when he said of him, "He can toil terribly." Possessed of a calm and even temper, and a spirit cheerful and hopeful in the most discouraging scenes, and, while struggling against obstacles seemingly insuperable, "bating no jot of heart or hope," and never entertaining the thought of deserting

his post for the difficulties which bound him to it, he accomplished a work which would have conferred fame upon abilities and endowments far superior to his own. But his good sense, unwavering firmness of purpose, steady loyalty to duty, practical tact and ready sympathy, conspired to render him "the right man in the right place."

Dr. Baldwin's piety was unostentatious, but deep and fervent, and no showy exterior gave a counterfeit promise of his real worth. "None knew him but to love" him, or could come in contact with him without feeling that he was a man in whom they could confide. Dr. Dwight, whom he served for a short time as an amanuensis, declared him fully entitled to the epithet of "the beloved disciple," and the confidence and respect of his co-presbyters—grounded on his well-tryed qualities of sound judgment, tact, perseverance, and energy, as well as his learning and piety—are sufficiently attested by their recommendation of him, in 1835, to the post of first President of Wabash College. Duty alone extorted his consent to the resignation of his charge. Like the tree rooted deeper by the blasts, his attachment to his people had been strengthened by their common experience of hardship and self-denial. A rare success had also crowned his labors. Dr. Baldwin left his people on the 1st of May, 1835, and after devoting several months to an agency in behalf of the institution over which he was to preside, directed his course towards his new field of labor. His reception, on reaching the place of his destination, was everything he could desire. He entered on his appropriate duties in the early part of November, but was not regularly inaugurated until the annual Commencement, in July of the next year. His death occurred during his Presidency of Wabash College, in 1840.

Baldwin, Matthias W., was born in Elizabethtown, N. J., December 10th, 1795. From early childhood he exhibited a remarkable fondness for mechanical contrivances. He learned the business of manufacturing jewelry, in Frankford, Pa., and in 1819 commenced it on his own account in Philadelphia, but in consequence of financial difficulties, and the trade becoming depressed, soon abandoned it. His attention was then drawn to the invention of machinery, and one of his first efforts in this direction was a machine whereby the process of gold-plating was greatly simplified. He next turned his attention to the manufacture of book-binders' tools, to supersede those which had been, up to that time, of foreign production, and the enterprise was a success. He next invented the cylinder for printing calicoes, which had always been previously done by hand-presses, and he revolutionized the entire business. When the first locomotive engine in America, imported by the Camden and Amboy Railroad Company, in 1830, arrived, he examined it carefully, and resolved to construct one after his own ideas. At the earnest request of Franklin Peale, proprietor of

the Philadelphia Museum, he undertook to build a miniature engine for exhibition. His only guide in this work consisted of a few imperfect sketches of the one he had examined, aided by descriptions of those in use on the Liverpool and Manchester Railway. He successfully accomplished the task, and on the 25th of April, 1831, the miniature locomotive was running over a track in the Museum rooms, a portion of this track being laid on the floors of the transepts, and the balance passing over trestle work in the naves of the building. Two small cars, holding four persons, were attached to it, and the novelty attracted immense crowds.

Having received an order to construct a road locomotive for the Germantown Railroad, the work was accomplished, and on its trial trip, November 23d, 1832, the engine proved a success. It weighed five tons, and was sold for three thousand five hundred dollars. In 1831 he constructed an engine for the South Carolina Railroad, and also one for the Pennsylvania State Line, running from Philadelphia to Columbia. The latter weighed seventeen thousand pounds, and drew at one time nineteen loaded cars. This was such an unprecedented performance that the State Legislature at once ordered several additional ones, and two more were completed and delivered during the same year, and he also constructed one for the Philadelphia and Trenton Railroad. In 1835 he built fourteen, in 1836 forty. His success was now assured, and his works became the largest in the United States, perhaps in the world. Engines were shipped to every quarter of the globe, even to England, where they had been invented, and the name of Baldwin grew as familiar as a household word. Mr. Baldwin was one of the founders of the Franklin Institute. He was an exemplary Christian, and a very useful elder of the Presbyterian Church. He gave very liberally and cheerfully of his large means for the cause of Christ. His name is held in honored remembrance in the community in which he lived. His death occurred September 7th, 1866.

Balentine, Rev. Hamilton, was born January, 1817, at Churchtown, Lancaster county, Pa. After graduating at the College of New Jersey, in 1845, he passed through the full course of three years in Princeton Theological Seminary, distinguished for his diligence, regularity and piety. Having devoted his life to the Foreign Missionary work, and an urgent call having come for help to the Indian Missions, he at once proceeded to Kowetah, a station among the Creek Indians, and in July, 1848, devoted himself to his chosen work with an ardor which never abated while he lived. Before going to the Indians he was licensed by the Presbytery of New Brunswick, February 21, 1848, and ordained as an evangelist by the same Presbytery, May 29th, 1848.

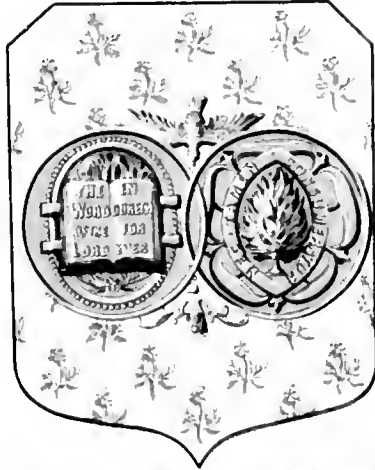
In 1850 he was appointed to assist in giving instruction at Spencer Academy, among the Choctaws, and labored there until 1852, at which time the

Board opened a boarding-school for females, at Wapanucka, among the Chickasaws. The institution was opened by him about October 1st, 1852, with forty pupils, but they soon increased to one hundred in number. He remained here, laboring efficiently, until the Fall of 1855, when he visited Philadelphia for medical advice, owing to severe illness in his family. On his return, after a few months, he was placed in charge of the boarding-school for females at Good Water, among the Choctaws, and continued to labor there until 1858. Early in 1859 he returned to Wapanucka, again taking charge of the school there, and laboring at the same time as an evangelist in the surrounding region. He remained there until after the breaking out of the civil war in 1861, when all communication with the Board of Foreign Missions was cut off, as well as all support from its funds. Nevertheless he continued to labor zealously for the spiritual good of the Indians, teaching and preaching at various points among them until the beginning of 1876, when, through excessive labors, his health became feeble and precarious. His death occurred February 21st, 1876. His dying hours were full of peace and strong faith. Mr. Balentine was an humble, earnest, faithful and self-denying missionary, ever active in the great work to which he had thoroughly consecrated his life and all his powers.

Ball, Rev. Eliphalet, graduated at Yale in 1748, and was settled at Bedford, January 2d, 1754. He was dismissed, December 21st, 1768, and when his successor resigned, in 1772, he resumed the charge, and remained till 1781. Having spent four years at Amity, in Woodbridge, Conn., he removed, with a part of the Bedford congregation, in 1788, to Saratoga county. The settlement was named Ball Town, but has long since become widely known as Ballston. He died in 1797.

Banks, Hon. Ephraim, was born in Lost Creek Valley, then a part of Millin County, now Juniata, Pa., January 17th, 1791. He came to Lewistown, in 1817, and was appointed Prothonotary by Governor Findley, in 1818, serving three years, and commenced the practice of law, at Lewistown, in 1823. He was elected to the Legislature, successively, in the years 1826, 1827 and 1828. He was a member, by election, of the convention which assembled at Harrisburg, May 2d, 1837, to reform the State Constitution. He was elected Auditor General of the State, in 1850, and re-elected in 1853, serving six years, and finally was elected Associate Judge of Millin County, in 1866, which office he held at the time of his death, which occurred at his residence, in Lewistown, January, 6th, 1871.

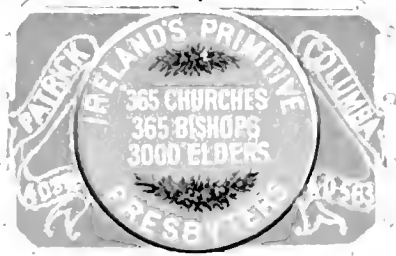
Judge Banks was a sincere and devoted Christian. He was an elder in the Presbyterian Church at Lewistown for many years, having been elected and ordained as such, probably, in 1823, or 1824. He often represented the church in the meetings of Pres-



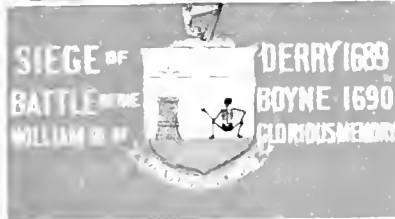
PURITANS



MEMORY TABLET (for items worthy of permanent record.)



THE ULSTER PLANTATION A.D. 1605
BRICE · BLAIR · CUNNINGHAM
JAMES WALKER · SHOTT · CLONWOOLLY
BLACK OATH 1633 · IRISH MASSACRE 1641
WEST PRESBYTERIANS A.D. 1642



ALL TOLEPATION A.D. 1703
RISE OF THE SECESS ON THE 12th 1733
REPEAL SACRAMENT 1751 A.D. 1751
HENRY COLEMAN 1821
PART TOLL MAKING 1827

MEMORY TABLET (for items worthy of permanent record.)



"CULDEES"

JOHN

KNOX



MELVILLE	HENDERSON	LOLLARDS & KYLE
HAMILTON	RUTHERFORD	WELCH
SIR D. LINDSAY	GILBIE	WISHART
CAMERON	BAILIE	CHALMERS
ARGYLE	MR. A. JOHNSTON	PEARL & KINTORE

MEMORY TABLET (for items worthy of permanent record.)

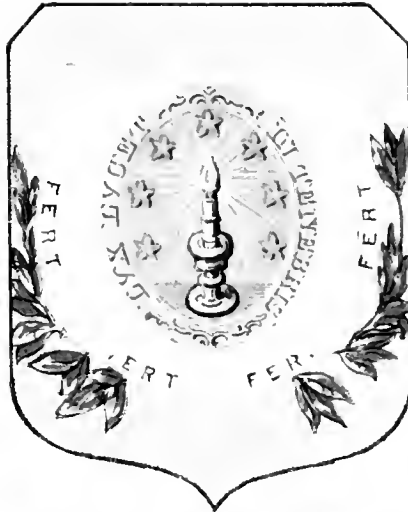


MELANCTHON
URSINUS · OLEVIANUS
BOQUIN · DATHENUS · TREMILLIO
PRESBYTERIEN ESTABLISHED A. D. 1570
BAVARIA · A. D. 1803 · BADEN
UNITED - A. D. 1855 - CATECHISM



MICHAEL SCHLATTER S. GALL SWITZERLAND
WEISS · BECHTEL · BOEHM
FIRST COETUS. PHILADELPHIA SEPT 29 1747
RELATIONS - HOLLAND DISSOLVED A. D. 1792

MEMORY TABLET (for items worthy of permanent record.)



VAUDOIS : WALDENSES



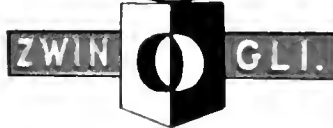
ROCHE MANANT. A.D. 1487 TOUMPI DE SAGUET
 ROMANCE M.S. BIBLE VAUDOIS BIBLE 1535
 JANAVEL-JANVIER 1655 "PIEDMONTSESE EASTERN"
 EXPULSION. EXILE. 1686-7.

THE GLORIOUS RETURN.



THE ISRAEL OF THE ALPS.
 THY SLAUGHTERED SAINTS & HOPE-LOVES
 LIE SCATTERED ON THE ALPINE MOUNTAINS COLD,
 EVEN THEM WHO KERT THY TRUTH SO PURE OF OLD,
 WHEN ALL OUR FATHERS WONSHERPED STOCKS AND STONES

MEMORY TABLET (for items worthy of permanent record.)



SOLE TIRER & L'AVTER
B. APPRENTIS & TISTEN
OSTERMAN & PAIR G. F.
AUSTIN & IGHAT

MEMORY TABLET (for items worthy of permanent record.)

bytery, and as often, perhaps, as any other elder, represented the Presbytery in the meetings of the General Assembly. As a member of Church judicatories his opinions were always looked for and respected, and he was always appointed on the most important committees. In the church at home, he was always as the pastor's right hand. According to his Scotch-Irish Presbyterian training, he was firmly settled in the well known doctrines of the Confession of Faith and Catechisms of the Presbyterian Church. Not only was he faithful in his position as an elder of the Church, but he refused not the humblest service by which he could promote the cause of the Master. He was a diligent and faithful teacher in the Sabbath School till the infirmities of age compelled him to desist. Immediately upon his death the members of the County Court held a meeting, and passed resolutions expressive of their high appreciation of his character, and the business places of the town were all closed while his funeral ceremonies were being performed.

Bannard, William, D. D., the oldest child of William and Judson Bannard, was born in England, September 22d, 1820. He came with his parents to this country in 1832, and was graduated at Union College, N. Y., in 1841, and at the Theological Seminary at Princeton, N. J., in 1847. He was licensed to preach by the First Presbytery of New York, April 21st, 1847, and by the same Presbytery ordained and installed over Madison Avenue Church, New York City, October 25th, 1848. He was installed pastor of the Presbyterian Church, Kingsboro, N. Y., April 8th, 1863, and had charge of the First Presbyterian Church, Salem, N. J., from April 27th, 1869, to April 18th, 1883. He is at this time a member of the Central Presbytery of Philadelphia. Dr. Bannard is a gentleman of scholarly attainments. He is of a modest and retiring disposition, but of substantial worth. He preaches the gospel in its purity, and with ability, and is characterized by fidelity in the discharge of every duty. He is highly esteemed by his brethren.

Barbour, Lewis Green, D. D., was born in Danville, Ky., September 19th, 1829. He graduated at Centre College, in 1846, at Princeton Theological Seminary 1848, was teacher in Boyle county 1849-50, and was ordained by the Presbytery of Muhlenberg in October, 1851. He was stated supply at Bowling Green, Ky., in 1852; pastor 1854-5; stated supply at Russellville, 1852-55, and teacher at Lexington, Ky., 1857-60. He was Principal at Lexington, Mo., 1860-65; teacher at Lexington, Ky., 1865-66; Principal at Danville, 1866-74; stated supply at Silver Creek, 1872-7. Since 1874 he has been Professor in Central University, Ky. Dr. Barbour is a gentleman of genial spirit and pleasing address. His scholarship is of a high order, and he holds an eminent rank as an instructor. As a preacher he is able, instructive and impressive. He is a vigorous writer, and fre-

quently contributes valuable articles to the religious press. He is held in high esteem in the community in which he lives, and by his brethren in the ministry. His life has been one of marked usefulness in the Master's service.

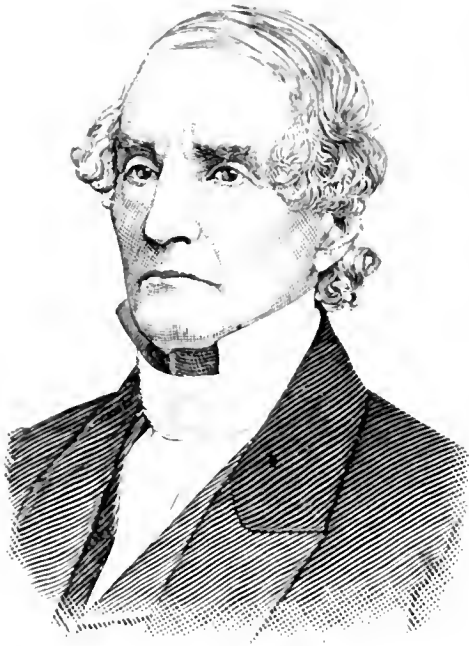


LEWIS GREEN BARBOUR, D. D.

Bard, Rev. Isaac, was born near Bardstown, Ky., January 13th, 1797. He was admitted as a student in the Theological Seminary at Princeton, upon a certificate from Transylvania Presbytery, in 1817, and licensed by New Brunswick Presbytery, April 27th, 1820. In order to complete his classical education, he entered the Senior Class of Union College, and graduated in 1821. In 1823 he was installed pastor of the churches of Greenville and Mt. Pleasant, Ky., and sustained this relation ten years. After the dissolution of the pastoral relation, he continued to reside, throughout the whole of his long life, near Greenville, and during most of those years supplied them, as well as the Mount Zion and Allensville churches, preaching zealously and constantly, but never again assuming the pastoral office. He lived to be the ministerial patriarch of all that region. His death occurred June 29th, 1878.

Barnes, Rev. Albert, was born in Rome, N. Y., December 1st, 1798. His preparatory studies were conducted in Fairfield Academy, where he gave early promise of his abilities by composing, in connection with his fellow-students, a tragedy in verse, entitled "William Tell; or, Switzerland Delivered." In early life he was a skeptic. An article in the "Edinburgh Encyclopedia," by Dr. Chalmers, entitled "Christianity," first commanded his assent to the truth and

divine origin of the Christian religion. But he resolved to yield to its claims no further than thenceforward to keep aloof from its active opposers, and to lead a strictly moral life. On entering Hamilton College he experienced the deeper change that set in entirely new channels the currents of his life. He became a Christian, gave up his fondly cherished plan of preparation for the legal profession, and consecrated himself to the work of the ministry. After graduating at the institution just named, he pursued a four years' course of theological study at Princeton. In February, 1825, he was installed pastor of the Presbyterian Church in Morristown, N. J. Here he commenced the preparation of his Commentaries. After nearly five years in this pastorate, he accepted a call from the First Presbyterian Church of Phila-



REV. ALBERT BARNES.

delphia, with which church he retained official connection to the day of his death.

Upon the ministry of Mr. Barnes, both in Morristown and Philadelphia, the divine blessing abundantly rested. His ministrations were characterized by Scripturalness, clearness, fullness of treatment, fairness in dealing with objections, and thoughtful spiritual power. He was a firm and fearless advocate of the Temperance reformation, nor did he ever hesitate, in the clearest and most unmistakable manner, to express his opposition to the system of slavery. "His name," says the Rev. Dr. Robert Davidson, "appears without any title, because he was conscientiously opposed to all alms in degrees. As a preacher, it is sufficient to say that he stood at the head of his profession, in an arduous post, and under peculiarly

trying circumstances, yet he commanded to the last the respect and admiration of persons of intelligence and culture, both in and out of the learned professions."

As a writer Mr. Barnes was remarkably clear and lucid. It was impossible to mistake his meaning. In 1832 he published his "Notes, Explanatory and Practical, on the Gospels; designed for Sunday-school Teachers and Bible Classes." Subsequently one book after another followed, until he found himself at the end of the New Testament. During these years he also wrote his Annotations, successively, on Isaiah, Job and Daniel, which were followed by his "Notes on the Psalms." Meanwhile other works in the line of his ministerial labors were given to the press. His pen was never idle. Among his other more important published works are "The Way of Salvation," "The Atonement," "Lectures on the Evidences," and "Life of St. Paul." His two discourses, "Life at Threescore" and "Life at Threescore and Ten," are among the most charming autobiographies the world has ever seen; they show beautifully how religion can gild and cheer a Christian minister's closing years. He lived to see edition after edition of his Commentaries exhausted, until more than half-a-million of volumes were sold in his own country, and perhaps even a greater number in England, Scotland, and Ireland, while translations of many of his Notes were made into the languages of France, Wales, India and China.

The years of controversy in the Presbyterian Church which culminated in its division in 1837, and in which some of Mr. Barnes' doctrinal views were assailed, were painful years to him. But through them all he bore himself with a firmness that never passed by its excess into obstinacy, with a gentleness that never degenerated into weakness, and with a patience that was never ruffled. He remained conspicuously connected with what was known as the New School branch of the Presbyterian Church, but through press and pulpit contributed largely to that state of things which made the reunion of the Presbyterian Church possible, and which so happily characterizes the union as actually accomplished.

In 1849 Mr. Barnes was invited to a professorship in Lane Seminary, which he saw fit to decline. In 1851 the General Assembly (New School) manifested their approbation of their favorite champion by making him Moderator. About this time his eyes began to fail, and this infirmity increased to such a degree that in 1868 he resigned his charge, much against his people's wishes, but continuing, at their request, as Pastor Emeritus. To the last, however, he continued to preach occasionally in the churches, and regularly in the House of Breeze, of which he was a Manager.

"Mr. Barnes," says Dr. Herrick Johnson, "was distinguished by a rare balance of faculties. He had also a rare command of his faculties. He was

'conscience incarnate,' a man for the stake, if need be, but not for a compromise of what he believed to be the truth. Yet his heart was full of charities withal. His affectionateness and childlikeness won for him a peculiarly tender regard. As a friend he knew no guile, there being deep-rooted in his heart every tender and sympathetic virtue. As a man he was singularly regardful of the rights of man, and was always the champion of all that were oppressed, and that were of low degree."

Mr. Barnes died on December 24th, 1870, while in the performance of a sacred and tender duty. On that day he walked a mile to administer consolation to a bereaved family, but had scarcely seated himself when he experienced a difficulty in breathing, and suddenly falling back in his chair, expired, without a struggle.

Barnett, Rev. John M., son of John and Mary Morrison Barnett, was born May 20th, 1826, in Derry township, Westmoreland County, Pa. Having pursued his preparatory studies at the Blairsville Academy, he entered Jefferson College, at Canonsburg, Pa., and was graduated with the class of 1849. Before and after graduation, to the extent of four and a half years, he was associated with the Rev. Alexander Donaldson, D. D., as assistant teacher in the excellent and eminently useful Academy of Elder's Ridge, Indiana County, Pa. He was graduated from the Western Theological Seminary, at Allegheny, in the Spring of 1855, and a few weeks later was licensed and ordained by the Presbytery of Blairsville, when, under commission of the Board of Home Missions, he proceeded to the head of Lake Superior, and there labored six years in this capacity, being one of the original members of the Presbytery of Lake Superior, and of the Synod of Minnesota, O. S.

Resigning his charge he then became pastor of the Church of Mount Pleasant, O. S., in the Presbytery of Redstone, until 1869, when he took charge of the Church of Connellsville, in the same Presbytery, in which happy and useful relation he remained for the period of thirteen years. In evidence of his success, it is enough to state that, finding the Connellsville Church with a membership of one hundred and forty, he left it with two hundred and seventy-five, the Church of Dunbar having meanwhile been set off from it, which, having an efficient pastor, now reports a membership of one hundred and forty-seven. In June, 1882, Mr. Barnett gave up the pastoral office to become Financial Secretary of Washington and Jefferson College, in which service he is now (1883) very actively and usefully employed.

He is a clear, evangelical and effective preacher and vigorous pastor, and a skillful ecclesiastic. He has shown special fitness for the office of Stated Clerk, having served both his Presbytery and the Synod of Pittsburg in that capacity for many years. Of the latter body he was Moderator, in 1880, at Johnstown, Pa.

Barr, Rev. Hugh, the son of Patrick and Nancy Barr, was born in North Carolina, May 12th, 1790. His parents removed to Middle Tennessee, with their family, in 1798. He was educated in the academy of the Rev. Dr. Blackburn. On leaving the academy he began life as a teacher, and established a school for English and classical studies, at Hopewell, Tennessee. In the Indian war of the South he served as a soldier under General Jackson, leaving his young wife and his home to hazard his life for the defence of his country. He served through the whole of that struggle, taking part in its bloodiest battles, particularly that known as the "Horse-Shoe" battle. Returning home after the war, he resumed his occupation as a teacher. After a vigorous study of theology, and completing his course about the year 1819, he was licensed to preach the gospel by the Presbytery of Shiloh. He was ordained and sent as a missionary to Northern Alabama, and was settled at Courtland, in that State, in the year 1821. He remained as pastor of this church for fourteen years, serving in the meantime, as he had opportunity, the destitute neighborhoods in the region about him. In this, his first settlement, he was eminently successful in winning souls, and was greatly beloved, both as a preacher and as a man. He went to Illinois in 1835, and for six months supplied the church at Pisgah, in Morgan county, and then settled at Carrolton, Green county, Ill., in November of the same year, where he remained until he closed his ministerial labors, in 1852. Here he labored hard, and long, and well, to lay the foundations of society, to establish the Church of Christ, and to build up schools and institutions of learning for the community. Mr. Barr died August 1st, 1862. As a theologian, he was sound, systematic, and scriptural. As a preacher he was thoroughly doctrinal, argumentative, and expository. As a pastor he was greatly beloved. He was full of fidelity and zeal for his Church.

Barr, Thomas Hughes, D. D., fifth son of Rev. Thomas and Susannah (Welch) Barr, was born in Greensburg, Beaver county, Pa., November 19th, 1807. He graduated at Western Reserve College, Ohio, in 1835, with honor, studied theology at Princeton, N. J., was licensed by the Presbytery of New Brunswick, and was ordained by the Presbytery of Wooster, June 23d, 1841. He was pastor of Wayne and Jackson churches, Ohio, 1841-7, and of Jackson Church until his death, which occurred November 29th, 1878. His third daughter, Mary, went, in the Summer of 1878, a few months previous to the death of her father, to Peking, China, where she labored under the auspices of the New York Woman's Foreign Missionary Board. On account of ill-health she was transferred, in the Summer of 1883, to California, where she still labors, under the same Board. Dr. Barr was possessed of an active, energetic and well-trained intellect. Humility and simplicity were traits of character for which he was remarkable. He

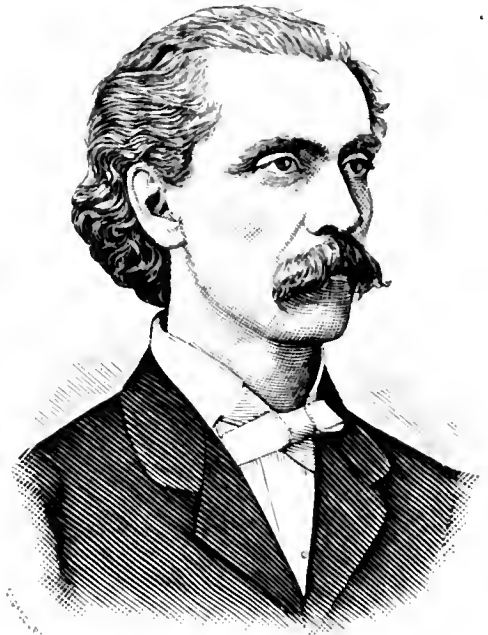
was an indefatigable student. His discernment of truth was only equaled by the clearness with which his views were expressed. His was truly a gospel ministry. He had no liking for fine-spun theories that had no foundation in the Word of God. In pastoral duties he was faithful and diligent; he was a faithful Presbyter, well versed in the government and discipline of the Church, and familiar with the forms of ecclesiastical business. He was greatly beloved by the people among whom he labored. For several years he was Stated Clerk of Presbytery, several times its Moderator, and at several different times he was a commissioner to the General Assembly. Dr. Barr's death was peaceful and happy, and his record is that of an able, good and useful man.

Barr, William H., D. D., was born in Rowan (now Iredell) county, North Carolina, about the year 1779. He graduated at Hampden Sidney College in 1801, and his theological studies were conducted by the Rev. Dr. Hall. He was licensed to preach in 1806, and almost immediately after was appointed by the Synod of the Carolinas, to itinerate as a missionary in the lower parts of South Carolina. His preaching, wherever he went, was received with marked approbation, and he was solicited in several places to accept a pastoral charge; but his health at that time was not sufficiently firm to justify it. In the Autumn of 1809 he received a unanimous call from Upper Long Cane Church, Abbeville District, South Carolina; accepted the call, and continued to be the pastor of the congregation till his death, which occurred January 9th, 1843. Dr. Barr was an eloquent preacher. His style of preaching was unique. His power of condensation was eminently great. He possessed a rare talent for eviscerating his text. His definitions were remarkably precise and intelligible, and his illustrations of obscure passages of Scripture by facts from ancient history were peculiarly pertinent and satisfactory.

Barrows, John Henry, D. D., was born in Medina, Michigan, July 11th, 1847. He graduated at the college, Olivet, Michigan, in 1867; then studied theology two years at Yale Seminary and Union Theological Seminary, N. Y. For three months he preached to the Congregational Church at North Topeka, Kansas, which was strengthened and quickened under his ministrations, and enabled to erect a comfortable house of worship. From January, 1871, to April, 1872, he was Superintendent of Public Instruction in Osage county, Kansas. Subsequently he received a call to the First Congregational Church of Springfield, Ill., where he preached for fifteen months with great acceptance. In June, 1873, he went abroad for a year, and during his absence preached for several months in the American Chapel in Paris. In February, 1875, he took charge of the Elliot Congregational Church, of Lawrence, Mass., and the church, during the nearly six years of his pastorate, enjoyed a high degree of prosperity. Re-

signing the charge at Lawrence, August 1st, 1881, he accepted a call to the Maverick Church, of East Boston, where he labored for thirteen months.

December 8th, 1882, Dr. Barrows was installed pastor of the First Presbyterian Church, Chicago, Ill., which relation he still sustains. He also preaches on Sabbath evenings in Central Music Hall, to large audiences. He has already secured a position in Chicago that is gradually widening, and gives promise of great usefulness. His intellectual endowments are of a superior order. He is in frequent demand on the lecture platform and at college commencements. As a pulpit orator he takes high rank. His sermons are elaborate, and his memory is so good that he can easily deliver them



JOHN HENRY BARROWS, D. D.

without notes, with all the freedom and naturalness of extemporaneous discourse. He has a vivid realization of the supernatural, and an implicit faith in the power and promises of God, and looks for immediate and large results from the preached Word.

Bartlett, William Alvin, D. D., was born in Binghamton, New York, December 1th, 1832. He graduated from Hamilton College, in the class of 1852, with the first honors. After his graduation he taught Greek and Latin in a collegiate institute at Mossey Creek, Va., where he first united with the Church. He studied in Union Theological Seminary, New York, of which he is an alumnus; also a year or two in Halle and Berlin, Germany, where he was a pupil of Tholuck. He was ordained in the Congregational Church, in Owego, N. Y., in the Autumn of 1857. In the Summer of 1858 he accepted a call to the Elm

Place Congregational Church, Brooklyn, N. Y. Beginning in a tabernacle, after ten years of successful labor he left a strong church and a strong membership. In the Winter of 1868 he accepted a call to Plymouth Church, Chicago. During the fire there his church became, for a few weeks, both a boarding-house and a hospital. The congregation moved up town and built a stone church, between Twenty-fifth and Twenty-sixth streets, which will contain 2000 people.

In the Fall of 1876 Dr. Bartlett accepted a call to the Second Presbyterian Church of Indianapolis, Ind. After a revival during this period, he received into the Church one Sabbath morning 147 souls, comprising heads of families and leading citizens. He was called to the New York Avenue Presbyterian Church, Washington, D. C., his present charge, and commenced work June 1st, 1882. Dr. Bartlett's churches have always been prospered of the Lord, and generally in a hopeful and spiritual condition. In his early ministry he lectured throughout many States, on the lyceum platform. He has preached on many special occasions, and formerly wrote much for the press. He is an eloquent, faithful and attractive preacher, and his present important pastorate is prosperous in an overflowing attendance and a fair spiritual growth.

Bartlett, William Frederic Vincent, D. D., was born at Portland, Maine, August 20th, 1831, the third of the eight children of William and Mary (Crie) Bartlett. He was graduated at Yale College, in the Class of 1853, and studied at Union Theological Seminary, New York, 1856-59. Delicate health debarred him from undertaking any permanent charge for some years, during which, with intervals of travel, he served several Congregational and Presbyterian churches in Boston, Brookline, Mass., Concord, N. H., New Orleans, La., and elsewhere. From 1870 to 1873 he was Professor of Latin at Oakland College, Mississippi. Since 1874 he has been settled in Lexington, Ky., as pastor of the First Presbyterian Church.

Dr. Bartlett is characterized by the blending of a fervent evangelical spirit with intellectual acumen and oratorical power. Equally at home among books and men, and combining dignified and conciliatory manners and a winning presence with tact and energy in the conduct of affairs, he has been repeatedly a peacemaker, as well as a leader, and followed by the strongest personal attachments. Since his settlement at Lexington, the church has increased from two hundred and forty to four hundred and sixty members. He received the degree of D. D. in 1875, from Central University, in Richmond, Ky.

Bartlett, P. Mason, D. D., was born at Johnstown, Ohio, February 6th, 1820, and graduated at Williams College in August, 1850, and at Union Theological Seminary, New York, in May, 1853. He has been pastor, in succession, of churches in Circleville, Ohio, Lansingburgh, N. Y., and Windsor

Locks, Conn., and always labored with zeal and success. Since 1869 he has been President of Marysville College, Tenn., in which position he has rendered most efficient, patient, and self-denying service to the cause of Christian education; partially, on account of the very limited means of the Institution, supporting himself from some small resources acquired in former years. President Bartlett took so high a rank during his collegiate course, that, at Commencement, the Faculty made for him an honor before unknown in Williams, viz.: the *Metaphysical Oration*, and the subject of his oration was *Personal Identity*. He is a gentleman of fine intellectual culture, devoted to the great cause with which he is entrusted, and the Institution over which he presides with ability is blessed with growing prosperity, and exerting a wide and salutary influence.

Baxter, George Addison, D. D., was born in Rockingham county, Va., July 22d, 1771; graduated at the Academy at Lexington 1796; studied theology under the direction of the Rev. William Graham, Principal of Liberty Hall, and was licensed to preach by the Lexington Presbytery, April 1st, 1797. After he was licensed he traveled for six months through Virginia and Maryland, preaching as a missionary, and at the same time making collections for the New London Academy. On his return from this tour he again took charge of that Academy, of which he seems to have had charge during a part of the year 1793.

On the 19th of October, 1798, he accepted the Professorship of Mathematics, Natural Philosophy and Astronomy, in Liberty Hall, and on the death of Mr. Graham, the next year, he was chosen his successor as Principal. In this new relation he was also constituted pastor of the congregations of New Monmouth and Lexington. He continued his connection with the Academy, which was soon after chartered as Washington College, until the Autumn of 1829, laboring for its welfare with great fidelity and self-sacrifice, but though he retired from the Institution, he still retained the pastoral charge of the congregation.

Dr. Baxter was inaugurated Professor of Theology in Union Theological Seminary, April 11th, 1832. Besides performing the duties of his Professorship, he preached regularly to vacant congregations in the neighborhood, and for four years before his decease supplied a church twenty-five miles from his residence, the first two years two Sabbaths, afterwards one Sabbath in each month. He continued to labor without interruption almost to the day of his death, which occurred April 24th, 1841.

Dr. Baxter was a great man. He had an understanding vast in its powers of comprehension, eminently profound, logical and lucid; a judgment which seldom erred, a memory which never forgot, and an amount of fervent emotion which sent forth

his great thoughts in burning and melting masses. His leading mental quality, perhaps, was clearness. His power of condensation was remarkable. In his theological exercises, though he may not have been as methodical as some others, he could extemporize great thoughts in logical order and in proper language, and so taught as to set the minds of his pupils at work. He was an *extempore* preacher, never, probably, having had a manuscript sermon in the pulpit in his life. His sermons were always full of solid evangelical instruction. He was deeply solemn, impressive and affectionate, and, while he never preached any other than a good sermon, he was often truly and highly eloquent. Few pastors entered more heartily into revivals of religion. Such was his modesty, that he disliked to occupy a conspicuous position, and yet no man was more ready to do honor to others, and no one rejoiced more in the prosperity and usefulness of his brethren.

Bayard, John, a friend to his country, and an eminent Christian, was born August, 11th, 1738, at Bohemia Manor, in Cecil County, Md. After receiving an academical education under Dr. Finley, he was put into the counting-house of Mr. John Rhea, a merchant of Philadelphia. Here the seeds of grace began first to take root, and to give promise of those fruits of righteousness which afterwards abounded. He early became a communicant of the Presbyterian Church, under the charge of Rev. Gilbert Tennent. Some years after his marriage he was chosen a ruling elder, and he filled the office with zeal and efficiency. Mr. Whitefield, while on his visits to America, became intimately acquainted with Mr. Bayard, and was much attached to him. They made several tours together. When his brother's widow died, Mr. Bayard adopted the children and educated them as his own. One of them was an eminent statesman.

At the commencement of the Revolutionary War Mr. Bayard took a decided part in favor of his country. At the head of the Second Battalion of the Philadelphia Militia he marched to the assistance of Washington, and was present at the Battle of Trenton. He was a member of the Council of Safety, and for many years Speaker of the Legislature. In 1785, he was appointed a member of the old Congress, then sitting in New York. In 1788 he removed to New Brunswick, where he was Mayor of the city, Judge of the Court of Common Pleas, and a ruling elder of the Church. Here he died, January 7th, 1807. His death was one of triumph.

Baylis, Elias, was a noted and beloved elder in the Presbyterian Church of Jamaica, L. I., in the time of the Revolutionary War. He stood high in the community for uprightness and ability. There are still many of his descendants in the congregation. Though blind at this time, he was chairman of the patriotic committee. The day after General Woodhull's capture August 28th, 1776, he was arrested by a neighbor who wished to do something to ingra-

tiate himself with the British, brought before the British officer, shut up in the Presbyterian church that night, and the next day carried to the prison at New Utrecht. Mr. Baylis wanted his fellow prisoners, in the same pew with him in the church, to get the Bible out of the pulpit and read to him. They feared to do it, but led the blind man to the pulpit steps. As he returned with the Bible, a British guard met him, beat him violently, and took away the book. They were three weeks at New Utrecht, and then marched down to the prison-ship, at New York. Mr. Baylis had a sweet voice, and could sing whole psalms and hymns from memory. It is not surprising, then, to find him beguiling his dreary imprisonment in singing, among others, the 113d Psalm:—

"Lord, I am brought exceeding low,
Now let thine ear attend,
And make my foes, who vex me, know
I've an Almighty Friend.

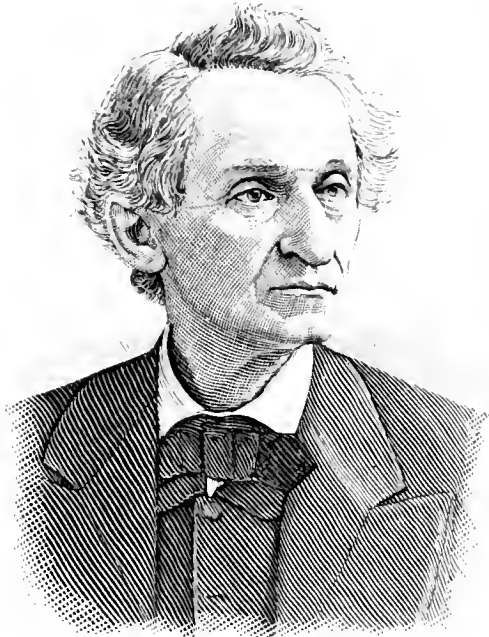
"From my sad prison set me free,
Then I shall praise Thy name,
And holy men shall join with me
Thy kindness to proclaim."

The aged man was visited in prison by his wife and daughter. After a confinement of about two months, at the intercession of his friends, he was released, barely in time to breathe his last without a prison's walls. He died in crossing the ferry with his daughter.

Beach, Rev. Charles, son of Isaac Newton and Mary Elizabeth (Meeker) Beach, was born in Newark, N. J., April 9th, 1819. He was graduated from Woodward College, at Cincinnati, Ohio, in 1840. After his graduation, he spent one and a half years in teaching as a private tutor in Berkley county, Va.; then entered Princeton Seminary in the Fall of 1842, where he was regularly graduated in 1845. He was licensed by the Presbytery of Elizabeth, April 16th, 1845, and soon after leaving the Seminary went to Mississippi, where he was ordained May 17th, 1846, by the Presbytery of Louisiana, and installed pastor over Woodville Church, Miss. Here he labored faithfully and successfully for eleven years, until released November 20th, 1857, after which he served, as stated supply, the church of South Plains, Abbeville county, Va., from December, 1857 to December, 1867. His next charge was the Church of Snow Hill, Md., over which he was installed May 16th, 1869, and from which he was released November 26th, 1870. He was then installed pastor of the Church at Darnestown, Md., October 30th, 1871, and was released from it September 17th, 1877. His last charge was Harmony Church, Md., over which he was installed October 20th, 1878, and of which he continued to be pastor until his death, which occurred March 9th, 1881. He was conscious to the last, and his end was peaceful and happy. He said, "I am so weak, I can only trust." Mr. Beach was a man of genial and amiable spirit, yet energetic and

laborious, of devoted piety, an excellent preacher, a faithful pastor, held in the highest esteem and respect by all who knew him. He brought forth much fruit in old age; no part of his ministry being so influential or successful as its last ten years.

Beadle, Elias Root, D.D., LL. D., was born in Cooperstown, N. Y., October 13th, 1812. He became converted when seventeen years of age, and turning his attention to the ministry, he studied under Dr. E. N. Kirk, of Albany, and was licensed to preach at Utica, N. Y., in 1835. The next year he was ordained at Buffalo, and assumed the pastorate of the First Presbyterian Church at Albion, N. Y. In June 1839, he went as a missionary under the A. B. C. F. M. to the Druses in Mt. Lebanon. The Druse work effectually ending all work among that people, Dr.



ELIAS ROOT BEADLE, D.D., LL.D.

Beadle returned to this country, and went to New Orleans, where he assisted in editing the *New Orleans Protestant*. Aside from this, as the result of his wise and indomitable energy, there were organized the Third, the Fourth, and the Prytanic Street churches, over the last of which he was pastor from 1843 to 1852, when he was called to the Pearl Street Congregational Church of Hartford Conn., there remaining until 1863. In 1861, he was called to the First Presbyterian Church of Rochester, N. Y., where he labored for a year though not accepting the call. November 12th, 1865, he was installed pastor of the Second Presbyterian Church of Philadelphia, Pa., where he remained until January 6th, 1879, when he was suddenly seized with an attack of angina pectoris, on his way home from morning service,

and entered into rest before the dawn of another day. His last words were: "O Lord, is this the way?"

Dr. Beadle, without the advantages of either college or seminary discipline, yet stood in the foremost rank among scholars. His thirst for knowledge was insatiable, and he was a scientist of recognized ability. He was a man of wonderful personal magnetism, both in and out of the pulpit, and his deep sympathy with the troubled and sorrowing, and his ability to comfort them in his ministrations, gave a rare power to his work. Remarkable at almost every point, he was in nothing more so than in the fervency, beauty and pathos of his prayers. Here he was inimitable. The tenderness of his manner, the majesty of his thoughts, the glorious richness of their expression, his deep sympathy with human needs, and the unwavering assurance of a Father's love, made men forget everything but God, as they knelt in His presence. His sermons were rich in thought and beautiful in expression, clear, simple, full of the power of the Holy Ghost, and captivating by their earnest, forcible, fresh presentation of truth, and by their great spirituality and helpfulness.

Beatty, Rev. Charles, was born in County Antrim, Ireland, between 1712 and 1715. His father died while he was a child. He came to Philadelphia in the care of his uncle, Charles Clinton, in 1729. He had received a classical education in Ireland, to some extent. Reaching manhood he engaged in trade, traveling, as was common in those days, on foot or with his pack-horse. Stopping at the Log College, he amused himself by surprising Mr. Tennent and his pupils with a proffer, in Latin, of his merchandise. Mr. Tennent replied in Latin, and the conversation went on in the same language, with such evidence of scholarship, religious knowledge and fervent piety, that Mr. Tennent urged him to sell what he had, and prepare for the ministry. This he consented to do.

Mr. Beatty was licensed by New Brunswick Presbytery, October 13th, 1742, was called to the Forks of Neshaminy May 26th, 1743, and was ordained December 14th. The Synod sent him to Virginia and North Carolina in 1751, and he accompanied Franklin, when he, with five hundred men, came up to defend the frontier, after the burning of the Moravian missionaries at Gnadenhutten, near Lehighton. The corporation for the Widows' Fund sent him to Great Britain in 1760, to collect money for its treasury. In 1766, the Synod appointed him and the Rev. Mr. Duffield, of Carlisle, missionaries to the frontiers of the province for two months, and in fulfilling this appointment, the former passed along the Juniata, and the latter went through Path Valley, Pannet and the Cove. The Delaware town on the Muskingum, one hundred and thirty miles beyond Fort Pitt, was visited by them, and they found a cheering prospect of a door opening for the spread of the gospel among the Indians. To relieve the College of New Jersey,

Mr. Beatty sailed for the West Indies, but died, August 13th, 1772, soon after reaching Bridgetown, in Barbadoes.

Beatty, Charles Clinton D. D., LL. D., was a descendant of a family well-known in Revolutionary annals. He was born in Princeton, N. J., January 1th, 1800; graduated in Princeton College in 1818, and in the year 1819 entered Princeton Theological Seminary, where he remained three years. He was ordained by the Presbytery of New Brunswick on October 2d, 1822, and passed two years as a missionary in Kentucky, Indiana and Illinois. This was a most self-denying and perilous work in those days, and it required a heroic spirit to encounter the difficulties and face the perils of the wilderness. The young missionary was equal to his work and its require-



CHARLES CLINTON BEATTY, D.D., LL.D.

ments. In 1823 he became pastor of the First Presbyterian Church in Steubenville, Ohio, and served that church until 1837, after which he became pastor, until 1847, of the Second Presbyterian Church in the same place. In 1829, while busy in the duties of his pastorate, he founded the Female Seminary which has furnished so many women for spheres of eminent usefulness in the home and the Church, and continued to be its efficient head until 1879, a period of fifty years. He was also a lecturer in the Western Theological Seminary, and was for a long series of years the President of its Board of Directors, always showing a profound interest in its prosperity, of which "Beatty Hall" is a standing proof. In 1862 he was Moderator of the General Assembly which met at Columbus, the capital of the State in 1803, and passed his long and useful life. He died at

his residence in Steubenville, October 30th, 1882. Only two weeks before his death he presided at the first meeting of the new Synod of Ohio, and was an active member of the body.

Dr. Beatty was for more than sixty years a minister of Christ, preaching the gospel with earnestness and directness, and fulfilling all his duties as a man, a citizen, and a servant of the Church of God, with unvarying faithfulness and success. His life was a busy and useful one. Though always calm and self-possessed, he wrought with a steady, unrelaxing diligence, which produced great results. In him the thought of stewardship was the uppermost and ruling thought. He was a trustee for his Master, and every gift was used as a trust for which he was accountable to God. He gave munificently to the cause of Christ and for the welfare of men. The chief objects of his benefactions were the Western Theological Seminary and Washington and Jefferson College. But to these he added gifts to churches, and to great numbers of the suffering and needy, many of which were known only to the generous giver. The sum of his benefactions was about \$500,000.

Dr. Beatty was not only a generous, but also and always a just man. His integrity was unimpeachable, and men trusted him without any lingering doubt. His love for his country came with his blood, and his love for his Church was the love of one born within its pale and serving at its altars. God spared him to see many things in which he rejoiced, and permitted him to do much for the precious Kingdom of Christ, and in an honored old age, with his work well done, he fell asleep in Christ and went to be "forever with the Lord."

Beatty, John, M. D., was an Elder in the Presbyterian Church at Trenton, N. J. He was a son of the Rev. Charles Beatty. After studying medicine, he entered the army as a private soldier, reaching by degrees, the rank of Lieutenant-Colonel. In 1776 he fell into the hands of the enemy, at the capture of Fort Mifflin, and suffered a long and rigorous imprisonment. In 1779 he succeeded Elias Boudinot as Commissioner-General of Prisoners. After the war he settled at Princeton, where he practiced medicine. He was at one time a member of the Legislature of New Jersey, and the Speaker of the Assembly. From 1795 to 1805 he was Secretary of State, of New Jersey. In 1783 and 1784 he was a member of the Continental Congress. From May, 1815, until his death, he was President of the Trenton Banking Company. Dr. Beatty was President of the Company which built the noble bridge that unites Trenton to his native county in Pennsylvania, and on May 24th, 1804, he laid the foundation stone of its first pier. He died April 30th, 1826, full of honors.

Beatty, Hon. Ormond, LL. D., son of Hon. Adam and Sarah Beatty, was born in Mason county, Ky., August 13th, 1815. In 1832 he entered the Freshman class of Centre College, and was graduated

in 1835, having been advanced to the Sophomore class during the Freshman year, on account of his proficiency. Before his graduation he was offered the Professorship of Natural Science in his *Alma Mater*, which he accepted. Before entering upon its duties, however, he spent a year at Yale College. In 1847 he was transferred to the Professorship of Mathematics, which he held till 1852, when he was restored to his original chair. This position he held for eighteen years, when, in 1870, he was elected President of the College and Professor of Metaphysics. These various offices, bestowed upon him unsought, he filled with eminent success.

In 1835 Dr. Beatty united with the Presbyterian Church, in Danville, and in 1841 he was elected an elder in the First Presbyterian Church in that place.



HON. ORMOND BEATTY, LL. D.

In 1852 he became an elder in the Second Presbyterian Church, which was organized in that year. He was a Commissioner to the General Assembly which met at Nashville in 1855, in St. Louis in 1866, and in Cincinnati in 1867. In 1866 he was appointed by the General Assembly, in St. Louis, a member of a committee to confer with a similar committee from the New School General Assembly, in regard to the desirableness and practicability of reunion, and to suggest suitable measures for its accomplishment. He was appointed a delegate to the First General Council of the Presbyterian Alliance, in Edinburgh, in 1877; and was also a delegate to the second meeting of that body, in Philadelphia, in 1880. In 1882 he was elected the first

President of the College Educational Association of Kentucky. In 1883 he was appointed by the Trustees of the Theological Seminary, at Danville, to present before the General Assembly, in Saratoga, all the facts touching the history and prospects of the Seminary, and to show legal and other reasons for not disturbing the relations and control of that institution, in which mission he was successful. He was appointed by this same Assembly a member of a committee to confer with a similar committee from the General Assembly of the Presbyterian Church South, for the purpose of securing the co-operation of the two branches of the Presbyterian Church in all measures which could be more effectively accomplished by friendly co-operation than by separate and independent action.

Dr. Beatty is a man of great natural ability and a profound scholar, possessing a mind singularly logical and practical. A man of remarkably equable temper and a speaker of rare force and clearness, he has few equals as a public debater. As an instructor he has a happy faculty of imparting knowledge, and is greatly venerated and beloved by his pupils. Of quiet tastes and habits and of modest and retiring disposition, the many positions of honor and trust he has enjoyed have been thrust upon him unsought. Eminently wise in counsel, his influence is deeply felt in ecclesiastical and educational affairs in his own State and elsewhere.

Beatty, William Trimble, D. D. The ancestry of William T. Beatty was Scotch-Irish. He was born in Fairfield county, Ohio, June 1st, 1834. At the age of seventeen, while pursuing his academical studies at Kingston, Ohio, he united with the Presbyterian Church, at the close of a series of precious revival meetings. He graduated at Miami University in 1857. His earliest predilections had been for the legal profession, but convinced that he was called of God to preach the gospel of Christ, he entered upon a course of training for the ministry. One year he spent at the seminary in Danville, Kentucky, but finished his preparatory course at the Western Theological Seminary, at Allegheny City. He was licensed to preach by the Presbytery of Zanesville, Ohio, in April, 1859, and ordained a minister, May 16th, 1861, by the Presbytery at Greencastle, Pa., in the church to which he was called to officiate, and over whose people he was installed as pastor. In this field he served about two years. He then accepted a call to the First Presbyterian Church of New Brunswick, New Jersey, where he continued to labor until the Summer of 1867, when he was called to the pastorate of the church just organized at Shady Side, Pittsburgh, Pa., where he spent the remainder of his pastoral life, from 1867 to 1889, when impaired health compelled his resignation. Under the advice of physicians he sought the climate of Minnesota, hoping for restoration, and while strength remained continued to preach, first, during the absence of the pastor, to re-

House of Hope, St. Paul, and then to Plymouth Congregational Church of Minneapolis.

Physically, Dr. Beatty was a man whose presence and bearing arrested attention anywhere. His intellect was strong, clear, methodical and healthful. He was a brilliant and graceful pulpit orator; his piety intelligent, loving and earnest; a man whose life was



WILLIAM TRIMBLE BEATTY, D. D.

perpetual sunshine, and who carried genuine culture in his very presence. He was a faithful and wise Presbyter, acting for a long term as Stated Clerk of the Presbytery of Pittsburg, and as Secretary to the Board of Directors of the Western Theological Seminary; was Secretary of the Board of Trustees, and an honored Professor in the Pennsylvania Female College, which owed its birth mainly to his personal efforts. He died at Minneapolis, Minnesota, April 10th, 1882, in the 48th year of his age. Cut off in the meridian of life, his death was a sad loss to the church and the community.

Beaver, General James Addams, was born at Millerstown, Perry county, Pa., in 1837. His father, Jacob Beaver, married Ann Eliza Addams, whose father, Abrahm Addams, had come from Berks to Perry county, about the year 1811, and purchased a tract of land, upon part of which Millerstown grew up. Jacob Beaver died in Millerstown, August, 1849, leaving a young family to be brought up by the mother, a good woman, of noble character and intellectual vigor, who made herself the companion of her children, and taught them by the example of an unswerving Christian walk. In 1845 the widow of Jacob Beaver married Rev. S. H. McDonald, a Presbyterian minister of Millerstown

In April, 1846, the family removed to Belleville, Millin county. Most of the year 1849 James spent with his grandfather, in Millerstown, where he attended school. His grandfather dying at the close of the year, he rejoined the family at Belleville, a change which was altogether to his advantage. Mr. McDonald became his father, friend and tutor, and to his loving, painstaking labor with the boy the man owes the groundwork upon which was afterwards erected a solid and liberal education. In the latter part of 1852 he was entered at the Pine Grove Academy, and his progress was so rapid that before he was seventeen years of age he was able to enter the Junior Class of Jefferson College, at Canonsburg, and hold his own with his classmates. He graduated with honor in 1856, before he had reached his nineteenth year. His class numbered fifty-six men, not a few of whom have achieved distinction in the professions.

Leaving college, young Beaver settled at Bellefonte, and entered the law office of Hon. H. N. McAllister, a distinguished lawyer of that place, who died while a member of the Convention which framed the new Constitution of Pennsylvania. He applied himself with such assiduity to his studies, that when



GENERAL JAMES ADDAMS BEAVER.

he had barely reached his majority he was admitted to the Bar of Centre county. He was so thoroughly grounded in the principles of the law, so painstaking in his work, so ready in speech and forcible in argument, that he at once made an impression, and was accounted a young lawyer of more than ordinary promise. His preceptor, recognizing his merit, and having need of such assistance as he could render in

a large and important practice, took him into partnership. He is still a prominent member of the Bar of Centre county. In 1882 General Beeber was a candidate for the Governorship of Pennsylvania. He is an active and devoted member of the Presbyterian Church, fills the office of elder, and is enthusiastic in the Sabbath-school work of the State. He is a gentleman of irreproachable character, of great popularity, an able lawyer, ready for any good cause, and one of the finest platform speakers in Pennsylvania.

Beeber, Rev. Thomas Rissel, the second child of T. D. and M. J. (Artley) Beeber, was born at Muncy, Pa., June 18th, 1848. He graduated at Pennsylvania College in 1869, at Andover Theological Seminary in June, 1872, and January 30th, 1873, was ordained as associate pastor with Rev. Charles Beecher, over the First Congregational Church of Georgetown, Mass. October 27th, 1875, he was installed pastor of the Mahoning Presbyterian Church, Danville, Pa. Here his ministry was marked by an extensive revival, and the church was strengthened by a large accession. He became pastor of the Second Presbyterian Church, Scranton, Pa., June 1st, 1880, which, under his ministry, has enjoyed remarkable growth and prosperity. Mr. Beeber is a vigorous, evangelical, earnest and impressive preacher. He is deeply interested in the cause of Temperance, the missionary enterprises of the day, and the reform movements of the age. He has published several discourses, including "An Historical Sketch of Old South Church, Georgetown, Mass.;" and "History of the Second Presbyterian Church, Scranton, Pa."

Beecher, Lyman, D.D., was born at New Haven, Conn., October 12th, 1775. Graduating in 1797, he then studied theology with Dr. Dwight for one year, was licensed to preach by the New Haven West Association in 1798, was ordained in 1799, and in the same year was installed pastor at East Hampton, Long Island, where he was favored with three seasons of special divine influence, in which almost three hundred souls were added to the church. In 1810 he removed to Litchfield, Conn. Here his preaching labors, during his pastorate, extended through all the neighboring region, and here he wrote his famous "Six Sermons on Intemperance." In 1826 he took charge of the Hanover Church, Boston. In this important field the sincerity and spirituality of his preaching were generally acknowledged, and it was attended by decisive results, in a revival of the spirit and increase in the number of evangelical Christians.

On the 22d of October, 1830, Dr. Beecher was unanimously elected President and Professor of Theology in Lane Theological Seminary. So devoted were the people of Boston to him that nearly two years elapsed before his arrangements were made, and he assumed his new duties. December 26th, 1832, he moved to Cincinnati, was inducted into his office, and entered

upon its duties. In the Spring following he was installed the pastor of the Second Presbyterian Church of Cincinnati.

After giving twenty years of his life to Lane Seminary, Dr. Beecher ended his public labors in 1852, when he returned to Boston, and afterwards removed to Brooklyn, where he lived within a stone's throw of his son's (Rev. Henry Ward Beecher) house and church, and where he was for some time an honored landmark of a former generation, and an object of universal esteem and affection. His death scene was one of triumph. When his daughter, Mrs. Stowe, repeated to him the words, "I shall be satisfied when I awake in thy likeness," he answered, "How wonderful, that a creature can approach the Creator so as to awake in his likeness! Oh, glorious, glorious God." The last indication of life on the day of his death was a mute response to his wife, repeating—

"Jesus, lover of my soul,
Let me to thy bosom fly."

The last hours of his earthly sleep his face was illuminated with a solemn and divine radiance, and softly and tenderly, without even a sigh, he passed to the everlasting rest.

Beecher, Willis Judson, D. D., was born in Hamden, Ohio, April 29th, 1838. He was one of the seven sons and daughters of Rev. John Wyllys and Aehsa Judson Beecher. Both father and mother came from the vicinity of New Haven, Ct. Three of the sons are ministers in the Presbyterian Church.

The subject of this sketch graduated from Hamilton College in 1858, receiving the highest classical prize and the valedictory honor in his class. He received the degree of D. D. from the same institution, in 1875. After leaving college he taught three years in the Whitestown Seminary, before entering the Theological Seminary at Auburn, where he was graduated in 1861.

Mr. Beecher was ordained and installed in the Presbyterian Church at Ovid, June, 1861. He was Professor of Moral Science and Belles Lettres in Knox College, Ill., from 1865 to 1869. From 1869 to 1871 he was pastor of the First Church of Christ, Galesburg, Ill. He resigned his charge in 1871, to accept the Professorship of Hebrew in Auburn Theological Seminary, which position he still holds. Dr. Beecher is a diligent student, an excellent scholar and an able writer. Since 1865 he has written many valuable sketches and articles for the newspapers and reviews. In 1874 the Presbyterian Board published a little volume by him, entitled "Farmer Tompkins and his Bibles." In 1883 he completed a new General Catalogue of Auburn Seminary. Out of the preparation of this work grew the Index of Presbyterian ministers, published by the Presbyterian Board in the same year.

Bedford, Gov. Gunning, was for many years an elder in the Presbyterian Church. He was a lawyer of eminence in Delaware, his native State.

In 1785 and 1786 he was a member of the Continental Congress, and in 1787 was a member of the Convention which formed the Constitution of the United States. Mr. Bedford was a personal friend of Washington, Franklin and other master spirits of the Revolution. In 1796 he was elected Governor of Delaware, and soon after was the first appointee of Washington to the United States District Court of Delaware, which position he held with distinguished honor until his death, in March, 1812.

Belknap, Aaron Betts, Esq., an eminent lawyer of New York city, was born at Newburgh, N. Y., December 10th, 1816. He was ordained May 21st, 1846, ruling elder in the First Presbyterian Church of New York city, which important office he filled to the end of his life. He was also made Treasurer of the New York Presbytery, Treasurer of the Presbyterian Hospital, and a manager and trustee of various important charities, discharging every trust with fidelity and ability. In 1873 he was elected a Director of Princeton Seminary, and filled that position until his death, June 4th, 1880, discharging all its duties with punctuality, promptness and fidelity. He was often a member of ecclesiastical judicatories. He is justly spoken of, in a resolution adopted by the Presbytery of New York, as an excellent man and a faithful officer, whose fidelity to every trust, devotion to the interests of the Church, legal counsel so wise and just, and great usefulness in our judicatories and Church work, endeared him to all, and made his death a loss deeply felt.

Bell, Rev. L. G., was the pioneer missionary of the west. "Father Bell," as he was called for many years, was born in Augusta County, Va., in 1788. He served his country as a soldier in the war of 1812, and had an honorable discharge at the close of the war. He entered the ministry of the Presbyterian Church in 1827, and after a short period spent as a pastor in Tennessee, he devoted himself to the missionary work in the new regions of the northwest. Here, chiefly in Iowa, he labored diligently and successfully, exploring the country in various directions, preaching in the destitute neighborhoods, gathering the scattered members and organizing them into churches, and supplying them with the Word of Life until he could procure some one to settle permanently among them. This done, he would move on into other regions and begin again his work of organization. Thus he spent some forty-eight years, chiefly on missionary ground.

No man has done, perhaps, so much for the extension of our Church in the West, as Father Bell. Nearly all the churches in the Synod of Southern Iowa were gathered and organized by him. He organized, in all, thirty three churches, and watched over them with paternal solicitude as long as he lived. He was a man of eminent evangelical spirit, and always delighted with the triumphs of the Cross of Christ. He was characterized by courteous bearing,

gentleness, and kindness towards all. As a preacher he was simple, earnest, and solemn. None could doubt his sincerity, and the depth of his convictions, or fail to see that his soul yearned over lost sinners. In 1861 the feeble health of his wife, and his own advanced age (being over seventy years), rendered it imperative to withdraw from the kind of labor to which he had then given so many years of his life. He therefore moved from Fremont county, Iowa, to Monmouth, Ill. There, with the church whose existence was owing to his labors, and with affectionate kindred, he designed to spend his declining years; but still he labored in vacant churches in the vicinity. In 1867 his beloved partner died, and although urged by his friends to spend the remainder of his lonely days in rest, he afterwards twice visited his beloved churches in Iowa, riding hundreds of miles on horseback, rather than be idle. He died May 20th, 1868, calmly and sweetly falling asleep in Jesus, in the eightieth year of his age. Such a life and such a character, if written out, would be a valuable legacy to the Church.

Bell, Rev. Samuel Henry, son of Samuel H. and Margaret Parish Bell, was born on the plantation on Long Creek, N. C., November 15th, 1819. He was graduated from Davidson College in 1840; received a diploma in Ethics and Metaphysics from the South Carolina University in 1841, and completed the course at the Columbia Theological Seminary in 1843. He was licensed to preach by the Wilmington Presbytery, in the Autumn of 1842. Ordained by Savannah Presbytery, he was installed pastor of the church at Brunswick, Georgia, December 18th, 1843. He accepted a call to Wrightsville, Pa., in the Fall of 1845, and became pastor at Port Carbon, Pa., April 26th, 1848. He was settled over his present charge, Milton, Pa., February 22d, 1882.

Mr. Bell is a man of rich mental and spiritual endowments. He belongs to that class of bold, aggressive thinkers who mould opinion. He is thoroughly original; his ideas and his methods are his own. He brings to his aid in the pulpit a well-trained imagination, an abounding fancy, and a masterly skill in the art of English expression. His thought is clear and forcible. His sermons are manly. A robust faith in the divine mysteries, ripened in the sunshine and the shower of a varied experience, and mellowed with the charity that comes of knowledge, stands out in all his discourses. The gospel's inmost spirit kindles every period and gives to his utterances a deep human interest, which never fails to stimulate. His spirituality is practical and real. He has a large, genial soul. An important element of his strength is his ability to mingle with men and win them by the worth of his personality. He is a type of the many-sided man, who finds his best field of labor in ministering to the throbbing, eager, questioning intelligence of the nineteenth century.

Bell, Rev. William Gilmore, son of Moses and Mary (Gilmore) Bell, was born at West Alexander, Pa., December 11th, 1812; was graduated from Washington College, Pa., 1836, and studied theology at Princeton Seminary. He was licensed by Redstone Presbytery, October 5th, 1837, and was ordained, May 25th, 1840, by the Presbytery of Missouri, and on the same day installed pastor of the church at Boonville, Mo., where he labored over fourteen years, until released, October 11th, 1854. During this period he also had charge of a seminary for young ladies, which he organized in 1843, and presided over until September, 1858. After this he organized the Union Church, fifteen miles from Boonville, and supplied it, 1848-60. In 1860 he removed to Texas, but returned to Missouri in 1862, supplying Warrensburg Church, Mo., 1865-66. In 1869 he again removed to Texas, and was one year, 1872-73, engaged in the work of the American Bible Society; supplied the church at Georgetown, Texas, 1873-74; labored as Presbyterial missionary, 1874-77, and supplied various churches for short periods. In 1880 he was commissioned by the Board of Home Missions to labor at Fort Concho and vicinity, and had started for that point, when he was overtaken by death. He died, September 23d, 1880. Mr. Bell was an energetic and laborious missionary, a solemn and impressive preacher, beloved and venerated by his brethren, and held in great respect and esteem by all who knew him.

Belville, Jacob, D. D., was born at Hartsville, Pa., December 12th, 1820. He graduated with honor at the College of New Jersey, in 1839, and soon after pursued a course of theological study at Princeton Theological Seminary. He was settled for a time at Phenixville, Pa., as pastor of the Presbyterian Church, and also in Maryland. Having accepted, in 1849, a call to the pastorate of the Presbyterian Church of Hartsville, Bucks county, Pa., which was composed of the part of the Neshaminy Church that withdrew from the original church in 1838, he was installed in that charge, and remained its pastor ten years. In 1859, with an associate, he established "Roseland Female Seminary," at Hartsville, and after a year or two became sole proprietor of the Institution, which continued under his direction until 1863. During the last two or three years of his residence at Hartsville he ceased his labors as pastor of the church, on account of the failure of his voice. Having for the most part recovered his health, in 1861 he accepted a call to the pastoral care of the Presbyterian Church in Holmesburg, one of the suburbs of Philadelphia, where he remained three or four years, when he was called to the church in Mauch Chunk, Pa., and in 1873 he became, by invitation, the pastor of the First Presbyterian Church in Pottsville, Pa., where he still resides. Dr. Belville is an able preacher, a faithful pastor, a valuable Presbyter, and his ministry has been accompanied by the Divine blessing.

Belville, Rev. Robert B., was of Huguenot ancestry, who came to this country from France soon after the revocation of the Edict of Nantes, which occurred in 1685. He was born at or near New Castle, Del., in 1790; obtained his literary education partly under the tuition of James Ross, the author of the Latin grammar then commonly in use, and partly at the University of Pennsylvania, and studied theology under the instruction of Dr. Samuel Stanhope Smith, at Princeton. He was ordained and installed pastor of the Presbyterian Church of Neshaminy, Bucks County, Pa., October 20th, 1813, and continued in this relation for twenty-five years, beloved and eminently useful among the people of his charge, when impaired health required his resignation. During a portion of the time of his pastorate he was also engaged in teaching. In 1845 he went as a commissioner to the General Assembly at Cincinnati, and at the close of its sessions visited some relatives in Dayton, O., where he died, June 28th of that year, aged fifty-five years.

Mr. Belville was an eloquent preacher, a firm defender of the doctrines of the Calvinistic system, yet earnest in enforcing practical duty upon his hearers. He was endowed with a lively imagination and a warm emotional nature, and possessed a command of rich and appropriate language. In the pulpit and the social prayer and conference meeting his ministrations were well adapted to move the heart, improve the mind and arouse the conscience. He was able in prayer; on funeral occasions his services were peculiarly acceptable, and in sickness and affliction, in joy and sorrow, he was a welcome visitor in the homes of his people.

Benjamin, Simeon, was born at Upper Aquaglogue, L. I., May 29th, 1792. After pursuing the mercantile business in his native town, he engaged in the same occupation in New York city, and the same traits which brought him thrift in rural traffic endowed him with wealth in metropolitan merchandise. The state of his lungs induced him to choose Elmira for his home. There he employed his capital in real estate and banking, and probably did more than any other one citizen towards changing the place from the village it was to the busy and prosperous city it now is.

Mr. Benjamin, in 1836, became an elder of the Church at Elmira, and held the office while he lived. His business was enough to engross him, but he kept it subordinate to his religion. His Bible lay near at hand, in his office. He was faithful in closet devotion and family worship, and in attendance upon all meetings for social and public worship. He delighted to visit, as an elder, from house to house, and deemed it a privilege and a pleasure to attend ecclesiastical bodies. To the improvements of the parish with which he was connected he contributed liberally. The Kingdom of God at large was actively and generously promoted by him. He was a corporate mem-

ber of the American Board, and a Trustee of Hamilton College and Auburn Theological Seminary. He gave Hamilton College \$10,000 towards the endowment of the chair of the Latin language and literature, and left it a legacy of \$10,000. He also devised \$10,000 to Auburn Theological Seminary, \$30,000 to the Presbyterian Board of Publication, \$2,000 to the Elmira Orphan Asylum, and ——— to be divided between the American Board of Commissioners for Foreign Missions and the American Tract Society. To Elmira College he gave \$55,000, and in his will he provided for the payment of \$80,000 more. Mr. Benjamin died in peace. Not the slightest fear disturbed him. No doubt troubled him. He talked of his decease as he talked of everything else, and in 1868, like an undimmed star, he rose out of sight.

Benson, Gustavus S., was born in Baltimore, Md., in 1806. When he was six years of age his



GUSTAVUS S. BENSON.

parents removed to Philadelphia, where he received his early education. He subsequently entered the University of Pennsylvania, and graduated in 1823, with the highest honors. Entering the law office of the late John M. Scott, at one time Mayor of the city, and afterwards a Justice of the Supreme Court of the State, he devoted himself assiduously to the study of law, and was admitted to the Bar in 1827. He never practiced however, but soon after his admission to the legal profession he engaged in the banking business, in which he rose to prominence in the financial world. He died at his home, 1515 Spruce street, March 23d, 1883, in the seventy-seventh year of his age.

Mr. Benson was a man of remarkable activity for his age, continuing in the discharge of important public and private trusts to the last. For fifteen years he was a valued member of the Board of City Trusts. He also occupied like positions in the Franklin Fire Insurance Company, the Presbyterian Board of Publication, and the Presbyterian Board of Home Missions, all of which he served with fidelity. He was an elder of the West Spruce Street Presbyterian Church, and very active and useful in discharging the duties of that office. He gave constant and effective service to the Church, and was known as a generous contributor to all its missionary and benevolent schemes. He was a commissioner several times from his Presbytery to the General Assembly, and in this capacity rendered important service in that body. Mr. Benson was an affable and dignified gentleman, a faithful friend, an exemplary Christian, and highly esteemed by the community in which his life was spent, for his sterling character.

Bergen, Rev. George Providence, was born in Mercer county, Ky., January 1st, 1820. He graduated at Centre College, Kentucky; studied theology at Princeton; was stated supply of First Church, Covington, Ky., 1848; ordained by Presbytery of Cincinnati, May 1st, 1850; stated supply at Springdale, Ohio, 1849,—pastor 1850-57; missionary at Omaha, Neb., 1857-59; P. E., Bellefontaine, Ohio, 1859-63; Principal of a ladies' boarding-school at Mount Pleasant, Ia., 1863-64; President of Birmingham College 1864-76, and pastor at Birmingham, Ia., 1864-76. Mr. Bergen is to be numbered among that noble band of Presbyterian ministers who have been the pioneers of education in their respective regions. He has left two institutions in Iowa, founded by himself. Few men have lived of a sweeter, gentler and more even temper. His opinions were of the firmest texture. He had an opinion on almost all subjects, and was usually in advance of his time. He was, in a marked degree, a spiritually minded man, and, though in robust health, most of his life, seemed ever to live as under the immediate issue of the life to come. He was passionately fond of nature, and wonderfully observant of her mysteries. He was a sound and instructive preacher, and used no notes. He died April 11th, 1876, and was buried at Birmingham, mourned by the whole community in which he had lived and labored.

Bergen, John G., D.D., was born November 27th, 1790, at Hightstown, N. J. In 1806 he entered the Junior Class, at Princeton College, and in 1810 was appointed Tutor in the Institution, resigning the position in 1812. He was licensed to preach by the Presbytery of New Brunswick, in 1811. On February 17th, 1813, he was installed over the Church at Madison, N. J., and during his pastorate there were three revivals of great magnitude and interest. Released from this charge, he started with his family for Illinois, September 23d, 1828. Locating in Springfield,

he preached to a Presbyterian Church which had been organized there, January 30th, 1828, by the Rev. Mr. Ellis, of nineteen members, who were all the Presbyterians known to live within a circle of twenty miles around the town. In 1829 he formed there the first Temperance Association in Central Illinois, and probably the first in the State. The cornerstone for a church edifice was laid August 15th, 1829, and it was dedicated to the worship of God on the third Sabbath of November, 1830. The year 1831 was marked by a revival, the first in Springfield. Shortly after, a movement for a second church originated, and Mr. Bergen was installed its pastor, November 25th, 1835. A new house was commenced in 1840, and dedicated November 9th, 1843. In 1847 there was a precious revival of religion.



JOHN BERGEN, D.D.

The pastoral relation of Mr. Bergen was dissolved September 27th, 1848, and from that time his active life ceased. He devoted himself to writing for the press, and to missionary effort among feeble churches here and there. During the twenty years of his life in Illinois, about five hundred members had been received into the Church in Springfield, and six churches organized in the county. He was for many years a director of the Theological Seminary of the Northwest, at Chicago. He took an active part in the reunion movement of the Church, and was made Moderator of the reunited Synod of Illinois, in July, 1870. He died, January 17th, 1872. Dr. Bergen's spirit was *love*, such love as made him willing, always and everywhere, to sacrifice himself, in the most wonderful charity for those who differed in opinion

from himself, and in a joyousness, through life, like that of a child.

Berry, James Romeyn, D. D., was born near Hackensack, N. J., March 8th, 1827. He graduated at Rutgers College, in 1847, and at the Theological Seminary in New Brunswick, in 1850. He was ordained to the ministry and installed pastor of the Reformed Church of Piermont, N. Y., in August, 1850. His subsequent settlements in the Reformed Church were, at Syracuse, N. Y., 1851-7; Kinderhook, N. Y., 1857-63; Jersey City, N. J., 1863-8; and Fishkill-on-Hudson, N. Y., 1869-70. Dr. Berry accepted a call to the Presbyterian Church of Montclair, N. J., in 1870, where he is still settled. He is a man of unusually fine presence, and dignified but genial manners. As a pastor he is eminently wise, faithful, successful and beloved. His manner in the pulpit is impressive and forcible, and his sermons are characterized by great soundness in the faith, clearness and spirituality. He has contributed occasionally for the press, and several of his sermons and addresses have been printed.

Berry, Rev. Robert, was born July 6th, 1812, at Berryplain, King George county, Va. He received his classical education at the celebrated school of Thomas H. Hanson, in Fredericksburg, Va. After a successful practice of law in Baltimore for some time, he entered Princeton Seminary, in 1835. He was licensed by Winchester Presbytery, May 30th, 1838; labored as a missionary in Warren and Rappahannock counties, Va., nearly two years; was pastor of the Bridge Street Church, Georgetown, D. C., from October 3d, 1841, until August 28th, 1849; was stated supply of the Church at Martinsburg, Va., from April, 1850, until September, 1858; supplied the Church at Canton, Miss., for eighteen months, and, having declined its call, returned to Virginia in April, 1860, and resumed his labors in the field where his ministry began. He died November 2d, 1877. Mr. Berry was an able and accomplished presbyter, a sound and learned theologian, an earnest and instructive preacher, a faithful and sympathizing pastor, a wise and judicious counselor and a true and constant friend. His courteous manners and genial spirit made him welcome in every company, and his varied excellencies of head and heart and life attracted to him, in a remarkable degree, the confidence and love of all who knew him.

Bertram, Rev. William, on the presentation to the Synod, in 1732, of most ample testimonials from the Presbytery of Bangor, in Ireland, was received by the Presbytery of Donegal. At the same time he accepted an invitation to settle at Paxton and Derry, and was installed, November 15th, 1732, at the meeting house on Swatara. The congregations executed to him the right and title to the Indian town they had purchased. On the settlement of Mr. Bertram the congregation on Swatara took the name of Derry, and the upper congregation, on Fish-

ing Creek, was styled Paxton. Desiring leave to confine himself to one congregation, Derry engaged to pay him sixty pounds, in hemp, corn, linen yarn and cloth, and he was released from the care of Paxton, September 13th, 1736. He died, May 3d, 1736, aged seventy-two, and "his tomb may be seen by leaving the main road, near Hummellstown, and traversing the cool, clear Spring Creek, to Dixon's Ford, where stands the venerable Derry meeting house, on the banks of the Swatara." Mr. Bertram's son was Surveyor General of Pennsylvania.

Bertron, Rev. Samuel Reading, was born in Philadelphia, Pa., December 17th, 1806; graduated at New Jersey College in 1828; was ordained an evangelist by the Presbytery of Philadelphia, April 23d, 1831; was stated supply of the Second Church of Kensington, Philadelphia, 1831-3, and agent of the

this first meeting was held," writes one of the founders, "will doubtless never be forgotten by those who were present. No seats having been provided, the children were standing in a row around the room, when Mr. Kincaid, the owner of the house, entered, and said he was sorry he had no benches to give us, but there were some pieces of scantling in the cellar, to which we were welcome. His kind offer was gladly accepted, and the rough boards arranged on bricks in the centre of the room, in such a way as to form a square, and thus the children sat and sang their first Sabbath-school hymn."

It was not long before the rooms, halls and stairways were crowded with scholars, and the question what to do with the children became a serious one. The erection of a tent was resolved upon, and on the 18th of July, 1858, a tent, erected on the north side



BETHANY PRESBYTERIAN CHURCH AND SABBATH SCHOOL.

American Sunday School Union in Mississippi, in 1831. Near the close of this year he became a resident of Port Gibson, Miss., and continued so until his death, October 7th, 1878, preaching in neighboring churches as he had opportunity. Towards the close of his life he took a lively interest in establishing Chamberlain Hunt College, in Port Gibson, and was elected its president. Mr. Bertron had an active and vigorous mind. His tastes were cultivated and refined. He was a man of large intelligence, ardent nature, deep emotions and broad sympathies. As a preacher he possessed much more than ordinary ability.

Bethany Presbyterian Church and Sabbath School, Philadelphia, Pa. On the second Sabbath of February (February 11th, 1858, a Sabbath school was opened in two second-story rooms of the house 2435 South Street, with twenty-seven scholars and two teachers. "The circumstances under which

of South street, west of Twenty-first street, was opened for religious services, and a sermon preached in the morning, by Rev. Dr. Challen. In the afternoon over three hundred children, with many of their parents, assembled in the new school-room. The evening service was a very precious one, a blessed earnest of better things to come. The canvas church was crowded with a motley audience. Old people tottering on the verge of the grave, mothers with children in their arms, young men and maidens, all eagerly listened to the gospel as there preached.

So great was the success of the work during the Summer months that a portion of the lot on which the tent was pitched was purchased from Mr. R. Dunning, who had kindly given the use of the ground for the tent; and on the 18th of October the cornerstone for a chapel was laid, with appropriate services. After the history of the enterprise had been read by

Mr. John Wanamaker, the Superintendent, addresses were delivered by Rev. Drs. Leyburn, Brainerd, Chambers and McLeod.

During the winter, and while the chapel was being built, the school met, first, in the depot of the Passenger Railway, and afterwards in the public school-house on Twenty-third street. The chapel cost about \$3700, and measured forty by sixty feet.

On the 27th of January, 1859, the Bethany Chapel was dedicated, with appropriate services; and on the following Sabbath the Sabbath School met in the new house, with two hundred and seventy-four scholars and seventeen teachers, although less than a year had elapsed since its commencement with twenty-seven scholars and two teachers. The school assembled every Sabbath morning and afternoon, and in the evening there was preaching. On the 4th of January, 1862, the Rev. Mr. Blanvelt commenced his labors as a missionary in connection with the enterprise. After laboring faithfully for a year, he resigned, that he might go as a missionary to a foreign field. He was a good man, and loved by all the people.

After an interval of a few years, the Rev. S. T. Lowrie was called to labor in the chapel. His first sermon was preached March 25th, 1865; and on the 19th of August following he commenced active labors among the people. On the 25th of September, the same year, a Presbyterian Church was organized, under the care of the Presbytery of Philadelphia, Old School. The installation of the Rev. Mr. Lowrie took place November 11th, the sermon being preached by Rev. H. A. Boardman, D. D.

Under the ministry of Mr. Lowrie the enterprise rapidly prospered, so that the chapel became too strait, and various measures were adopted to accommodate the throngs who sought to worship there. At last it was decided to erect a more commodious building, and the large lot embracing the end of the block, at the southeast corner of Twenty-second and Shippen (now Bainbridge) streets, running back to Pemberton street, and fronting on Shippen street one hundred and twelve feet, and on Twenty-second street one hundred and thirty-eight and one-half feet, was selected as the best location, where the corner-stone of a new and larger building was laid, with appropriate services; and on Thursday, February 13th, 1870, the new chapel was dedicated.

In 1869 the Rev. S. T. Lowrie resigned, that he might accept a call to the pastorate of the Presbyterian Church at Abingdon, Pa.; and in January, 1870, Rev. J. R. Miller, of Newcastle, Pa., became the pastor. Mr. Miller proved himself a very efficient pastor, and when he was constrained to resign, at the close of 1878, to accept a call to a church at Rock Island, Illinois, he carried with him the love and respect of the people. In the month of June, 1879, a call was made out to the Rev. James B. Dunn, D. D., of Boston, who had been compelled to

leave that city, owing to ill health. On the first Sabbath of October, 1879, Dr. Dunn commenced his ministrations at Bethany. After Dr. Dunn's resignation, the present pastor, Dr. A. T. Pierson, was elected, and was installed November 25th, 1883. The Bethany Church building has a front of one hundred feet, with a depth of one hundred and thirty-eight and one-half feet. The seating capacity is eighteen hundred. The Sabbath-school building covers the entire end of the block at Twenty-second street; embraces forty-eight rooms, with a seating capacity of three thousand and twenty adults and children. The cost of the ground and buildings was over \$200,000. The school, at present, has forty-six officers, ninety-seven teachers, two thousand and eighty-six scholars.

Bethel Church, Fayette County, Kentucky.

There is no section of the Presbyterian Church on the American continent whose history has been more interesting or more eventful than that planted in Kentucky by the early pioneers. Their elevated and indomitable spirit, their love of liberty, both civil and religious, is traced back through Pennsylvania and the Valley of Virginia, across the broad ocean, to the north of Ireland and to the heath-clad hills of Scotland, where the heroic few stood up against fearful odds, and maintained, with unflinching courage "*Christ's Crown and Covenant.*"

Three generations ago the silence of what was then a tangled wilderness was broken only by the howl of the wild beast or the war-whoop of the red savage. The dark forests, the impenetrable canebreaks and thickets, were stontly disputing with men armed with the axe, the rifle and firebrand, their right to the virgin soil.

Gradually, but sullenly and reluctantly, the Indian began his retreat before advancing civilization, fighting his way towards the more remote hunting grounds. The intercourse of these early settlers with the remote Eastern States was conducted in a slow, primitive style. Then the merchants rode on horseback to Philadelphia, carrying their money in saddle-bags, toiling weary days and nights through the forests and along the rugged sides of the Alleghenies, content to make their journey in thirty days, and wait patiently thirty or forty more for their wares and merchandise, transported on pack-mules, winding their way through by-paths and blazed roads.

But now, where once the red man built his council fires and danced to his war-song, the wilderness has been reclaimed and made to blossom as the rose. Where once stood the majestic forest, now stands the stately edifice where God is worshiped, the Bible read and truth proclaimed.

As near as can be now ascertained, Bethel Church was organized in the year 1789. Owing to the fact that the early Records of the church, from 1789 to 1818, were lost, many interesting incidents connected

with its early history cannot now be reproduced. Even the names of the original office-bearers and members cannot now be stated with accuracy.

The following ministers of the gospel have been pastors or stated supplies in this church:—

The Rev. Samuel Shannon, who was a graduate of Princeton College, and admitted a member of Transylvania Presbytery, April 29th, 1789; took charge of the Bethel and Sinking Spring churches, and continued pastor for four years, when he resigned and took charge of the Woodford Church, where he continued preaching until the year 1806. In the year 1812 he volunteered and joined the American army, as chaplain. He was a man of great physical strength. His fist was like a sledge hammer, and he was said to have lopped off a stout branch of a tree at a single stroke of his sword when charging through the woods. The latter years of his life were spent in missionary labors, chiefly in the destitute parts of the State of Indiana, where he died, in the year 1822.

The first statement made on the present records of Bethel Church is, that the Rev. Robert M. Cunningham declined preaching at Bethel about the month of December, 1818. As Mr. Cunningham (who was from Georgia) commenced his labors as pastor of the Presbyterian Church, Lexington, Ky., in April or May, 1805, and continued in this relation fourteen years, the statement just referred to shows that while pastor at Lexington, he also supplied Bethel. On the 13th of June, 1793, the Rev. Robert Marshall (elsewhere noticed in this volume) was ordained pastor of Bethel and Blue Spring churches—known at an earlier date as McConnell's Run Church. His official connection with Bethel Church embraced a period of nearly thirty years. In the old Session Book of the church there is this record, June 16th, 1832: "Departed this life, in the full assurance of a joyful resurrection to eternal life, through our Divine Saviour, Jesus Christ, the Rev. Robert Marshall, aged seventy-two years, and the forty-second of his ministry, and for many years the venerable pastor of this Bethel Church."

Rev. Simon H. Crane was employed as stated supply for Bethel for the year 1830, for two-thirds of his time. In the year 1832 the Rev. J. H. Logan was employed as stated supply for one year. He continued to preach until December 11th, 1836. The church was then vacant for nearly two years. During that interval, occasionally the gospel was preached and the ordinances of the Church administered by Rev. J. Coons, Rev. J. C. Stiles, Rev. N. H. Hall. On the 26th of March, 1838, the Rev. J. H. Logan was again invited to resume his labors as stated supply. He continued preaching regularly until June 20th, 1850, making, in all, a ministry to this church of sixteen years. He died January 1st, 1856, in the fifty-seventh year of his age, in full faith of that Saviour he so often preached to others.

During the year 1850 the Session made unsuccessful

efforts to procure the ministerial services of the Rev. R. L. Brock, Rev. F. G. Strahan, and Rev. J. C. Barnes. In the year 1851 they succeeded in procuring Rev. James H. Dinsmore as stated supply for six months. At the expiration of Mr. Dinsmore's time the Session informally invited the Rev. George Van Eman, a graduate of Danville Seminary, to supply the pulpit, which he did until the next meeting of Presbytery, when leave was given to continue his labors. He continued to preach until some time in May, 1852. On the first of May, 1856, the Rev. S. Yerkes, D. D., commenced his labors as stated supply, and continued to render this service until elected by the General Assembly of 1857 to fill the fourth professorship in Danville Theological Seminary.

On May 1st, 1858, Rev. Matthew McFeatters commenced his labors as stated supply, and August 21st was regularly called as pastor, but in the Spring of 1859 declined the call and ceased to act as stated supply. On the 18th of June, 1859, a unanimous call was given to the Rev. H. H. Allen, which he accepted, uniting preaching with teaching a school, until April, 13th, 1861, when, on account of failing health, he resigned the charge. On September 7th, 1861, Rev. M. Vanlear accepted a call to Bethel, and continued pastor until April, 1873. The present pastor is the Rev. W. George, who was elected in May, 1873, and whose ministry has been largely blessed among his people.

Bevan, Matthew L., Esq., was born at Old Chester, Delaware county, Pa., August 23d, 1777. He was for many years a commission and shipping merchant—the leading member of the firm of Bevan & Humphreys. His early religious training was among the Quakers, but he was baptized and received into the Church under the ministry of Dr. J. J. Janeway, then pastor of the Second Presbyterian Church, Philadelphia. Mr. Bevan was one of the founders of the Central Presbyterian Church of that city, and was made a Ruling Elder with Messrs. Alexander Henry and Matthew Newkirk. Through the influence of Dr. John Breckenridge, then Corresponding Secretary of the Board of Education, Mr. Bevan was led to take a deep interest in the cause of education. On the death of Mr. Alexander Henry, Mr. Bevan, who was long and intimately connected with him in educational labors, was chosen his successor in the Presidency of the Board, September 2d, 1847, which position he filled with great acceptance until his death, December 11th, 1849. His hospitality was large, and his generosity constant towards those struggling to fit themselves for the work of the ministry.

Bidwell, Hon. Marshall S., was born in Stockbridge, Mass., February 16th, 1799, and moved with his father's family to Kingston, Upper Canada, in 1812. He studied law, and when called to the Bar, his talents and integrity gave promise of the distinction he afterwards attained. He was then returned

by the Reform party to the Legislative Assembly, and chosen Speaker of the House, which responsible and influential position he held for many years. But such was the disaffection of the dominant party toward the Reformers, that Mr. Bidwell removed to New York in 1838, where he formed those business connections which he so long and honorably maintained. Being early converted by the power of the gospel, its principles governed all the purposes of his life. His Christian philanthropy was manifested by his gratuitous services in works of benevolence, and his endeavors to do good unto all men as he had opportunity. As one of the original corporators of the Presbyterian Hospital in the City of New York, he evinced a deep interest in its prosperity, and, by his counsel and suggestions, contributed to its success. Grasping with strong faith eternal realities while in vigorous health, he shrank not at the prospect of sudden death; hence, his prayer was to be taken away when and where it pleased his Heavenly Father. That prayer was heard and accepted. Without any premonition, by an imperceptible and almost instantaneous transition, he died, at his office in New York, amid the crowded marts of business, October 24th, 1872.

Biggs, Thomas Jacob, D. D., the son of John and Sarah Biggs, was born in Philadelphia, Pa., November 29th, 1787; graduated at Nassau Hall in 1815; in the same year entered Princeton Theological Seminary. He was licensed by the Presbytery of Philadelphia in 1817, and ordained by them in 1818, and installed pastor of the Frankford Church, Pa. His pastorate here was a very happy and useful one; many were added to the church, and a number of young men were brought into the ministry. He accepted the Professorship of Ecclesiastical History and Church Polity in Lane Theological Seminary in 1832, and resigning it in 1839, accepted the Presidency of Cincinnati College. This position he continued to fill until October 15th, 1845. He was President of Woodward College in Cincinnati from 1845 to 1851. During his presidency he ministered in the Seventh Presbyterian Church, Cincinnati, and the First Church of Walnut Hills. From October, 1852 to December, 1856, he was pastor of the Fifth Church, Cincinnati. He died February 9th, 1864. Dr. Biggs was a useful man. A beautiful trait in his character was the largeness of his Christian regards. His piety was of a cheerful type. He never seemed to see God in the pillar of cloud, but always in the pillar of light. Christ was so near to him that he felt no doubts, but rejoiced in his fellowship with Him.

Billings, Rev. Silas, was born at Somers, Tolland county, Conn., August 21st, 1801; graduated from Yale College in 1829; spent one year in teaching at Buckingham Academy, Worcester county, Md.; studied theology at Princeton; was licensed by Middlesex Congregational Association, Conn., in October,

1832, and was ordained by East Hanover Presbytery, October 19th, 1833, as an evangelist. He labored as a missionary in Prince George county, Va., from September, 1833, until October, 1836, after which he served the churches of Woodstock and Strasburg, Va., as stated supply, from October, 1836, to the Summer of 1846, through the whole time teaching a classical school five days in the week. He then went to Morgantown, West Virginia, and for seven years, 1846-53, had charge of a classical school, at the same time preaching as a supply at different points. By his energy and wisdom he here built up a large and flourishing Academy, which has since grown to be the University of West Virginia. He then became stated supply for two years, 1854-56, to the Church at Bloomfield, N. J., and afterwards to that at Orange, N. J., for two years more, 1856-58. Returning to Virginia, he became pastor of the Elk Branch Church at Duffield's Depot, on the Baltimore and Ohio Railroad, where he was installed pastor August 17th, 1858, and through failure of health was released April 23d, 1869, and removed to Winchester, where he resided until his death. Soon after he began preaching at Elk Branch Church, he opened there a Seminary for girls, which he continued to teach until 1869. Very soon after removing to Winchester, he again opened a Seminary for females, called "Fairfax Hall," which, with the help of two of his daughters, became a most flourishing and useful institution, and so continues to this time. Yet, so long as was possible, he sought to preach, and gladly rode long distances to supply poor or vacant churches on the Sabbath. He died January 8th, 1884, at Winchester, Va. He was a man of indomitable energy, a laborious pastor, a successful teacher, a man of truly devoted and devotional spirit. His extraordinary musical gifts added much to the interest felt in his religious services.

Bingham, Rev. Samuel James, was the third son of Samuel Bingham and Mary Muldrow—both of Scotch-Irish descent—and was born in Marion county, S. C., December 6th, 1829. His father's house was the minister's home, and a nursery of piety, and thus he was reared under godly influences, which fitted him for his subsequent life of consecration and usefulness. He graduated at Oglethorpe University in 1852, and spent two years (1854-55) in the Theological Seminary at Columbia, S. C. He was licensed in October, 1856, and was ordained April 5th, 1858, by the Presbytery of Tuscaloosa, and devoted himself with great ardor to the work of preaching the gospel of Christ, even to the very last Sabbath of his life. He spent the first eleven years of his ministry in the county of his boyhood, serving the churches of Elizabeth, Oxford and Hadden. Here his labors were abundant, faithful and very successful. He then spent five years of useful and successful labor in Jasper and Newton counties, Miss., a scattered field, in which he had to endure much self-sacrifice, which, however, he always bore cheerfully

for the Master's sake. Thence, he went to Enterprise, Miss., and during the five years of his ministry there, gathered more than one sheaf into the Lord's garner.

His last field embraced the place of his residence, Moss Point, on the Gulf Coast, and the churches of Handsboro and Vernal. All these churches were built up and strengthened through his efforts. A handsome church edifice was erected at Moss Point, largely through his exertions. But many other churches enjoyed his occasional labors, and always with profit. He was deeply imbued with the missionary spirit, and was fond of visiting destitute regions and preaching to the poor. In this branch of labor he was greatly blessed in Alabama and Mississippi.

He was very genial and sociable in his disposition. Wherever he went he made friends of all classes. His style of preaching was plain, evangelical, earnest and practical. His whole soul was engaged in the work. He preached to win souls to Christ. He made sacrifices in order to preach. During his whole ministry he received rather a small salary. His ministry was emphatically a labor of love. Of a sympathetic nature, he was always a friend indeed to the poor, the suffering and the afflicted. He died June 25th, 1881.

Bishop, Rev. George Brown, was the son of the Rev. R. H. Bishop, D. D., and Ann Ireland, and was born in Fayette county, Ky., two miles south of Lexington, March 30th, 1810. He graduated at Miami University in 1828, studied theology at Princeton, was ordained by the Presbytery of Oxford, in November, 1833, and was pastor at Oxford, Ohio, 1833-4. In September, 1834, he was elected to the Professorship of Biblical Criticism and Oriental Literature in the Indiana Theological Seminary at Hanover, Ind., (now the Northwestern Theological Seminary at Chicago), and in this position was permitted to labor about three years. He died December 14th, 1837. Mr. Bishop was eminent in his Christian character. The Bible was his delight and constant companion. As a pastor, his dignified bearing commanded the respect and affection of his people. He never selected a text, prepared a sermon, or entered the pulpit, without first earnestly invoking the divine blessing. His prayers, exhortations, and sermons, were largely composed of Scripture language, and were pointed and discriminating. As a Professor, he was not only singularly earnest and faithful, but beloved by his classes. Every recitation was opened by prayer for divine guidance and illumination, and the first day of every month was set apart for special religious exercises. His contributions to religious purposes often exceeded twice the amount which, at the beginning of the year, he had set apart for benevolent objects. Few men have given so great promise of usefulness to the Church, or have, in so short a time, accomplished so much for the honor of our Master.

Bishop, Rev. Pierpont E., was born in Amherst county, Va., in 1803, graduated at Hampden Sidney College, Va., in 1829, and at Union Theological Seminary in 1833. After being licensed by the Presbytery of West Hanover, he was ordained pastor of Ebenezer and Unity churches, South Carolina, in 1834, and remained in Ebenezer until 1846. In 1845 he resigned his charge in Unity, and preached in Yorkville. During six of these years he was at the head of an Academy. Soon after leaving Ebenezer, he preached at Bethesda, as stated supply until 1851, when he was installed pastor in 1855. Having organized Zion Church, he preached for them one-fourth of his time. In 1856, he left Bethesda, and became pastor of Bennettsville and Great Pee Dee churches, and preached to the destitutions of the neighborhood. He died March 5th, 1859. Mr. Bishop was of an eminently practical turn of mind, a ready off-hand speaker, a faithful and laborious pastor, and beloved by all.

Bishop, William, D. D., is the oldest child of Ebenezer Bishop (brother of Dr. Bishop, formerly President of Miami University) and Margaret (Hastic) Bishop. He was born in Whitburn, Linlithgowshire, Scotland, December 9th, 1825. At nine years of age he removed with his parents to America. He graduated at Illinois College in 1847; studied theology at Princeton Seminary; was licensed to preach by the Second Presbytery of New York in 1850, and ordained in 1851. From 1850 to 1852 he was a member of the Faculty in his Alma Mater, and the next seven years Professor of Greek in Hanover College. In 1859 and 1860 he was pastor of the Presbyterian Church at Lawrence, Kansas, and the first President of the University established there in 1859. In 1860 he removed to Salina, and organized the Presbyterian Church there, remaining its pastor for four years. In 1861 he was pastor of the church at Highlands, and so continued until 1869. During part of this time he was also President of Highland University. Subsequently he returned to Salina to recruit his health, and for four years was Superintendent of the public schools. From 1875 to 1877 he was pastor of the church at Independence, Kansas, whence he returned to Salina, and was again Superintendent of schools until 1882.

Dr. Bishop is a man of fine social qualities, of exceptional scholarly attainments, and varied literary culture. A genial and somewhat humorous disposition lends additional interest to his conversation, as well as to his public discourses. While devoting the greater portion of his life to educational interests, and always with success, he is at the same time a preacher of marked ability and power. In clear analysis, logical arrangement, vigor of style and elegance of diction, his pulpit preparations will stand the severest criticism. A number of his addresses have been published, viz.: "Original Thinking," "Scholarly Culture and Character," "Philosophy of

Education," "Moral Culture in Schools," the Centennial Sermon before the Synod of Kansas, in 1876, etc.

Black, Rev. John, a South Carolinian by birth, and a graduate of Princeton College, was licensed by Donegal Presbytery, October 14th, 1773, and was ordained and installed pastor of the Presbyterian Church of Upper Marsh Creek, York County, Pa., August 15th, 1775. On the 10th of April, 1791, he was released from his charge, but continued to preach in various places without any regular settlement. Mr. Black possessed a high order of talent, and was especially fond of philosophical disquisitions. He died August 6th, 1802, in the exercise of a triumphant faith.

Blackburn, Gideon, D. D., was born in Augusta county, Va., August 27th, 1772. In his boy-



GIDEON BLACKBURN, D. D.

hood his parents removed to Tennessee. He pursued his literary course under the direction of Samuel Doak, D. D., and his theological studies under the instruction of Dr. Robert Henderson, and was licensed to preach by the Presbytery of Abingdon, in 1792.

Mr. Blackburn established the New Providence Church, Maryville, and also took charge of another church called Eusebia, about ten miles distant. Besides his stated labors in these congregations, he preached much in the region round about, and was instrumental in organizing several new churches. During the early part of his ministry here, his situation, from the exposure of the region to Indian depredations, was one of imminent peril. In 1803 he undertook a mission among the Cherokees, and his

self-sacrificing labors among them were followed with excellent results. In 1811 he removed again to West Tennessee, settled at Franklin, took charge of Harpeth Academy, and preached in rotation at five different places within a range of fifty miles, organizing, within a few months after he commenced his labors, churches at the several places at which he preached.

On November 12th, 1823, Dr. Blackburn was installed pastor of the Presbyterian church in Louisville, Ky., where his labors were greatly blessed. He was President of Centre College, Danville, Ky., from 1827 until 1830. He then removed to Versailles, Ky., where he was occupied, partly in ministering to the Church in that place, and partly as an agent of the Kentucky State Temperance Society. In October, 1833, he removed to Illinois. In 1835 he was an agent to raise funds for Illinois College in the eastern States, and whilst thus engaged, conceived a plan of establishing a theological seminary in Illinois, which resulted, after his death, in the establishment of such an institution at Carlinsville, Ill. He died August 23d, 1838.

Dr. Blackburn was much above the ordinary stature, being about six feet one or two inches high. In his manner he was easy, gentle, mild, courteous, affable, but always dignified. "He was," says one who knew him well, "not only an eloquent, but laborious and successful preacher. Like Whitefield, he loved "to range," and besides many extensive tours of preaching through various portions of the United States, his vacations in the academy and college were uniformly spent in traveling from place to place, often preaching night and day, and uniformly followed by weeping, wondering, admiring audiences wherever he went; and even during the sessions of the academy and college, often have I known him, mounted on horseback on Friday afternoon, to dash off ten, twenty and even thirty miles, preach four or five times, administer the communion on Sabbath, and return on Monday morning in time to be in his chair in the lecture-room at nine o'clock. Very many were converted under his ministry, and many churches planted and watered by his indefatigable labors."

Blackburn, William Maxwell, D. D., was born December 30th, 1828, at Carlisle, Ind. He graduated at Hanover College in 1850. He was a student of Princeton Theological Seminary, 1851-4, licensed by the Presbytery of New Brunswick, in April, 1853, and ordained an evangelist by the Presbytery of Lake, September 28th, 1851. He acted as supply of the New School Church at Three Rivers, Michigan, for nearly two years, and then became stated supply of Park Presbyterian Church, Erie, Pa., which had recently been organized. The next year, 1857, he was installed pastor, and continued in this relation until 1863, the church growing rapidly under his ministry. In 1859 he wrote his first book—"The Holy Child," which was regarded at

the time a model Sunday-school book. Just before this he had translated John Gerhard's Sacred Meditations. "The Holy Child" was the commencement of a series of books that flowed from Mr. Blackburn's pen. During the next ten years he wrote twenty-six volumes, chiefly for Sunday Schools, but of a high order, and which met with a large sale. Many of these were historical biographies, in which the religious and political events of the stirring days of the Reformation period were interwoven with the individual life biographically portrayed. In order to equip himself the more completely for this kind of composition, in 1862 he spent several months in Europe, visiting the places most distinguished in the Reformation, and collecting books not obtainable in this country which illustrated that period. During this time he wrote articles for Magazines, Reviews and Cyclopedias, mostly of an historical character.

In 1864 Mr. Blackburn took charge of the Fourth Presbyterian Church, Trenton, N. J. and during the four years of his pastorate the church increased in number, and through his exertions a burdensome debt was removed. In 1868 he was elected Professor of Church History in the Theological Seminary of the Northwest, at Chicago, which position he occupied with great acceptance until 1881, when he accepted a call to the Central Presbyterian Church, Cincinnati, his present field of labor. For two years of his Professorship, 1869-71, Dr. Blackburn was stated supply of the Fullerton Avenue Presbyterian Church, Chicago. In 1879 he published the "History of the Christian Church from its Origin to the Present Time," a work which has been commended in the highest terms by the religious press of all denominations. Each year of his pastorate in Cincinnati he has delivered a course of lectures on historical or religious subjects. For ten years he has lectured at Sunday-school Institutes and Assemblies. He is yet in the prime of life, enjoying excellent health, to which his genial manners and humorous disposition contribute.

Blackwood, William, D.D., LL.D., was born in the parish of Dromara, in the county of Down, Ireland, and educated in Lisburn and Dublin. He graduated in the Royal College, Belfast, where he also passed through a full course of theology. In his undergraduate course he was distinguished in the departments of Logic, Rhetoric and Belles Lettres, and also in Metaphysics and Ethics, as well in Mathematics, in each of which he was honored with premiums for excellence. After being licensed to preach by the Presbytery of Dromore, he was called to the pastorate of the church of Holywood, near Belfast, where he succeeded in erecting a very tasteful and commodious church edifice. His next field of labor was Newcastle on Tyne, the commercial capital of the north of England, where he undertook the organization of a new church, and also succeeded in having built one of the most perfect church edifices in the

bounds of the Church. In recognition of his services he was placed in the Moderator's chair in the highest Court of the English Presbyterian Church.

Dr. Blackwood, in 1850, became pastor of the Ninth Presbyterian Church, Philadelphia, in which relation he still continues, beloved by his people and blessed in his ministry. After the sudden decease of the Rev. Richard Webster, during his preparation of the "History of the Presbyterian Church in America," Dr. Blackwood was induced to take charge of the papers, which had been left in a state of confusion, and arrange and edit them. He has written much for magazines and other journals. His most extensive literary work is a very large and elaborate encyclopaedia, which is historical, theological, collegiate, antiquarian, architectural and biblical in its character, and indicates both research and erudition.



WILLIAM BLACKWOOD, D.D., LL.D.

Dr. Blackwood has a fine clerical appearance, is dignified in his manner, and is of a very courteous, genial and gentlemanly spirit. Though he never fails to indulge his strong literary tastes, he is a hard worker in his profession, doing ample justice to his large congregation, both in pulpit ministrations and pastoral visitation. His sermons are solid, Scriptural, sound, bearing the impress of his vigorous intellect and affectionate heart. As a Presbyter he is faithful in the discharge of duty, and is always listened to by his brethren with the attention to which he is entitled by his extensive learning, mature experience and excellent character. In the community in which he has spent the third of a century as a custodian of the high interests of the gospel, he has wielded a

potent influence for good, and achieved a reputation such as only real worth can gain.

Blain, Rev. Daniel, was born in Cumberland county, Va., November 20th, 1838. He is the eldest son of the Rev. Samuel Blain and Susan J. (Harrison) Blain. He graduated, in 1858, at Washington College, Va. (now Washington and Lee University). He pursued his theological studies at Union Seminary, Va., and was licensed by Lexington Presbytery, September 22d, 1866. November 29th, 1867, he was ordained to the ministry and installed pastor of Collyerstown Church, whence he was called to his present pastorate at Christiansburg, Va., and there installed, October 1st, 1871. Mr. Blain is a man of fine physique and talents, a close student, impressive as a pulpit orator, and wields a ready and graceful pen. He is the author of a history of the Christiansburg Church, containing many interesting facts as to early Presbyterianism in Southwest Virginia, and editor of the *Church News*, a Presbyterian monthly.

Blain, Rev. Daniel, was born in South Carolina, Abbeville District, in 1773, of the Scotch-Irish race. He passed his early life on the frontiers, in the American Revolution. Like Andrew Jackson and a multitude of Scotch-Irish boys in North and South Carolina, who, in mature years, rose to eminence and worth, he was familiar with the privations and distresses, and battles and massacres of the famous campaigns of the Southern war. When about twenty years of age he repaired to Liberty Hall, near Lexington, Va., and there completed his academic and theological course of study, in preparation for the ministry. He was licensed by Lexington Presbytery about the year 1796. He engaged with Mr. Baxter in teaching the New London Academy at Bedford, and removed with him to Lexington, being appointed Professor in the Academy. He was a member of the committee appointed by the Synod, in 1803, to establish a religious periodical if the way was clear, and under whose direction the first number of *The Virginia Religious Magazine* was issued, October, 1804. To that periodical he contributed a number of valuable articles. Mr. Blain was called from earth in the meridian of life, from increasing usefulness and a young family, March 19th, 1814. President Baxter loved him as his amiable professor and co-laborer, and his brethren called him "the amiable Mr. Blain." "Had the church no such lovely characters as Daniel Blain," says Dr. Foote, "her beauty would be marred, and her hands loosed."

Blair, Andrew, son of William and Sarah (Holmes) Blair, children of William Blair, Sen'r, and Andrew Holmes, Sen'r, was born at Carlisle, Pa., April 10th, 1789, and there died, most peacefully and hopefully, July 21st, 1861, in his 73d year. He had been ordained a ruling elder in the First Presbyterian Church of his native place, December 25th, 1825, and when the Second Church was organized,

January 12th, 1833, he was one of the first three elders therein elected and installed. This office he most faithfully and acceptably filled until his death, and throughout this time had taken a very active and leading part in the growth and prosperity of the church. He was also fully identified with the cause of public education in Carlisle, and had been President of the Board of School Directors for twenty-five years previous to his death. Though a very diligent and systematic business man—for his family and the Church and the public—yet he was a reading and reflecting man, and few laymen were more familiar with the Bible and better acquainted with the distinctive doctrines and principles of our Church than Mr. Blair. In understanding, appreciating and discharging the several duties of his responsible position, he was a model



ANDREW BLAIR.

elder. In the Presbytery, Synod and General Assembly, he was a useful and honored member.

The Rev. Dr. A. T. McGill, who had been the excellent pastor of the Second Church, thus writes of him: "Andrew Blair was always a prince among the elders of the Church; he could 'rule well' and he was singularly 'apt to teach.' His pastor could always depend on him to visit the sick, to conduct the meetings for prayer, Bible-class teaching, and superintendency of the Sabbath school. He was an intellectual man of no ordinary power, and yet that sturdy mind was balanced admirably with fine emotions of tenderness, love and generosity. The people always loved him and revered him as an oracle. All honor to the memory of Andrew Blair! To 'do justly, love mercy, and walk humbly with his God,'

summed and adorned his religion to the end of his days."

Blair, Rev. John, a brother of the Rev. Samuel Blair, was born in Ireland, and was educated at the Log College, and licensed by the New Side Presbytery of New Castle at its earliest sessions. He was ordained, December 27th, 1712, pastor of Middle Spring, Rocky Spring, and Big Spring, in Cumberland county, Pa., and gave two-thirds of his time to Big Spring, dividing the remainder between the others. During his ministry here he made two visits to Virginia—the last in 1716,—preaching with great power in various places, organizing new congregations, and leaving an enduring impression of his piety and eloquence. The incursions of the Indians led him to resign his pastoral charge, December 28th, 1718. He seems to have remained without a settlement till 1757, when he accepted a call from the church at Fagg's Manor, which had been rendered vacant by the death of his brother. Here he continued nearly ten years, and succeeded his brother not only as pastor of the church, but as head of the school which his brother had established. In this latter capacity he assisted in the preparation of many young men for the ministry. In 1767 he was chosen Professor of Divinity and Moral Philosophy in the College of New Jersey, and was elected President before he was thirty years of age. But soon after his election, intelligence was received from Scotland, that Dr. Witherspoon, who had previously declined the position, would, in all probability, if the call were repeated, accept it. As soon as this was known to Mr. Blair, with a modesty and magnanimity worthy of record, he immediately wrote to the President of the Board, declining the office, and accepted a call to Wallkill, in the Highlands of New York, May 19th, 1769. He died December 8th, 1771.

During the excitement growing out of the question concerning the examination of candidates on their experience of saving grace, one of the Old Side published "Thoughts on the Examination and Trials of Candidates." On this pamphlet Mr. Blair published "Animadversions," dated "Fagg's Manor, August 27th, 1766." He also published a reply to Harker's "Appeal to the Christian World," entitled "The Synod of New York and Philadelphia Vindicated." He left behind him a treatise on regeneration, orthodox, and ably written; it was published shortly before his death, with the title, "A Treatise on the Nature, Use, and Subjects of the Sacraments, on Regeneration, and on the Nature and Use of the Means of Grace." The preface is dated "Goodwill, alias Wallkill, December 21st, 1770." It was reprinted by Dr. James P. Wilson, in his collection of Sacramental Treatises.

A writer in the *Assembly's Magazine* says of Mr. Blair: "He was a judicious and persuasive preacher, and through his exertions sinners were converted and the children of God edified. Fully convinced of

the truth of the doctrines of grace, he addressed immortal souls with that warmth and power which left a witness in every bosom. Though he sometimes wrote his sermons in full, yet his common mode of preaching was by short notes, comprising the general outlines. His labors were too abundant to admit of more, and no more was necessary to a mind so richly stored with the great truths of religion. . . . His disposition was uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge bitterness or severity, and he thought that the truth required little else but to be fairly stated and properly understood. Those who could not relish the savor of his piety, loved him as an amiable and revered him as a great man. Though no bigot, he firmly believed that the Presbyterian form of government is most Scriptural, and the most favorable to religion and happiness."

Dr. Alexander expressed the opinion that Mr. Blair, "as a theologian, was not inferior to any man in the Presbyterian Church in his day."

Blair, Rev. John Durburrow, was born at Fagg's Manor, Pa., October 15th, 1759. He was a son of the Rev. John Blair, who was ordained, December 27th, 1712, pastor of Middle Spring, Rocky Spring, and Big Spring, in Cumberland county, Pa., and who afterwards succeeded his brother as both pastor of the Church and teacher of the School at Fagg's Manor. He graduated at the College of New Jersey in the year 1775. After his graduation he was appointed, on the recommendation of Dr. Witherspoon, Principal of Washington Henry Academy, in Virginia, where he remained for a number of years. October 28th, 1781, he was licensed to preach by the Presbytery of Hanover. Soon after this he received a call from the church in Pole Green, in Hanover, of which the Rev. Samuel Davis had been pastor while in Virginia, and having accepted the call, was ordained to the pastoral office. About 1792 he was induced to remove to Richmond, and open a classical school. At the same time he began to gather a church, holding his services in the Capitol. In due course of time a building was erected for his congregation, on Shockoe Hill, where he officiated during the remainder of his life. He died, January 10th, 1823. Mr. Blair was highly esteemed in the community. He was a man of benevolence, of polished manners, and fitted to adorn any company. As a preacher he was solid and orthodox. His style was graceful and polished, and his delivery was in perfect keeping with his style. One of his peculiarities was that he was never willing to marry any one who had not been baptized, and sometimes, when he discovered at the moment when the ceremony was about to be performed that the bride had not received baptism, he would abruptly pause and proceed to administer it.

Blair, Rev. Samuel, was born in Ireland, June 14th, 1712. He came to America while quite young,

and was educated at the Log College at Neshaminy, under the Rev. William Tennent. Having completed his classical and theological study, he was licensed to preach, November 9th, 1733, by the Presbytery of Philadelphia, and in the following September accepted a call to Middletown and Shrewsbury, N. J. Here he continued about five years, but there are no records remaining to indicate the amount of success that attended his labors. In 1739 he received a call to the Church in New London, Jersey, otherwise called Fagg's Manor, in Pennsylvania. This call he accepted, and removed to his new residence in November, 1739, but his installation did not take place until April, 1740. Shortly after his settlement at Fagg's Manor he established a classical school, which produced such men as Davies, Rodgers, Cumming, James Finley, Robert Smith and Hugh Henry, "as scholars, preachers, pastors, patriots, in their piety and success," says Webster, "a noble company, a goodly fellowship, showing the Church what manner of men the apostles and martyrs were."

In connection with Mr. Blair's ministry at Fagg's Manor, there occurred, in 1740, a very remarkable revival of religion. The number of the awakened increased very fast; scarcely a sermon or a lecture through the whole Summer failed to produce impressions, and many persons afforded very hopeful, satisfying evidence that the Lord had brought them to a true acceptance of Christ.

Mr. Blair made a tour of preaching through New England in the Summer of 1741. He was a prominent actor in those scenes which, in his day, agitated and finally divided the Presbyterian Church. He agreed with Gilbert Tennent in his opinions, and co-operated with him in his measures, and, of course, rendered himself obnoxious to the "Old Side" party in the Church. In his doctrinal views he was a thorough Calvinist, as appears from his "Treatise on Predestination and Reprobation."

Mr. Blair's last illness was contracted from his going, upon an urgent call, and in an enfeebled state of body, to meet the Trustees of New Jersey College. As he approached his end, he expressed the strongest desire to depart and be with Christ, and but a minute or two before his departure, he exclaimed, "The Bridegroom is come, and we shall now have all things." The monument over his remains in the burying ground of Fagg's Manor bears the following inscription:—

"Here lieth the body of
THE REV. SAMUEL BLAIR,
Who departed this life
The Fifth Day of July, 1751,
Aged Thirty-nine Years and Twenty-one Days."

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

Mr. Blair was grave and solemn, yet cheerful, pleasant, even facetious, witty. He had great power

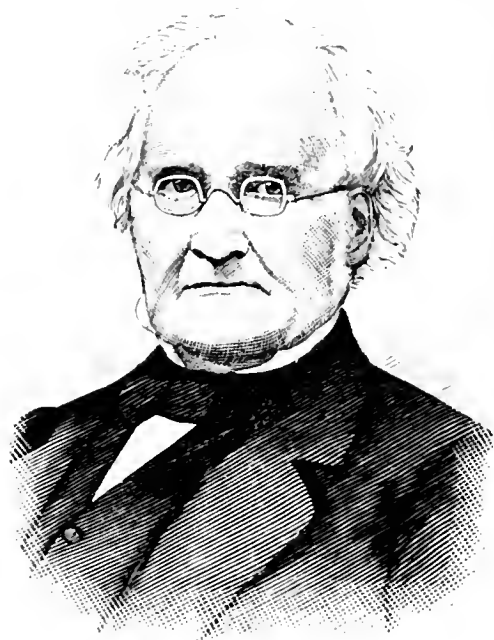
as a preacher. Mr. Davies regarded him as excelled by none he had heard in England and Scotland. "When," says he, "in 1753, I passed the meeting-house where I had so often heard the great Mr. Blair, I could not help crying out, 'Oh, how dreadful is this place! this is none other than the house of God, and this is the gate of heaven.'" "He was," says Dr. Finley, in his funeral sermon, "a public blessing to the Church, an honor to his people, an ornament to his profession, who 'magnified his office.' He spoke as he believed, he practiced as he preached, he lived holy, and died joyfully."

Blair, Samuel D. D., a son of the Rev. Samuel Blair, of Fagg's Manor, Chester county, Pa., was born at that place in the year 1711. He graduated at the College of New Jersey with honor, in 1760, at the age of nineteen. He afterwards served as tutor there for about three years—from 1761 to 1764. He was licensed to preach the gospel by the Presbytery of New Castle, in 1764. He was popular as a preacher from his first appearance in the pulpit. His discourses were written out in full, with great care, and his elocution was at once chaste and impressive. Indeed, he seems to have been a young man of fine talents and more than ordinary acquirements for his age.

In November, 1766, Mr. Blair was installed pastor of the old South Church in Boston, as a colleague of the Rev. Dr. Sewall. On his way thither, after his acceptance of the call, he was shipwrecked in the night, losing his wardrobe and manuscripts, and escaping narrowly with his life. His exposure, on this occasion, injured his health and the loss of his sermons, which he had written with great care, depressed his spirits. He resigned his charge October 10th, 1769. He received the degree of Doctor of Divinity from the University of Pennsylvania, in 1790. After resigning his charge at Boston, he took up his residence at Germantown, now a part of Philadelphia, where he passed the remainder of his life, in retirement and devotion to his books, except that he served two years as chaplain in Congress, and preached at other times, occasionally, as opportunity offered. He died in September, 1818. Dr. Blair was a man of polished manners, and of amiable and generous disposition. He was also a superior scholar, a well-read theologian and an eloquent pulpit orator. He published two sermons, one of which was occasioned by the death of the Rev. Dr. John Blair Smith, Philadelphia, 1799.

Blake, James, Elder in the Third Presbyterian Church, Indianapolis, was born in Berlin, Adams county, Pa., March 3d, 1791. He came to Indianapolis in July, 1821, and was closely associated with Mr. James M. Ray, his life-long friend, and with other pioneers. They were men of integrity, morality and religious principles. Their spirit gave character to this infant community. Much of the commercial prosperity and spiritual growth of this city are due to the

teaching, example and influence of these early settlers. Mr. Blake was identified for forty years with its business, its social and religious life; was President of the Board of Trade and State Board of Agriculture; opened the first large wholesale dry goods store; helped to build the first rolling mill, and to start the State benevolent institutions. The Benevolent Society was his child. He was its President and chief manager for thirty-five years. He was a great friend of the needy, and sought out the poor families. He aided in forming the first Sabbath School, and taught many who are now among the best citizens. With Mr. Ray he joined the First Presbyterian Church on the same day, in 1828, and they were elected elders on the same day, in 1830. In 1851 he withdrew, with twenty-one others, and formed the Third Presby-



JAMES BLAKE.

terian Church, in which he was then made an elder, serving till his death, November 21st, 1870. He took the deepest interest in its life and increase, which was largely due to his fidelity, energy and zeal. In work for the Church and Sabbath School he never grew weary. He was superintendent of the latter for twelve years, and a teacher till near the close of his life. He was a trustee of Hanover College, and gave to it liberally, as he did to his church, when his means permitted. In our Church courts he was often a representative, and was familiar with their proceedings. Without special reasons, his seat in the sanctuary, prayer meeting, and Sabbath School was never vacant. When occasion offered, he was always ready with words of counsel, or of prayer. Honored and beloved in life, he was in death greatly lamented.

Bliss, John Collins, D. D., the eldest child of Robert L. and Susan (Collins) Bliss, was born in Florence, Alabama, May 20th, 1837. Intending to devote himself to mercantile pursuits, through the influence of Rev. Dr. Chambers, and in connection with the "Jayne's Hall Prayer Meeting," in Philadelphia, which he was instrumental in starting, November 23d, 1857, he felt called to the ministry, and in the winter of 1858-9 entered the Western Theological Seminary. Graduating in April, 1862, he was licensed by the Central Presbytery of Philadelphia the following October. In November he was called to and began his labors in the Second Church of Carlisle, Pa., being ordained and installed by the Presbytery of Carlisle, May 13th, 1863. In November, 1867 he accepted a call to the Crescent Avenue Presbyterian Church, of Plainfield, N. J., known then as the Second, which under his ministry enjoyed almost unexampled and unceasing prosperity and growth. The new church edifice, completed in September, 1872, is one of the finest in the State. Dr. Bliss has in manners the bearing of refinement, kindness, gentleness, a peculiar and studied freedom from censoriousness and evil speaking, great caution and wisdom in executive management and as a pastor is faithful and affectionate; in the interests of temperance and kindred causes, radical but judicious. His spirit and life are marked by conscientiousness and unworldly consecration. His preaching is spiritual rather than philosophical, practical rather than theological, scriptural rather than speculative, exhibiting a chastened and refined taste, abounding in fervid eloquence of heart and voice—an eloquent and pathetic voice, expressive of deepest spiritual earnestness. He resigned the pastorate of the Church at Plainfield, in June, 1883.

Bliss, Thomas E., D. D., was born in Brimfield, Hampden county, Mass., November 25th, 1821. He graduated, with one of the class honors, at Union College, N. Y., in 1848, and completed his theological studies at Andover Seminary, in 1851. For four years he was pastor of the Congregational Church at North Middleboro, Mass., and for six years pastor of the Congregational Church at Blackstone, Mass. He spent the year 1862 at Hancock, Mich., and the next year he was connected with the Home Missionary Society, in Missouri. He had a pastoral charge in Memphis, Tenn., from 1861 to 1870, in which year he went to Denver, Col. Dr. Bliss's temperament is ardent, zealous, enthusiastic. His disposition is genial and kind. His convictions are deep, and his courage is always equal to their advocacy and maintenance. He is a faithful, fearless preacher, and his cheerfulness, strong sympathetic nature, and constant readiness to minister in his Master's name, make him a successful and beloved pastor. He lends his hand to every good work and, as a citizen, is active in support of all movements to improve public morals.

Blyden, Edward Wilmot, D. D., LL. D., was born August 3d, 1832, at St. Thomas, W. I. In 1842 his father removed his family to Porto Cabello, Venezuela, where he remained two years, returning to St. Thomas in 1844. While there, the son learned to speak the Spanish language. On his return to St. Thomas he was apprenticed to the tailoring trade for five years, being allowed to attend school in the forenoon. His conversion took place under the ministry of the Rev. John P. Knox, then pastor of the Reformed Dutch Church of St. Thomas, afterward of the Presbyterian Church in Newtown, Long Island. Encouraged by his pastor to prepare for the gospel ministry, when Mrs. Knox returned to the United States, in 1850, he accompanied her, with the view of entering one of the institutions of learning to fit himself for this purpose. But his application to them, through the sentiment then prevailing in regard to the colored race, was not successful. Discouraged by the failure, he proposed to abandon his plan for future life, and return to St. Thomas. A kind letter, however, from Mrs. Knox inspired him with renewed hope, and prompted him to continued effort, which produced the crisis in his career on which his subsequent eminence and usefulness hinged.

The New York Colonization Society having offered him a passage to Liberia, he accepted it, and entered as a student the Alexandria High School, which had been but recently established at Monrovia. He sailed thither December 21st, 1850, arriving January 26th, 1851. After a slight acclimation he was received into the school by the Foreign Missionary Board of the Presbyterian Church, as a student for the ministry. He was carefully instructed for three years by Rev. David A. Wilson, when, on account of the failing health of Mr. Wilson, he assisted him in teaching, meanwhile continuing his studies, and at the same time editing the *Liberia Herald*. In 1855, when Mr. Wilson retired, Mr. Blyden was placed in full charge of the school, and in the same year, after the usual examinations, he was licensed and ordained by the Presbytery of West Africa. He continued Principal of the Alexandria High School until 1861, when he was elected Professor of the Greek and Latin languages of Liberia College, which position he successfully filled until he resigned to make an extended trip into the interior of Africa. In 1861 he was made Secretary of State and afterwards Secretary of the Interior. In 1877 he was appointed Minister Plenipotentiary to England. In 1881 he was chosen President of Liberia College; meanwhile traveling extensively, making frequent visits to England, America, and into the interior of Africa.

Dr. Blyden is a laborious and eminently successful scholar, a clear, forcible and erudite writer, and a linguist of rare ability. He is a member of the Athenæum Club of London, one of the foremost organizations of Europe. He is a frequent contributor to *Frazier's Magazine*, and the *Methodist Quar-*

terly Review. Some of his most important articles have been, "The Negro in Ancient History;" "Mohammedanism in West Africa;" "The Republic of Liberia;" "Liberia at the American Centennial," and "Echoes from Africa." He has also written several books, among which are, "Liberia's Offering," 1862, and "From West Africa to Palestine," 1873. His visit to the United States in 1883, in the interest of Liberia College, resulted in securing the consent of a number of students who were preparing in Southern Colleges for missionary work in Africa, to complete their preparation in Liberia College, also the services of two able professors, and a valuable teacher. No Negro is more widely known, or more eagerly sought and respected by scholars, and awarded a higher literary position in the race, than President Blyden.

Blythe, James, D. D., was born in Mecklenburg county, N. C., October 28th, 1765; graduated at Hampden Sidney College, in 1789; studied theology under the direction of Rev. Dr. Hall, of North Carolina, and was licensed by the Orange Presbytery. July 25th, 1793, he became pastor of Pisgah and Clear Creek churches, Ky.; resigned the charge in a short time; for a series of years was annually appointed a stated supply by the Presbytery, and in this way ministered to the Pisgah church upwards of forty years.

When the Kentucky Academy, in 1798, was merged in the University of Transylvania, he was appointed Professor of Mathematics, Natural Philosophy, Astronomy and Geography, and subsequently he was the acting President of the Institution for twelve or fifteen years. In 1818 he was transferred to the chair of Chemistry in the Medical Department, and retained the position until 1831. In connection with his Professorship he was associated, for some years, with Rev. James Welsh, as colleague pastor of the church in Lexington. About the time that he resigned the Presidency of the College he established a Seminary for young ladies, in which his instructions were exceedingly thorough, and his influence in this department was widely and deeply felt.

In 1816 Dr. Blythe was Moderator of the General Assembly of the Presbyterian Church. In 1831 he was chosen Moderator of the convention of delegates from the Presbyteries which met at Cincinnati, at the suggestion of the General Assembly, on the subject of Domestic Missions. In 1832 he was elected President of South Hanover College, Ind., and for several years fulfilled the duties of the office with great acceptance, at the same time, giving more or less gratuitous instruction in the Theological Seminary in the same place. In 1836 he resigned the Presidency of the College, and from October, 1837, preached to the New Lexington Church, ten miles from Hanover, until declining health obliged him to desist from labor. During his last illness he

viewed the approach of death with the utmost serenity of mind, and bore the fullest testimony to the all-sustaining power of Christian faith. He died, May 20th, 1842.

Dr. Blythe was a man of superior talents, and of very considerable erudition. He was a fluent and ready speaker, and in the pulpit especially had a good degree of fervor and animation. He probably showed his strength as a lecturer, a disciplinarian, and a debater in ecclesiastical bodies, even more than in the pulpit. He commanded great respect wherever he was known, and filled an important place in society with marked dignity and usefulness.

Blythe, Rev. Joseph William, was born at Lexington, Ky., February 21st, 1808, and was the son of the Rev. James Blythe, D.D., noticed above. He graduated at Transylvania University in 1825; studied medicine at Harvard University; graduated at Princeton Seminary, and was licensed to preach by the Presbytery of New Brunswick, February 2d, 1831. His first pastorate was that of the Second Presbyterian Church of Pittsburg, Pa., which commenced January 30th, 1834, was prosperous and happy, but terminated July 26th, 1836, that he might accept an agency of the Western Foreign Missionary Society. His last charge was at Charlestown, Clarke county, Indiana. Here he died, April 25th, 1875. Mr. Blythe was a good preacher, unflinchingly faithful to his convictions of duty, warm-hearted, generous, hospitable, intelligent, a wise counsellor, and a devoted man of God.

Boal, Hon. George, was born in the County Antrim, Ireland, July 16th, 1796. When but two years old his father emigrated to the United States and settled in Penn's Valley, Centre county, Pa., where he connected himself with the Church known as Slab Cabin, now called Spring Creek, and was afterwards made an elder, in which office he served the congregation with great acceptance till the time of his death, which occurred in March, 1837. The son's education was only such as could be obtained in the common schools of the county, of which, however, he made the best possible improvement, and was therefore well qualified for all the ordinary business of a citizen, and for the offices of honor and trust to which he was afterwards appointed or chosen. He was a farmer all his life, and lived at the family homestead, which he inherited. He was elected an elder in the Church, in May, 1835, and continued to adorn the place as an honored and trusted leader in the Session and the Church till the time of his death. He was often called upon to attend Presbyteries, Synods, and General Assemblies, in all of which he was recognized as a judicious counsellor. He was equally respected and trusted in civil life. He was elected an Associate Judge of Centre county, and in 1840 a member of the State Legislature for one term. The civil offices which he held sought him, not he the offices.

The prominent points of Judge Boal's character were, soundness of judgment and eminent discretion, kindness to the poor, and liberality in giving to all benevolent objects. Willing to make sacrifices for the public good, social in his habits, and peculiarly kind in all the relations of life, he was universally beloved and respected in his immediate neighborhood. His decided piety was manifested by a conscientious and exact fulfillment of duty in every sphere he occupied. He loved the Church and was foremost in all things that pertained to its advancement.

Boardman, George Smith, D. D., was born at Albany, N. Y., December 28th, 1796; graduated at Union College in 1816; entered Princeton Seminary the same year, and graduated in 1819. After receiving license to preach the gospel, he spent about two years in traveling, on horseback, and preaching, from place to place in Ohio and Kentucky, which was then the "Far West." July 26th, 1821, he was installed pastor of the Church at Watertown, N. Y., and had a precious and fruitful pastorate there of sixteen years' duration. In 1837 he accepted a call to the Central Church of Rochester, N. Y., where he remained six years, except that he labored for six months, in 1842, at Columbus, Ohio, in connection with a very marked and productive revival, and supplied for a while the Third (or Pine Street) Church in Philadelphia. In 1843 he took charge of the Second Church at Rome, N. Y., which he left in 1847, to enter upon a short pastorate at Cherry Valley, N. Y. At the latter place he remained until 1850, when he accepted a call to the Church at Cazenovia, N. Y. This pastorate extended to 1865, a period of nearly fifteen years, in the course of which large numbers were added to the Church, the standard of piety was elevated, and the spirit and practice of Christian benevolence increased. At the end of this time impaired health required his release. But he could not be unemployed. After his health was restored he eagerly engaged in preaching, either as an occasional or stated supply. For longer or shorter periods he filled the pulpits of the First Church of Rome, N. Y., Ogdensburg, N. Y., and Little Falls, N. Y. His death occurred February 7th, 1877, in the eighty-first year of his age.

Dr. Boardman was a man of very positive convictions and of marked personal characteristics, yet he was faithful, sincere, gentle, courteous, always abounding in the work of the Lord, and always commending the gospel by his holy walk and beautiful example.

Boardman, Henry Augustus, D.D., was born at Troy, N. Y., January 9th, 1808. He graduated at Yale College in September, 1829, being the valedictorian of his class. He spent one year in legal studies, and then, having devoted himself to the work of the ministry, entered Princeton Seminary in September, 1830, and studied there three years. He was licensed by the Presbytery of New York, April

17th, 1833, and was ordained by the Third Presbytery of Philadelphia, November 8th, 1833, and installed as pastor of the Tenth Presbyterian Church, Philadelphia. This was not only his first but his only charge, in which he continued to labor until released, May 5th, 1876, after which he continued, by a vote of the church and of the Presbytery, to hold the relation of Pastor Emeritus until his death. This occurred June 15th, 1880, in the seventy-third year of his age.

It was while yet in the Seminary that Dr. Boardman was called to the pulpit of the church just named. There he performed his great life-work of forty-six years with distinguished ability, learning and fidelity, and from this eminent position of usefulness he could not be drawn away. In 1853 he



HENRY AUGUSTUS BOARDMAN, D.D.

was elected by the General Assembly to be Professor of Pastoral Theology in Princeton Seminary, but he declined to accept the appointment. In 1854 he was Moderator of the (O. S.) General Assembly. In 1855 he was elected a Director of Princeton Seminary, in which office he continued until his death, being ever found unwavering, intense, and filial in his devotion to the interests of the Institution.

From the day of his settlement in the ministry Dr. Boardman became a leader in the Presbyterian Church. He speedily gained a wide and powerful influence, which he wielded always for the extension of the Church and the maintenance of her principles. He was a man of mark in all her assemblies, often appearing in her highest court: discussing important subjects with masterly ability, and assisting with

wise counsels the establishment of many of the institutions which have given her strength and ministered to her rapid increase. During all the years of his pastorate he was busy with his pen, and a number of volumes treating of themes of public interest, and marked by fine scholarship and rare excellence of style, emanated from him. Some of them have been published abroad, and some, we believe, translated into other tongues.

Dr. Boardman held his position by the sedulous and conscientious cultivation of his pulpit powers. Evangelical and elevated in his thoughts, and pure, simple, and direct in his style, he charmed while instructing his people, and bound them to himself by the ties of a reverential love. He was uncompromisingly orthodox in his doctrinal beliefs, and Presbyterian in his ecclesiastical polity. Always and everywhere he maintained his Calvinistic and Presbyterian opinions, and living in times of high controversy in our own and with other denominations, he was pronounced in the defence and advocacy of those views. But he was so high-toned and courteous in his controversial character that he commanded the respect and admiration of opponents. He grew, to the end of his life, in influence, especially over his younger brethren in the ministry, with whom he was always ready to sympathize in their work and their struggles.

Board of Relief, Presbyterian. From an early period in the history of the Presbyterian Church in the United States efforts have been made to put in operation some effective plan for the sustenance and comfort of disabled ministers and their families. Most of them failed to secure their object, because they relied mainly on the *clergy* for the payment of the necessary premiums. This was a result to be expected, for the clergy, however rich they may be in faith, are generally poor in purse; but the main reason is to be found in the departure from the positive Divine requirement that the laity, always and everywhere, are to be charged with the temporal support of the clergy (with their families), whether in active service or withdrawn by age, disease or death.

One organization has continued in existence for many years, but its influence for good has been very limited; and, besides, it is not a Church institution, under Church control. After much discussion in religious papers and in the General Assemblies, the Ruling Elders of the Church took the matter in hand, among whom may be mentioned Judge H. H. Leavitt, of Cincinnati, and Robert Carter, of New York. Two Overtures on the subject were laid before the General Assembly of 1849, on which a report, drawn up by the Rev. Alexander T. McGill, D.D., LL.D., was presented and adopted, after thorough and earnest discussion.

A few attempts have been made since to subvert or materially modify the original plan, but the Assem-

bly, in its wisdom, has never given encouragement to these movements.

For some time the fund was administered by a Committee of the Trustees of the General Assembly. In 1861 a similar scheme was adopted by the other Assembly and managed by a Committee of the Trustees of the Presbyterian House. At the re-union these committees were merged into one, and in 1876 the Committee was erected by the Assembly into a Board, and on the 21st of October, 1876 was chartered by the authorities of the State of Pennsylvania, with the corporate title: "The Presbyterian Board of Relief for Disabled Ministers, and the Widows and Orphans of Deceased Ministers."

In the words of its charter, "The purpose for which this Corporation is formed, is to receive, hold and disburse such real and personal estate as may be given to it for the relief and support of disabled ministers, and the widows and orphans of deceased ministers of said Church."

The plan, simple, compact and wise, embraces the following features.

I. *Its basis is the Word of God.* It conforms strictly to God's revealed plan, the fundamental principle of which is that the responsibility for the temporal support of those who minister in sacred things rests exclusively on the membership of the Church, the whole Church.

II. *Reward for work done.* Recompense for faithful ministerial service, is an essential feature of this plan. This is not almsgiving, it is in no sense eleemosynary. It pays a debt justly due, and so gives effect to the word of Christ, "The laborer is worthy of his hire."

III. *The needed funds are obtained in two ways:* 1st. Directly from the churches (and mainly from them), by annual contributions. 2d. By a Permanent Fund, established through legacies and large donations, the income only being applied to the uses and purposes of the Board.

IV. *There is one general Treasury.*

V. *The only proper applicants for aid are designated by the rule, "Only members of Presbyteries in connection with the General Assembly, and the families of those who were at their death in such connection, are entitled to aid."*

VI. *The authority by which appropriations must be made is the Presbytery, or its Standing Committee. To that authority must every application for aid be first made. Nevertheless, special gifts take the direction indicated by the donor.*

VII. *Adaptation to the particular circumstances of each case as it arises, is an important feature of this plan.*

VIII. *The final decision in each case is entrusted to the Board, consisting of fourteen members, twelve elected, and two, the Secretary and Treasurer, members ex officio. The rule is, "While the responsibility of recommending applicants rests with the Presby-*

teries, and shall largely govern the action of the Board, yet the Board reserves to itself the right to appropriate according to the merits of the case, and the state of the Treasury."

IX. *The Standing Committee on Relief, appointed by each Presbytery, is an agency essential in making this scheme efficient. This committee's office is twofold: 1st. To inquire into the necessities of disabled ministers and their families, with the view of bringing such cases before the Board by recommendation. 2d. To give attention to the raising of the funds necessary to sustain the cause. This is to be done by awakening an interest in all the churches of the Presbytery, so that at least one yearly collection shall be taken up in each church, and proper measures be adopted to increase the Permanent Fund by bequests and donations.*

X. *A statement of the doings of the Board for the year is sent up to each General Assembly, and placed in the hands of a standing committee, which reports thereon.*

The first appropriation was made in November, 1852; the first report was presented to the General Assembly of 1856, and in 1861 the first Secretary was appointed, to devote to the cause his whole time, at which time it was reported that \$5,308.87 had been received from the churches during the year, and fifty-two families had been assisted.

From the beginning of the work there have been gathered one million, six hundred thousand dollars, of which one million, three hundred thousand dollars have been distributed among disabled ministers, and the widows and orphans of deceased ministers of the Presbyterian Church, and three hundred thousand dollars have been invested as a Permanent Fund.

In March, 1883, Dr. Alexander M. Bruen conveyed to this Board, in fee simple, a property at Perth Amboy, N. J., covering eleven and a half acres, worth from \$25,000 to \$30,000. The main building is a substantial structure of stone and brick, one hundred and twenty feet front by forty deep, with three stories and a basement, containing eighty rooms, on high ground, commanding a view of Raritan Bay and the Atlantic Ocean in the distance. This is intended as a comfortable and permanent home for those whom God has, in His providence, committed to the care of this Board.

Bocock, John H., D. D., was born, it is believed, in the county of Appomattox, Va. His college studies were at Amherst, Mass. His theological training was at Union Seminary. In the counties of Buckingham, Louisa, Appomattox and Halifax, and in Parkersburg, Harrisonburg, Georgetown (D. C.) and Fineastle, at which places he was a laborer in the vineyard of the Lord (though we do not give them exactly in their succession), there are many to whom his earnest, pointed and able ministry was made a quickening power, and others to whom he

was "as one that comforteth the mourners." He was a zealous man, and earnestly desired to "turn many to righteousness." He was deeply read in the great masters of history and theology. In mental acuteness he was equaled by few, and in the pulpit, in debate, in the social circle, or with the pen, his point and power of expression were often surprising and admirable. Dr. Bocoek closed his mortal life July 17th, 1872, in his fifty-ninth year. In his final illness, conscious that his work on the earth on behalf of the gospel was finished, his sole desire every day, almost every hour, uttered in tones that indicated the clearest vision and most joyful anticipations, was to depart and be with Christ.

"**Bodily Exercise.**" The great awakening of 1801 and 1802, in Western Pennsylvania, was marked by extraordinary intensity and success. It was a memorable time of the display of divine power and grace throughout that entire region. All classes, all ages, all conditions in life were affected. The hoary-headed sinner was bowed and subdued; eyes that seldom wept poured out their tears like rain; hearts that were like the adamant were melted beneath the Spirit's power, and lips that curled with scorn at the name of Jesus, uttered cries for mercy, or lisped the praises of redeeming love.

Accompanying this work of divine grace was the remarkable effect, designated at the time and since known as "the bodily exercise," or "jerks." A writer in the *Western Missionary Magazine*, after referring to a solemn communion season in the congregation of Cross-Roads, at which nine ministers were present, three of whom preached on Monday, one in the house and two out in the encampments, adds: "This was a very solemn day, particularly in the house. After public worship, when the people were preparing to remove, the scene was very affecting; the house was thronged full, and when some of those without were about to go away, they found that parts of their families were in the house, and some of them lying in distress, unable to remove." Another account describes the work in a different congregation: "The administration of the Word and ordinances was accompanied with an extraordinary effusion of divine influence on the hearts of the hearers. Some hundreds were, during the season, convinced of their sin and misery, and many of them sank down and cried bitterly and incessantly for several hours. Some fell suddenly, some lost their strength gradually, some lay quiet and silent, some were violently agitated, and many sat silently weeping, who were not exercised with bodily affections."

From the account given, these affections, it is evident, were different in different individuals.

"It is no unusual thing," said Dr. McMillan, "to see persons so entirely deprived of bodily strength that they will fall from their seats, or off their feet, and be as unable to help themselves as a new-born child." "There was," says Dr. Anderson, "in some

cases gradually, and in others instantly, a total loss of bodily strength, so that they fell to the ground, like Saul of Tarsus, and with oppression of the heart and lungs, with suspension of breath, with sobs and loud cries." The Rev. Robert Johnston, in a letter to the Rev. David Elliott, D. D., respecting the power of the revival in the congregation of Scrubgrass, in Venango county, Pa., of which he was at that time pastor, says: "The effects of this work on the body were truly wonderful, and so various that no physical cause could be assigned for their production. I have seen men and women sitting in solemn attitude, pondering the solemn truths that were presented, and in a moment fall from their seats, or off their feet, if they happened to be standing, as helpless as though they had been shot, and lie for ten or fifteen or twenty minutes, and sometimes as long as half an hour, as motionless as a person in a sound sleep. At other times, the whole frame would be thrown into a state of agitation so violent as seemingly to endanger the safety of the subject, and yet, in a moment, this agitation would cease, and the persons arise in the possession of all their bodily powers, and take their seats, composed and solemn, without the least sensation of pain or uneasiness.

Another fact that I ascertained beyond doubt was, that those who lay for a considerable length of time, apparently insensible, and sometimes without one discernible symptom of life, except the natural warmth and color of the skin, could hear, understand and reflect on what they heard as well as, or better than, when in possession of all their natural powers. Nor was there that kind of uniformity in the occurrence of the different effects on the body as to allow them to be ascribed to corresponding exercises of the mind. Some have been agitated in body, under pleasing exercises of mind, and others have lain motionless under the anguish of a wounded spirit. Some were under deep and pungent conviction for weeks before they felt any effect on the body, whilst some passed through the whole course of awakening and conviction, and became hopefully pious, who never felt any symptoms of bodily agitation."

"The physical effects of the excitement on the body were by no means a desirable appendage, in view of the sensible part of the community, but they were evidently irresistible, and persons were as liable to be affected in the very act of resisting as in any other circumstances; and many who came to mock and oppose remained to pray, and returned, inquiring what they must do to be saved."

In a conversation of Mr. Johnston on this subject, with the Rev. Johnston Eaton, pastor of the church of Fairview, in the Presbytery of Erie, and which is given in "Lakeside," a very interesting work by his son, the Rev. S. J. M. Eaton, D. D., the following additional particulars of this wondrous affection of the bodily powers appear: "It was not confined to the place of religious worship, but came

upon men in the wood, in the fields, in the workshop, at home, and in bed. It extended to persons of different ages and temperaments. Even children were subject to the affection. The grave, the gay, the silent and talkative, the sober in judgment and the volatile, all came within the sphere of its influence. There was no distinction. Sometimes it came upon those who were professing Christians and who had given undoubted evidences of piety. On the other hand, many who were its subjects received no spiritual benefit, but went on careless as ever. And some, who were thus exercised and failed to obtain hope, yet in after years became pious, did not trace their conviction to this cause."

"I cannot," said Mr. Johnston, in the conversation just referred to, "account for the matter at all. I do not think it can be traced to physical causes. Physicians who were present, and anxious to understand the phenomena, and examined the subjects, were completely at a loss to account for the matter, or explain it to their satisfaction." And to the question of Mr. Eaton, "Was this bodily exercise encouraged by the ministers who were in charge of these meetings?" Mr. Johnston replied, "It was not. It was something we could not understand and we simply took matters as we found them. At the beginning of the revival I cautioned my people against outcries or outbursts of feeling. This seemed to have a good effect, for, although the work was very powerful, yet this bodily exercise was no interruption to the services. I have preached to a crowded assembly when more than one-half of the people were lying helpless before me during the greater portion of divine service, without the least noise or disturbance of any kind to divert or interrupt the attention of any individual from the word spoken."

The Rev. Thomas Hunt, who was present at Upper Buffalo, where the Rev. Elisha McCurdy, from a wagon, preached his famous war sermon, "at the close of which the scene appeared like the close of a battle, in which every tenth man had fallen, fatally wounded," says:—

"I have often talked with McCurdy about that meeting. It will never be forgotten by that generation. The state of the times may have had something to do with the matter. The gospel was a new thing to many of the multitude then; yet, withal, it was the mighty power of God. This is the only explanation we can give of the matter. And this is explanation enough. God carries forward His own work in His own way; and it may be that this baptism from on high is a preparation for some great mission this part of the land has to fulfill."

Boggs, John, M. D., was born August 7th, 1787. After leaving college, he studied medicine, practiced his profession for a time in Huntingdon county, Pa., and then settled in Greencastle, Pa., as partner of his old preceptor, Dr. McClellan. While the war of 1812 was in progress, Dr. Boggs joined Company 3,

Franklin County Volunteers, and went with it to Baltimore, September 8th, 1811, where his company, with several others, was formed into a regiment, and he was appointed Assistant Surgeon. After this he resumed his practice in Greencastle, and with singular success. He had a strong hold on the confidence and affection of the families under his medical care. Dr. Boggs was an earnest and active elder of the Presbyterian Church at Greencastle from 1825 until his death, July 12th, 1847. "An eminent physician, a faithful elder, an affectionate husband, father and friend, a useful citizen, an humble Christian; his life was piety, his death was peace."

Bolton, Rev. James Gray, was born at Kilrea, in the County of Derry, Ireland, March 17th, 1849. After preparing for Belfast College, he came to America in 1866, and soon entered a military school in Cranbury, N. J. In 1868 he entered Lafayette College, and in his Sophomore year was elected orator of the Franklin Literary Society for their annual exhibition. In 1871 he was elected Principal of Pleasant Grove Academy, near York, Pa., and met the demands of the position very acceptably. He entered Union Theological Seminary in 1872, and graduated in 1875. About this time Lafayette College conferred upon him the honorary degree of A.M. Before leaving the Seminary he accepted a call from the Session of Calvary Presbyterian Church, Philadelphia, to take charge of Hope Chapel. Here he was ordained by the Presbytery of Philadelphia, in 1875, and he has since labored in this field with very gratifying success, the flock enjoying external and internal prosperity under his faithful ministry.

Bond, Rev. Lewis, Jr., was born in Plainfield, New Jersey, October 18th, 1839; graduated at the College of New Jersey in 1861, and at the Union Theological Seminary, New York, in 1867, after which he was a Resident Licentiate, 1867-8. He was ordained in 1868. Soon after he went to Turkey and joined the European Turkey Mission of the American Board. He was stationed at Eski Zaghra nine years, until its destruction by the Turkish army under Suleiman Pasha. His associate, Mr. Marsh, and himself, were the only Europeans in the city, and probably the only Christian men who were not massacred by the Circassians and Bashi-Bazouks. He was obliged to pay nearly forty dollars to a blood-thirsty Circassian, to dissuade him from hacking off his "infidel" head. Several persons who had fled to his house were butchered, and he could do nothing to prevent it. At length he and Mr. Marsh abandoned their houses to the flames and fled the city with their families. They were three days on the plain, subsisting chiefly on raw wheat, when they reached the railroad and civilized people. Mr. Bond's residence at present is Monastir, Macedonia, Turkey, where he is happy in preaching the gospel to the perishing, and training up a native ministry. The Lord has blessed him in his good work.

Booth, Henry Matthias, D. D., was born in New York city, October 3d, 1843. He graduated at Williams College in 1864, and at the Union Theological Seminary, New York, in 1867, and in the same year accepted the call of the Presbyterian Church, Englewood, N. J., and was ordained and installed by the Fourth Presbytery of New York, upon the 19th of September. Here he has continued ever since, laboring with great earnestness, and with marked acceptableness and success.

Dr. Booth is an accomplished and genial gentleman, an able and instructive preacher, and a devoted and faithful pastor. In connection with his pastoral duties he has found time to serve upon several important Committees and Boards of the Church, to membership in which the confidence of his brethren in his judiciousness and efficiency has summoned him. He has labored with commendable zeal for the cause of Systematic Beneficence, and also for the cause of Temperance, in connection with the Permanent Committee of the General Assembly, of which he is the chairman. As a member of the Board of Church Election and of the Board of Home Missions he has also rendered most valuable service. He counts the ministry his joy, and his heart and hand respond promptly and cheerfully to the claims of every work that aims at the elevation of humanity and the salvation of men.



ROBERT RUSSELL BOOTH, D.D.

Booth, Robert Russell, D. D., eldest son of William A. and Alida (Russell) Booth, was born in New York city. He graduated at Williams College in 1849, and at Auburn Theological Seminary in 1852. After spending some months in Europe and the

East, in November, 1853, he was ordained colleague with Rev. Dr. Bennan, of the First Presbyterian Church, Troy, N. Y., and in that position he remained for three and a half years. Early in 1857 he was installed over the First Presbyterian Church of Stamford, Conn. In March, 1861, he was settled over the Mercer street Presbyterian Church in New York. In the Fall of 1870, after the reunion of the Old and New School churches, the Mercer street Church united with that in University Place, removing to the edifice of the latter, and he became pastor of the new organization, which position he has recently resigned.

Dr. Booth is an able, attractive and successful preacher. He has been an active worker through life, filling responsible positions with success. He has been a trustee of Williams College since 1866, was chairman of the New School Assembly's Committee on Foreign Missions, member of the American Board's Prudential Committee, and of the Executive Committee of the Evangelical Alliance, and Director of Union and Princeton Theological Seminaries. As Chairman of the Church Extension Committee of the New York Presbytery he has been very efficient, the debts resting upon the churches having been almost entirely removed by the Committee. Dr. Booth's recent church sustains several large and flourishing missions in the needy parts of the city. A number of his sermons have been published, and he has made frequent contributions to the religious journals. His business ability and forcible speaking always give him a prominent place in the Church courts.

Bostwick, Rev. David, was born in New Milford, Conn., in 1721. He was of Scotch extraction. He entered Yale College, but before graduating, left, and completed his studies with Mr. Burr, at Newark. For some time he was his assistant in the Academy. He was ordained by New York Presbytery, pastor at Jamaica, Long Island, October 9th, 1745. Here he remained more than ten years, in great repute, among not only his own people, but his brethren in the ministry and the surrounding churches.

On April 14th, 1756, Mr. Bostwick accepted a call to the First Presbyterian Church in New York, and was installed shortly after. In the Winter of this year the prevalence of smallpox put him to study what was present duty and the mind of Providence in regard to himself and his family. "I had rather die in the way of duty," said he, "than purchase life by running out of it. I have, therefore, concluded to stay; but I have thought it prudent to send my family to Newark." He died November 12th, 1763, aged forty-three years.

Mr. Bostwick published a sermon, preached in 1758, at Philadelphia, before the Reverend Synod of New York, entitled, "Self Disclaimed and Christ Exalted," which was reprinted in London, 1776; also, "An Account of the Life, Character and Death

of President Davies," prefixed to Davies' Sermon on the death of George II, 1761. After his death, there was published, from his manuscripts, "A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism, being the substance of several discourses from Acts ii, 39." This Tract was reprinted in London, and a second American edition of it was printed in 1737. The degree of Master of Arts was conferred on Mr. Bostwick, by the College of New Jersey, in 1756, and he was one of the overseers of the same institution from 1761 till his death.

The Rev. Joseph Treat, who was called to be Mr. Bostwick's colleague in October, 1762, says: "As a preacher he was uncommonly popular. His gifts and qualifications for the pulpit were of a high order. His appearance and deportment were peculiarly venerable. He possessed a clear understanding, a warm heart, a quick apprehension, a lively imagination, a solid judgment. He had a strong voice, and spoke in a distinct, deliberate and impressive manner, and with a commanding eloquence. He dealt faithfully with his hearers, declaring to them the whole counsel of God, showing them their danger and their remedy, speaking with the solemnity becoming the importance of the subject, in language pure and elegant, plain and affectionate, never below the dignity of the pulpit, nor above the capacity of any of his hearers."

"His piety and prudence," says Dr. Miller, "were as conspicuous as his brilliant gifts. His eloquence was such as few attain; the ardor of his piety, and the purity of his life, gave him a strong hold on public esteem."

Botsford, Rev. Alfred P., was born in Onondaga county, N. Y., April 21st, 1827. He graduated at Union College in 1847, and was chosen to deliver the Italian oration. He was made a member of the Phi Beta Kappa Society. After graduation he was, for a time, Professor of Ancient and Modern Languages in the High School at Uniontown, Pa., and then Principal of the Vernon Academy, near Utica, N. Y. He entered Princeton Theological Seminary in September, 1849; at the close of the second year was licensed by the Presbytery of New Brunswick to preach the gospel, after which he continued his studies in the Seminary until his graduation in May, 1852, also supplying, at the same time, the Wither- spoon Street Church, and teaching a parochial school connected with the Presbyterian Church at Princeton. He was pastor at Red Mills, N. Y., then at Hughsonville, on the Hudson, where, from April 26th, 1854, he labored nearly four years, with gratifying success. He was installed pastor of Port Byron, N. Y., in July, 1857, and after laboring there pleasantly and prosperously for four years, he took charge, in 1861, of the Fifty-sixth Street Presbyterian Church, New York city, where he labored six years, with success. He was installed over the church at Port Jervis, in June, 1867, of which he now has charge, with the divine blessing on his ministry. Mr. Bots-

ford is an earnest laborer and a pleasant and impressive speaker. His sermons indicate ability, careful thought, logical reasoning and sound judgment. He indulges in no vain, florid rhetoric, avoids the tricks of sensationalism, and preaches as though he had a mission to his hearers which they cannot afford to ignore.

Bower, Edwin, D. D., a member of the Presbytery of Chester, and Professor of Theology in Lincoln University, departed this life April 7th, 1883. Dr. Bower was born in Lancaster county, Pa., in 1826; graduated at Princeton College in 1851, and then entered the Theological Seminary in that place, where he remained three years. He became pastor of the Presbyterian Church at Wappinger's Falls, N. Y., from which he went, in 1861, to become pastor of the Second Presbyterian Church in Springfield, Ohio. After serving this Church for six years he was elected Professor of Theology in Lincoln University, and to this institution he gave fifteen years of diligent and successful labor. For this post he was well qualified by his education, by careful study, and by experience in teaching, as well as by his thorough sympathy with the young men of the race he was called to teach. He was patient, kind, and in many ways helpful to his pupils, and they were strongly attached to him, as a friend and counsellor. He was highly esteemed by the ministerial circles in which he moved. He was a man of true modesty, deferring to the opinions of others, but always holding firmly to the convictions which he had formed, and expressing them candidly and in earnest words. He lived in communion with Christ. In the pulpit he was always heard with pleasure and profit, and always dealt with the great themes of the gospel of Christ, which he heartily loved and constantly preached.

Bowman, Francis, D. D., was born in Westford, near Burlington, Vt., February 27th, 1795; graduated at the University of Vermont; entered Princeton Seminary in 1821; was licensed to preach by the Presbytery of Otsego, July 17th, 1824; was ordained to the full work of the gospel ministry by the Presbytery of Hanover, and became pastor of the Church at Charlottesville, Va., where, as well as in the Church of South Plains, in which he also preached, his labors were greatly blessed. He subsequently entered the service of the American Bible Society, then resumed the work of the ministry, preaching at Greensboro, Ga., and at Bryan Neck, Bryan county, Ga., near Savannah. He died April 26th, 1875, in his eighty-first year. His end was peace. Dr. Bowman was a noble specimen of a refined, Christian gentleman, and of a devoted and intelligent preacher of the gospel.

Bowne, Hon. James, of Poughkeepsie, N. Y., was born in Fishkill, N. Y., December 25th, 1798. When he was sixteen years old he left his home for Poughkeepsie, where he spent his life, as clerk and merchant, commanding respect, and a positive

force for good in all his relationships. His fellow-citizens honored him with many important trusts, electing him to the Mayoralty in 1861, which office he filled with scrupulous fidelity. In religious and moral movements Mr. Bowne was one of the most useful of men. The Presbyterian Church of Poughkeepsie is largely indebted to him for its growth and prosperity, as he was an active mover in its organization in 1826, became a member in 1828 and an elder in 1839, which office he held until his death, July 31st, 1883. For fifty-five years he was a diligent and successful teacher in the Sabbath school, and for many years a prominent trustee of the Church.

Mr. Bowne was long an earnest friend of the Temperance cause. His history in this respect is somewhat peculiar. In 1829, when merchants sold and the multitude drank intoxicating liquors, he was in New York for the purchase of goods, liquors among the rest. Being induced to attend the anniversary of the National Temperance Society, he was deeply interested in the addresses. As the result he resolved to make a smaller purchase of liquors than he intended, and subsequently determined to put his liquors in the cellar, and by this suppress, in a measure, their free use by customers and others. Finally, one Sabbath evening, on his return from church service, he descended into the cellar, turned open the faucets of the several liquor casks, and allowed the contents to flow out and waste upon the cellar floor. This action was followed by the formation of the first Temperance Society of Poughkeepsie.

Boudinot, Elias, LL.D., was a prominent and useful member of the Presbyterian Church. He was born in Philadelphia, May 2d, 1740. After a classical education, he studied law under Richard Stockton, and soon after entering on the practice of his profession in New Jersey rose to distinction. He early espoused the cause of his country. In 1777, Congress appointed him Commissary General of Pensioners, and in the same year he was elected a delegate to Congress, of which body he was elected the president, in November, 1782. In that capacity he put his signature to the treaty of peace. He returned to the profession of the law, but was again elected to Congress, under the new Constitution, in 1789, and was continued a member of the House six years. In 1796 Washington appointed him the Director of the Mint of the United States, as the successor of Rittenhouse; in this office he continued till 1805, when he resigned it, and, retiring from Philadelphia, passed the remainder of his life at Burlington, New Jersey. He died, October 24th, 1821, aged eighty-one.

After the establishment, in 1816, of the American Bible Society, which he assisted in creating, Dr. Boudinot was elected its first president, and he made it a donation of ten thousand dollars. He afterwards contributed liberally towards the erection of its depository. In 1812 he was elected a member of the American Board of Commissioners of Foreign Mis-

sions, to which he presented, the next year, a donation of one hundred pounds, sterling. He was deeply interested in every attempt to meliorate the condition of the American Indians. His house was the seat of hospitality, and his days were spent in the studies of biblical literature, in the exercise of the loveliest charities of life, and the performance of the highest Christian duties. He was a trustee of Princeton College, in which he founded, in 1805, the cabinet of natural history. He was cheered and supported by his religion as he went down to the grave. His last prayer was, "Lord Jesus receive my spirit." By his last will, Dr. Boudinot bequeathed his large estate principally to charitable uses.

Boyd, Rev. Abraham, was born in Ireland, in December, 1770. He pursued his studies at the Canonsburg Academy, and was licensed to preach the gospel June 25th, 1800, by the Presbytery of Ohio. On June 17th, 1802, he was installed pastor of the congregations of Bull Creek and Middlesex, in Armstrong county, Pa. This relation continued at Middlesex until 1817, and at Bull Creek until June 25th, 1833. After leaving Middlesex he gave half his time to Deer Creek, from 1817 to 1821. An anecdote of Mr. Boyd is related in connection with his early ministry. He was passing through the woods on the Sabbath, on his way to preach. In the depth of the forest he encountered an Indian, tricked out in his feathers and war paint. He saw that he was observed, and to flee would be in vain, so he knelt down at the roots of a large tree, and in full view of the savage, and began to pray. When he arose from his knees the Indian had departed, and he was safe. Mr. Boyd was a spiritually-minded man, an earnest preacher, and a strict disciplinarian. He was also a man of great power in prayer, and seemed to grow in grace as he grew in years.

Boyd, Rev. Adam, was born at Ballymoney, Ireland, in 1692, and came to New England as a probationer in 1722 or 1723. He was received under the care of New Castle Presbytery in July, 1724. He accepted a call to the churches of Octorara and Pequea, and was ordained, October 13th, at Octorara. In October, 1727, the families on the west side of the stream Octorara having asked for one-third of his labors, he was directed to spend every sixth Sabbath at Middle Octorara. The Forks of Brandywine composed part of his field until 1734. In the progress of the great revival, a large portion of his congregation having left him and joined the Brunswick brethren, he asked leave, August 14th, 1741, to accept the invitation given him by the fraction of Brandywine which adhered to the Old Side. His relation to the Forks was dissolved in 1758. He died November 23d, 1768. Mr. Boyd was a man of great exactness, recording in what articles his salary was paid; thus, John Long paid by publications (as a magistrate) of marriages and astrays, and by a riddle. His congregation agreed to pay him twenty-five pounds yearly,

during his life, and several of them remembered him, in their dying testaments, by small bequests.

Boyd, Andrew Hunter Holmes, D. D., the second son of General Elisha Boyd, of Berkeley county, Va., was born at Boydsville, near Martinsburg, in 1811. He received his academic education at Martinsburg and Middleburg; when fourteen years old, entered the junior class of Jefferson College, and graduated with distinction in 1830. Shortly after entering college he joined the Presbyterian Church, and resolved to preach the gospel. After graduation in Jefferson he spent two years at New Haven, to perfect himself in particular studies, completed a regular course of theological education thereafter, at Princeton, and subsequently attended lectures delivered by Dr. Chalmers and Sir William Hamilton, in Edinburgh. He was licensed to preach the gospel at Woodstock, by the Presbytery of Winchester, in 1837; entered upon his first charge over the churches of Leesburg and Middleburg in 1838; accepted a call to Harrisonburg in 1840, and to Winchester in 1842. His valuable ministry of twenty-three years in this last church was terminated, after a mournful and protracted illness, December 16th, 1865.

Dr. Boyd was a man of fine intellect. He was endowed with quick and clear perception, a sound, discriminating and comprehensive judgment, and especially with strong and active reasoning faculties. He was a man of indefatigable mental industry throughout his life, constantly accumulating valuable knowledge, miscellaneous and professional. His life-power lay largely in those distinguished moral principles, which were every way equal to his mental endowments. He was a man of strong feelings, vehement promptings, inflexible principles. His character was remarkably well balanced, both in its moral feelings and in its active principles. He was characterized by pre-eminent simplicity, independence and intrepidity. This last virtue he exhibited unostentatiously throughout life. In principle everybody felt that he was benevolent, just, true, firm and modest; in practice everybody knew him to be earnest and studious, and steady and reliable. He left his mark amongst men, and wrought a great work for the Church of God.

Bracken, Thos. A., D. D., son of Henry and Martha Bracken, was born in Washington county, Pa., August 14th, 1820. His grandfather, Thomas Bracken, was one of the first trustees of Canonsburg Academy, afterwards Jefferson College. Dr. Bracken is sprung from a family of preachers, two of his paternal uncles, four of his brothers-in-law, and several cousins having entered the Presbyterian ministry. Dr. Bracken was graduated at Jefferson College, Pa., in 1842; studied theology in New Albany Seminary, Ind.; was ordained by Upper Missouri Presbytery and installed pastor of Prairie Church, in Lafayette county, Mo., in 1849; installed pastor of the Presbyterian Church in Independence,

Mo., in 1855, and took pastoral charge of the Second Presbyterian Church, Lebanon, Ky., in 1867, where he still remains.

Sprung from the Scotch-Irish stock, Dr. Bracken maintains their staidy adhesion to the Confession of Faith and the Form of Government, and their repugnance to latitudinarianism in doctrine, or laxity in morals. His mind is of a decidedly logical turn; he is fond of the epistle to the Romans, and of systematic views of theology. As a preacher he is Scriptural, sound, very much in earnest, rightly dividing the Word of Truth. As a pastor he has the happy faculty, of attaching his people warmly to himself. Dr. Bracken is a strong advocate of education, and has been an active and liberal supporter of Central University, at Richmond, Ky.

Brackett, Gilbert Robbins, D. D., son of



GILBERT ROBBINS BRACKETT, D. D.

Charles and Lucy (Gay) Brackett, was born in the city of Newton, Mass., July 9th, 1833. Entered Amherst College in 1853; was compelled to leave before graduating, on account of ill health. Removing South in 1859, he entered the Theological Seminary at Columbia, S. C., and graduated in May, 1862. Was licensed to preach by Bethel Presbytery, S. C. Ordained and installed pastor of Third Creek Church, Rowan county, N. C., May 11th, 1864. Became pastor of Scion Church, Winn-boro, S. C., June 5th, 1868. Accepted a call to the Second Presbyterian Church, Charleston, S. C., May, 1871, and, as the successor of the Rev. Dr. Thomas Smyth, who had served the church with great acceptance, devotion and distinction for forty years, was installed

pastor in June, 1872. In 1877 Davidson College, N. C., conferred upon Mr. Brackett the honorary degree of Doctor of Divinity.

In the several pastoral relations which he has held, as in the large and important charge which he now administers, Dr. Brackett has been uniformly happy and successful. A close and eager student of all knowledge that may be made tributary to his sacred calling, he is an unwearied and faithful laborer in all its practical duties. Forceful, logical, eloquent and earnest in the pulpit, he is a pastor, wise, gentle, sympathetic and self-sacrificing. Admirably qualified to win distinction in letters, and often called upon for public addresses, his ambition is bounded by the desire to win souls. Whilst in pulpit preparation he will have none but "beaten oil for the lamps of the sanctuary," it is only that their light may shine upon his Master. Devoted, by intelligent conviction, to the polity and doctrines of his own Church, and ready always to uphold and defend them, he counts all as brethren who seek earnestly to follow the same Lord, though by ways unessentially different. Illustrating in himself the unselfish spirit of the gospel, he is the centre of a dear regard and affection from all, and especially from his brethren in the ministry, by whom he is equally honored and loved. Dr. Brackett is a frequent contributor to theological reviews, and many of his occasional sermons are in print. His memorial discourse upon the decease of his revered predecessor, Dr. Smyth, has been widely circulated and read.

Bradford, Hon. Benjamin Rush, second son of the Hon. Thomas Bradford, LL.D., and Elizabeth his wife, was born in Philadelphia, September 15th, 1813. His academical studies were conducted in Pittsfield, Mass. Owing to his delicate health he did not pass through a regular collegiate course. He resided three years in Dover, Del., where he resuscitated the old Presbyterian Church. He became a member of the Fifth Presbyterian Church, Philadelphia, in 1831, and was one of the number of those young men who formed the nucleus of the Union Benevolent Society. In 1837 he removed to Mercer county, Pa., and in 1839 he settled on a farm near New Brighton, Pa. In 1848 he was elected an elder of the Beaver Falls Presbyterian Church, now called the First Presbyterian Church of New Brighton.

In 1849 Mr. Bradford was elected a Director of the Western Theological Seminary, and has remained a member of the Board ever since. He was one of the corporate members of the Board of Colportage when it was instituted in Pittsburg, and was elected a member of the same by the Synod of Erie. The degree of A. M. was conferred upon him by Jefferson College. He was a member of the General Assemblies of 1849, 1855 and 1860. In 1854 he was nominated as a candidate for Governor, on the American ticket, and at another election received the nomination for Lieutenant-Governor, on the Prohibition

ticket. Mr. Bradford has taken a great interest in the Sabbath-school cause, and was a scholar, teacher, and superintendent, for fifty years, and only under the failure of health has ceased from active labor in the Church and Sabbath School. He has been an active Temperance worker. His life has been one of Christian consistency and usefulness. During his early manhood, when his business duties required, he traveled some 18,000 miles on horseback, through Pennsylvania, as well as in Virginia, looking after large landed estates entrusted to his care, and while thus engaged, for the period of twenty-five years, had numerous land ejectment cases and other suits in law, not one of which he lost, and for his mode of preparing which he received the encomiums of Chief Justice Agnew, Judge Church, and others.

Brainerd, Rev. David, was born at Haddam, Conn., April 20th, 1718. At the age of twenty he entered on a course of learning in the house of Mr. Fiske, the minister of that place. He finished his preparation for college with his brother, the minister of Eastbury. In September, 1739, he entered Yale College. In the Spring of the same year in which he left college he commenced the study of theology, under the direction of the Rev. Jedediah Mills, of Ripton, Conn., and on the 20th of July following (1742), was licensed to preach by the Association of Ministers, holding its session at Danbury. From the commencement of his theological course he had felt a deep interest in the deplorable condition of the heathen, especially the aborigines of our own country; his heart burned to follow in the footsteps of the apostle Elliot, in bringing the gospel in contact with their darkened understandings, and accordingly, in the Autumn after he was licensed, he went to New York, by invitation from the correspondents of the Society for Promoting Christian Knowledge, and, after being duly examined, received a regular appointment from them as a missionary among the Indians.

Having now undertaken the missionary work, and thinking he should have no need among the Indians for the estate left him by his father, Mr. Brainerd assumed the expense of educating "a dear friend," Nehemiah Greenman, of Stratford, for the ministry. He was soon put to learning, and was supported by Mr. Brainerd till his death, Mr. Greenman having gone through his third year. He was, for many years, the pastor of Pittsgrove, in West Jersey.

The first scene of Mr. Brainerd's missionary labors was at an Indian village called Kaunaumeeck, about half-way between Stockbridge and Albany. Here he lived in the woods nearly a year, lodging, during a part of the time, in a wigwam with the Indians, and subsisting altogether upon Indian fare. Having been ordained by the Presbytery of New York, at Newark, N. J., in June, 1744, he immediately stationed himself near the Forks of the Delaware, in Pennsylvania, where he labored, with comparatively little apparent

effect, for about a year. At the end of this period he visited the Indians at a village called *Crosweeksung*, in the neighborhood of *Freehold*—the residence of the celebrated *William Tennent*. Here was the scene of his greatest success. A wonderful divine influence accompanied his labors, and in less than a year he baptized seventy-seven persons, thirty-eight of whom were adults, whose subsequent life furnished satisfactory evidence of a true conversion.

In the Summer of 1746 Mr. Brainerd visited the Indians on the *Susquehanna*, and on his return, in September, found himself worn out by the hardships of his journey. His health was so much impaired that he was able to preach but little more. Being advised, in the Spring of 1747, to travel in New England, he went as far as Boston, and returned in July to Northampton, where, in the family of *Jonathan Edwards*, he passed the remainder of his days.

Mr. Brainerd was a man of vigorous powers of mind. While he was favored with a quick discernment and ready invention, with a strong memory and natural eloquence, he also possessed, in an uncommon degree, the penetration, the closeness and force of thought, and the soundness of judgment, which distinguish the man of talents from him who subsists upon the learning of others.

His knowledge of theology was uncommonly extensive and accurate. President *Edwards*, whose opinion of Mr. Brainerd was founded upon an intimate acquaintance with him, says that he never knew his equal of his age and standing, for clear, accurate notions of the nature and essence of true religion, and its distinction from the various false appearances.

As a Christian, his experience of the sanctifying influences of the Holy Spirit were not only great at his conversion, but it was so, in a continued course, from that time forward, as appears by a private journal he kept of his daily inward exercises, from the time of his conversion until he was disabled by the failing of his strength, a few days before his death. He had extraordinary gifts for the pulpit, his manner of preaching being clear and instructive, natural, forcible, moving, and very searching and convincing.

In his last illness, and during the approaches of death, Mr. Brainerd was remarkably resigned and composed. Shortly before his decease, in answer to an inquiry concerning his experience, he said: "I am almost in eternity. I long to be there. My work is done. I have done with all my friends. All the world is now nothing to me. Oh, to be in heaven, to praise and glorify God with His holy angels!" He entered into rest October 9th, 1747, aged twenty-nine years.

Brainerd Institute. This Institution, of which the Rev. S. Loomis, A. M., is superintendent, is located at *Chester, S. C.*, in the midst of a dense, and in the main, thrifty colored population. Around the Institute are clustered the nine churches that have constituted *Brainerd Mission*, and on every hand there

are public and Sabbath Schools, instructed by *Brainerd* scholars. The Institute is thoroughly organized, with a graded course of study in eight departments, Primary, Grammar, High School, Scientific, Normal, Mechanical, Agricultural and Girl's Industrial.

In connection with Bible training, the design of the Institute is to impart a thorough English education; to elevate the mind by a study of the works of the Creator through the natural sciences; to prepare teachers for the public schools; by mechanical drawing and a practical acquaintance with wood working tools, to acquaint the students with the simpler forms of rural architecture, that the home may take the place of the cabin; to instruct the girls in all the details of household management and domestic economy; to enable the young men to aid themselves in obtaining an education; to develop the strength and hardihood that come from self help; to maintain and promote habits of industry; to counteract the danger of sickness and disease, so peculiarly, among this people, the result of sedentary occupation; to provide more wholesome living from orchard, farm and garden; and to impart a practical acquaintance with improved systems of agriculture, a pressing need for a more comfortable livelihood in this Southern country.

The Institute has about two acres of ground near the railroad depots; ten acres a little distance away, and a farm of a hundred acres, with forty acres of woodland, about a mile outside the corporate limits of the town; with two Institute buildings, a chapel, two cottages, and a large two-story mansion 50x80 feet, with extended piazzas, airy and well furnished rooms, for the Female Seminary.

The Cabinet and Museum contain a scientific and miscellaneous library, with a large number of the best treatises on agriculture, valuable ornithological and botanical collections; various apparatus for general school instruction, and a collection of one thousand five hundred minerals and fossils, one of the choicest in the country.

There were three hundred and sixty on the roll of the Institute the last year.

Brainerd, Rev. John, was a native of *East Haddam, Conn.*, and was the brother of *David Brainerd*. He graduated at *Yale* in 1746, and, his brother's health failing, he was appointed by the correspondents of the *Scottish Society* to take his place as a missionary among the Indians. He came to *Elizabethtown, N. J.*, April 10th, 1747, and, having been examined by *New York Presbytery* on the 13th, he went the next day to the Indians at *Crambury*. He was ordained by that Presbytery early in 1748.

Mr. Brainerd traveled to the *Forks of Delaware* and to *Wyoming* several times, to induce the Indians to leave their unsettled life and dwell near him. Numbers came, from time to time, but he succeeded in doing little more than civilizing them. In 1751 he had some special success, and in October,

1752, he had forty families near him, and thirty-seven communicants. There were fifty children in the school. In the same year, with only one attendant, he spent a fortnight on the Susquehanna. Their horses were stolen, the guide was too lame to go on foot, and they remained three days where there was no house. That year, also, the General Court of Connecticut, on the petition of the Correspondents, granted a brief for a general collection to aid him in his school.

In 1755 Mr. Brainerd retired from the Society's service as a missionary, and in 1757 took charge of the congregation in Newark. Here he remained but a little while, for, in 1759, he resumed his mission among the poor Indians. "As to the success that has attended my labors," he wrote, "I can say but little. It is a time wherein the influences of the Divine Spirit are mournfully withheld. I think, however, I have ground to hope that some good has been done among both Indians and white people, and the prospects of further usefulness are very considerable, if proper means could be used."

Mr. Brainerd resided for some time at Mount Holly. He had a meeting-house there, which was burned by the British in the Revolutionary War. Seven other places were regularly and frequently visited by him. The Synod, in 1767, granted him twenty pounds, besides his salary, for "his extraordinary services in forming societies and laboring among the white people in that large and uncultivated country." The grant was renewed the next year, for his extensive services and labor in those uncultivated parts. From 1760 to 1770 he received from the congregations between Egg Harbor and Manahawkin fifty-nine pounds, nineteen shillings, though he had preached to them five hundred times. He continued to supply these numerous vacancies, and the annual allowance of twenty pounds was promised by the Synod for that service. In 1773 it was increased to twenty-five pounds. The next year he gave an account of his labors and prospects of success, and the interest of the Indian Fund was reserved for him. In 1777 he removed to Deerfield, and preached there till his death, March 18th, 1781. His remains repose beneath the floor of the Deerfield Church. The Rev. Dr. Field, who was for many years minister of the congregation in which Mr. Brainerd's parents resided, says: "The tradition in Haddam is that he was as pious a man as his brother David, but not equal to him in ability."

Brainerd, Thomas, D. D., sprung from an old English family that had emigrated to Haddam, Connecticut, in 1619. The celebrated missionary brothers David and John Brainerd, and the poet John Q. C. Brainerd, were of the same stock. The subject of this sketch was born June 17th, 1801, in Leyden, Lewis county, N. Y. He early showed a fondness for reading, but had not the opportunity of studying at any college. At the age of seventeen he taught

school, and afterwards studied law in Rome, N. Y. He was converted under Mr. Finney's preaching in 1825, and soon after, under the pressure of a sore affliction, he gave up the law for the gospel ministry. To obtain the means of study he taught school for a year in the northern part of Philadelphia. After a three years' course in Andover Seminary, he was ordained by the Third Presbytery of New York, and immediately turned his face westward with a commission from the Home Missionary Society. His first charge was in the suburbs of Cincinnati, the Fourth Church, in November, 1831. In 1833 he was associated with Dr. Lyman Beecher in the Second Church, and assumed the editorship of the "*Cincinnati Journal*." In March, 1837, he was installed over the Third, or Old Pine Street Church, Philadel-



THOMAS BRAINERD, D. D.

phia, where he remained for the rest of his life, nearly thirty years. In the year 1861 he was made Moderator of the General Assembly, New School.

Dr. Brainerd's last public service was at Easton, July 22d, 1866. He was invited by the Brainerd Evangelical Society of Lafayette College to deliver an address in the Brainerd Church, on the very spot, the Forks of the Delaware, trodden by the feet of those holy men, David and John Brainerd, a century before. Thence he went to visit his married daughter at Scranton, and for a fortnight gave rest to his body and mind. His death occurred there very suddenly, from apoplexy, August 21st, 1866. On the day of his funeral, in Philadelphia, the stores in the neighborhood were closed, the bell of St. Peter's (Episcopal) Church was tolled, the clergy of various denominations took part in the services, and the poor

colored people in the alleys hung their bits of crape to their doors, in memory of their steadfast friend.

Dr. Brainerd could not be called a learned or profound scholar, but he was a man of intense zeal and activity. Nervous and impulsive in the highest degree, he was ready with voice or pen for every emergency. He was the promoter of several new Church enterprises in the city of Philadelphia, while no one could say "his own vineyard he had not kept," for from his quarter-century sermon it appears that he had admitted a thousand communicants into the Old Pine street Church.

He contributed abundantly to the daily and weekly press, as well as to the "*Presbyterian Quarterly Review*." He also published a "Life of John Brainerd," and a score of discourses in pamphlet form.

Brayton, Isaac, D. D., was born in western New York, June 26th, 1812. He graduated at Union College in 1833; was at Princeton Theological Seminary two years, and finished his theological course at Auburn Seminary, in 1836. He was ordained and installed pastor over the First Presbyterian Church in Watertown, N. Y., August 31st, 1837. Here he remained, with great acceptance and large usefulness, till 1861, when the ill-health of his wife compelled him to resign the pastorate. He now resides in Poughkeepsie, N. Y. As a preacher Dr. Brayton is scholarly, evangelical and earnest; his manner is pleasant and impressive, courtly and gentle. As a man and citizen, he is conservative, upright and reliable in all his relationships. As a friend he is true and affectionate, a most valuable adviser, and ready and strong in the support of all that is right.

Brearley, Rev. William, was born in Lawrenceville, New Jersey, November 30th, 1801, and died in Sumter county, South Carolina, January 8th, 1882. In June, 1820, he graduated at Princeton College, and in the Spring of 1825 he graduated at Princeton Theological Seminary, and at once entered upon his great life work, in the pines of New Jersey. Here he labored zealously and successfully, as a missionary, for two months. In the Autumn of 1825, with the hope of finding under the sunny skies of the South a climate more favorable to his frail constitution, he removed to Wimsboro, South Carolina.

In April, 1826, he was ordained by Harmony Presbytery, and ministered to the churches of Salem, Ainswell, and Seion, in Fairfield county. He remained in Wimsboro until February, 1832, when he was called to Darlington, and in the month of May, in the same year, was installed pastor of the Darlington Presbyterian Church. He continued to serve this church, with great zeal, fidelity and affection, until January 1st, 1879, when, at his urgent request, after a pastorate covering the space of thirty-seven years, he was released from further service, and retired to the privacy of his own domestic hearth, there to spend the evening of his days in meditation on the goodness of God and the love of Jesus, and in

prayer for the people to whom he had ministered for more than a quarter of a century. During the thirty-seven years of his ministry in Darlington two hundred and thirty-one souls were added to the Church. Mr. Brearley died, November 8th, 1882, and his remains were buried in the Presbyterian Church-yard at Darlington. No better eulogy could be pronounced upon him than the utterance of the Rev. Dr. Capers, of the Methodist Church, who declared that "his life was a benediction to the community."

Breckinridge, John, D.D., was the second of four remarkable sons of the late Hon. John Breckinridge, one of the first representatives of the State of Kentucky in the Senate of the United States, and at the time of his death, Attorney General of the United States, under Thomas Jefferson. His mother was Mary H. (Cabell) Breckinridge. He was born at the family home, Cabell's Dale, near Lexington, Kentucky, on the 4th of July, 1797. He was graduated at the College of New Jersey, at Princeton, in 1818, and at the Theological Seminary at Princeton in 1822, and during part of his seminary course was Tutor in the college. He was licensed in the year 1822, by the Presbytery of New Brunswick. He was elected and served for a short time as Chaplain of the United States House of Representatives, but resigned this office to accept a call to the McChord Presbyterian Church at Lexington, Kentucky, of which he was pastor for somewhat less than three years. In the year 1826 he became collegiate pastor, with the Rev. Dr. Glendy, of the Second Presbyterian Church of Baltimore, where he remained about five years. In 1831 he was elected Secretary and General Agent of the Board of Publication of the Presbyterian Church, and removed to Philadelphia. While thus engaged he conducted a controversy, both oral and written, which excited much attention, in this country and abroad, involving all the issues between Protestantism and Papacy, with the Rev. John Hughes, afterwards Archbishop. In May, 1835, he was chosen, by the General Assembly of the Presbyterian Church, Professor of Pastoral Theology and Missionary Instruction in the Theological Seminary at Princeton, New Jersey. In 1838 he resigned this Professorship, to become the General Agent of the Presbyterian Board of Foreign Missions. While in the discharge of the duties of his agency, he was called to become pastor of the First Presbyterian Church of New Orleans, and though he declined the call, he ministered to that congregation for the greater part of two years. During his stay at New Orleans he was elected President of Oglethorpe University, in Georgia, and if his life had been spared, would probably have accepted that position. But, worn out by ceaseless activities and constant labors in his sacred calling, he died, at the place of his birth, where, in his failing health, he had wished to go, on the 4th of August, 1841, but little more than forty-four years of age.

Dr. Breckinridge was of a noble presence, and was gifted with a voice of great sweetness and compass; his mind was of unusual force, strengthened and enriched by careful culture and generous learning; his heart was as tender, and his affections as strong, as a woman's; his religion was a constant, animating principle, present in all his intercourse with men; he was always dignified, courteous, just and courageous; and he possessed a rare fascination of manner, which, both in private and in public, made lasting impressions on all who saw him.

As a pastor, the memory of his abundant labors, his untiring zeal, his absolute forgetfulness of self in his efforts for the good of souls, and his surpassing eloquence, is as vivid as if his brilliant and laborious life had just ended. When he entered upon his work

fatigable zeal and energy in directing the operations of the great benevolent agencies of the Church, and his fervid eloquence in presenting their claims to Christian affection and support. Here, if he had an equal, he had no superior; and the Church has had no servant, since his death, more faithful, and few as fruitful, in all labors for her advancement.

Dr. Breckinridge's active and busy life left him little leisure for labor as a writer or author. During his first pastorate, in Lexington, Kentucky, he was Editor of the *Western Luminary*, a religious periodical. He published a number of occasional sermons, and contributed at times to various religious publications. While Secretary of the Board of Education he published an Annual, devoted to the interests of that Board. These, with his debates in the Catholic controversy, comprise all of his published writings now recalled.

Breckinridge, Robert Jefferson, D. D., LL. D., third son of the Hon. John and Mary Hopkins (née Cabell) Breckinridge, was born at Cabell's Dale, Ky., March 8th, 1800; was graduated from Union College, N. Y., in 1819, and entered the Bar at Lexington, Ky., in 1824. In 1825 he was elected to the Lower House of the Kentucky Legislature, and was three times subsequently re-elected. During the winter of 1828-29 God converted his soul, at Frankfort, as he humbly trusted; and he immediately determined to quit the practice of the law, which neither the state of his health nor his feelings permitted him to pursue, and also to take final leave of public life. He made public profession of faith in the Spring of 1829, connecting himself with the McChord Presbyterian Church, at Lexington, Ky., but soon afterwards removed his membership to the Mt. Horeb Church, Fayette county, where he was elected ruling elder, late in 1829. In the Summer of 1830 he felt bound to appear once more before the people of his native country, to defend and commend the laws of God and Christian morality in the matters of the abolition of negro-slavery and the transportation of the mails on the Sabbath day. He honestly, in the fear of God, pleaded with his countrymen in behalf of these great interests of God and men, and when the cause which was dear to him met with defeat, publicly and privately retired once more from public life. He did not, as yet, however, feel called to preach the gospel; that work was first done in him through the instrumentality of a great woods-meeting, held on his own farm, in the Autumn of 1831. He had been urged, indeed, to the step, by his friends; but he had some false notions and many false feelings, and (he writes) it was not "until this woods-meeting that I fully determined to preach the Word." He immediately put himself under the care of West Lexington Presbytery, and six months later, April 5th, 1832, was licensed by that body, at its meeting at Walnut Hill. After the meeting of the Assembly of 1832 (in which he sat as Ruling Elder) he retired to Princeton to complete



JOHN BRECKINRIDGE, D. D.

as Secretary and General Agent of the Board of Education, there were but sixty candidates for the ministry under its care. But the noble enthusiasm he brought to its service so roused the Church to its forgotten duty, that very speedily the number of its beneficiaries exceeded one thousand. He brought the same unconquerable energy and fiery zeal to his work as Professor and as Agent for the Board of Foreign Missions, and the results in both were no less remarkable.

He was a great preacher; an orator; seeming sometimes almost inspired by the grandeur of his theme; heard eagerly everywhere, and in his varied services to the Church, heard by unusual numbers in all parts of the land. But, perhaps, his greatest service resulted from his unparalleled skill in organizing, and his inde-

his preparation for preaching; but had been there only some five months when he received and accepted a call to the Second Church of Baltimore, by which act he became the successor of his brother John, and accepted a call declined by his brother William. He was received by the Presbytery of Baltimore, November 22d, 1832, ordained and installed, November 26th, 1832, and after a remarkably successful pastorate of over twelve years, was dismissed, April 17th, 1845, to the Presbytery of Ohio, in order to become President of Jefferson College, Pennsylvania. On September 16th, 1847, he accepted the pastorate of the First Presbyterian Church, Lexington, Ky., which he retained until September 7th, 1853, during which period he also discharged most ably the duties of Superintendent of Public Instruction for the



ROBERT JEFFERSON BRECKINRIDGE, D. D., LL. D.

State of Kentucky. He was elected Professor of Exegetic, Didactic and Polemic Theology in the new seminary at Danville, and began his duties there at its opening, in September, 1853; his formal inauguration took place on October 15th, 1853. His resignation of this position was offered on September 17th, 1869, to take effect the following December; and he died, after a long illness, December 27th, 1871.

Dr. Breckinridge has almost equal claims to be remembered as a devoted and successful pastor, an eloquent and impressive preacher, a profound theologian, a wise administrator, a brilliant journalist, and an unequalled ecclesiastical debater. He was practically the leader of the Old School party through all the troubles which accompanied and followed the division, in 1837. He was the author of the "Act and

Testimony," and of its defence as put forth by the Philadelphia Convention of 1837. He participated in all the great discussions which agitated the Church for forty years, from 1831. He first appeared in the Assembly, as an Elder, in 1831, but after that was a very frequent member, and was made Moderator in 1841. A collection of his debates would fill volumes, and would comprise thorough discussions of nearly the whole range of great ecclesiastical questions. The exigencies of his position at Baltimore, where he was publicly assaulted by Romanist controversialists, and denied the columns of the public press for reply, forced the establishment, in January, 1835, of "*The Baltimore Literary and Religious Magazine*," which, under the care of Mr. Cross and himself, did a good work under that name, and subsequently under the name of "*The Spirit of the XIX Century*," until 1842. His share was also very large in the management of "*The Danville Quarterly Review*" (1861-65). His theology may be judged of by his printed works. But the immense power of his preaching, and his untiring devotion as a pastor, are in the hands of unstable tradition. The labor with which he burdened himself was excessive; but the success of his ministry was correspondingly great. The spring of his whole life was an unfeigned piety, which wrought in him a burning love for souls, and great depth of personal humility, which was all the more marked in its contrast with his great acquirements and the occasional pain-bred irritability of his temper. The brief manuscript notes for his sermons seldom fail to be crossed with a prayer, evidently from the heart: "Lord, add thy blessing, for Jesus' sake!" "Oh, Lord, own and bless thy truth." "Oh, Master, give me utterance." "Oh, Lord! help me to preach." "Amen! Help, Lord Jesus!" "Oh that I may be owned and blessed by the Lord Jesus Christ," and the like. His private diary is full of marks of the same perfect humility and dependence on God. No wonder that the gospel from his lips seemed burning fire. In private life he was as delightful a conversationalist as he was a beloved husband and parent, and a trusted adviser and friend. He exhibited here, as in public affairs, that marvelous readiness and unexpected preparation which was the most striking characteristic of his genius.

Prominent among Dr. Breckinridge's publications were, "Papism in the XIX Century," "Memoranda of Foreign Travels," "The Knowledge of God, Objectively Considered" (first part of his System of Theology), "The Knowledge of God, Subjectively Considered" (second part of his System of Theology). Besides these were numerous pamphlets on ecclesiastical subjects, numerous printed sermons, a lecture on "The Internal Evidences of Christianity," delivered at the University of Virginia, a series of Kentucky School Reports, from 1848-53, and political articles and addresses, mostly printed in the *Danville Review*.

Breckinridge, Samuel M., LL. D., is the son of the late Rev. John Breckinridge, D. D., and of the late Margaret (Miller) Breckinridge, daughter of the late Rev. Samuel Miller, D. D., of Princeton, New Jersey, and was born in Baltimore, Md., November 3d, 1828. He was educated in part at Union College, New York, and at Centre College, Kentucky, but chiefly at the College of New Jersey, at Princeton.



SAMUEL M. BRECKINRIDGE, LL. D.

He graduated at the Law School of Transylvania University, at Lexington, Kentucky, and settled at St. Louis, Missouri, in 1850, and has there since resided.

In 1854-5 Mr. Breckinridge represented the city and county of St. Louis in part, in the Legislature. In 1859 he was elected Judge of the Circuit Court of the State of Missouri, and while on the bench, was chosen a member of the State Convention, which continued in existence until 1863. He became Elder of the Second Presbyterian Church of St. Louis in 1871. In 1871 he was a member of the General Assembly which met at St. Louis; in 1873 he was a member of the committee on Fraternal Relations, appointed to meet a similar committee of the Southern Presbyterian Church.

In 1878 Judge Breckinridge was made a member of the General Assembly's Committee on the Revision of the Book of Discipline, which was continued from time to time, making its final report to the Assembly of 1882, at Springfield, Illinois. He was a member of the Assemblies of 1881, at Buffalo, of 1882, at Springfield, and of 1883, at Saratoga. He is a model Christian gentleman, wise in counsel, and

exercises a marked influence in ecclesiastical assemblies.

Breckinridge, William Lewis, D. D., LL. D., eighth child and fourth son of Hon. John and Mary Hopkins (née Cabell) Breckinridge, was born at Cabell's Dale, near Lexington, Kentucky, on the 23d of July, 1803. He became a follower of Christ at about the age of fifteen, and entered the ministry about 1831. His first pastorate was fulfilled at Maysville, Ky. When his brother John was made Secretary of the Board of Education, he was sought for to succeed him in the pastorate of the Second Presbyterian Church, Baltimore, but preferred a Professorship of Languages in Centre College, Ky. Thence he was called to the pastorate of the First Presbyterian Church of Louisville, Ky., where he began his work on the first Sabbath of January, 1836, and profitably preached for a period of three-and-twenty years. Subsequently he was President of two colleges; first of Oakland College, Miss., and then of Centre College, Ky. At the time of his death he was residing on his farm in Cass county, Missouri, and laboring in the surrounding country, as minister at large. He died peacefully, December 26th, 1876.



WILLIAM LEWIS BRECKINRIDGE, D. D., LL. D.

The following estimate of his character is from the pen of his life-long friend, Rev. Dr. Edward P. Humphrey: "The grace of God, which took possession of his mind and heart when about fifteen years old, gave sweetness and dignity to his elevated nature, true love to Christ and to the souls of men, together with a spirit of self-sacrifice and of unquestioning obedience to God. As a preacher he was

instructive, lucid and thoroughly evangelical. He had a clear conception, an intelligent and experimental knowledge of the gospel, and expounded the saving truths always with great simplicity, and often with an earnestness, a pathos, a persuasive power, that brought his hearers 'into captivity to the obedience of Christ.' And then, a certain propulsive power was imparted to his discourses, by his manliness, his moral and physical courage, his profound conviction of the truth and glory of the gospel, and by the unspotted purity of his life. His character came with him into the pulpit; it robed his person with honor when he walked through the streets. What men thought of him strengthened all our ministers, of every Church, in the confidence of the community.

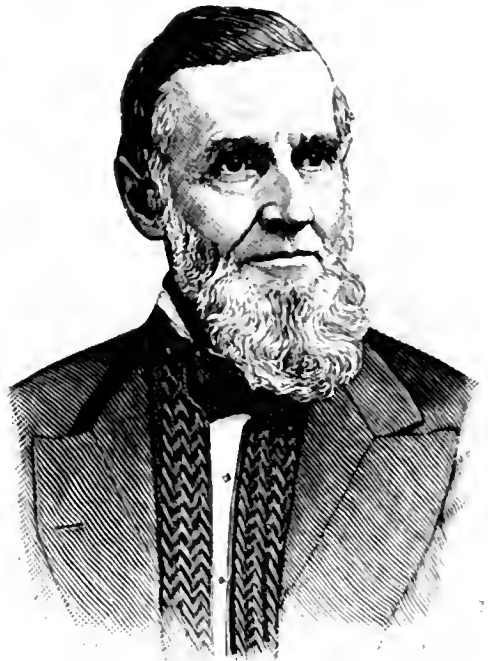
"Few men have been so diligent and useful in pastoral visitation. His fine social qualities, his ready, even spontaneous, sympathy, his sense of propriety and delicacy, made him welcome always to the families of his congregation. The sick and the dying and the bereaved turned to him as at once a learner and a teacher in the school of Christ, the Consoler. His labors as a pastor were the most prominent, and, as he thought, the most fruitful branch of his ministry. Through these labors he reached a place in the love of the people which has not been often attained in our generation.

"In the Presbyterian Church at large he was a wise and trusted counsellor. He loved the Church; he consecrated himself, body and spirit, down to the end of his days, to its welfare. His brethren throughout the land committed to him the most sacred trusts, and they bestowed upon him the highest honors of the profession."

Breed, David Riddle, D.D., was born June 10th, 1818. His father was a merchant, of old Puritan stock. His mother, Rhoda Ogden Edwards, was a great-grand-daughter of President Edwards. He was received into the Church (Third Presbyterian, Pittsburg), by Dr. Henry Kendall, in 1861; prepared for college at Western University of Pennsylvania, from 1859 to 1862, inclusive; pursued a business life from January, 1863, to May, 1861, and graduated at Hamilton College, N. Y., in 1867. He graduated at Auburn Theological Seminary in 1870, and was called, December 25th, 1869, to the House of Hope Presbyterian Church, St. Paul, Minnesota, of which he still has charge. He was ordained by the Presbytery of St. Paul, October, 1870. In 1880 he was a delegate to the Sunday-school Centenary, in London. He received the degree of Doctor of Divinity from his *Mother*, in June, 1883. Dr. Breed is an earnest and able preacher, and faithful to pastoral responsibility. He is beloved by his people, and ready to aid in every good work.

Breed, William Pratt, D.D., is one of the most effective preachers and industrious and successful pastors in the city of Philadelphia. It can well be said of him that he is "abundant in labors" whether

we consider his pastoral work, his pulpit ministrations, his service in the Boards of the Church, or the extent and variety of the fruits of his pen. He has written and published sixteen bound volumes, one-half of which are specially adapted to the young, besides various tracts and numerous newspaper articles. In the pulpit Dr. Breed has been no less laborious. He was for eight years pastor of the Second Presbyterian Church, of Steubenville, Ohio, the church which the young ladies of the Seminary at that place attended, by whom he was greatly loved as a pastor, and to whom his ministry was specially blessed. Of the three hundred and eighty additions to his church during this pastorate, many were from the Seminary, and are now occupying prominent places in social life and in the benevolent



WILLIAM P. BREED, D.D.

work of the Church. In 1856 he was called to a new enterprise just starting in West Spruce Street, Philadelphia, under the auspices of Dr. Boardman's church. The organization then consisted of thirty-four members. To this number more than one thousand have been added under his ministry, and the splendid church at Seventeenth and Spruce has been built.

Dr. Breed was born in the State of New York, united with Dr. Kitch's Church, in New York city, when he was sixteen years of age; graduated at the University of New York under Chancellor Frelinghuysen, and spent one year at Union Theological Seminary, and two at Princeton, where he graduated. He has been twice honored with the Moderatorship of the Synod of Philadelphia, and in 1883 was

Moderator of the Synod of Pennsylvania. From his untiring efforts sprang the Witherspoon Monument, in Fairmount Park. That monument was practically his work. "A Historical Discourse on Presbyterians and the Revolution," presenting the subject of the monument, was delivered by him in more than seventy pulpits, from Roslyn, L. I., on the East, to Steubenville, Ohio, on the West. He presented the cause also in ten Synods and Presbyteries. His activity in behalf of the monument is only a fair specimen of the constantly recurring "outside work" of the Church in which he is sure to be one of the prominent promoters and efficient co-workers. He wields a strong influence in the Church judicatories.

To Dr. Breed was assigned the honor of delivering the address of welcome to the Second General Council of the Presbyterian Alliance, which convened at Philadelphia, September, 1880, and he discharged the pleasant duty with great credit.⁹ He also read before that body an admirable paper on "The Diffusion of a Presbyterian Literature." Dr. Breed is always in a good humor, excepting when sound Calvinism is attacked. He is genial, social, of benevolent spirit, and greatly beloved by his congregation and his brethren, as well as highly esteemed in the community in which he has so long lived and labored.

Brice, Rev. John, was a native of Harford county, Md. He removed with the family to Western Pennsylvania; received his education chiefly under the direction of the Rev. Joseph Smith; studied theology partly under Mr. Smith and partly under Mr. Dod; was licensed by the Presbytery of Redstone, April 15th, 1788, and by the same Presbytery was ordained and installed pastor of the congregations of Three Ridges and Forks of Wheeling, April 22d, 1790. In these congregations he labored until about the year 1807, when, on account of ill health, the pastoral relation was dissolved. Mr. Brice still continued, however, to preach the gospel in Green county, Pa., and in the adjacent parts of Virginia, as often as health would permit, until April 18th, 1810, when he was dismissed to connect himself with the Presbytery of Lancaster. He died August 26th, 1811. He was a man of nervous temperament, subject, occasionally, to great despondency of mind, but of deep piety. His labors were attended with a divine blessing, and many rich fruits appeared after his decease, both in his former charge and in the country adjacent.

Brick Church, New York City. The first account we have of Presbyterianism in this city, is the combination of several Presbyterian families from England, Scotland, Ireland, France and New England, in the year 1706, who were in the habit of assembling together on the Lord's Day, in a private house, and conducting their religious services without the aid of any Christian minister. The following year they worshiped occasionally in the Dutch Church in Garden street, and in the year 1716

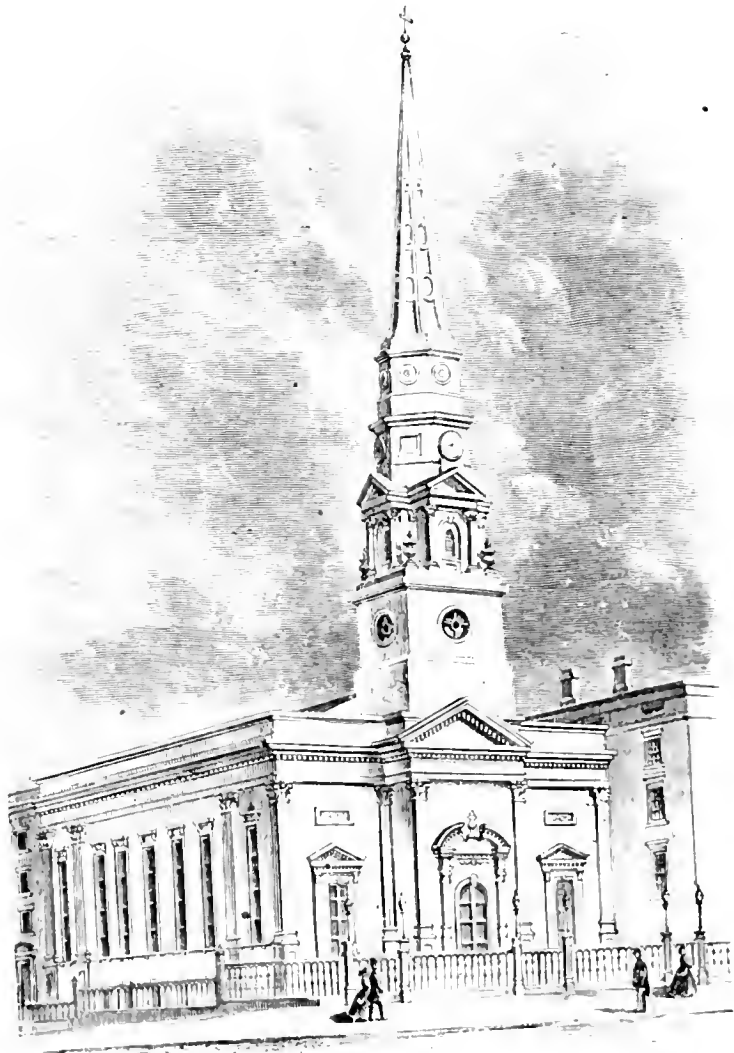
formed themselves into a regular Presbyterian Church, under the stated ministry of Rev. James Anderson, a native of Scotland.

For three years this infant church assembled for public worship in the City Hall, then on the corner of Nassau and Wall streets, and in 1719 they erected the First Presbyterian Church, in Wall street, out of which was formed the Church of the Seceders, in Cedar street, under the pastoral charge of the Rev. Dr. Mason, the elder, and also the Brick Church in Beekman street. The corner-stone of this edifice was laid in the autumn of the year 1776; and on the first of January, 1778, it was opened for public worship, by a discourse from the Rev. Dr. Rodgers, its first pastor. The congregations worshipping in Wall street and in Beekman street remained for a series of years *one church*, under the same associated pastorate, the same Board of Trustees, and the same bench of Ruling Elders. This identity of interest was preserved during the whole of the Revolutionary War, and down to the year 1809. During the war these two Presbyterian churches were the objects of the special vengeance and indignity of the enemy. The church on Wall street was converted into barracks, and the Brick Church into a hospital; defaced, stripped of their interior, and left in ruins, and the parsonage house burned to the ground. On the return of peace, and while these edifices were being repaired, the congregations stately worshiped in St. George's and St. Paul's, through the unsolicited and generous courtesy of the vestry of Trinity Church.

After having been repaired, at great expense, the Brick Church was reopened in June, 1784, by a discourse from Dr. Rodgers, from the words of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord." The minister successively associated with Dr. Rodgers, after the conclusion of the war, were, the Rev. James Wilson, from Scotland; the Rev. John McKnight; and the Rev. Samuel Miller. These congregations, in their united capacity, and for many years, established and sustained a large parochial school, in Nassau, between Liberty and Cedar streets, and relinquished their funds, for this object, to the public school directors, on the expressed condition that no child whom they should recommend should be excluded, and that the Bible should be daily read in the schools.

Serious inconveniences were found to attend the arrangement of this collegiate charge, and by an amicable stipulation, in the year 1803, the congregations, till then united, were formed into separate and distinct churches, the Rev. Dr. Rodgers retaining his relation to both, and the Rev. Dr. Miller, the stated pastor of the church in Wall street, Dr. McKnight voluntarily resigning his connection with both churches.

The eldership of the Brick Church at this time consisted of men well known, both in civil and eccle-



NEW BRICK CHURCH, NEW YORK CITY.

siastical life, and venerable for age and character. They were Abraham Vangelder, John Thompson, William Ogilvie, Benjamin Egbert, Thomas Fraser, John Bingham, John Mills, and Samuel Osgood; to which were added, shortly after the separation of the churches, William Whitlock, Richard Cunningham, Rensselaer Havens, and John Adams. While all these gentlemen were men of worth and influence, the ruling spirit among them, and the man eminent for discernment, practical wisdom, ardent piety, and vigorous action, was *John Mills*.

On the 8th of August, 1810, the Rev. Gardiner Spring was ordained by the Presbytery of New York, and installed the pastor of the Brick Church, in which he labored for half a century, with marked acceptableness and great success, making a powerful impression for good upon the community by his consistent character, eminent pulpit ability, and pastoral fidelity. In a discourse delivered by Dr. Spring, May 25th, 1856, as the closing sermon in the old Brick Church in Beekman street, he made the following eloquent and touching reference to his ministry in the venerable building:—

“The speaker stands here for the last time, and you, beloved friends, meet for the last time in the consecrated place where we have so often assembled for the worship of God. I am not ignorant of the defects of my ministry. Yet have I this thankful conviction, that, so far as I have known it, I have not shunned to declare the whole counsel of God. If I have not, testify against me this day. We call upon you to witness, we call upon the sainted spirits of the departed to witness, we make an appeal to the walls of this hallowed edifice, if the truth of God, detached from the systems of human philosophy, from the misnamed improvements and ultraisms of the age, and from the popular daubing with untempered mortar, has not been proclaimed from this pulpit. This house has also been greatly endeared to us as ‘the house of prayer’—as ‘the house of prayer for all people.’ Many are the seasons which the living and the dead have here enjoyed, in sweet communion with God and one another. This house has been our thankful resort in prosperity; in adversity it has been our refuge. Here the aged and the young have come, for the first and last time, to commemorate the love of Christ at His table. Here our children have been baptized, and their children after them, and here we have wept and prayed together as God has called them from these earthly scenes. Here other generations have listened, as you now listen, and around this spot and beneath it are the sepulchres of the departed. I seem to stand, to-day, amid generations that are past, so vividly does my imagination people these seats with faces and forms whose place now knows them no more. Pleasant, yet mournful, are these reminiscences; memory has no associations more delightful than those which run by the waters of the sanctuary. This house has also been the stranger’s home. Of

this and of that man it shall one day be said, that ‘he was born here.’ Many a wanderer from other lands, and more from distant regions of our own broad territory, have here sought and made their peace with God, while many a backslider has been restored, amid scenes which have given joy to the angels of God, and told of the years of the right-hand of the Most High.”

The Dedication Sermon of the New Brick Church, on Murray Hill, was preached by Dr. Spring, October 31st, 1858, on the text, “Ye shall reverence my sanctuary.”—Lev. xix, 30. In this discourse the venerable preacher said: “This is God’s house, and we come to dedicate it to Him. And there is, in my humble judgment, no superstition, but great propriety and truth, in these acts of dedication. There is, and there ought to be, as wide a distinction between the house of God and all other places of public resort, as between all that is secular and all that is sacred. The one is a select and consecrated territory; the other belongs to the business of the world. Secular themes and secular objects have their place, but that place is not the sanctuary. From our hearts we dedicate this edifice to the God of heaven. It is nothing to us if He do not occupy it. *Stand up*, all ye people, and before God, angels and men, consecrate it to His worship and honor to whom it belongs, each one of us humbly looking to Him, that He would fill it with His great glory. Be it ever sacred to Him by whose name it is called; sacred to His mercy-seat and His praise; sacred to His pure gospel, to His own ordinances, to the fellowship of the saints, the conversion of men, and the comfort and edification of those who fear God and love His Son. Sacred place! ‘Arise, O Lord God, thou and the ark of thy strength! Let thy priests be clothed with righteousness, and let thy saints shout for joy!’ From this good hour let this house be devoted only to sacred and religious uses. Here let all that is sacred be put in motion, and all that is secular be put at rest.”

For a short time the Rev. W. J. Hoge was co-pastor with Dr. Spring, of the Brick Church, toward the close of his pastorate. After Dr. Spring became Pastor Emeritus he was succeeded in the pulpit by the Rev. W. G. T. Shedd, D. D., LL. D., the Rev. J. O. Murray, D. D., and the Rev. Llewelyn D. Bevan, D. D. The present pastor of the church is the Rev. H. J. Van Dyke, Jr., who has recently been called to this important charge.

Brinsmade, Horatio Nelson, D.D., was born at New Hartford, Conn., Dec. 28th, 1798; graduated at Yale College in September, 1822, and immediately after entered Princeton Seminary, where he remained nearly one year, after which he went to Hartford, Conn., and studied theology about two years, under the Rev. Joel Hawes, D.D., teaching also in the Deaf and Dumb Asylum in that city, from May 1823, until December, 1831.

He was licensed by the North Congregational Association of Hartford, in June, 1824; ordained by the same body as an evangelist, June 1st, 1825; supplied the North Congregational Church in Hartford a part of the years 1827 and 1828; in December, 1831, began to preach at Collinsville, Conn., and served a Congregational Church which was organized there in August, 1832, until November, 1834. At the latter date he began to preach at Pittsfield, Mass.; where he was installed pastor of the First Congregational Church, February 11th, 1835. Here he labored with great popularity and success for six and a half years, and was released September 9th, 1841, having a call to the Third Presbyterian Church of Newark, N. J. Over this new charge he was installed September 23d, 1841, and here he labored with large acceptance and usefulness for twelve years. On October 9th, 1853, he was released by the Presbytery of Passaic.

Dr. Brinsmade's next pastorate was over the First Congregational Church at Beloit, Wis., where he was installed, February 10th, 1851, and closed seven highly successful years of labor, January 1st, 1861. During nearly the whole of this time he gave gratuitous instruction in Beloit College. From Beloit he returned to Newark, N. J., where he commenced labors with a mission of the Third Presbyterian Church, as a result of which the Wickliffe Presbyterian Church was organized by the Presbytery of Passaic, May 11th, 1865. He continued to serve this young church as stated supply until April 15th, 1867, at which date he was duly installed as its pastor, from which pastoral relation he was released by Newark Presbytery, April 17th, 1872. He continued, however, to reside in Newark, preaching often, useful in many ways in the church and the community, honored and beloved by all around him, until his death, which occurred January 18th, 1879. In his last hours all with him was light, and peace and joy in believing.

Dr. Brinsmade was one of the best of men, and one of the most faithful and useful of pastors. His preaching was always with earnestness and love. He spent and was spent in the service of Christ. Having traveled extensively in Europe and the East, he had broad and intelligent views. He was faithful, affectionate, devout. The law of love was the rule of his life. He made the impress of his piety and fidelity on all who came within the reach of his influence.

Brodhead, Augustus, D. D., son of Hon. John H. and Eliza Cross Brodhead, was born in Milford, Pennsylvania, May 13th, 1831. He graduated at Union College, New York, in 1855, and passed at once into the Theological Seminary at Princeton, taking there a full course. He was licensed to preach by the Presbytery of Hudson; and, having been appointed by the Board of Foreign Missions as a missionary to India, he was ordained as an evangelist by the same Presbytery, May 4th, 1858.

This date coincides with the darkest period in the

history of our missions to India. The Sepoy mutiny had broken up all Christian work in the Northwest Provinces. Four of our missionaries, with their families, had been massacred. The Christian converts were scattered, and confusion and anarchy still prevailed throughout the country. But all the atrocities of the mutiny and all the uncertainties of the future could not daunt the courage or shake the resolution of those young Christians who consecrated themselves to the service of the India Mission and pressed forward to take the place of their martyred brethren.

On the 15th of July, 1858, Mr. Brodhead was married to Miss Emily Cumming, of Princeton, N. J. They sailed for India on the 7th of November, by the Cape of Good Hope, and, after a protracted voyage, landed in Calcutta, April 1th, 1859. Their first settlement in India was at Mainpuri, an interesting city of twenty-five thousand inhabitants, lying in a broad and fertile plain, midway between the Ganges and Jumna rivers, a densely-peopled region, occupied by a race of sturdy and prosperous farmers, with the usual admixture of Brahmins, merchants and artisans, presenting some of the best features of Hindoo social life. Here, and at Futtehgarrh, near by, twelve or thirteen years were spent in preaching, teaching, ministering to the native churches and organizing their evangelistic efforts.

In 1872 he was transferred by the Mission to Allahabad, the seat of Government of the Northwest Province, one of the most important cities in North India, where several years more of missionary life were permitted him, which were spent in a wide range of Christian work. He took a prominent part in the Theological Training School of the Synod of India; wrote and published valuable treatises in Sacred and Church History, as well as other books of a more practical and devotional character; he edited the magazine published by the Mission for the use of the native Christians, and assisted in the preparation of hymn books for the Church and Sunday School, for which he wrote a considerable number of hymns and translations; he was actively engaged in the management of the North India Bible and Tract Societies and the Christian Vernacular Education Society. His knowledge of affairs, his calm and impartial judgment, his warm and kindly heart, his extensive missionary experience, combined to give him great influence, not only in his own, but also in the Missions of other churches.

At length a succession of severe attacks of illness made it evident to his medical advisers and the members of the Mission that his constitution would not much longer be able to bear the strain of the Indian climate. Very reluctantly he yielded to the necessity, and in 1878 resigned the service of the Mission and returned to America, where after several temporary engagements he accepted a call from the First Church of Bridgeton, N. J., over which he was installed pastor, May 4th, 1881.

Brown, Rev. Andrew, from Pendleton District, South Carolina, settled at Tuscaloosa, Alabama, in January, A. D. 1820. This venerable servant of Christ was the first of our order to break the bread of life to wanderers scattered up and down in that then recent wilderness, and he, unaided and alone, except by Him who hath said, "Lo, I am with you always, even to the end of the world," was enabled, by untiring zeal and perseverance in his Master's work here, to rear the blood-stained banner, and gather around it the soldiers of the Cross. In 1820 he organized the Bethel Church in Tuscaloosa. In 1821 he, assisted by the lamented brother, Rev. Francis H. Porter, organized the New Hope Church, in Greene county, and in 1822 he organized the Lebanon Church, in Tuscaloosa county.

In January, 1822, he removed to Mesopotamia, still preaching at most of the churches he had already organized, and here, in the Fall of 1823, he had called on the Rev. James Hillhouse, and the Rev. Joseph P. Cunningham, to assist in organizing the church in Mesopotamia. The day for that purpose being set, he went to Marion, Perry county, to attend a meeting of the Presbytery, where he died, after five days' sickness. This event was a severe bereavement to his brethren of the Presbytery, who, being mostly young men, looked up to him as their guide in ecclesiastical matters. He was a man of clear, discriminating views on all theological subjects; rigid in his adherence to what he believed to be truth, and fearless in proclaiming it.

Brown, Alexander Blaine, D. D., was the son of Matthew Brown, D. D., LL. D. and Mary Blaine. He graduated at Jefferson College in 1825; spent some time in teaching a classical school in the State of Delaware; studied theology at the Western Seminary, and was licensed by the Presbytery of Ohio, in October, 1831. After his licensure he spent a short time as a missionary in Virginia, his field of labor being the counties lying below the Blue Ridge. Here his services were greatly acceptable, and he was earnestly urged to settle among them. On June 27th, 1833, he took charge of the churches of Birmingham and Concord, in the vicinity of Pittsburg, and devoted himself assiduously to his work, especially among the children and youth of his flocks. He subsequently became pastor of the Church in Niles Michigan, where he was beloved and honored. In 1839 he left Niles, and was settled for a short time in Portsmouth, Ohio, where he labored with great acceptance. In 1841 he accepted the post of Professor of Belles Lettres and adjunct Professor of Languages in Jefferson College, and also the charge of Centre Church, a few miles distant from Canonsburg. In 1845 he was made Professor of Rhetoric, Logic and General History, and, at the same time, transferred to the pastoral charge of the congregation at Chartiers. In October, 1847, he was chosen President of the College, as successor of Dr. R. J. Breckinridge, by a

unanimous vote of the Board of Trustees, in which position he fully met the expectations of the trustees, the students and the country. In 1856 impaired health led to his resignation of the presidency, retaining, at the earnest solicitation of the Board, the office of "Extraordinary Professor of English Literature."

Dr. Brown died on his farm, near his old flock, at Centre, September 8th, 1863. He was a singularly guileless and unselfish man. The salient points of his character were excellent judgment, exquisite taste and extraordinary modesty and delicacy. He was an admirable teacher of mental and moral philosophy. As a preacher he was instructive, pathetic and impressive. He was greatly beloved by all who knew him. Religion and learning, alike, will long cherish his memory, and blend their tears over his grave.

Brown, Rev. Allen Henry, was born in New York city, September 23d, 1820; graduated at Columbia College in 1839, and studied theology at Union Seminary, New York, and at Princeton Seminary. He was Agent of the American Tract Society, 1844-46; ordained an evangelist by the Presbytery of West Jersey, January 5th, 1848; stated supply at May's Landing, N. J., 1847-60; Presbyterial Missionary, Absecon, 1860-70; stated supply at May's Landing and Tuckahoe, 1870-72; resided in New York city in 1873, and since 1874 has been Synodical Missionary of New Jersey, residing at Camden. Mr. Brown is an exemplary Christian, mild and winning in manner, and devoted to the work of doing good. He has accomplished much for Presbyterianism in New Jersey, by organizing new churches, strengthening feeble ones, and publishing a history of the cause in that State. His efforts in behalf of Sabbath observance are worthy of all commendation.

Brown, Rev. Charles, was born in Philadelphia, Pa., in November, 1805, educated in the same city, and was licensed and ordained by the Second Presbytery of Philadelphia, in 1833. For the first six years he ministered, successively, to the churches of Greensborough, Mispillion, Drawyers and Port Penn. He was Secretary of the Philadelphia Tract Society, in 1841, and pastor of the Logan Square Presbyterian Church, Philadelphia, from 1842 until 1855, when he became City Agent of the Pennsylvania Colonization Society, and held the office for three years. He was Corresponding Secretary of the Philadelphia Education Society, from 1858 until 1861, and Secretary of the Relief Fund for Disabled Ministers (N. S.), from 1864 until 1870, when, on the reunion of the two branches of the Presbyterian Church, he was elected Treasurer of the united Fund. He still holds the office of Recording Secretary and Treasurer of the Presbyterian Board of Relief. For nearly seven years Mr. Brown preached regularly to the First Church of Darby, in addition to his labors as Corresponding Secretary, and for thirty-five years the Philadelphia Presbyterian Ministerial Association was

avored with his weekly services as its Recording Secretary. He is now in the fifty-first year of his ministry. Mr. Brown's life has been one of steady Christian consistency, and of diligent activity and marked usefulness in the Master's service. In all the congregations of which he has been pastor he held the affections of his people, prosecuted his work without any discord among them, and his labors were attended with the divine blessing. The origin of at least four churches can be traced to his early and earnest labors. He has filled all the offices to which the Church has called him with great fidelity and satisfaction, and deservedly enjoys the confidence and affection of his brethren.

Brown, Duncan, D. D., was born in Bladen, now Robeson county, North Carolina, October 31, 1774; received a classical education in the neighborhood; studied theology under David Caldwell, D. D., in Guilford county, N. C.; was licensed March 5th, 1801, by Orange Presbytery, and immediately entered upon his labors as an itinerant missionary in North and South Carolina. In 1802 he was ordained and installed pastor of the churches of Hopewell and Aimwell, in South Carolina, and continued in this relation until 1810, when he removed to Maury county, Tennessee. He resided in that county, though not always in the same place, until his death, which occurred June 17th, 1861. During his long ministerial career, Dr. Brown labored as a missionary and stated supply in Middle Tennessee and Northern Alabama, where many churches enjoyed his labors and much good was accomplished.

Brown, Frederick T., D. D., was born in West Carlisle, Coshocton county, Ohio. He was the fourth son of William and Eleanor Brown. He was prepared for College in the Primary Department of Jefferson College, Pennsylvania, in which Institution he passed the Freshman year. He then entered the Sophomore Class of Princeton College, and graduated from Nassau Hall in 1845. He studied theology in the Theological Seminary at Princeton, and in the Theological School at Geneva, Switzerland, under D'Aubigné, Gaussan and others. His first ministerial charge was as a supply to the First Presbyterian Church, Dayton, Ohio, during a six months' absence of its pastor. In the Spring of 1850 he was called to the pastorate of the First Presbyterian Church, Madison, Ind. In 1853 he was sent by the Board of Domestic Missions to Cleveland, Ohio, where he organized the Westminster Presbyterian Church, and ministered to it until 1861. In 1862 he was called to Bridge Street Presbyterian Church, Georgetown, D. C. In 1865, at the command of his Presbytery, he was sent on a special mission for the Church to Chicago. In 1867 he was called to the Central Presbyterian Church, St. Paul, Minn. In 1875 he was called to the First Presbyterian Church, Ann Arbor, Mich. And in 1881 he was called to the First Presbyterian Church, Manassquan, N. J., of which he is now the acceptable and useful pastor. Dr.

Brown is an able, sound and earnest preacher. He is a vigorous and graceful writer, and uses his pen frequently for religious periodicals. He is ever fearless and faithful in what he regards to be his duty. He was one of the first O. S. Commissioners appointed to negotiate the union of the O. S. and N. S. churches.

Brown, Rev. Henry, son of the Rev. Samuel and Mary (Moore) Brown, was born in Rockbridge County, Va., November 28th, 1801, graduated at Washington College, Va., in 1827, was a student at Princeton Seminary and Union Seminary, Va., and was licensed by Lexington Presbytery, April 15th, 1829. He first labored as a missionary in Kanawha county, Va., then (in 1831) in Randolph county, Va., preaching at Beverly, Huttonsville, and Mingo Flats, with great success, then (in 1832) at Woodstock, Va., where for two years he enjoyed similar success. From 1833 to 1836 he labored in Augusta county, where he gathered and organized Shemariah Church. For two years, 1836-8, he was stated supply at Briery Church, Va.; from 1838-40, preached in churches in the neighborhood of Wilmington, N. C., with much success, supplied Black River and Rockfish churches, Va., 1840-1, and the church at Harrisonburg, 1841-53. In July 16th, 1853, he was installed pastor of Goshen Church, Va., and continued in this relation until August 13th, 1857. At the same time he was also pastor of Pisgah Church, from September 24th, 1853 to November 23d, 1856. Subsequently he was pastor of the Church at Lake City, Fla., from April 25th, 1858 until February 15th, 1859; a missionary in Cherokee Presbytery from 1859 to 1862; stated supply of Lafayette and Harmony churches, Alabama, in 1866-7, and an evangelist in Knox Presbytery five years, 1867-72. From 1872-7, he preached at Pilatka, Enterprise, Cedar Keys, and other places in Florida, as he was able. Mr. Brown died January 14th, 1881. He was a man of earnest piety, of deep humility, of sound mind, of great energy, of tender emotion, and of strong affections. He was intensely devoted to the work of the ministry and to the cause of Christ.

Brown, Rev. Horatio Woodward, was born at Buffalo, N. Y., on the 27th day of July, 1833. He graduated at Yale College, Conn., in 1854, and was Tutor in the College from 1856 to 1859. He pursued theological studies in both Union Theological Seminary, New York, and at New Haven. In the Winter of 1859-60, he was ordained to the gospel ministry, and spent a few months laboring in Wisconsin. His health, however, becoming impaired, he sought its re-establishment by travel and a sojourn of two years in Europe. Returning home he soon resumed ministerial work, and up to the Spring of 1870 was the very acceptable and useful pastor of the Presbyterian Churches of Lyons and Brockport, N. Y. In the year 1871 he was called to the Presbyterian Church of Williamsport, Pa., his present charge.

The Sabbath services of Mr. Brown are eminently instructive, and he has the power, in no ordinary degree, of interesting his hearers in the subjects he preaches upon. He is, moreover, a most faithful pastor. Burdened with the calamity of deafness, it is surprising to his friends and people how he can accomplish the amount of service he so regularly renders. He has ever been a hard student, and his preparations for the pulpit are carefully and laboriously made. His love of books in the line of his profession almost amounts to a passion. In the delivery of his sermons he is animated. His well furnished mind, his excellence as a preacher, his kindness of heart, his evident anxiety to do good, his sense of the great responsibility resting upon him as a shepherd over those whom the Master has committed to his care and oversight, and his ceaseless devotion to his work, not only make him a useful servant of Christ, but endear him greatly to the hearts of his people.

Brown, Rev. Hugh Arbuthnot, was born in 1819, in St. Clairsville, Ohio; was educated at Jefferson College, Pa., from which he was graduated, with the first honors of his class, in 1840; studied theology at the Theological Seminary, Princeton, where he graduated in 1843; went as a missionary to China, under the Presbyterian Board, where he remained till 1849, when an affection of the eyes, endangering his sight, compelled him to return. He organized and ministered to the First Presbyterian Church of Rockford, Ill.; removed from there to Mossingford, Charlotte county, Va., in 1857, where he still is the faithful and efficient pastor of Hermon Church.

Brown, Isaac V., D. D., was born in Pluckamin, Somerset county, N. J., November 4th, 1781. He graduated at Nassau Hall; studied theology under Dr. John Woodhull, of Freehold, N. J.; was licensed by New Brunswick Presbytery, and ordained by it in 1807, as pastor of the church at Lawrenceville, N. J. In 1810 he established the Lawrenceville Classical and Commercial Boarding School, and remained at the head of it until 1833, when he removed to Mount Holly, N. J., and was instrumental in organizing the Presbyterian Church now in existence there. In addition he preached at Plattsburg, N. J., and organized a church there. The remaining years of his life were passed in New Brunswick, Trenton, and other places in the vicinity, preaching as occasion required. Dr. Brown was one of the founders of the American Colonization Society, and one of the original members of the American Bible Society. He died April 19th, 1861. He was a man of rare talents and learning, enterprising and public spirited, a warm friend, a liberal and zealous supporter and defender of whatever he felt was "the right."

Brown, James Caldwell, D.D., was born at St. Clairsville, Ohio, in October, 1815; graduated at Jefferson College with honor, and studied theology two years in the Seminary at Allegheny, Pa., also one

year at the Seminary in Columbia, South Carolina. He was licensed by the Presbytery of Harmony, S. C., 1838. In the fall of 1839 he settled in Valparaiso, Indiana, then a village, and there labored with ardent zeal and remarkable success. Not less than a thousand souls there and in the country round acknowledged him as their spiritual father. Nearly every Presbyterian church within a circuit of thirty miles was organized by him. He was known to ride sixty miles to preach to a poor Presbyterian widow and her family, in a destitute neighborhood. In 1860, at the urgent request of the Directors of the Theological Seminary at Chicago, he became General Agent of that institution, but the national troubles blasted all prospects of raising money, and after a few months of fruitless efforts in the work, he accepted an invitation to St. Louis, to supply the pulpit of Dr. McPheters' church, during his absence for his health. Here he labored eight months, God blessing him with a glorious revival and the devoted love of that people. On Dr. McPheters' return he accepted an invitation to supply temporarily the pulpit of the Presbyterian Church of South Bend, Indiana. There, also, a blessed revival attended his labors. He died, July 11th, 1862, in the triumphs of the faith of Jesus. Dr. Brown was a devout Christian and eminently devoted to the work of the ministry. He was "instant in season and out of season," not only in preaching the gospel publicly and from house to house, but in devising and executing schemes for advancing the interests of our poor humanity in every way. He exhibited an endless activity in doing good, and sought to make his whole life one living sermon.

Brown, James Moore, D. D., was born in the Valley of Virginia, September 13th, 1799; was educated at Washington College, Va.; studied theology under George A. Baxter, D. D., and was licensed by Lexington Presbytery, April 23d, 1824. In August following he visited the churches of Gerrardstown, Tuscarora and Falling Waters, in Berkeley county, Va., and September 30th, 1826, was installed their pastor. Here he labored like an apostle, earnestly, faithfully and successfully. In 1835, at the urgent solicitation of the Synods of Virginia and North Carolina, he undertook an agency for the cause of Missions, and removed to Prince Edward county, Va., as a more central location for his work. In this work he continued two years, and labored with untiring industry and great efficiency.

In April, 1837, he received a call to the Church of Kanawha, then embracing the present churches of Charlestown and Kanawha Salines, Va., where, for twenty-five years, he labored with success, beloved more and more by all who knew him. With his usual energy and activity as a minister of Christ, he extended his labors through all the surrounding regions, for a hundred miles or more. He died June 7th, 1862, and his final scene was one of triumph.

Dr. Brown was held in very high regard as a man, a citizen, and a friend. He was eminently a wise man, and a wise counsellor in the Church. For thirty years, at least, he stood forth eminent as a wise man in the Synod. He was eminently a man of peace whenever it was possible to live peaceably with all men without compromise of the Truth as it is in Jesus. His judgment was almost unerring, and this not only because of his finely balanced intellectual powers, but above all, because he seemed ever to be a man without the passions of other men. As a preacher he was solid and earnest. He presented the great points of the gospel without meretricious ornament, but with unusual clearness, point, and vigor. "Of all the preachers we have ever known," said the Rev. Stuart Robinson, D. D., "Dr. Brown might apply to himself the language of Paul: 'I determined to know nothing among you save Jesus Christ and Him crucified.'"

Brown, Rev. John, was born in Ireland; graduated at Nassau Hall in 1749; was licensed by New Castle Presbytery, and was sent to the Valley of Virginia. In August, 1753, he was called to Timber Ridge and Providence. He was ordained at Egg's Manor, October 14th, 1753. Mr. Davies speaks of him, in 1754, as a youth of piety, prudence, and zeal. It was under a sermon preached by Mr. Brown, from Psalm vii, 12, that the Rev. Dr. McWhorter, in early youth, was impressed and led to the Saviour. He resigned the charge of Timber Ridge in 1776, and removed, in 1797, to Kentucky. He died in 1803, aged seventy-five.

Brown, John A., Merchant and Banker, was born at Ballymena, County Antrim, Ireland, May 21st, 1788. His father, Alexander Brown, a gentleman of good family and large fortune, left Ireland in consequence of the political agitation, came to this country, and established himself at Baltimore, about the opening of the present century. The son, after completing his education, and spending some time in his father's counting-house, in 1818 settled in Philadelphia, and engaged in business as an importing, jobbing and general commission merchant, gradually becoming also a banker. He soon attained a leading position in the business community, and was elected a Director of the old United States Bank, under the presidency of Nicholas Biddle. In 1838 he retired from active business pursuits, but still continued, as long as his health would permit, to take an influential part in the management of many public institutions. He had served as a Director of the Philadelphia Saving Fund Society from 1827, in which position he still continued, his name for many years heading the list, and mainly through his influence the handsome and substantial building at Seventh and Walnut streets, in which its business is now conducted, was erected.

Mr. Brown was always active in religious and benevolent enterprises. He acted for many years as

President of the American Sunday-school Union and of the Philadelphia Sabbath Association; served as a manager of the Blind Asylum; was chiefly instrumental, in connection with Henry Baldwin, in founding the Calvary Presbyterian Church (of which he was a member), one of the largest and most useful in the city, contributing, also, the ground and a large share of the money for the chapel, and, finally, crowned a long career of usefulness and benevolence by donating three hundred thousand dollars to the Presbyterian Hospital, which was founded in West Philadelphia, in 1871. Mr. Brown died in Philadelphia, December 31st, 1872, leaving an only son, Alexander Brown, of that city. His generous charities while living were supplemented by large bequests



JOHN A. BROWN.

to numerous public institutions by the provisions of his will. He was very highly esteemed in the city of his residence, for his integrity, public spirit and Christian consistency, and has left the record of an untarnished name and an eminently useful life.

Brown, Rev. Joseph, was a son of the Rev. Samuel Brown and Mary (Moore) Brown, the latter of whom, in early life, was the captive among the Indians whose history is given in the volume entitled, "The Captives of Abb's Valley," and was born in Rockbridge county, Va., September 24th, 1809. He graduated at Washington College, Va., in 1830; spent two years in teaching, and graduated at Princeton Seminary, in 1835. He was licensed by Lexington Presbytery, October 17th, 1835; accepted, September 7th, 1837, calls from the two churches of Spring Creek and Oak Grove, and was soon after installed as their pastor. Here he labored faithfully

and successfully until the pastoral relation was dissolved, October 8th, 1847. This was his first and only pastorate. From this time to the end of his life his ministerial labors were of a missionary character, usually in frontier settlements and among the colored population. He spent six years in preaching to the colored people in the State of Mississippi. For a large portion of his time he connected teaching with his preaching labors. During a residence in Florida, at Clear Water Harbor, he gradually gathered, and watched over and supplied the Andrews Memorial Church. He died, February 14th, 1880. Mr. Brown, from his childhood, was godly, devout, spiritually-minded, self-sacrificing, ever anxious to benefit those around him. He was clear in his convictions, sound in the faith, a thorough-going Presbyterian, candid, open-hearted, amiable, affectionate, generous, industrious, energetic, beloved by all who knew him.

Brown, Col. Joseph C., was a man of rare virtues and impressive character. He was born in Virginia, in 1784. Having removed to Missouri in 1818, before its incorporation as a State, he quickly rose to prominence in its affairs, as an officer of the General Government. In 1822 he made a public confession of Christ and united with the First Presbyterian Church of St. Louis. He was elected ruling elder in that church in the year 1830, in which capacity he served until 1842, when he became a member of Maline Creek Church, near the city of St. Louis. No fitter tribute to his memory can be written than to say that his entire life, from the day of his espousal to Christ, was characterized by unswerving devotion to duty, guided by an intelligent piety and the most scrupulous fidelity to every trust. Though his lot was cast amid the lawlessness which belonged to adventurous frontier life, he was constant in defence of the right, and wielded a most wholesome influence for the maintenance of law and order. His face was resolutely set against the violation of law in every form, and the community in which he lived was indebted to no man more than to him for the preservation of peace. The Christian character of Col. Brown took the mold of his natural disposition. He was resolute, courageous, conscientious and discreet. There has been preserved, in evidence of his decided piety, a private covenant, drawn by his own hand, as an expression of his sense of obligation and his purpose wholly to consecrate himself and all his possessions to the glory of the Redeemer.

Brown, Matthew, D. D., LL. D., was descended from respectable and pious ancestors. His paternal grandfather, a native of Ireland, but of Scottish extraction, came to this country about the year 1720, settled in Pennsylvania, and at his death left five sons, all distinguished as devout and exemplary Christians. His son Matthew, the father of the subject of this notice, was born in 1732, resided some years in the vicinity of Carlisle, Pa.; thence removed to White

Deer Valley, Northumberland county, of which he was one of the early settlers. He was a ruling elder in the Reformed Presbyterian Church, and is reported to have been a man of decided talents, and to have been somewhat famous for his wit. He took an active part in the early stages of the Revolutionary struggle, and, while thus engaged, died of a fever, in 1778, at the age of forty-six.

Matthew, his youngest son, was born in the year 1776, two years before his father's death. He was adopted in his infancy by his uncle, William Brown, who for many years was well known, and exerted an extensive influence on both the political and religious world. This uncle resided in Dauphin county, near Harrisburg, and it was at a school in that neighborhood that young Matthew was fitted to enter college. In due time he became a member of Dickinson College, Carlisle, Pa., where he was graduated in May, 1791, during the Presidency of Dr. Nisbet, for whom he always entertained the highest regard. After his graduation he taught, for some time, a classical school, in Northumberland county, where he became intimately acquainted with Dr. James Priestly, and other distinguished men of that region. He commenced his theological studies about the year 1796, and was licensed to preach by Carlisle Presbytery, October 3d, 1799.

Two years after he was licensed he accepted a call from the united congregations of Mifflin and Lost Creek, within the bounds of Huntingdon Presbytery, and, October 6th, 1801, he transferred his relation to that Presbytery, and in due time was ordained and installed as pastor of these churches. Here he labored a few years, but receiving an invitation from the Church in Washington, Pa., to become their pastor, and by the Board of Trustees of Washington Academy to become its Principal, he accepted these invitations, and removed there in the Spring of 1805. During the Spring of 1806 the Academy of which he was Principal became merged in Washington College, a charter for that purpose having been procured, and very much through his influence, from the Legislature of Pennsylvania. Of the new college, Mr. Brown was elected the first President, December 13th, 1806, still retaining his pastoral connection with the congregation. For the discharge of his double duties as pastor and president, his time was most diligently employed, and his faculties tasked to the utmost. In 1816, however, he resigned the Presidency of the College, preferring to give his whole time to the pastoral charge of his church.

He was offered the Presidency of Centre College, Danville, Ky., but declined it. He, however, in 1822, accepted the Presidency of Jefferson College, Canonsburg, Pa., and continued to hold the office twenty-three years, and during his whole administration the college was eminently prosperous. For several years after his removal to Canonsburg, he preached a part of each Sabbath, in conjunction with the Rev. Dr. J.

McMillan, at Chartiers. After some time a separate organization was effected in the town of Canonsburg, in connection with the college, and Dr. Brown became their regular pastor, and continued to serve them in that capacity until he resigned the Presidency of the college, when the pastoral relation ceased.

In view of the incipient decay of his physical energies, from overtaking his constitution with too much labor, Dr. Brown, in the year 1815, tendered his resignation, as President of the college, to the Board of Trustees, and, in accepting it, they passed resolutions testifying their high appreciation of his character and services, and at the same time conferred upon him the degree of Doctor of Laws, the College of New Jersey having, in 1823, conferred the degree of Doctor of Divinity upon him. After his release-ment from the college, he gladly availed himself of every opportunity for preaching the gospel. This was the work in which he especially delighted. He died at the residence of his son-in-law, Rev. Dr. Riddle, at Pittsburg, Pa., July 29th, 1853, and was buried at Washington, Pa., amid every demonstration of consideration and respect.

Dr. Brown published a *Memoir of the Rev. Obadiah Jennings, D.D.*; also numerous sermons and addresses. His mind was of a high order, and was specially adapted to abstract, metaphysical inquiries. He possessed great moral courage, and was distinguished for his benevolence; delighting in doing good, and in making everybody happy, to the extent of his ability. He was one of the most effective preachers in the part of the country in which he resided. He was a man of truly liberal views and feelings, and made a deep and during mark upon his generation.

Brown, Gen. Robert S., now an elder in the First Presbyterian Church of Bethlehem, Pa., is of Scotch-Irish descent, and was born in the old "Settlement," located in the central part of Northampton county, Pa. He is the only son of William Brown, Esq., who was a graduate of Dickinson College, and a member of the Constitutional Convention of Pennsylvania, in 1837. He is the grandson of Gen. Robert Brown, who commanded a company from the "settlement" during the Revolutionary war, and who became so popular that, at its close, he was made Major-General, commanding the militia of the eastern district of Pennsylvania, and, for twenty years, held a seat in Congress.

General Brown (the subject of this sketch) was carefully nurtured by Christian parents, who set a high value upon religious training at home, and who personally instructed him from the Bible and the shorter Catechism. Having pursued his studies at the old academy in the "Settlement," and at Easton and Nazareth, he completed his education in the higher branches at Latitz, Pa.

By profession he is a lawyer, but some years ago retired from practice, and is now residing on his

handsome farm properties, about two miles from Bethlehem, on the main road to Easton, and in the fertile limestone belt that stretches from the Delaware, southward, to the Shenandoah.

In early manhood he entered the ranks of the State militia, and rose from one position to another until he was made Major-General of the Seventh Division.

From 1868 to 1871 he represented the counties of Northampton and Lehigh in the State Senate, where his honorable course, his strict honesty and integrity, won for him the esteem and confidence of members of both parties.

He was elected an elder in the Presbyterian Church of South Bethlehem, Pa., in 1873, and retained this position until the organization of the First Presbyterian Church in Bethlehem, November 14th, 1875, of which movement he was one of the leaders. He was then elected an elder of the new organization, which position he now holds. He has frequently represented his church in Presbytery and in Synod, and was a member of the General Assembly which met in St. Louis in 1871.

Brown, Rev. Samuel, was, on the father's side, of English extraction, on the mother's side, of Scotch. He was born in Bedford county, Va., November 18th, 1766. At a very early period he discovered a decidedly intellectual taste. About the year 1786 he taught a common English school. In 1788 he became connected with the Grammar school of the Rev. James Mitchell, in his native county. In 1790 he resided at Liberty, with his brother-in-law, where he prosecuted his studies, more or less, for two years. After this he was a pupil at the New London Academy, and finally completed his studies at Washington College, Lexington, known at that time by the name of Liberty Hall. He was licensed to preach by the West Hanover Presbytery, April 5th, 1793, and after being employed, under the direction of a Commission of Synod, as a missionary in Eastern Virginia, until April, 1796, he received a call to the Church at New Providence. This call was put into his hands on the 5th of June, shortly after which his installation took place. Here he remained, a faithful and zealous minister, during the residue of his life. He died in October, 1818. Though Mr. Brown never enjoyed the highest advantages of early and thorough mental training, yet he rose to an eminence as a preacher, little if at all inferior to the best educated ministers of Virginia. In his family he was an example of intelligent and consistent piety. All his brethren acknowledged his pre-eminant native talents, and loved him for his exalted character as a Christian and a minister. When it was proposed in Synod that Dr. Speer should be appointed to preach his funeral sermon, he rose, and in his brief and decisive manner said, "I am not worthy to preach the funeral sermon of such a man as Samuel Brown."

Brown, Samuel T., was born March 21st, 1827, of Scotch-Irish parentage. By the death of his father he was, early in life, thrown upon his own resources, and this circumstance developed in him sterling and self-reliant characteristics which strengthened as he grew to manhood. Having removed to Huntingdon, Pa., about 1849, he was admitted to the Bar at that place, in April, 1852. In 1851 he was associated with the Hon. John Scott in the practice of his profession. In 1857 he was elected an elder of the Presbyterian Church, Huntingdon, and has ever since held that position, discharging its duties with fidelity, and representing his Church frequently in Presbytery, Synod, and General Assembly. In 1869 he served as a member of the Pennsylvania Legislature. Mr. Brown is distinguished, as a lawyer, for his wide and accurate knowledge of the law, a good advocate, and a safe counsellor. He is a man of stern, unwavering principles, but, at the same time, generous, considerate, and at all times commanding the entire respect, confidence, and good-will of his fellow-men. He is a successful lawyer, a good, substantial citizen, and above all, an earnest and sincere Christian.

Brown, Rev. William, D. D., is a son of Rev. Samuel Brown, of New Providence Church, Rockbridge county, Va., and Mary Moore, whose eventful history is widely known through the little volume of the Presbyterian Board of Publication, "The Captives of Abbe's Valley." He is the youngest of four sons who became ministers in the Presbyterian Church, of whom three have "entered into rest."

He was born September 11th, 1811; was received into full communion in the church of which his father was pastor, when ten years of age; was graduated at Washington College (now Washington and Lee University), Lexington, Va., in 1830; entered Princeton Theological Seminary in 1832, and after spending three years there, was licensed to preach the gospel, in September, 1835, by the Presbytery of Lexington, Va. He then spent several months at Union Seminary, Prince Edward county, Va., when, having received a call to the pastorate of Augusta Church, one of the oldest churches in the Valley of Virginia, he was ordained and installed pastor of the same in October, 1836. In this, his first and only pastoral charge, he remained for twenty-four years, preaching the gospel with great acceptance, the Lord blessing his labors to the edification of the Church.

At the call of his brethren of the Synod of Virginia, and with the advice of his Presbytery, in November, 1860, he removed to Richmond, Va., and took charge of *The Central Presbyterian*. For a period of nineteen years, covering a season of great agitation and trouble, both in Church and State, Dr. Brown edited that paper with great ability, and in such a way as to retain to the last the full confidence of his brethren. In 1879, on account of a serious failure of vision, he relinquished his editorial labors, and for some time resided in Fredericksburg, Va., doing missionary work

as he had opportunity, but without any regular ministerial engagement. He is at present in Florida.

In his conduct of his paper, in the meetings of his Synod, from which he was never absent during a ministry of nearly half a century, and of the General Assembly, of which he was several times a member, Dr. Brown was always listened to with marked attention, and pursued such a course as to secure and retain the confidence of his brethren. This confidence the Synod manifested by continuing him a Director of Union Theological Seminary for thirty years, and the General Assembly by continuing him their Permanent Clerk since 1865. A man of remarkable singleness of purpose, a clear head and sound judgment, Dr. Brown's influence in shaping the course of the Southern Presbyterian Church has been widely felt, and will continue to be felt for many



WILLIAM BROWN, D. D.

years to come. In 1883 Dr. Brown was one of the delegates from the Southern Assembly to the General Assembly which met at Saratoga, N. Y.

Brown, Rev. William, Biays, was born in the city of Philadelphia, of Presbyterian and Scotch-Irish ancestry, November 17th, 1818. He graduated at Jefferson College, Pa., in 1847, and studied theology at Union Seminary, Va. He first settled as pastor at Hillsboro, N. C., in 1850. In 1851-5 he was Principal of Augusta Female Seminary. He was Professor of Latin and Belles Lettres in Transylvania University, Lexington, Ky., for one year. He taught school in Kentucky, and while thus engaged supplied various churches until the close of 1863. He was pastor of the Second Church of Wabash, Ind., until

1869, and supplied the Church at Bel Air, Md., for two years. In September, 1871, he was appointed by Westminster Presbytery to supply the churches of Donegal and Mount Joy. Mr. Brown is an able preacher, a good pastor, and faithful to his high calling as a minister of the gospel.

Brown, William Young, D.D., is a native of Ohio, the fifth son of the late William and Mary M. Brown, of Achor, Columbiana county. He was born July 22d, 1827; graduated at Jefferson College in 1848, at Princeton Theological Seminary in 1853, and was ordained by the Presbytery of New Lisbon, June 15th, 1853. He was pastor at New Lisbon, O., 1853-6; stated supply of Seventh Street Church, Washington, D. C., 1863-4; pastor elect, Buffalo, Pa., 1865-6; pastor at Perrysville, 1866-70; pastor elect of the First Church, Denver, Col., 1870, and pastor, 1872-3. He has been eminently successful as a minister of the gospel and an educator of youth. He is an able ecclesiastical lawyer, a good preacher and pastor, and is very active in promoting the cause of Temperance. During the last nine years he has been the efficient pastor of the First Presbyterian Church of the borough of Darby, Pa.

Brownson, James I., D. D., was born at Mercersburg, Pa., March 14th, 1817. He graduated



JAMES I. BROWNSON, D. D.

at Washington College, Pennsylvania, in 1836, and after a year spent in the Bucks County Academy, at Newtown, Pa., as a teacher of the Ancient Languages and Mathematics, he entered the Western Theological Seminary. After his licensure to preach, in 1840, by the Presbytery of Carlisle, he was installed as the

pastor of the united congregations of Greensburg and Mount Pleasant, Pa., in the Presbytery of Redstone. In this field he labored, with great acceptableness and success, for eight years. On the first Monday of December, 1848, a call was made out by the Presbyterian Church of Washington, Pa., for Dr. Brownson's services as its pastor, and in that important charge he has ever since continued, much beloved by his people, and greatly prospered in his ministry. From those added to the church during his pastorate, forty-four have entered the ministry.

Dr. Brownson acted as President of Washington College, *pro tem.*, for the greater part of two years, and, after the consolidation of the two colleges of Washington and Jefferson, he again served in the same capacity one year, in both cases satisfactorily discharging the duties of the position. In 1859 he was Moderator of the Synod of Wheeling, and in 1871 of the reconstructed Synod of Pittsburgh. In 1871 he represented Pennsylvania in the Board of Visitors for the examination of the cadets at the United States Naval School at Annapolis, Md. In September, 1880, he was a member of the Second General Council of the Presbyterian Alliance, at Philadelphia. Dr. Brownson is of a genial disposition, and happily unites suavity and dignity of manner. His scholarly attainments are of a high order. As the published productions of his pen show, he is a clear, logical and cogent writer. He is an instructive, forcible and impressive preacher, a faithful pastor, and in the Church courts wields a strong influence.

Bruen, Rev. Edward Baldwin, was born at Newark, N. J., July 17th, 1823; graduated at the University of Pennsylvania in 1842, and studied theology in Union Seminary, New York city, and at Princeton Seminary. He was ordained by the Fourth Presbytery of Philadelphia, June 25th, 1848. He was stated supply of the First Church, Southwark, Philadelphia, Pa., 1846, and pastor 1848-58; evangelist in Philadelphia, 1859-61; stated supply of Mantua Church, Philadelphia, 1861-8; evangelist in Philadelphia, 1869-73; stated supply of Logan Square Church, 1871, and stated supply of South Street Church, Philadelphia, 1871, of which he has been pastor since 1876. Within a year the congregation, now called the Church of the Atonement, has erected a handsome edifice, at the corner of Wharton and Tiernan streets. Mr. Bruen is an instructive preacher, a diligent pastor, and ready for every good work.

Bryson, Rev. John, was one of the five members that constituted the Presbytery of Northumberland at its organization, in October, 1811. He was born in Cumberland county, Pa., in January, 1758. He was a member of the first class formed in Dickinson College, and graduated at that Institution September 26th, 1787. He seems to have studied theology under Dr. Nisbet, and was licensed to preach by the Presbytery of Carlisle in 1789. After laboring for a few months in Martinsburg, Va., and in the region

round about there, he was ordained and installed pastor of the churches of Warrior Run and Chillicothe, June, 1791, occasionally preaching at Danville, and subsequently at Milton. Under his long and faithful ministry of the Word, his charge was favored repeatedly with times of refreshing from the presence of the Lord, and grew and prospered. He was eminently a man of prayer, serving the Lord with all humility of mind. He was a mighty textuary. His sermons were replete with apposite quotations from the Sacred Scriptures, and he was habitually ready to quote largely and accurately from the Divine Word. He was an admirable pastor, adorned his domestic relations, and gave with exemplary liberality to the needy. Mr. Bryson, on August 3d, 1855, without a struggle or a groan, passed to his heavenly reward.

Bryson, J. H., D. D., is the eldest son of Rev. Henry Bryson, D. D., and was born at Fayetteville, Tenn., April 3d, 1831. He took his literary and theological course at Erskine College, South Carolina. Afterwards he spent a year at the Theological Seminary at Newburg, N. Y. He was ordained to the gospel ministry in 1855. He changed his ecclesiastical connection from the Associate Reformed Presbyterian Church, to the Presbyterian Church, South, in 1866. From 1868 to 1872 he was pastor of the Presbyterian Church, Shelbyville, Tenn. He then spent a year at the University of Virginia, reviewing his studies in moral philosophy and natural science. In September, 1873, he accepted the pastorate of the Presbyterian Church, Columbia, S. C. In 1876 he resigned. In 1881 he accepted the pastorate of the Presbyterian Church, Huntsville, Alabama.

Dr. Bryson has filled some of the most important pulpits in the Southern Presbyterian Church, and, by his indomitable energy and ceaseless labors, has built up and strengthened every church with which he has been connected. He has few equals as a pulpit orator. Though wonderfully gifted as an extemporaneous speaker, he elaborates his sermons with the utmost care. He is a ripe scholar, and a profound theologian. In ecclesiastical law he is well versed. In Church courts his opinions always command the highest respect. As a pastor, he is attentive and sympathetic. Dr. Bryson was a member of the General Council of the Presbyterian Alliance in Edinburgh. After the adjournment of that body he traveled through Europe and the countries of the East. Since his return he has delivered a series of lectures on Palestine, which intelligent audiences have everywhere heard with rapt attention. Now, in the full vigor of manhood, he ministers as pastor to the Church in Huntsville, beloved by his own people, and admired by all the inhabitants of that highly cultured city.

Buchanan, Hon. James, who was of Presbyterian parentage, was born April 23d, 1791, about four miles west of Mercersburg, Pa. He graduated with

distinction at Dickinson College, Carlisle, in 1809; studied law in Lancaster; was admitted in 1812 to the bar in that city, and soon established a high reputation as a jurist, and acquired a large practice. In 1814 and 1815 he was elected a member of the State Legislature, where he took high position, and wielded, though so young a man, not a little influence. In 1814 he went, as a private in a company of volunteers, to Baltimore, to aid in defending it against an anticipated attack from the British. In 1820 he was elected by his Congressional district to the National House of Representatives, and re-elected in 1822, 1824, 1826 and 1828, when he declined further re-election. He was from almost his first entrance into the House, one of its most prominent and leading members.



HON. JAMES BUCHANAN

In the same year (1831) in which Mr. Buchanan ceased to be a member of the House he was sent by President Jackson, as Minister Plenipotentiary, to the Court of St. Petersburg, where he negotiated the first commercial treaty which our Government ever had with that of Russia. After his return from Russia (1833) he was a member of the United States Senate for ten years, where he took a similarly high rank to that which he had occupied in the House. In 1845 he accepted the position of Secretary of State, in President Polk's Cabinet, holding the position until the expiration of Mr. Polk's Presidential term, 1849. In 1853 he accepted from President Pierce the Mission to the Court of St. James, the duties of which he discharged in such a manner as to reflect honor on his country. Returning from England, in

1856, he was elected, in that year, to what is, perhaps, really the highest political position on earth, the Presidency of the United States.

At the expiration of his Presidential term, in March, 1861, Mr. Buchanan returned to his home at Wheatland, near Lancaster, where he spent the remainder of his days, enjoying the society of his neighbors and friends, and employing himself with his books and pen. One of the books most frequently perused by him was the Bible, in the teachings of which he was a firm believer, and on the promises of which he cheerfully relied. He had always been a believer in the Holy Scriptures, and in the truth of the Christian religion, and besides being always strictly moral in his conduct, had been, in many respects, a devout and religious, as well as a kind and charitable man. But he never made a profession of being a disciple of Christ until within the last few years of his life, when he became a communicant of the Presbyterian Church. He died, calmly and peacefully, on Monday, June 1st, 1868, and on the Thursday following his remains were followed to the grave by large numbers of his fellow-citizens, whose deference, respect and attachment he had won.

On opening Mr. Buchanan's will, it was found that he had remembered the poor of Lancaster, as well as the church of which he was a member, and had arranged that a handsome addition should be made to the fund which he had appropriated for their benefit years before. It may be added that in person Mr. Buchanan was large, in manners courteous and polished, and that his stores of knowledge and powers of conversation were such that no one could be long in his company without being deeply interested and without receiving valuable information.

Buchanan, Rev. James, was a native of Chester county, Pa. He graduated at Dickinson College, in 1803; studied theology with Rev. Nathan Grier, of Brandywine Manor, and was licensed by the Presbytery of New Castle, when he was about twenty-three years of age. His first settlement was in the Presbyterian Church of Harrisburg, Pa., where he labored some years with faithfulness and success. In 1816 he became pastor of the Church in Greencastle, Pa., and labored with great fidelity and acceptance in this field for about twenty years, when, on account of declining health, he resigned the charge, to the very great regret of his congregation, who were devotedly attached to him. He removed to Logansport, Ind., where, in charge of the Presbyterian Church in that place, he labored with encouraging success, until the Head of the Church dismissed him to the possession of his reward. His death took place, September 16th, 1843.

The piety of Mr. Buchanan was of a retiring and unostentatious character. It was, however, eminently practical, prompting him to the diligent discharge of all incumbent duties. He was a man of a warm heart

and of a kind and generous disposition. As a preacher, he held a very respectable rank. His sermons, in their structure, were neat, systematic and short; in their matter, solid, evangelical and practical, and in their manner, grave, solemn and earnest. Scarcely ever did he fail to interest and please those who were capable of judging correctly and had a taste for good preaching. In the judicatories of the Church he rarely spoke, on account of his nervous debility. He was, however, a judicious counsellor, and did his part in this way, in the disposal of the business of the Church.

Buell, Samuel, D. D., was born at Coventry, Conn., September 1st, 1716; entered Yale College in 1737, and graduated in 1741. He purposed to spend the usual time in studying divinity, but, by the advice of Edwards and others, the zealous friends of the Revival, he was licensed, in the Fall of 1741, and went forth as "a strolling preacher." His ministrations were not lifeless; he notes at one time, in his diary, that then, for the first time, when he preached no tears were shed.

After having spent a year in visiting different parts of New England, he was ordained in 1743, by an ecclesiastical council, as an evangelist. Carrying with him testimonials from respectable ministers, he was admitted into many pulpits from which other itinerants were excluded. He was led to East Hampton, on Long Island, by a direction of Providence in some respects extraordinary, and was installed pastor of the church in that place, September 19th, 1746. For a number of the first years of his ministry he seemed to labor without effect. His people paid but little attention to the concerns of religion. But in 1764, he witnessed an astonishing change. Almost every individual in the town was deeply impressed, and the interests of eternity received that attention which their transcendent importance demands. He had the happiness at one time of admitting into his church ninety-nine persons who, he believed, had become the subjects of saving grace. In the years 1785 and 1791, also, he was favored with great success. After a life of eminent usefulness, he died, July 19th, 1798, aged eighty-one.

Dr. Buell was a most exemplary Christian. He was attached to literature and science, and was the father and patron of Clinton Academy, in East Hampton. His house was the mansion of hospitality. Possessing a large fund of instructive and entertaining anecdote, his company was pleasing to persons of every age. In no respect was he more distinguished than for a spirit of devotion. In his last hours his mind was in perfect peace. He had no desire to remain any longer absent from his Saviour. The world into which he was just entering absorbed all his thoughts. While his friends were endeavoring to prolong the dying flame he would put them aside with one hand, while the other was raised towards

heaven, where his eyes and soul were fixed. In this happy state of mind he expired.

Dr. Buell published a narrative of the revival of religion among his people, in 1764, and fourteen occasional discourses, which evince the vigor of his mind and the ardor of his piety.

Buist, Rev. Edward Henry, was born in the city of Charleston, South Carolina, October 17th, 1838. He was hopefully converted during the great revival of 1858, and after graduating with distinction at the South Carolina College, bearing off the first honor of his class, he entered the Theological Seminary at Columbia, S. C., and completed the prescribed course of study in the year 1861. He was licensed and ordained by the Presbytery of South Carolina, and served the Church at Newberry until his removal to Society Hill, Darlington county, where he taught school and preached to the Centre Point and Great Peedee churches. In the year 1869 he was installed pastor of the Cheraw Church, where he continued to labor, with many tokens of the Master's favor, until death closed his brilliant and useful career. During his pastorate of thirteen years at Cheraw, one hundred and four names were added to the roll of the church.

Mr. Buist was richly endowed with intellectual faculties of a very high order. He was possessed of a brilliant intellect, a wonderfully retentive memory, and a warm, generous nature. By close application to study he had acquired a vast fund of useful and varied information, which was laid at the Master's feet, and consecrated to the great work of advancing the Redeemer's kingdom among his fellow-men. Socially, he was very attractive. In manner, free and engaging, he was the life of every circle in which he moved; large-hearted and public-spirited, he was deeply interested in all that concerned the physical, moral, and spiritual welfare of his race. As a theologian, he was indoctrinated by the living principles enunciated by the great Thornwell, at whose feet he sat, like Paul at the feet of Gamaliel, an enthusiastic pupil of an enthusiastic teacher. He was a thorough scholar, profound thinker, an eloquent and logical orator, a powerful preacher, and faithful pastor. He died at Cheraw, S. C., September 11th, 1882. His body was entombed by loving hands, in the presence of an immense concourse of people, who testified to the universal esteem in which he was held.

Buist, George, D. D., a son of Arthur and Catharine Buist, was born in Fifeshire, Scotland, in 1770. He entered the College of Edinburgh in 1787, and gained a high reputation, both as a scholar and a man of original genius. In 1792 he was admitted an honorary member of the Edinburgh Philological Society, and about the same time published an abridgement of Hume's History of England, which passed to a second edition. He contributed also some important articles to the Encyclopedia Britannica. He was called, in 1793, to the pastorate of

the Presbyterian Church in Charleston, S. C. In 1794, the degree of Doctor of Divinity was conferred upon him by the University of Edinburgh. In 1805 he was appointed Principal of the Charleston College, accepted the appointment, and continued to hold the office as long as he lived, though he still retained his pastoral charge. He died August 31st, 1808. With his very decided literary tastes and great diligence in study, Dr. Buist was a proficient in various departments of learning. He was eminently qualified to be at the head of a literary institution. His style of preaching was very impressive. The graces of his delivery won the attention and conciliated the favor of his hearers. He was much respected and beloved by his congregation, and had great influence with them. For a number of years before his death there were always more applicants for pews in his church than could be accommodated.



EDWIN A. BULKLEY, D. D.

Bulkley, Edwin A., D. D., was born in Charleston, S. C., January 25th, 1826, of old Puritan stock, being a lineal descendant of Peter Bulkley, the founder and first minister of Concord, Mass. Early removing from the place of his birth, his residence during youth and preparatory education was in New York city. He was graduated from Yale College in 1844, and from Union Theological Seminary, New York city, in 1847. After a short term of service at Geneva, N. Y. (1847-1850), he became pastor of the Congregational Church in Groton, Mass., and continued in charge of it till 1864. Then removing to Plattsburg, N. Y., he held the pastorate of the First Presbyterian Church till

1878, when he resigned it and accepted a call to the Church of Rutherford Park, N. J., with which he has since remained.

He has won reputation outside of the ordinary round of pastoral service, which has been almost unbroken, by numerous sermons, which, from their approved style and concurrence with great public events, have been sought for publication.

He is also a frequent contributor to the religious press; and in recognition of his administrative ability, has often held important offices in the gift of Presbyteries, Synods, and the General Assembly. He is at present the Stated Clerk of Jersey City Presbytery. Dr. Bulkeley is a vigorous writer, an able preacher, faithful in the discharge of pastoral duty, an useful Presbyter, and highly esteemed by his brethren.

Bullen, Rev. Joseph, was the pioneer of the Presbyterian Church in the Southwest. It is from the traditions preserved among his descendants that the facts of his history are to be gathered. He was a native of Worcester county, Mass.; born, it is supposed, about 1753; was educated at Yale College, and at an early age devoted himself to the ministry. His first charge was in Windham county, Vermont, in which he remained about twenty years. In 1798 he was sent out, by the Presbyterian Missionary Society of New York, to the country occupied by the Chickasaw Indians, lying in the northern section of the Mississippi Territory, to prepare the way, if practicable, for establishing a mission among that people. His report having been favorable, he was commissioned to open and superintend the mission. For this purpose he removed, in March, 1800, with his family, to the field of his future labors. The difficulties and perils of such a journey can hardly be understood at the present day. From Pittsburg he descended the Ohio and Mississippi rivers, in a flat-boat, to the Chickasaw Bluffs (the site of the present city of Memphis), where a stockade fort, with a garrison of sixty or seventy soldiers, had been stationed by the U. S. Government. From this point the party were conveyed on pack-horses to Pontotoc, an old Indian town, distant about one hundred miles to the southwest.

Mr. Bullen's efforts to elevate and Christianize the Indians were pursued faithfully for three years, and were attended with good results. In 1803 he left the Mission and moved into Jefferson county, in the southern part of the Territory, establishing himself in a neighborhood about twenty miles northeast of Natchez, into which a considerable tide of emigration from North Carolina and the seaboard had been flowing. Supporting himself here by his farm, and by occasionally teaching a school, he became the evangelist of the region. In 1804 he organized the first Presbyterian Church in the Mississippi Territory. It was called the "Bethel" Church, and in the branches into which it was subsequently divided, it still maintains its existence. Mr. Bullen was assiduous in

gathering up the Presbyterian element wherever it could be found, and was successful in organizing several other churches before he died. He not only folded these sheep in the wilderness, but, like a true bishop, watched over them and administered to them the Word and ordinances. He became known and respected through a wide extent of country, through his frequent missionary journeys, and the appellation, "Father Bullen," which came to be generally applied to him, was expressive, not so much of respect for his years, as of the filial reverence with which he was universally regarded. He died, March 26th, 1825.

Burchard, Whiting Cyrus, son of Cyrus Burchard, was born in Cambridge, Crawford county, Pa., January 21st, 1835. Graduated at Allegheny College, Meadville, Pa., in 1858, and at Union Theological Seminary, New York city, in 1862, in which year he was licensed to preach by the Presbytery of New York, Fourth, and ordained by the Presbytery of Meadville. He supplied the Presbyterian churches of Cherry Tree and Sunville, in Venango county, Pa., five years, and then, 1867-8, made a tour through Europe and the East. From 1868 to 1872 he was pastor of the Presbyterian Church of Rushville, Ill. After supplying, temporarily, the Presbyterian Church at Petroleum Centre, Pa., he became pastor of the Valley Presbyterian Church of Allegheny, Pa. (his present charge), over which he was installed, November 11th, 1871.

Mr. Burchard is a man of accurate scholarship, genial manners, fervent piety. As a preacher he is earnest, instructive, evangelical, and is pre-eminently distinguished as a pastor. His labors have been richly blessed. His present charge, which he found struggling and feeble, has, under his care, become strong and influential. He has for a number of years been Stated Clerk of the Presbytery of Allegheny, and, as a Presbyter, is held in high estimation by his ministerial brethren.

Burnet, Hon. Isaac G., was born in Newark, N. J., July 17th, 1784; graduated at the College of New Jersey, and, after studying law, removed to Cincinnati, Ohio, in June, 1805. For some years he practiced his profession at Dayton, and in 1815 settled in Cincinnati. In 1819 he was appointed Mayor and Judge of the City courts, to which office he was successively re-elected until 1831, when he declined a re-election. Previous to this, in 1817, he became one of the proprietors of the *Cincinnati Gazette*, and its editor. He held this position for a short time, but continued for many years to write largely for the secular and religious press. In 1833, he was appointed Clerk of the Supreme Court for the county where he resided, and held this appointment until the abolition of the court a few years before his death.

In 1834 Judge Burnet was elected a ruling elder in the Second Presbyterian Church in Cincinnati, and held the office for nearly twenty years. Two years before his death he removed to Walnut Hills, and

joined the Lane Seminary Church, and was immediately elected an elder. He died March 11th, 1856. Judge Burnet was eminently exemplary as a Christian, and faithful as an officer of the Church. He was a man of great decision and earnestness. When Mayor of the city, he singly faced a mob in the flush of their riotous and revengeful triumph, and with a few words quelled their lawless spirit. He carried this decision into religion. From the moment he entered the Church, to the time of his death, no one who came in contact with him ever doubted where he stood. He died as he had lived. For years, sickness had invaded his constitution, and he stood with his loins girt about him and his lamp burning, awaiting the coming of the Lord. He had no fear of death, for Christ had already given him the victory.

Burr, Aaron, D. D., was a descendant of the Rev. Jonathan Burr, who migrated to New England in 1639, and was for some time pastor of the Church in Dorchester, Mass. He was born January 4th, 1715. He graduated at Yale in 1735; was licensed in September, 1736, and preached his first sermon at Greenfield, Mass. While laboring at Hanover, N. J., he was invited to the church at Newark, as its stated supply for a year, after which he was ordained and installed its pastor, January 25th, 1737. There was a remarkable revival in his congregation in the Autumn of 1739; in March the whole town was brought under an uncommon concern about their eternal interests. In February, 1741, there was another effusion of the Holy Spirit, principally upon the young. In June, 1744, the First Church in New Haven called Mr. Burr to become associated with their pastor, the Rev. Mr. Noyes, but the call was not accepted.

On the death of the Rev. Jonathan Dickinson, first President of the College of New Jersey, at Elizabethtown, in the Autumn of 1747, the Institution was removed to Newark, and Mr. Burr was placed at its head. In 1751 Whitefield, who was then paying a visit to Governor Belcher, at Elizabethtown, attended the Commencement at Newark, on which occasion President Burr had the pleasure of conferring upon him the degree of Master of Arts. His devotion to the college was most constant and exemplary, and the agency which he undertook in its behalf, by request of the Trustees, was remarkably successful. He discharged the duties of both President of the college and pastor of the church until the Autumn of 1755, when his pastoral relation was dissolved, and he gave his whole time to the service of the college. The village of Princeton having been fixed upon as the most convenient situation for the college, the new edifice was erected there, under the superintendence of Mr. Burr. In the Autumn of 1756, the building being so far completed as to be ready for the reception of the students, they removed thither, about seventy in number, and commenced the occupancy of it.

In the Summer of 1757 Mr. Burr, being in a low state of health, made a rapid and exhausting visit, in a very hot, sultry season, to his father-in-law, at Stockbridge. He soon returned to Princeton, and went immediately to Elizabethtown, and, on the 19th of August, made an attempt to procure the legal exemption of the students from military duty. Thence he went to Newark, and on the 21st, being much indisposed, he preached an extemporaneous sermon at a funeral in his successor's (Rev. John Brainerd's) family. Returning to Princeton, he immediately went to Philadelphia, on business of the college, and on his return home, learned that Governor Belcher had died on the 31st. He prepared the sermon for his funeral, under a high fever, and at night was delirious. He rode to Elizabethtown, and on the 4th preached, being in a state of extreme languor and exhaustion. Returning home next day, he sank under a nervous fever, and died September 24th, 1757. The Rev. Caleb Smith preached his funeral sermon. William Livingston, afterwards Governor of New Jersey, pronounced his eulogium. It was printed in New York, and speedily reprinted in Boston.

Mr. Burr published a Latin grammar, a pamphlet entitled, "The Supreme Deity of our Lord Jesus Christ Maintained, in a Letter to the Dedication of Mr. Emlyn's Inquiry into the Scriptural Account of Jesus Christ," reprinted in Boston, 1791; a Fast sermon, on account of the encroachments of the French, 1755; a sermon, preached before the Synod of New York, 1756; and a sermon on the death of Governor Belcher, 1757.

The intellectual attainments of Mr. Burr were of a high order. His piety was marked and fervent, prompting him to indefatigable efforts to cultivate the hearts of his pupils as well as their heads; to make them good Christians as well as good scholars. In the pulpit he shone with superior lustre. He was fluent, copious, sublime, persuasive. What he preached in the pulpit he lived out of it. His life and his example were a comment on his sermons. He was distinguished for public spirit and love of his country. As a teacher he had a most engaging method of instruction. In matters of government in the college he discovered great wisdom and sagacity. In ecclesiastical judicatories and councils his assistance was often desired, and his judgment deservedly esteemed. And his assiduity in propagating the gospel among the Indians constitutes one of the brightest features of his admirable character.

Burrell, David James, D. D., son of David and Elizabeth Felgar Burrell, was born at Mount Pleasant, Pa., August 1st, 1814. He graduated at Yale College, in the class of 1837. In New Haven he showed distinctly the traits that have distinguished him since: social attractiveness and natural oratorical ability. He led a brilliant career at college, ending with winning the De Forest gold medal, the highest

literary honor of the University. He studied theology for one year at the Northwestern Seminary, at Chicago, and took the remainder of the three years' course at Union Theological Seminary, New York, where he graduated, in 1870. He was licensed by the Presbytery of New York, and, for two years, had charge of a mission chapel in New York city. Thence he went to Chicago, to a chapel, which grew rapidly, and became, during his ministry, the Westminster Church. In 1876 he was called to the Second Presbyterian Church of Dubuque, Iowa, where he now is, continuing what has been a singularly successful pastorate. Dr. Burrows was an active participant in the Iowa Temperance campaign of 1882 and 1883, and is now one of the editors of a paper whose object is to push the Temperance issue. He is a frequent and vigorous contributor to the religious press, chiefly the *Interior*, whose Sunday-school department he has conducted for some time.

Burrowes, George, D. D., was born at Trenton, N. J., April 3d, 1811. He graduated at the College of New Jersey in 1832. In the Fall of that year he commenced the study of theology in the Princeton Seminary, but for some months he also acted as a Tutor in the college, and completed his theological course in the Fall of 1835. In July 1836 he became pastor of the West Nottingham Church and what is now Port Deposit Church, at the same time taking charge of the West Nottingham Academy. His pastorate here was greatly blessed by additions to the Church, but in 1840 he was induced to accept the Chair of Latin and Greek in Lafayette College, which he held until March, 1855. He was pastor of the Church at Newtown, Pa., 1857-59.

In June, 1859, Dr. Burrowes went to California with a commission from the Board of Education to lay the foundation of a Presbyterian college on the Pacific Coast. In this he has been eminently successful, and, as the *Founder of the University of San Francisco*, will long be remembered there. From an humble beginning in 1859, with four boys, one of them not six years of age, in the dark basement of Calvary Presbyterian Church, by Dr. Burrowes' vigorous efforts, succeeded (when forced to desist from labor for a period of three years) by those of the Rev. P. V. Yeeder, there has been raised an institution which is an honor to the Presbyterian Church, and the most prosperous of the kind on the Pacific coast, and which promises to be a blessing even to other lands. Dr. Burrowes was elected Professor of Hebrew and Greek, in San Francisco Seminary, in 1873. His principal literary work is his "Commentary on the Song of Solomon," which was published in 1833. He was also some months editor of the *Pacific Expositor*, and has been a contributor to the *Princeton Review*. He is justly held in high esteem for his scholarship and excellence of character.

Burtis, Arthur, D. D., the son of Arthur and Elizabeth Palmer Burtis, was born in New York

city, October 25th, 1807. He graduated at Union College in 1827; studied theology at Princeton and Auburn, and was licensed by Cayuga Presbytery in 1833. After serving the Reformed Dutch Church at Fort Plain, N. Y., for a year, he accepted a call to the Presbyterian Church at Little Falls, N. Y., where his usefulness was interrupted by a bronchial affection, his pastorate only lasting for a year. When his health was restored he acted for some time as agent for the American Tract Society, at his own cost. He next supplied a church at Binghamton, N. Y., for a year, and then took charge of the Church at Oxford, N. Y., where he spent a happy, useful and honored pastorate of seven years. Subsequently he supplied the Church at Yernon, N. Y., for one year, then removed to Buffalo, N. Y., where he supplied the First Church for nine months, then became pastor of the South Presbyterian Church for three years, and of the Tabernacle Church for four years, both in the same city. For two years he was agent of the American and Foreign Christian Union. In 1866 he was invited to Miami University, to take charge of the classes in Greek, with a view to the Greek Professorship, to which position he was soon elected, being invited at the same time to supply a church in Oxford.

Dr. Burtis, just when he had fairly entered on his duties, died, March 27th, 1867. He was a cultivated gentleman and a good scholar. He was so genial, social, kind and polite that all esteemed and loved him. In his religious character he was consistent, decided and earnest; as a preacher, seeking the solid and true, rather than the showy and fanciful, and making it ever manifest that he was striving rather to honor his Master than himself.

Burt, Rev. John, the son of Robert and Jane (Drennan) Burt, was born in Knockmarlock House, Ayrshire, Scotland, May 23d, 1789. When sixteen years of age, he was seized by a "press-gang," and compelled to serve in the English navy. Here he remained five years, and experienced a most painful service; at the end of this time, through the aid of a friend connected with the navy, he was released. On his return home he renewed his literary pursuits, and taught school in Kilmarnock until 1816, when he went to Glasgow, Scotland, to attend medical lectures. In 1817 he emigrated to the United States, making his home in Philadelphia, Pa. After the study of divinity in the Theological Seminary at Princeton, N. J., he was licensed by Philadelphia Presbytery, in 1821, and in the Autumn of the same year was ordained by the same Presbytery, and became pastor of the Presbyterian Church at Salem, N. J. Here he labored until the Autumn of 1828. He then spent a few months in Deerfield, N. J., and in 1831 became the editor of *The Presbyterian*. He was the *first* editor of that paper. He continued as its editor until November 21st, 1832. After this he removed to Cincinnati, and in 1833 he became editor

of *The Standard*, a religious paper under the care of the Presbyterian Church. In 1842 he returned to New Jersey, locating at Blackwoodtown, where he labored until 1859, when he removed to Salem, N. J., the scene of his early labors in the ministry, where he died, March 21th, 1866.

Mr. Burt was "clothed with humility," with a mind of uncommon strength, cultivated to a remarkable degree, fully competent to take a prominent position in the Church, and with many invitations that called him from obscurity, he firmly resisted all efforts to render him prominent, and by a sincere choice preferred in retirement to advance the interests of the kingdom of his Redeemer. He often prepared books for the press, and published much that would have distinguished him as a scholar and writer, while he carefully concealed his name. As a preacher he was sincere, earnest, affectionate, instructive.

Burwell, Robert, D. D., son of Armistead and Mary Cole (Turnbull) Burwell, was born in Dinwiddie county, Va., June 12th, 1802. On his father's side he was of English, and on his mother's, of Scotch parentage. He was graduated from Hampden Sidney College, in 1823, and the same year, with Thomas P. Hunt and Jesse S. Armistead, entered the first class, of three, in Union Theological Seminary, in Virginia, under the instruction of Rev. John H. Rice, D. D. He was taken under care of Hanover Presbytery, September 30th, 1825, licensed by the same, October 23d, 1826, and ordained, November 27th, 1830. He was dismissed to East Hanover Presbytery, October 22d, 1831, and installed pastor of Chesterfield Church, June 1st, 1832. He was dismissed to Orange Presbytery, N. C., July 20th, 1836, and soon after installed pastor of Hillsboro Church, where he labored for twenty-three years. Here, in conjunction with his cultivated and energetic wife, he opened and conducted a Female School, of high grade, for more than twenty years. In 1857 he was selected to open the Female Institute, in Charlotte, N. C., which he conducted successfully for fifteen years. In 1872 he was elected as Principal of the new Female College, Peace Institute, in Raleigh, N. C., where, associated with his son, John B. Burwell, Esq., he still remains (May, 1883). For forty-six years he has been chiefly engaged in teaching the girls of the Southern Atlantic States, and has had about twelve hundred pupils under his instruction during that period. In 1882 the University of North Carolina conferred upon him the degree of Doctor of Divinity.

Dr. Burwell has been a diligent student all his life, still reads his regular portion of Hebrew and Greek, purchases and reads the latest theological and literary works, and takes an interest in the affairs of the Church. He is quiet, gentle, scholarly in his tastes, and his sermons are polished in style and full of sound instruction. Though engaged in teaching he has always had his regular appointments for

preaching on the Sabbath, and still has, which he fulfills with the strictest punctuality. Dr. Burwell, in his own modest, quiet, unobtrusive way, has done a noble work for his generation.

Bushnell, Daniel, is the eighth child of Alexander Bushnell and Sarah (Wells) Bushnell. He was born in New York city, December 29th, 1808. His father moved with his family to Pittsburg, in 1813, and worked as a ship carpenter, in the employ of Robert Fulton, and assisted in building the *Vesuvius*, the first steamboat built for business on Western rivers. The son grew up in Pittsburg, being only five years old when his father moved West. When of age he went into business with his father. For three years (1833-6), father and sons engaged in mercantile pursuits at New Albany, Indiana. In 1840 Mr. Bushnell went into the coal business, which he successfully pursued for twenty years. He was the first man to introduce the "barge system" in transporting coal down the rivers, having taken the first tow down as early as 1845. From 1860 to the present time he has been interested in the oil business, with success.

Mr. Bushnell was baptized in the First Presbyterian Church of Pittsburg, and raised under the pastoral care of the Rev. Dr. Francis Herron. The Rev. Wells Bushnell was his brother, and another brother has, for over fifty years, been a ruling elder in New Albany, Ind. He was one of the original thirty-six that formed the Third Presbyterian Church, Pittsburg. He was elected elder in 1850, and has served faithfully ever since. He is now the oldest in office, and for intelligence, integrity and sterling worth, is an honor both to the eldership and to the whole Church. He is now seventy-five years old, and, although living several miles from his church, seldom, either on Sabbath or week-day, forsakes the assembly of God's people.

Butler, Zebulon, D. D., was born in Wilkesbarre, Pa., September 27th, 1803; was a student at Nassau Hall; graduated at Princeton Seminary in 1826, and, being licensed by Susquehanna Presbytery, he set out for the Southwest, under a commission for six months, from the Board of Missions. On his arrival at the field of labor, the central point of which was Vicksburg, Miss., he addressed himself earnestly to his work, and engaged to remain with the people a year, they assuming his whole support. At the expiration of the time he accepted a call to the Church at Port Gibson, and it was among this people his earnest, faithful and laborious life was spent. Here, for nearly thirty-four years, he toiled on, amid many trials, but with much success. Dr. Butler's influence extended gradually over a large extent of country, so that he became virtually a diocesan bishop, establishing churches and confirming the disciples in many localities. By his instrumentality many young men were assisted into the ministry. In founding and sustaining Oakland College, Missis-

sippi, he bore a prominent part. He died in triumph, December 23d, 1860, greatly beloved and lamented.

Buttolph, D. L., D. D., was born in Norwich, N. Y., December, 1822. He was the son of Judge David and Maria (Lyman) Buttolph. After graduating at Williams College, in the year 1845, he went to Charleston, S. C., and engaged in teaching.

In 1849 he entered the Theological Seminary in Columbia, S. C., and after completing the regular course of study, he was licensed, in 1852, by the Charleston Presbytery, to preach the gospel. After leaving the Seminary he was invited to preach in the Second Presbyterian Church of Charleston, S. C., as the assistant of the Rev. Thomas Smyth, D. D. He remained there two years, when he accepted a call from the Midway Congregational Church in Liberty county, Georgia.

This Church is distinguished for having sent more

than sixty of her sons into the gospel ministry, many of whom are now laboring in different sections of our country. In 1867 Dr. Buttolph accepted a call to become pastor of the Presbyterian Church in Marietta, Georgia. He began his labors in this church in December of the same year, and is still its pastor, covering a space of nearly sixteen years.

Dr. Buttolph is a thorough Bible student, and preaches the gospel in all its purity. His style is clear, logical and pointed. He speaks with earnestness and power, and in his appeals there is a warmth and fervidness that compel attention. As a pastor he is dearly beloved, not only by his own congregation, but by every one who becomes acquainted with him, for his kind, courteous and sympathetic nature, which enables him always to have a word of good cheer and encouragement for every one, and his labors have been blessed to the good of many souls.

Caldwell, David, D. D., the eldest son of Andrew and Martha Caldwell, was born in Lancaster county, Pa., March 23d, 1725. After receiving the rudiments of an English education, he served an apprenticeship to a house-carpenter, and he subsequently worked at the business four years. He was graduated at Princeton in 1761, the year in which President Davies died, and he has been heard to say that he assisted in carrying him to his grave. After leaving college, Mr. Caldwell was engaged as a teacher, for a year, at Cape May. He then returned to Princeton, and acted as assistant teacher in the college, in the Department of Languages. He was licensed to preach by the Presbytery of New Brunswick, June 8th, 1763. After spending some time as a missionary in North Carolina, he was ordained at Trenton, N. J., July 6th, 1765. On March 3d, 1768, he was installed pastor of the two churches in Buffalo and Alamance settlements, in North Carolina. To supplement his meagre salary, he purchased a small farm, and about the same time commenced a classical school in his own house, which he continued, with little interruption, till the infirmities of age disqualified him for teaching. He was identified with some of the most terrible events of the war of the Revolution. His house was plundered, his library and furniture destroyed, and the most vigorous and unspurious efforts were made to overtake and arrest him when he had fled for his life. He was a member of the convention that formed the Constitution of the State of North Carolina, in 1776, and took an active interest in the political concerns of the country, his opinion always carrying with it great weight. He continued to preach in his two churches

till the year 1820. He died, August 25th, 1821. "Dr. Caldwell," says Governor Morehead, of North Carolina, "was a man of admirable temper, kind to a fault to every human being, and I might say to every living creature, entitled to his kindness. He seemed to live to do good. It would be difficult to duly appreciate his usefulness through his long life. His learning, his piety and his patriotism were infused into the generations of his day."

Caldwell, Rev. Elias Boudinot, a son of James Caldwell, of the class of 1759, whilst living in Washington, D. C., as Clerk of the Supreme Court of the United States, obtained a license from the Presbytery, and was accustomed to preach to the ignorant and degraded in that city. He is especially known for the prominent part he took in the cause of African colonization. In honor of him the Managers of the Society gave the name of Caldwell to a town in their African colony. He died in May, 1825.

Caldwell Institute, N. C. This was a High School, founded by Orange Presbytery and under its care. It was incorporated with a Board of Trustees, and was named in honor of Rev. David Caldwell, D. D., an eminent teacher and minister of Guilford county, N. C., and of Rev. Joseph Caldwell, D. D., an early and justly distinguished President of the State University, both Presbyterians, but of different families. The Institute had its origin in a general movement in the State in behalf of denominational schools, the immediate outcome of which were this Seminary and Davidson college, Presbyterian; the Greensboro Female College, under the care of the N. C. Conference of the Methodist Episcopal Church, South; Wake Forest College, Baptist; and St. Mary's Female School,

Episcopalian. It was located in Greensboro, and was opened in its own building, in the year 1836, the pupils having their quarters at boarding-houses in the town.

The first Faculty, which continued to serve for nine years, consisted of Rev. Alexander Wilson, D. D., Rev. John A. Greter, D. D., and Silas C. Lindsley; the curriculum embraced most of the ordinary college studies, and from the start the Institution assumed the highest position for discipline and thoroughness of instruction. It generally numbered from seventy-five to one hundred students, a large proportion of whom became men of power and usefulness, and some of them attained to the highest positions in the ministry and in other callings. In 1815 Presbytery resolved to move it to Hillsboro, and one of the Faculty, Dr. Wilson, went with it to its new location; but this step caused differences of opinion among the friends of the Institution; its endowment was small, new expenses had to be incurred, and it did not long survive this change. It may be added that the apparent necessity for denominational schools of this kind was passing away, in the rapid growth of institutions promoted by the advancement of the common school system, and it ultimately became the policy of the Presbyterians to concentrate their energies on Davidson College, though still supporting the State University, to the usefulness of which they have ever been devoted. Comparatively brief as was its career, the Caldwell Institute did much to advance and elevate the cause of sound education in the South, and its influence has been widely felt and lasting.

Caldwell, Rev. James, was born in a settlement called Cub Creek, in what is now Charlotte county, Va., in 1734. He graduated at Princeton College in 1759; in about a year afterward was licensed as a probationer for the ministry, and in 1761 was ordained by the Presbytery of New Brunswick, and probably at the same time installed pastor of the Presbyterian Church of Elizabethtown, N. J.

Soon after Mr. Caldwell's settlement in Elizabethtown commenced the differences between Great Britain and her Colonies which resulted in the War of the Revolution, and subsequently in our Independence, and he entered with all his heart into the controversy. On the commencement of hostilities, and the formation of the Jersey Brigade, he was at once selected as its chaplain. In June, 1776, he joined the Jersey regiment, then on the northern lines, and under the command of his friend and parishioner, Colonel Dayton. He did not remain with the army until the close of the campaign, but returned to New Jersey, where he was incessantly occupied by his public and parochial duties. His popularity with the army and the people was unbounded, and his practical wisdom and business talents were held in the highest estimation. But his popularity with the friends of the Revolution was

equaled, if not surpassed, by his unpopularity with its enemies. High rewards, it is said, were offered for his capture, and to avoid the dangers to which he was constantly exposed from the Tories and the enemy, then in possession of Staten Island and New York, he removed his residence to Connecticut Farms, a small place distant a few miles from Elizabethtown, where he continued until his death. Such were his own apprehensions and those of his friends, that he usually went armed, and, after the burning of his church, when preaching in what is yet spoken of as the Old Red Store, he was often seen to disencumber himself of a pair of pistols and lay them by his side. The church in which he preached was cheerfully yielded as a hospital for sick, disabled and wounded soldiers, and its worshipers on the Sabbath were often compelled to stand through the service, because of the greasiness of the seats, and the fragments of bread and meat by which they were covered. In vengeance on the pastor and people this church was fired, on the 25th of January, 1780, by a refugee named Cornelius Hetfield. On the 25th of June following, Mrs. Caldwell was shot by a refugee, through the window of a room to which she had retired with her children, for safety and devotion, two balls passing through her body. Her corpse having been drawn forth and laid in the open street, the building was fired, and soon all the surrounding buildings were in ashes. When the army was reduced to a very low state, as to both pay and provisions, Mr. Caldwell was appointed Assistant Commissary General, and in this position his services were of immense value. He was shot by James Morgan, belonging to the Jersey militia, an Irishman by birth, and a man of the most debased and profligate character, and his funeral took place November 28th, 1781.

Mr. Caldwell was a man of unwearied activity, and of wonderful powers of both bodily and mental endurance. Feelings of the most glowing piety and the most fervent patriotism occupied his bosom at the same time, without at all interfering with each other. He was one day preaching to the battalion; the next, providing the ways and means for their support; the next, marching with them to battle; if defeated, assisting to conduct their retreat; if victorious, offering their united thanksgivings to God; and the next, carrying the consolations of the gospel to some afflicted or dying parishioner. Down to a very recent period the aged ones spoke of him with tearful emotion. Never was a pastor more affectionately remembered by a people. And, as a token of grateful respect and veneration for his memory, one of the townships in the county of Essex has been called by his name. Through the joint agency of a committee of the Cincinnati of New Jersey and a committee of the First Presbyterian Church of Elizabethtown, a beautiful monument to the memory of Mr. Caldwell was erected over his remains, in the

graveyard of that church, to transmit the memory of his patriotism, piety and exalted worth to generations to come. That monument was dedicated, by appropriate ceremonies, on the 24th of November, 1845, the sixty-fourth anniversary of Mr. Caldwell's death. An appropriate and impressive address was delivered on the occasion by the Rev. Samuel Miller, D. D., which was subsequently published.

Caldwell, Joseph, D. D., was born at Lamington, N. J., April 21st, 1773. He entered Princeton College, in 1787, and during his whole collegiate course maintained the highest rank as a scholar. He graduated in 1791, on which occasion he delivered the Salutatory Oration in Latin. After his graduation he engaged in teaching for a time; studied theology under the direction of the Rev. David Austin, at Elizabethtown; in April, 1795, became tutor in Princeton College, and continued to hold the office somewhat more than a year; in the summer of 1796 received and accepted the appointment of Professor of Mathematics in the University of North Carolina; on the 23d of September following was licensed to preach the gospel by the Presbytery of New Brunswick, and immediately entered on the duties of his Professorship, being then only twenty-three years of age. The college was at that time in a feeble state, and to him is justly ascribed the merit of saving it from ruin in its various vicissitudes.

In 1801 Mr. Caldwell was transferred from his Professorship to the Presidency of the University. This latter office he continued to hold till 1812, when he resigned it, and returned to the Mathematical chair, being succeeded by the Rev. Dr. Chapman. In 1817 Dr. Chapman retired from the Presidency, and Dr. Caldwell was chosen President again. In 1821 he went to Europe for the purchase of apparatus and books for the University, and returned the following year. He died, January 24th, 1835, and a monument to his memory was erected in the grove surrounding the University buildings by the trustees. Dr. Caldwell was a man of remarkably sound judgment. He was self-denying, generous, fearless, and persevering. Few, if any, of the graduates of the University ever failed to remember him with admiration and affection. "North Carolina," says Dr. Ohmstead, U. S. C., "reveres his memory. Her most distinguished sons were his pupils, and cherish for him a truly filial affection, and the advance which that State has made in intelligence and virtue through the instrumentality of his labors is the highest monument of his power and wisdom."

Calhoun, Rev. Philo, was born in Green county, New York, about the year 1806, and died at Vienna, La., July 20th, 1872. He graduated with distinguished honor, in 1826, at Union College, in his native State. Soon after his graduation, he took charge of a private school in the vicinity of Farmville, in Prince Edward county, Va. Here he distinguished himself by his ability and faithfulness as an instructor of

youth. He studied theology at Union Theological Seminary, Virginia; was licensed to preach by the Presbytery of West Hanover, in 1832, and in 1833 was ordained to the full work of the ministry.

Having labored in the ministry a short time, at Washington, N. C., with great acceptance and profit to the church at that place he was invited to take charge of the churches of Lacy Hoge and Blue Stone, in Mecklenburg county, Va. Accepting this invitation, he labored with zeal and fidelity with those churches till he was called to the Professorship of Mathematics in Washington College, Va., now Washington and Lee University, about the year 1836. Here he remained, occupying this important position with distinguished ability and success, till about the year 1851, when he retired from that place to occupy other places of influence and usefulness in the educational interests of our country, as well as in the ministry. About 1860 he became the head of an important Female Seminary at Houma, La., which position he filled to the great satisfaction of that community for some years. He was next a Professor in Oakland College, Miss., where he discharged the duties of that office with distinguished ability and usefulness. In the Fall of 1870 he visited Texas. His reputation as an educator of youth having gone before him to that new and rapidly improving State, he received many solicitations to engage in teaching. He went to Vienna, in the State of Louisiana, resolved to devote himself thenceforth entirely to his favorite work of preaching the gospel. Accordingly he engaged to preach to the Church at Vienna, and at other points in reach of that place. Here he labored in the Master's service, with great acceptance and profit to the churches, preaching with unvaried fidelity and zeal, till his heavenly Father informed him that his work was done.

Calkins, Rev. Matthew Henry, son of Calvin Pardee and Betsey (Smith) Calkins, was born in Ballston, Saratoga county, N. Y., March 15th, 1812. He graduated at Princeton College, with honor, in 1865; at Princeton Theological Seminary in 1868, and was licensed by the Presbytery of Albany in June, 1867. He was installed over the Solebury Church, Bucks county, Pa., August 20th, 1868. In June, 1873, he accepted a call from the Second Presbyterian Church of Newcastle, Pa., and was soon after installed. Here he still continues. His work has been prospered, and the church has been increased and strengthened under his faithful ministrations. Mr. Calkins possesses rare merits and most excellent qualities of mind and heart. He preaches good sermons, and is a kind, devoted pastor. Patient industry, steady perseverance and good talents have, with God's blessing, wrought good success in the past, and ensure it for the future.

Calling, Effectual. Man does not come to God till he is called by the operations of the Holy Spirit in his soul. The truth of this doctrine appears from

the accounts given in Scripture, of the corrupt state of mankind by nature. They are said to be not only diseased and weak, but to be "dead in trespasses and sins" (Eph. ii, 1); to be not only blind, but "darkness" itself (Eph. v, 3, etc.); to be "natural" or animal men, who "do not receive, and cannot know the things of the Spirit" (1 Cor. ii, 14); to be "the servants of sin" (Rom. vi, 17); to be the "enemies of God" (Col. i, 21); who are not and cannot be subject to his law (Rom. viii, 27). Now, if these things are true, how is it possible, according to the doctrine of Pelagius, adopted by Socinians and some of the followers of Arminius, that men have free will to good as well as to evil; that they possess a degree of moral power, which, by culture, may increase in strength, so as to change the current of their affections and actions; that with some assistance they can work out their salvation?

That the grace of God, in the application of redemption, is mighty, may be inferred from the effect. It is a change of the whole man, of his views, and principles, and inclinations, and pursuits. Now, this is a change which no means merely human have ever been able to accomplish. Not to mention the total failure of philosophy to reform mankind, or even in a single instance to inspire true virtue, we may remark, that the superior instructions, and precepts, and motives of Christianity, although employed with great diligence and earnestness, prove so often ineffectual, as to convince every person of reflection that, when they do take effect, their success should be attributed to a higher cause than their intrinsic excellence, or the eloquence of the teachers. The hand of God is clearly seen in the sudden, commanding and lasting impressions which are often made upon the mind. When the thoughtless are compelled to think, and to think with an intenseness and seriousness which they never formerly felt; when the careless are in a moment affected with a sense of their most important interests; when the lips which were accustomed to blaspheme learn to pray; when the proud assume the lowly attitude and language of the penitent; when those who were devoted to the world give evidence that now the object of their desires and pursuits is a heavenly inheritance; and when this revolution, so wonderful, has been effected by the simple Word of God, and by the Word which the subjects of this change had often heard before unmoved, we must be convinced that some mighty influence has been exerted, and that that influence is divine. Here, if anywhere, we perceive the finger of God. Hence His power is represented as displayed in the success of the gospel. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power" (Ps. cx, 2, 3).

The power of God exerted in the regeneration and conversion of sinners, is invincible. We make use of this term rather than the word irresistible,

because, when the latter is taken in its natural import, it does not express what is the fact. Resistance is made to the grace of God, not only by the finally impenitent, but also by those who ultimately yield to it. In particular, when they begin to feel convictions of sin, they often endeavor to suppress them, or resort to improper expedients for relief; "going about," for example, "to establish their own righteousness, and not submitting to the righteousness of God"—Romans x, 3. In these instances, they are chargeable with opposition to grace. Those, therefore, who speak of irresistible grace, mean that it cannot be finally resisted; that it will overcome all the efforts of corrupt nature to counteract its design; and that it will ultimately render sinners obedient to the faith. But this idea is more properly expressed by the term, invincible. Man must submit, in the end, to the power of God; and this will be the more evident, if we consider that His power is not only sufficient to compel the most refractory to yield, although with the greatest reluctance, but that it can take away the spirit of opposition, and so influence the hearts of men that this submission shall be voluntary.

Were we to say that the grace of God is not invincible, we should be under the necessity of adopting the opinion, which we have already proved to be unscriptural, that there is a power in man to comply or not to comply with the call of the Gospel. We should take the work of conversion out of the hand of God, and commit it to man himself. After God had done all that He could do for our salvation, it would depend upon ourselves whether the intended effect should follow. Hence the result of the dispensation of the Gospel would be altogether uncertain. It would not be known beforehand whether all would believe, or all would disobey. If the grace of God was effectually resisted in one case, it might be effectually resisted in every case; and, consequently, although Christ shed His blood that He might bring sinners to God, and the whole economy of grace has been instituted with a view to carry the design of His death into effect, it might happen that not an individual of the human race would be saved. The very possibility of such an issue, by which the scheme of redemption would be frustrated, furnishes a strong presumption in favor of the doctrine that the grace exercised in the conversion of sinners is not of such an equivocal character that it may or may not accomplish its design, but that its operation is mighty and efficacious, bearing down all opposition, and "bringing into captivity every thought to the obedience of Christ."

The great objection against the invincibility of Divine grace is, that it is subversive of the liberty of the will. It seems inconceivable, to some, that a man should be free, and at the same time should be infallibly determined to a particular purpose. But the objection proceeds upon a misapprehension

of the mode of operation. The idea occurs of external force, by which a man is compelled to do something to which he is averse. It is not considered that the power of grace is not compulsive; that it puts no force upon our minds; that, instead of disturbing our mental constitution, it goes along with it; and that, in a manner at once natural and supernatural, it secures the concurrence of the will. True liberty consists in doing what we do with knowledge and from choice; and such liberty is not only consistent with conversion, but essential to it; for if a man turn to God at all, he must turn with his heart; God does not lead us to salvation without consciousness, like stones transported from one place to another; nor without our consent, like slaves who are driven to their task by the terror of punishment. He conducts us in a manner suitable to our rational and moral nature. He so illuminates our minds that we most cordially concur with His design. His power, although able to subdue opposition, is of the mildest and most gentle kind. While He commands, He persuades; while He draws, the sinner comes without reluctance; and never in his life is there a freer act of volition than when he believes in Christ, and accepts of His salvation.

Calvin, Hon. Samuel, was born July 30th, 1811, in Washington, Montour county, Pa. His education was received chiefly at the Milton Academy. For a time he taught school. Subsequently he was intrusted with the charge of Huntingdon Academy, applying all his leisure time to the study of law. In 1836 he was admitted to the Bar, rising rapidly in his profession and in public estimation. In 1848 he was elected to Congress, serving one term, and declining a re-nomination. He has occupied many offices of local responsibility, and was selected to fill a vacancy in the Constitutional Convention of 1872-3, of which body he was a prominent and influential member. Mr. Calvin is a lawyer of very decided ability. He was brought up in the Presbyterian faith, to which he still adheres. His present residence is Hollidaysburg, Pa., where he is held in high esteem.

Cameron, Rev. Archibald, was born in Scotland, about the year 1771 or 1772, but his parents emigrated to America when he was in his infancy. He spent a year or more at the "Transylvania Seminary," now "Transylvania University," and subsequently completed his literary course at Bardstown, under Dr. James Priestley. He studied theology under the direction of the Rev. David Rice, at Danville, and was licensed to preach the gospel by the Transylvania Presbytery, February 14th, 1795. On the 2d of June, 1796, he was ordained and installed over the churches of Akron and Fox Run, in Shelby, and Big Spring, in Nelson. For several years his labors were spread over a very extensive field, now occupied by the churches of Shelbyville, Mulberry, Six Mile, Shiloh, Olive and Big Spring, and embracing a circuit of from thirty to forty miles. These

churches, with the exception of Big Spring, were organized and built up through his instrumentality; he also organized the churches of Cane Run and Pennsylvania Run, in Jefferson county. For many years he was the only Presbyterian minister in this wide extent of country, to supply which he labored with indefatigable industry and perseverance, traveling through a wilderness, in the most inclement seasons, and often being obliged to swim the swollen streams, to fulfill his appointments. He found it necessary to contract his labors, from time to time, within a narrower field, and from 1828 until near the close of life, he devoted himself to the churches of Shelbyville and Mulberry. Here he had a long and interesting term of service, it being altogether more than forty years. He died December 4th, 1836.

Mr. Cameron was an able, earnest and effective preacher. He was a ripe scholar in all that fitted him to interpret the Scriptures. His mind was cast in the finest mould, and its distinctive characteristics were strength, originality and discrimination. He was regarded as decidedly a leader in the Synod, and next to that illustrious pioneer, the Rev. David Rice, he was the father of Presbyterianism in Kentucky.

Cameron, Henry Clay, D. D., was born in Shepherdstown, Va., September 1st, 1827. He graduated at the College of New Jersey in 1847; was teacher for a time; Principal of "Edgchill," Princeton, N. J., 1851; Tutor in New Jersey College, 1852-5; Adjunct and Associate Professor of Greek in the same Institution, 1855-61; was ordained an evangelist by the Presbytery of Philadelphia, February 1st, 1863; was Instructor in French in New Jersey College, 1859-70; Librarian of the College, 1865-72; and was elected Professor of Greek there in 1861. Professor Cameron is a gentleman of cultured manner, agreeable address, and scholarly ability. He is of good Presbyterian stock, having both Covenanting and Huguenot blood in his veins. The Rev. Archibald Cameron, noticed in the preceding sketch, almost the founder of the Presbyterian Church in Kentucky, was a cousin of Professor Cameron's grandfather. They arrived in this country together, before the Revolution, Archibald Cameron being, however, almost an infant. Professor Cameron's great-grandfather and one of his brothers were in the battle of Culloden, on the side of "Prince Charlie." The father of Archibald Cameron, and the grandfather of General Simon Cameron, of Pennsylvania, were the two brothers who did not join in the Rebellion of 1745.

Campbell, Allan Ditchfield, D. D., was born at Chorley, in Lancashire, England, March 15th, 1791, and at an early age left Great Britain with his father and mother, who settled in Baltimore. He graduated at the University of Pennsylvania, in Philadelphia. In 1815 he was licensed by the Presbytery of Philadelphia, of the Associate Reformed Church, and was by that body appointed to preach in the

vacant churches in Western Pennsylvania, adjoining Pittsburg. Soon afterward, he joined the Presbytery of Redstone, of the Presbyterian Church. Removing to Tennessee in 1820, he became pastor of the First Presbyterian Church of Nashville, where for seven years he prosecuted his Master's work, amid many difficulties and much suffering from frequent attacks of illness. He returned to Pennsylvania in the Spring of 1827, and in the Fall of 1828 the family removed to their pleasant home overlooking the Ohio River near Pittsburg, where he breathed his last, September 20th, 1861, uttering, in a voice of great firmness, as he departed, "I know whom I have believed."

Dr. Campbell was deeply interested in the founding of the Western Theological Seminary, at Allegheny. He went to England and Scotland to collect a library for the Institution, and secured upwards of two thousand volumes. After several years of great exertion, as General Agent of the Seminary, and as Instructor in it of Church Government and Discipline, the connection terminated, in 1840, but, to the end of his life, he was the unflinching friend of the Institution. Dr. Campbell was an earnest man in his profession. Of his preaching it might be said, "the common people heard him gladly." He was a true patriot, and was exceedingly liberal and hospitable. Many a theological student and poor minister were the recipients of his bounty. Many cherish his memory with affection.

Campbell, Alfred Elderkin, D. D., born in January, 1802, was the oldest son of James S. Campbell, Esq., of Cherry Valley, N. Y. He graduated from Union College in 1820, and studied theology at Princeton. His first settlement was at Worcester, Otsego county, N. Y., and his subsequent settlements were in Newark and Palmyra, in Ithaca, and in Cooperstown, in the last of which places he remained for twelve years, in favor with God and man. He was pastor of the Spring Street Church, New York, 1848-57, and Secretary of the American and Foreign Christian Union, 1858-67. He died December 28th, 1874. Dr. Campbell was a man of action, impelled to it by forces within himself, and led to the best movements and measures by intention and instinct. His pulpit preparations were generally popular, but more from the free outflow of his heart than from the laborious exercise of his mind. A gentleman in himself and brought up as a gentleman, he graced and gratified the social circle, and his genuine kindness, sympathy and love of souls endeared him to a parish and made him a blessing to it. He recognized the claims upon him of his Denomination and of the Church at large, and of the public in general, and actively participated in ecclesiastical proceedings and in movements for moral reform and the common welfare. His benevolence was expansive, and suiting his actions to his prayers, he sought the doing of God's will on earth as in heaven.

Campbell, John N., D.D., was born in Philadelphia, Pa., March 4th, 1798; was a student in the University of Pennsylvania, and subsequently became, for a time, teacher of the languages in Hampden Sidney College, Va. He was licensed to preach by the Presbytery of Hanover, May 10th, 1817, and preached for some time in Petersburg, Va., also in Newbern, N. C., where he was instrumental in establishing the First Presbyterian Church. In 1820 he was chosen Chaplain to Congress, and discharged the duties of the position with unusual acceptance. He afterwards spent two or three years in Virginia. He became, in 1823, the assistant of Dr. Balch, of Georgetown, D. C., and continued so from one to two years. In December, 1828, he took charge of the New York Avenue Church, in Washington, D. C., where his great popularity very soon crowded their place of worship. In January, 1825, he was elected one of the Managers of the American Colonization Society, and very ably and efficiently discharged the duties of the office for about six years. He died March 27th, 1864.

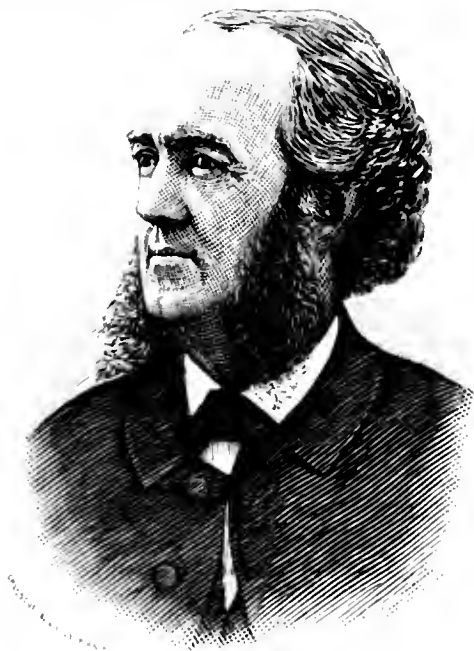
Dr. Campbell's character, in respect to its predominant qualities, both intellectual and moral, was strongly marked. His mind was uncommonly versatile; with a firmness that never yielded, he united a frankness that loathed dissimulation. He had always an open heart and hand, according to his ability, for administering to the wants of the poor and suffering. His remarkable executive power, in connection with his great familiarity with ecclesiastical rule, gave him a decided influence in the councils of the Church, so far as he mingled with them.

Campbell, Joseph, D. D., was born in Omagh, County of Tyrone, Ireland, in the year 1776. He came with his parents to America in 1797. For two or three years he had charge of a school at Cranbury, N. J. In 1801 he opened an English and Classical School at Princeton. He was licensed to preach by the Presbytery of New Brunswick, October 5th, 1808. In 1809 he became pastor of the Presbyterian Church in Hackettstown, N. J., where he continued laboring with great acceptance and success for nearly thirty years. In 1838 he accepted a call to the pastoral charge of the churches in Milford and Kingwood, N. J. He died September 6th, 1840. His remains were removed for burial to Hackettstown, and the people of both his charges met at his funeral and mingled in a common lamentation.

Dr. Campbell was a most faithful pastor, and greatly beloved by all the churches of the large Presbytery of Newton, and respected and honored by the whole Synod of New Jersey. He was a popular and most successful minister of the gospel. He was always found among the friends of order and law. He promoted all philanthropic movements. He sustained the Boards of the Church, and was the untiring friend of schools and colleges. He sought out and educated promising young men for the ministry. He was a

great peace-maker. Those who knew him well in private could testify that he was a devout man. In the judicatories of the Church, few were more prompt, judicious, or efficient than he. It may be justly said of him, that he was "a master in Israel."

Campbell, Rev. Robert K., now of South Salem, O., was born in Washington county, Pa., May 6th, 1832. He was brought up in connection with the Associate Reformed Church. He graduated at Jefferson College, in 1852, and received his theological training at Allegheny City, Pa., and at Oxford, O. He was licensed by the First A. R. Presbytery of Ohio, in April, 1855, and ordained by the same Presbytery, in August, 1856. He was pastor of the Sycamore Church, near Cincinnati, for nine years, then of the F. P. Church, in Greenfield, O., for five years. In 1869 he transferred his ecclesiastical connection to the Presbyterian Church, and in the following year was settled as pastor over the large and influential Church of South Salem, in the Presbytery of Chillicothe, a church that he still serves most usefully and acceptably. Mr. Campbell is a good preacher, clear and pointed, and in his preparation for the pulpit is very careful and painstaking. As a pastor he is diligent and faithful. As a Presbyter he has much influence, on account of his candor and good judgment, and high sense of probity and conscientiousness.



CAMPBELL, MINOR CAMPBELL, D. D.

Campbell, Samuel Minor, D. D., was born in Campbell, Steuben county, N. Y., June 1st, 1823. His ancestors were Scotch, and were the first settlers of the town of Campbell. He graduated at Franklin Academy, Plattsburg, N. Y., and at Auburn

Theological Seminary, in 1849, and was ordained and installed at Paris Hill, N. Y., by the Oneida Association, December 20th, 1850. He preached in Danville, N. Y., 1857-8; was pastor of the Westminster Presbyterian Church, Utica, 1858-66; of the Central Presbyterian Church, Rochester, 1866-81. In 1881 he took charge of the First Presbyterian Church, Minneapolis, Minn., which is his present field of labor. In 1878 he was sent by the General Assembly, as a delegate, to the Pan-Presbyterian Council at Edinburgh. Besides being a frequent contributor to the religious and secular press, and publishing occasional sermons, he has published several deservedly popular volumes: "Across the Desert, a Life of Moses" (1872), and "The Story of Creation" (1877).

Dr. Campbell has filled several of the most important pulpits in the Presbyterian Church, with rare ability and success. His popularity has never been ephemeral or sensational, but well-founded and abiding. He is a clear, suggestive and independent thinker, using apt illustrations, and has a simple, crisp and incisive style. He has a terse, pointed, practical and common-sense way of putting things, which commends itself to the judgment of his hearers, gains their assent, and carries them with him. Personally he has a magnetism of manner which wins and puts at ease, and assures of friendship. As a pastor, he is constant in kindly ministrations, and possesses the confidence and affection of his people. Dr. Campbell is much sought for on special occasions, and is very happy in revivals. He is also esteemed a wise leader and counsellor in ecclesiastical bodies, where his influence is very effective.

Campbell, Rev. William Graham, son of Alexander and Jane (Smith) Campbell, was born in Rockbridge county, Va., July 27th, 1799. He was graduated from Washington College, Va., A. D. 1825; afterwards spent one session as a Tutor in that college; entered Princeton Seminary in the Fall of 1825 and spent there one year, in study. He was licensed by Lexington Presbytery, October 23d, 1826, and was ordained an evangelist by the same Presbytery, April 26th, 1828. After licensure he supplied the Church at Christiansburg, Va. (which he began), and at the same time taught a school in that place. He next labored, from 1830 to 1841, as a missionary in Greenbrier and Pocahontas counties, Va., supplying the churches of Spring Creek, Anthony's Creek, Little Levels (now Oak Grove), and, one year, also Mt. Carmel. From 1841 to 1843 he was stated supply at Warm Springs, Va. He then became pastor of Shemariah Church, over which he was installed by Lexington Presbytery, August 24th, 1844, and from which he was released May 3d, 1850. From 1850 until 1857 he resided at Staunton, Va., preaching and teaching; then from 1857 to 1859 he resided at Salisbury, N. C., having charge of an academy for girls and preaching in adjacent churches as he had

opportunity. From 1859 until 1865 he was stated supply to Lebanon Church, Va. From 1866 until his death he resided at Harrisonburg, Va., and after many years of feeble health died at that place, August 2d, 1881, of old age, in his eighty-third year, at the last making a clear confession of his faith in Christ as his Redeemer, and dying a most peaceful death. He was an able preacher of the Word, and his labors everywhere were greatly blessed, being in many of his fields much enhanced by his tact and ability as a teacher.

Campbell, William H., an elder of the First Presbyterian Church, Washington, D. C., was born in Newburyport, Mass., March 26th, 1800, and died in Georgetown, D. C., May 21st, 1881. Mr. Campbell was, for two years, a clerk in a store in Portland, Maine, where, under the ministry of the Rev. Dr. Payson, he received some of his earliest and deepest religious impressions. In 1817 he engaged in business in Richmond, Va., and in 1820 joined the First Presbyterian Church of that city, of the Sabbath School of which he was for some time superintendent. In 1828 he established himself in business in Washington, and connected himself with the First Presbyterian Church, and accepted the office of Superintendent of the Sabbath School, in which relation he stood for some twenty-two years. In 1840, he was elected a ruling elder of the Church, and continued so until his death, faithfully and acceptably discharging the duties of his position.

Mr. Campbell was a truly exemplary Christian. He acted ever as a steward of the goods which God bestowed. He gave liberally in response to the various claims of Christian charity. He was as faithful a man in all his relations as is likely to be found in the midst of human imperfection. In the domestic sphere he was a model of affection, and by precept and example taught his loved ones the way to heaven. He was kind, courteous, upright, a man of singular probity, of great good sense and practical wisdom. He was clear-sighted and punctilious in all business affairs. He kept his promises and constrained men to keep theirs; but he was the soul of honor and of honesty in all things. Though he had great devotion for his own home church, yet he had a wide, deep sympathy for the cause of Christ everywhere, and in every form, and no one felt more delight than he in the ordinances of the sanctuary and the prosperity of the Redeemer's kingdom.

Canfield, William B., was born in the State of Connecticut, in the year 1809, and in early life removed to Baltimore, Md. Here, together with his brother, he established one of the largest jewelry stores in the State. Several years previous to his death, which occurred January 10th, 1883, he was compelled, by failing health, to withdraw from all active business pursuits. In 1850 he was elected a member of the Board of Managers of the Maryland Bible Society; and in 1859 was chosen vice-president

of the Board, which position he filled to the time of his death. For more than forty years he was a member of the First Presbyterian Church of Baltimore. For thirty-five years he was a ruling elder in that church, and during the same period was superintendent of the Sabbath School.

In all religious duties Mr. Canfield manifested singular devotion and zeal. One intimately associated with him in Church work writes, "He was not only ready at all times, but also watchful for opportunities to do his part in every kind of service; judicious in counsel, tender in sympathy, and benevolent in deeds." Rev. Dr. Backus, for many years his pastor, speaks of him as having been a model elder—prudent, active, wise, filled with the Spirit, his Master's work consuming a large portion of his time, his energy, and his solicitude.

Cannon, Rev. John F., was born in Cabarras county, N. C., January 3d, 1851; graduated at Davidson College, N. C., in 1869; spent the following year in study at the University of Virginia; afterwards took the full course of study at Union Theological Seminary, Prince Edward county, Va. He was licensed by Mecklenburg Presbytery, May 20th, 1873, and transferred to Chesapeake Presbytery, to take the pastoral charge of Leesburg Church, in Loudon county, Va. He was ordained and installed pastor of Leesburg Church in October, 1873, and continued in this charge for nearly eight years, developing most admirable qualities, as pastor, preacher and presbyter.

In April, 1881, he was transferred to the pastoral charge of the Church of Shelbyville, Tenn., in which he continues to the present time (1883). The qualities developed in his Leesburg charge have been more fully brought out in his present larger one. His early ministry was remarkably characterized by sound judgment and wisdom in the various exigencies of the work. His fine personal appearance and great dignity of manner prepossess in his favor, and the expectations thus raised are well answered in the calm and clear, but full and forcible presentation of richest gospel truths in his preaching. His very careful habits of study and preparation give promise of still larger development of power in his ministry. Mr. Cannon was a Commissioner from Chesapeake Presbytery to the General Assembly in New Orleans, in 1877.

Carmichael, Rev. John, was born in the town of Tarbert, in Argyleshire, Scotland, October 17th, 1728. His parents migrated to this country in the year 1737. He graduated at the College of New Jersey in August, 1759; studied theology at Princeton, under the direction of the Rev. Samuel Davies, who had then become President of the College, and was licensed to preach by the Presbytery of New Brunswick, May 8th, 1760. On April 21st, 1761, he was ordained to the work of the ministry, and installed pastor of the Church of the Forks of Brandywine, Chester

county, Pa. This connection continued until the close of his life. His death, which occurred November 15th, 1785, was a scene of uncommon triumph, and the last expression that fell from his lips was—"Oh that I had a thousand tongues, that I might employ them all in inviting sinners to Christ."

Mr. Carmichael was an eminently devout and earnest Christian, as well as an uncommonly laborious and faithful minister. The Rev. Dr. J. N. C. Grier, whose father as well as himself were successors of Mr. Carmichael at Brandywine Manor, says of him: "He was an eloquent man, in his day, and mighty in the Scriptures." He was a man of ardent feelings, and what he did, he did with his might. He was the pastor of this congregation during the whole of the great American Revolution, and, like most of the Presbyterian clergymen of that day, he espoused the cause of his country, like one who would rather perish battling for freedom, than live a slave. He was long spared to the affections and prayers of his people, going in and out before them as a burning and a shining light, breaking to them the bread of life, and being an example to the flock over which the Holy Ghost had made him an overseer, ever calling upon them to be followers of him, even as he also was of Christ. The congregation increased under his ministry, which lasted about twenty-four years. He died greatly respected and deeply lamented by his people, and having in all the churches of his Presbytery the reputation of a man thoroughly furnished for his work, one who needed not to be ashamed, because he rightly divided the word of truth."

Carnahan, James, D. D., the son of Major Carnahan, of the Revolutionary army, was born in Carlisle, Pa., in 1775. He graduated with the highest honors, at Princeton (1800), speaking the English Salutatory at Commencement. For one year after his graduation he studied theology under Dr. McMillan, at Canonsburg, Pa., after which he returned to Princeton, becoming Tutor in the college, and pursuing his theological studies under President Smith. In April, 1804, he was licensed by the Presbytery of New Brunswick, and supplied the vacant churches in the bounds of that Presbytery for some time. On the 5th of January, 1805, he was ordained pastor of Whitesborough and Utica churches, in New York, where he remained until 1814, when, on account of the state of his health, he resigned this charge, and after teaching for a short time in Princeton, N. J., removed to Georgetown, D. C., and opened a Classical Academy, which soon became quite prosperous.

In 1824 Dr. Carnahan was elected President of Princeton College, Dr. Green having resigned the year before. He remained in this eminent post for thirty years, presiding with dignity and honor. But in 1854, failing health and the increasing infirmities of age compelled him to resign. He remained a

member of the Board of Trustees till his death. He died at his son-in-law's, in Newark, March 3d, 1859. The college had never reached as great prosperity as during the time which Dr. Carnahan presided over it.

Dr. Carnahan published a number of Baccalaureate Addresses and sermons, and some articles in the earlier numbers of the *Princeton Review*; he also edited the Life of the Rev. John Johnson, of Newburgh, New York, in 1856. Though a forcible writer, with great perspicuity of style, he was very reluctant to appear as an author, so much so, that he expressly stated in his will that none of his lectures or other manuscripts should be published. His funeral took place in Princeton, and his dust mingles with the dust of the mighty dead of Nassau Hall.

Carothers, Rev. James Neely, was the eldest son of Hon. John Carothers and Mary (Hope) Carothers, and was born in Union county, S. C., on the 13th of November, 1805. He graduated at Washington College, Tenn., in 1826, and soon afterwards engaged in teaching a classical school in Mesopotamia (now Entaw), Ala. He studied theology under the direction of Rev. John H. Gray, D. D., and was licensed to preach the gospel by the Presbytery of South Alabama, in 1830. His first pastoral charge was Centreville, in Bibb county, Ala., where he remained a few years, and returned to his former home, in Greene county, and preached at Entaw and Clinton until 1847, when he removed to Houston, Chickasaw county, Miss., where for several years he had charge of the Female College in that place. He was installed pastor of Friendship Church, in 1852, which relation has been uninterruptedly maintained until the present time. 1883, he having now labored most acceptably and efficiently in the same field for the unusual period of more than thirty years.

Mr. Carothers is a man of genial nature and attractive manners, and is a forcible and popular preacher, and readily wins the hearts of those, both young and old, with whom he comes in contact. He was, for a number of years, and is now, the only resident Presbyterian minister in Chickasaw county, although there are five churches in the county. Promptness and punctuality in meeting all ministerial appointments, as well as in all the business engagements and transactions of life, have always characterized him. As a preacher he has always been bold and vigorous in the statement of Bible truth and gospel doctrine, and clear and successful in maintaining and enforcing them. The people of his pastoral charge have ever been greatly attached to him, and they are no less interested in his preaching and in himself now, than they were thirty years ago. He was for many years the Stated Clerk of his Presbytery, and although he recently resigned that office, he continues to be punctual in his attendance upon the higher judicatories of the Church. God has blessed him with uniform success in his

ministerial and pastoral work; and there is no apparent diminution in his earnest zeal and active efforts in the service of his divine Master, now that he has almost reached the allotted ultimatum of man's life, fourscore years.

Carothers, Rev. W. W., the son of John and Mary (Hope) Carothers, was born in Union county, S. C., January 17th, 1819. After completing an academic education he taught school for three or four years, then studied theology, under the direction of Rev. Robert Y. Russell. He was licensed to preach on the 21st of October, 1843, and ordained to the full work of the ministry about a year thereafter. He graduated at Washington College, in East Tennessee, in 1847. He then returned to South Carolina, and for more than twenty years was actively and laboriously engaged in preaching the gospel, and most of the time teaching a classical school. In 1863 he was Moderator of the Convention of the Independent Presbyterian Church at which the union between said Church and the Old School Presbyterian Church was consummated, and he became a member of Bethel Presbytery. He had been pastor of Beth-shilo Church, in York county, since 1853 (ten years), and in 1865 Allison Creek Church was added to his pastorate. He was greatly blessed in his ministry there, and those churches enjoyed repeated seasons of revival. He labored in that field seventeen years. In February, 1871, he was called to Fairview Church, in the Presbytery of South Alabama, and removed to Perry county, Ala. He continued there six years, and then was called to Valley Creek and Mount Pleasant churches, near Selma, Ala., where he is greatly beloved, and is now laboring faithfully and most acceptably.

Carrick, Rev. Samuel, was a native of York county (now Adams), Pa., and was born on July 17th, 1760. He prosecuted his studies in the Valley of Virginia, under the Rev. William Graham; was licensed to preach by Hanover Presbytery, October 25th, 1782, and was ordained and installed pastor of Rocky Spring and Wald Meeting-house, in November, 1783. On the division of the Presbytery, in 1786, Mr. Carrick became a member of the Lexington Presbytery. For several years he seems to have divided his labors between Virginia and Tennessee, but he did not settle permanently in Tennessee till about the year 1791, when he was regularly dismissed to join the Abingdon Presbytery. In February, 1791, Mr. Carrick, by their invitation, preached before the Territorial Legislature in Knoxville. The same year he was chosen, by the Legislature, President of Blount College, which office he held till his death. During this whole period he had the pastoral charge of the Knoxville Church, and until 1803, of the Lebanon Church also. Mr. Carrick took great interest in the general cause of education. In 1800 he was chairman of a committee appointed by the General Assembly to prepare a pastoral letter to the

churches. In the pulpit Mr. Carrick's manner was grave, dignified and solemn. His views of Divine truth were clear and definite, and they lost nothing by his mode of exhibiting them. As a preacher he commanded great respect in the community in which he labored. The circumstances of his death were impressive and startling. It was the season for the sacramental meeting in his church. He had spent much of the preceding night in preparatory thought and study. Very early in the morning he was seized with apoplexy, and in a few moments his spirit had taken its upward flight.

Carroll, Daniel L., D. D., was born in Fayette county, Pa., May 10th, 1797. After surmounting great difficulties in the way of getting an education, he graduated at Jefferson College in 1823, being twenty-six years old. He then took the three years' course in Princeton Seminary, and six months additional. He was settled over a Congregational Church in Litchfield, Conn., October, 1827. March 4th, 1829, he was installed over the First Presbyterian Church, in Brooklyn, L. I., but in 1835 resigned, on account of throat-ail, and accepted the Presidency of Hampden-Sidney College, Virginia. In 1838, on account of theological difficulties, he resigned, and accepted a call to the First Church of the Northern Liberties, Philadelphia, where he remained until 1844, when ill-health compelled him to relinquish the charge. After a brief tour of service for the Colonization Society, he died, in Philadelphia, November 23d, 1851, in the fifty-fifth year of his age. As a preacher Dr. Carroll was very popular, and preached to crowded houses. He had a refined taste, lively imagination and nervous organization. He excelled on the platform. He published two volumes of sermons, besides occasional discourses.

Carson, William, for nearly forty years a ruling elder in Bellevue Church, Washington county, Mo., was born 1794, and died 1870. Mr. Carson was a man of superior natural intelligence, sound reason, and rare wisdom. His mind laid hold of subjects with a comprehensive grasp, and gave them a thorough and independent investigation. Yet his faith was adorned with submission and meekness. He came to Missouri in 1829, and pursued the life of a farmer. In 1830 he became an elder in the Bellevue Church, which was then known as the Concord Church. In the government and doctrines of the Church he was well versed, firm in maintaining its order, and zealous for its peace and purity. His devotion to truth was that of a martyr. He could see his house reduced to ashes, and suffer the spoiling of his goods for conscience' sake, but he could not renounce his principles or deviate from what he conceived to be right. He could and did pray for them who despitefully used and persecuted him. To his rectitude of principle and ardent piety he added the testimony of a life which commended itself to every man's conscience in the sight of God. When Presby-

terianism had a sparse settlement on Missouri soil, he became an officer in the sanctuary, and from no duty or position to which the Lord called him did he shrink. Of him, his pastor could say, "He is profitable to me in the ministry." The legacy of his godly life is transmitted in a pious seed; children's children are inheritors of his peace.

Carter, Robert, the founder and present head of the firm of Robert Carter & Brothers, New York, is an elder in the Presbyterian Church, Sing Sing, N. Y., of which the Rev. Wilson Phraner, D. D., is pastor. He was born in the little town of Earlston, about six miles from Abbottsford, Scotland, November 2d, 1807. While a mere boy he exhibited a remarkable fondness for study and a great desire to obtain an education. When only fifteen years old he opened a night school for young lads, in one of the rooms of his father's cottage. One-half of his scholars were older and larger than he was, but his school proved to be a great success. Meanwhile he was carefully studying Latin and Greek, assisted, occasionally, by a cousin, some years older than himself, who had been at college. When he was twenty years old he heard that Mr. Sloane, of Peebles, wanted an assistant in his grammar school. He determined to apply for the situation. The distance was twenty-five miles. Rising early he started, on foot, reading, as he went, Sallust's "Jugurtha," secured the situation, and returned to his home the same day. The next week he entered upon his duties in the school, which he discharged very effectively and acceptably. He remained in this situation for about two years. Then, having saved a little sum of money, he resigned, and entered the University of Edinburgh.

Mr. Carter, not long after, sailed for this country, and landed in New York, May 16th, 1831. For a time he was a teacher in the New York High School. Subsequently he began a school of his own, which was successful, some who afterwards became prominent in Church and State being among his pupils. In April, 1834, he began the selling of books and stationery, and since that time has been engaged with such success in the book publishing and selling business as has given him a national reputation, having associated with himself, in 1848, as partners, his two brothers, Walter and Peter Carter.

Mr. Carter is a most earnest, exemplary and useful Christian. He has frequently served the Church as a member of some of its Boards; is a faithful and influential member of Presbytery and Synod, and in the General Assembly, to which he has often been sent, has always been regarded as a man of sound judgment, inflexible principle and active zeal. He was a prominent member of the Reunion Committee. He has accomplished a vast amount of good by his consistent example, liberality, and favor to all good enterprises, and such is the standing of his firm as publishers, that their imprint is accepted as a sufficient guarantee of a book's excellence.

Caruthers, Eli Washington, D. D., was born in Rowan county, N. C., October 26th, 1793, of Scotch-Irish parentage, and received his preparatory education in the school of Rev. Jos. D. Kilpatrick. He first entered Hampden-Sidney College, Virginia, but went thence to the College of New Jersey, and was graduated from that Institution with distinction, in 1817. From the College he entered Princeton Theological Seminary, and after finishing his course was licensed, by the Presbytery of New Brunswick, in 1820. Returning to North Carolina he took charge of Alamance, Bethel and Buffalo churches, in Guilford county, and was ordained by Orange Presbytery at Buffalo, November 10th, 1821. He gave up Bethel Church in 1822, and Buffalo in 1846, continuing at Alamance, until July, 1861, when he felt constrained, by the infirmities of age, to resign this church also. He died November 14th, 1865.

As a preacher, Dr. Caruthers, in his prime, possessed considerable power, his sermons being characterized by fullness of gospel doctrine and studied accuracy of statement. His success as a pastor is shown by the fact that he never had but one charge, and voluntarily resigned it, part by part, as the labors became too burdensome for his strength.

Dr. Caruthers never married, and his habits of life were those of the recluse, varied by some harmless eccentricities, superinduced by his lonely mode of life. He was a close student, and a painstaking antiquarian, and had a keen relish for the musty odor of an old document, and a real delight in a venerable tradition. As the successor of Dr. Caldwell, the first pastor of the Guilford churches, he began early to collect documents and traditions concerning the early settlers, and the times of the Regulation and the Revolution. In 1842 he published, in Greensboro, N. C., his "Life of Rev. David Caldwell, D. D." This book consists of but one chapter, three hundred octavo pages long, without table of contents, and with an index of half a page. It is really a mine of valuable historical information, but so undeveloped as to require the toil of the miner, the skill of the assayer and the art of the coiner, to transform his nuggets into popular currency.

At a later date Dr. Caruthers published two more volumes, containing Revolutionary incidents and sketches of character, entitled "The Old North State in 1776." These are well written, racy, entertaining contributions to North Carolina history.

Casey, Hon. Joseph, was born in Ringgold's Manor, Washington county, Md., December 17th, 1811. For several years he pursued a trade, and taught school, eagerly availing himself of every opportunity for acquiring knowledge. After studying law for two years, in the office of the Hon. Charles B. Penrose, at Carlisle, Pa., he was admitted to the Bar at that place, in November, 1838. He then settled at Bloomfield, Perry county. In the Spring of 1845 he removed to New Berlin, Union county, where he

at once assumed a leading position at the Bar of that region. In 1818 he was elected to Congress, in the old Thirtieth District of Pennsylvania. He declined renomination in 1850. In Congress, as elsewhere, he was liberal and conservative in his views and votes. In 1855 he removed to Harrisburg, and accepted from Governor Pollock the appointment of Commissioner, under an Act of Assembly, to settle the contest between the State and certain New York and Ohio railroad corporations, known as "The Erie Railroad War." While thus engaged he was appointed Reporter of the Decisions of the Supreme Court, and reported twelve volumes, known as *Casey's Reports*, which gave general satisfaction, both to Bench and Bar. During all this time he also attended to an increasing and important practice. In May, 1861, he was appointed to the Bench of the United States Court of Claims, and in 1863, upon the reorganization of that Court and the extension of its authority, he was appointed its first Chief Justice. This position he held until December 1st, 1870, when, in consequence of ill health and the demands of private business, he resigned, and resumed the practice of law in Washington, D. C., his practice being extensive and lucrative. The records of the court over which he so long presided are substantial evidence of his high character as a Judge. Judge Casey was an elder of the New York Avenue Presbyterian Church in Washington.

Catechisms—*The Larger and Shorter*. The General Assembly of the Presbyterian Church in the United States has said, "We believe that no uninspired men have ever been able to exhibit, in as short a compass, safer and sounder views of the doctrines of salvation than are contained in our Larger and Shorter Catechisms." To all who love these precious standards of our Church, and have not access to fuller sources of information respecting them, the following brief sketch of their origin and history will be of interest.

On June 12th, 1613, in the reign of Charles I, an ordinance of Parliament was issued, calling an assembly of divines to meet at Westminster on the first day of the next month. This ordinance originated in a grateful recognition of the blessings of Almighty God upon the nation, and in a conviction that as yet many things remained in the liturgy, discipline and government of the English Church, which necessarily required a further and more thorough reformation than had yet been attained. The names contained in the ordinance amounted to one hundred and fifty-one, namely, Ten Lords and Twenty Commons as lay assessors, and one hundred and twenty-one Divines. Of this list, about twenty-five never appeared at the Assembly, one or two having died about the time it met, and others bearing the displeasure of the King, or having a preference for the prelate system. In order to supply the deficiency thus caused, and also occasional diminution caused

by death during the protracted sittings of the Assembly, the Parliament summoned about twenty-one additional members, who were termed the Super-added Divines.

On Saturday, the first day of July, the members of the two Houses of Parliament named in the ordinance, and many of the Divines therein mentioned, with a vast congregation, met in the Abbey Church, Westminster. Dr. Twisse, who had been named in the ordinance as President, preached an elaborate sermon, from the text, "I will not leave you comfortless, I will come to you" (John, xiv, 18). After the sermon all the members present adjourned to Henry VII's Chapel, and the roll of members being called, it appeared that there were sixty-nine clerical members present on that the first day of the Westminster Assembly.

Our limits will only allow us to notice the Scottish ministerial members of this body, so famous for its intellectual force and adherence to truth. Henderson, Gillespie, Rutherford and Bullie, occupied a high and commanding rank in the Scottish Church. The great abilities of these eminent men attracted the attention of the English of all ranks in a very remarkable manner, and recommended the Presbyterian system of church government much more effectually than arguments alone could have done. Nor was this strange. Henderson was a man of uncommon prudence and sagacity, profound judgment, decided eloquence and the most attractive amity of manners. He was one of those gifted men whom the Ruler of all events sends forth, in time of great emergency, to mould the minds of his fellow-men and aid in working out the will of the Most High. He was one of the most distinguished of an age fertile in great men, and, with all due veneration for the names of Knox and Melville, we do them no discredit when we place that of Henderson by their side—the "first three" of the Church of Scotland's worthies. Bullie, though greatly inferior to Henderson in mental powers and somewhat fickle in disposition, arising from a facile temper and constitutional timidity, was one of the most learned men of his time. Rutherford, in addition to his scholarly attainments, was possessed of peculiar heavenly-mindedness. For his fidelity to principle the deadly gripe of the Parliament in his subsequent history, was attempted to be laid on him. Not content with burning his work entitled "Lex Rex," they summoned him to appear before them at Edinburgh, to answer to a charge of high treason. He was at that time lying on his death-bed. "Call them," replied he, "that I have received a summons already to appear before a superior Judge and jury, and I believe to answer my first summons, and ere your day arrive, I will be where few kings and great folks come." Gillespie, though still a very young man, had already proved himself to be endowed with powers and possessed of acquisitions of a very high order. His learning was both extensive and

singularly minute; his intellect clear, acute and powerful, qualifying him for eminence in debate, and his high and fervid eloquence was pervaded by that electric energy which is an essential attribute of true genius.

The chief duties of the Assembly of which these men were ornaments were discharged when they had prepared and laid before the Parliament directories of ordination and worship. Its attention was occupied almost entirely by the discussions respecting these, till towards the end of 1644. The Assembly then began to prepare for composing a Confession of Faith and a Catechism, and a committee was appointed to draw up an outline, in regular and systematic order, for its consideration. This committee consisted of Drs. Gouge and Hoyle, and Messrs. Herle, Gataker, Tuckney, Reynolds, Vines and the Scottish ministers.

The committee at first wrought at the work of preparing the Confession and Catechisms simultaneously. "After some progress had been made with both, the Assembly resolved to finish the Confession first, and then to construct the Catechism on its model." They presented in a body the finished Confession to Parliament, December 3d, 1646, when it was recommitted, that the "Assembly should attach their marginal notes, to prove every part of it by Scripture." They finally reported it as finished, with full Scripture proofs of each separate proposition attached, April 29th, 1647.

On the 22d of October, 1647, "the Larger Catechism was ordered to be sent up to both Houses of Parliament, by the prolocutor, attended with the whole Assembly." November 26th, 1647, "the prolocutor informed the Assembly that he had delivered the Short Catechism and message to the House of Commons (25th November) . . . the Short Catechism be printed, as the Larger, and Scriptures affixed to the margins of both the Catechisms." April 14th, 1648, "the prolocutor informed the Assembly he had delivered the Catechisms (to the House of Commons), and was called in and told that they had ordered six hundred copies, with the proofs, to be printed for the use of the Assembly and two Houses." (See *Minutes of the Westminster Assembly*, Edinburgh, 1871.) After they had been carefully perused by the Parliament an order was issued on the 15th of September, 1648, commanding them to be printed for public use.

After the completion of the Catechism the business of the Assembly was virtually at an end. But the Parliament neither fully approved nor rejected the Assembly's productions, nor yet issued an ordinance for a formal dissolution of that venerable body. Negotiations were still going on with the king, and in one of the papers which passed between His Majesty and the Parliament he signified his willingness to sanction the continuation of Presbyterian Church government for three years, and also that the Assem-

bly should continue to sit and deliberate, His Majesty being allowed to nominate twenty Episcopalian divines to be added to it, for the purpose of having the whole subject of religion again formally debated. To this proposal the Parliament refused to consent, but it probably tended to prevent them from formally dissolving the Assembly, so long as there remained any shadow of hope that a pacific arrangement might be effected with His Majesty.

In the meantime many members of the Assembly, especially those from the country, returned to their own homes and ordinary duties, and those who remained in London were chiefly engaged in the examination of such ministers as presented themselves for ordination or introduction into vacant charges. They continued to maintain their formal existence till the 22d of February, 1649, about three weeks after the king's decapitation, having sat five years, six months and twenty-two days, in which time they had held one thousand, one hundred and sixty-three sessions. They were then changed into a committee for conducting the trial and examination of ministers, and continued to hold meetings for this purpose every Thursday morning, till the 25th of March, 1652, when Oliver Cromwell having forcibly dissolved the Long Parliament, by whose authority the Assembly had been at first called together, that committee also broke up and separated without any formal dissolution and as a matter of necessity.

What the Westminster Assembly did in the formation of a rule of faith and a form of church government, and, as it hoped, for both nations, was ultimately rejected by the English and adopted by the Scotch. The Confession of Faith and Larger and Shorter Catechisms were adopted by the original Synod in North America, A. D. 1729, as the "Confession of Faith of this Church," with the exception of what the Confession contained in respect to the power of civil magistrates concerning religious things, in relation to which point the Synod declared that it did not receive the passages referring to it in the Confession "in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to prosecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."

The Synod again, when revising and amending its Standards in 1787, in preparation for the organization of the General Assembly in 1789, "took into consideration the last paragraph of the twentieth chapter of the Westminster Confession of Faith, the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter, and, having made some alterations, agreed that the said paragraphs as now altered be printed for consideration." As thus altered and amended, this Confession and these Catechisms were adopted as the doctrinal part

of the Constitution of the Presbyterian Church in America in 1788, and so stand to this day.

Cater, Richard B., D. D., of the Presbytery of South Carolina, became a member of the Presbytery of South Alabama September 28th, 1837, from which time to the day of his death he was a most active and laborious minister, a man of indomitable energy and untiring perseverance, knowing no abatement, even under the failings of "the outward man." Few men have been more honored of God in the erection of new houses of worship, and the upbuilding of feeble churches. He had a warm heart and a strong hand for every good cause. He finished his earthly warfare in the triumphs of a living faith, November 24th, 1850. Dr. Cater had often been heard to express the wish that *he might die with the harness on!* And the desire of his heart was granted to him; for the spot of earth on which he stood on Saturday, as a minister of consolation to the mourners around his friend, Rev. Junius B. King's, grave, received, on Monday, his own body, in trust till the resurrection morn. "Lovely and pleasant in their lives, they were not divided in their death."

Cathcart, Dr. Robert, was born November, 1759, near Coleraine, Ireland. He was educated in the College of Glasgow, and after being licensed, preached several years without a fixed charge, till 1790, when he emigrated to the United States. Declining other overtures, he was settled October, 1793, over the united churches of York and Hopewell, Pa., fifteen miles apart, which he served on alternate Sundays. When the infirmities of age told on him, he relinquished the Hopewell Church, commonly known as York Barrens. In 1839 he was forced to resign the York Church also, after a pastoral connection of forty-six years. He died October 19th, 1849, at the advanced age of ninety years.

Dr. Cathcart was an instructive doctrinal preacher, fond of expository preaching as well as lecturing on the Catechism. He was regarded as a well-read theologian, and kept abreast with the knowledge of the times. He was especially remarkable for his clock-work punctuality, whether as trustee of Dickinson College, as member of the Synod of Philadelphia, or in attendance on the General Assembly. He never missed a meeting of the Synod but once, and that was occasioned by sickness. For twenty years he served as one of the clerks of the Assembly.

Although Dr. Cathcart was consulted by other authors, he never gave anything to the press but one sermon, which was a tribute to the memory of his friend Dr. Davidson, of Carlisle.

Cattell, William Cassiday, D. D., LL. D., was born at Salem, N. J., August 30th, 1827. He graduated at New Jersey College in 1844, and studied theology at Princeton Seminary. He was Associate Principal of "Edgehill Academy," at Princeton, N. J., 1853-55, and was ordained by the Presbytery of Newton in 1856. From 1855 to 1860, he was Profes-

sor of the Greek and Latin languages in Lafayette College. From 1860 to 1863, he was pastor of the Pine Street Presbyterian Church, Harrisburg, Pa., where his labors were crowned with success, and he was greatly beloved by his congregation. In 1863 he was elected President of Lafayette College, which position he occupied until June, 1883, when impaired health through over-work, obliged him to tender his resignation.

Dr. Cattell rendered distinguished service to Lafayette College. During his administration of twenty years, and mainly by his own exertions, the assets of the College were increased from \$40,000 to nearly \$900,000, new and commodious buildings were erected, the equipments were made of the highest order and the system of instruction much enlarged



WILLIAM CASSIDAY CATTELL, D. D., LL. D.

and made thoroughly efficient, so that Lafayette now stands among the leading colleges of the country. During this period, besides contributing \$10,000 to the construction of McKee Hall, he gave his personal labor for a merely nominal salary, and devoted himself so unselfishly and untiringly to the interests of the Institution that his physicians were compelled to advise absolute rest and freedom from official responsibility. In accepting Dr. Cattell's resignation, to take effect October 23d, 1883, the Board of Trustees yielded to a most painful necessity and against its strongest wishes that an administration so fruitful only of good to the college should be continued as long as its distinguished, honored and beloved President lives.

Dr. Cattell is a superior scholar, an accomplished and affable gentleman, of great energy of character,

and an excellent preacher. He has the confidence and regard of his brethren. He received his degree of Doctor of Divinity from Hanover College, Indiana, and New Jersey College, in 1861.

Cavin, Rev. Samuel, a licentiate from Ireland, was sent by Donegal Presbytery, November 16th, 1737, to Conococheague. This congregation then embraced Falling Spring (Chambersburg) and Greencastle, Mercersburg and Welsh Run. It separated into East and West, and Mr. Cavin was installed pastor of the East Side, November 16th, 1739. In the Winter of the next year he visited the settlements on the South Branch of Potomac. The Presbytery of Philadelphia, in May, 1741, at his request, dismissed him from his charge at Falling Spring. He spent some time in the Summer at Antedam (Hagerstown), Marsh Creek, Opequhon, and on the South Branch. In May, 1743, he was called to Goodwill, or Walkkill, New York. The remainder of his life was spent in itinerating in Virginia and the other vacancies. He was an occasional supply of Falling Spring and Conococheague, and was invited, November 6th, 1744, to the "South Side of East Conococheague." Mr. Cavin died November 9th, 1750, aged forty-nine, and lies buried in the graveyard at Silvers Spring.

Central Presbyterian Church, Baltimore, Md. When "Baltimore Town," the future metropolis of Maryland, was founded, in 1730, a number of Presbyterian families, driven thither by a storm of religious persecution, sought refuge in and around it. And in 1760, when its population numbered some three hundred, the First Church was planted. In 1802 the Second Church was organized; in 1822, the Third Church; in 1833, the Fourth Church; in 1835, the Fifth Church; in 1842, the Aisquith Street Church; in 1846, the Broadway Church; in 1847, the Franklin Street Church; in 1852, Westminster Church; in 1853, the Twelfth Church, Madison Street (colored), and the Central; in 1856, the South Church; in 1870, the Dolphin Street Church; in 1871, Brown Memorial Church, and, in 1875, the Lafayette Square Church. Very slowly Presbyterianism advanced, until about the year 1842, when there was a sudden outburst of the spirit of church extension, some eight new churches being planted in quick succession, within the next twelve years.

The Central Church was organized on the 13th of April, 1853, and grew out of a division in the Associate Reformed Church on Fayette street, to which the Rev. Dr. J. M. Duncan so long ministered. After the death of Dr. Duncan, the church called the Rev. Stuart Robinson, of Frankfort, Ky., as a stated supply. Mr. Robinson accepted the call, but finding his position as a Presbyterian minister in an Independent Church in many ways embarrassing, resigned his charge, and eighty-three persons, some seventy of whom were from Fayette street, organized themselves into a Presbyterian Church under him as their

pastor. Dr. Baer and John McElderry were elected elders. A commodious hall on Hanover street was procured, for the temporary use of the congregation, and steps were immediately taken for the erection of a church. The lot on the corner of Saratoga and Liberty streets was secured, at a cost of some \$24,000, and the church was completed in about two years, at a total cost of some \$63,000 for lot, building and furniture. A debt was left upon it of \$30,000, \$18,000 of which was made permanent. Mr. Robinson was eminently popular, and attracted large and interested congregations, and the new enterprise seemed to be wonderfully successful; but the finances were not in a satisfactory state, and irritating questions having arisen as to the proper policy to be pursued, he was released, at his own request, in 1856, to accept a Professorship in Danville Theological Seminary. In January, 1858, Dr. Thomas E. Peck, for several years pastor of Broadway Church, accepted the call of this congregation. With talents and culture of the highest order, with large experience and extensive acquaintance in the city, he struggled for two years with the old difficulties, and then left to accept a Professorship in Union Theological Seminary, Va. For the same reason, the Rev. Silas G. Dunlap, who was installed as pastor, in May, 1860, resigned the year following.

The Rev. Joseph T. Smith, D. D., then a Professor in Danville Theological Seminary, was next called to the pastorate of this church, and entered upon his duties on the first Sabbath in January, 1862. Here he still remains. Under his ministry the congregation at once entered upon a career of great prosperity. All its services were largely and increasingly attended, and large accessions were made at the successive communions. In 1873 the General Assembly of the Presbyterian Church in the United States met in the church, and in July following it was destroyed by the great fire which swept over that section of the city. After the fire a public hall was at once secured for the uses of the congregation, and steps taken toward rebuilding. A lot on Eutaw Place was selected for the edifice, and on the 20th of December, 1871, the beautiful and commodious chapel was opened for public worship, and a series of services were held in connection with the opening, of great profit and refreshment. The church building, one of the finest in Baltimore, was dedicated in March, 1879. Recently the amount of thirty-five thousand dollars, necessary to free the church from debt, was subscribed. The roll of membership is large, and the future of the congregation is bright with promise.

The present officers of the church are: Elders—Dr. James McIntire, W. H. Cole, and T. K. Miller; Deacons—A. McElmoyle, R. R. Milliken, H. G. Tyson, Louis Deitch, Wm. Dugdale, and H. Long cope; Trustees—T. Kensett, T. K. Miller, W. H. Cole, J. W. Maxwell, Wm. Dugdale, H. G. Tyson, A. McElmoyle, Wm. Galloway, and A. M. VanArsdale.

Centre Presbytery of Illinois. The Rev. S. C. Baldrige, in his "Life of Stephen Bliss," gives the following interesting account of an "old-time" meeting of this Presbytery:—

"The Presbytery was constituted by the Synod of Indiana, in 1829. It embraced the State. The second 'Fall meeting' was held on Decker's Prairie. The names of the members of Presbytery present were Revs. B. F. Spilman, Shawneetown; John M. Ellis, Julian M. Sturtevant, Theron Baldwin, all of Jacksonville; Solomon Hardy, Greenville; John Mathews, Kaskaskia; Thomas A. Spilman, Hillsboro; John Brick, near Jacksonville; Thomas Lippincott, Edwardsville; John Herrick, Carrollton; Stephen Bliss, Centreville; John McDonald, Benoni Y. Messenger, Cyrus L. Watson, Rev. Artemas Bullard (settled afterwards at St. Louis, as pastor of the First Presbyterian Church of that city), corresponding member. Our hard-wrought missionary, B. F. Spilman, was chosen Moderator, and John McDonald, A. M., long pastor of Pleasant Prairie, was the temporary Clerk.

"The meeting was held at Mr. Bliss's residence. During the Summer he had built a new house. The family occupied the L, and the main part of the building was left without partitions, and formed an open hall, eighteen by thirty-six feet, that was filled with temporary seats for this occasion. Here the Presbytery held its sessions. Here the brethren preached the Word, and the people pressed to hear. Curiosity was excited by the appearance of so many strangers. And then everything was favorable. It was lovely, ripe October, the heat of Summer assuaged, the weather superb. To the farmers it was a time of leisure—the long rural holiday that comes after wheat sowing. And so, of course, the meetings were crowded, day and night. The venerable Mr. Lippincott says: 'Our services were not without the divine presence. At times the silence and solemnity were awful.' We may safely infer, from this remark, that the exercises were often very interesting, for the congregations were motley throngs. Wabash Church numbered but twenty-nine, counting every member within a radius of ten miles of the pastor's house. Professing Christians of every name must have made up but a small part of the crowds that filled the house and all the grounds around. The bold and reckless character of the mass of them may be inferred from what has been said of the general state of society. So that when we hear that the 'silence and solemnity of the meetings were sometimes awful,' we conclude, at once, that God gave His blessed truth an able advocacy and a noble hearing.

"But the gem had a wild and rustic setting. Around them, as they looked out of the open windows, was nothing in view but the wide prairie, covered with its enormous Autumn growth of grass and weeds, gay now with brilliant, coarse flowers; the natural pasture for herds of rattle and deer, the lurking-place for hares, foxes, wolves, wildcats, panthers, catamounts

and bears. This last named animal was not numerous, but was sometimes met with on the small water-courses and in unfrequented places, and the knowledge of their existence gave a spice of danger to an evening stroll along any of the lonely paths that led through the high grass to the neighboring cabins. Their rest at night was disturbed by the cries of birds and prowling beasts of prey, and in the morning they were roused up betimes by the piping quails, or the wild call of the turkeys and prairie fowls, and the howling wolves in the rank wilderness around them. But they had before them, too, an emblem of the changes and progress of the country that were to be expected in the teeming future. Under the 'aged oaks' yet stood the lowly, primitive cabin, with the 'lean to,' that Mr. Bliss and the sainted May had built for themselves in 1818. This, whitewashed as of old, and fitted up by one of the neatest and most practical housekeepers in the world, was the cosy cubiculum where Mr. Bliss lodged all of his guests. But just a few feet to the west, where the rustling leaves of the oaks threw their shadows on the porch, was the 'new house,' a commodious and substantial frame. The lesson taught by this scene was one that the Presbytery urgently felt. Their present work was one of preparation. If all now was strong, rough, untamed, yet a little while to come and the State would be filled with population, enterprise and wealth. They were sitting at the springs of future greatness, and needed wisdom, grace and zeal for their work.

"The historical interest of this meeting of Presbytery centres around the far-sighted measures then taken to promote the Sabbath-school cause in their field. *Sabbath-school Missions in the State of Illinois, their efficiency for good, their necessity*; this was the theme around which all the life of the meeting clustered. Much had been attempted under the auspices of the 'American Sunday-school Union,' but a thorough and systematic endeavor to fill the rising State with Sabbath Schools and Sabbath-school libraries and influences, *originated* in this meeting of the Centre Presbytery of Illinois. There was present, to promote this, a young and gifted minister, in his fervent prime, the Rev. Artemas Bullard. The interesting providence by which this noble spirit was brought among them is thus narrated by the Rev. Thomas Lippincott, himself an actor in the scene. It is valuable as an illustration of that glorious Providence that rules in all things, however trivial they may seem, and makes them to 'work together for good to them that love God.'

"Our course," says he, "from Vandalia through the 'Grand Prairie,' led us to cross the Vincennes and St. Louis road, at Maysville, then little if anything more than a tavern. We, *i. e.*, nearly all the Presbytery from the west side of the State, arrived at the inn just at nightfall, and proceeded to secure lodgings. Whilst attending to our horses it was

removed that a minister from Massachusetts, on his way to the west part of the State, had arrived just before us, and was then in the house. I believe something was said with regard to his mission. 'Let us take him with us,' was the spontaneous and universal thought. An interview and explanation resulted in his accompanying us the next day, and then in a cordial understanding that his 'Sunday-school Mission' was recognized as sent of God. We were delighted with him, and I believe the pleasure was mutual.'

"The purpose of Mr. Bullard's mission is stated with so much simplicity by Mr. Bliss, in his 'Report to the Home Missionary Board,' prepared after the rising of Presbytery, that we can do no better than quote from it. We readily see that the presence of this gifted man had 'filled their mouths with laughter, and their tongues with singing.'

"Our sorrow and grief," says Mr. Bliss, referring to their previous discouragement respecting the training of the youth of the country, 'were suddenly turned into joy, hope and high expectation, by propositions made by Mr. Bullard, 'Corresponding Secretary of the Massachusetts Sabbath-School Union,' at our recent meeting of Presbytery. That 'State Union' proposes to take Illinois under its fostering care, as it respects Sabbath-school operations; appropriate funds to establish a general 'depository' of Sabbath-school books for the supply of the State, constantly employ a traveling agent or agents to carry the Sabbath-school system into effect, as far as practicable. What is particularly needed in this country, they propose to enter largely into the 'emigration scheme.' Mr. Bullard is now engaged traversing the State, to ascertain the existing wants as to Sabbath-school teachers. The object is, when those wants are definitely ascertained, to search out and encourage pious lay members of the churches in the older States (male and female) to emigrate to this country and settle down, in their respective occupations, with special reference to Sabbath-school and other benevolent operations.'

"Mr. Bullard laid all this far-seeing scheme open before the Presbytery. He urged them, ministers and laymen, to arouse and bestir themselves. 'How did the presence, the addresses, the conversation of that brother cheer us,' says Mr. Lippincott; 'we thanked God and took courage.' The definite plan, the tangible help, the hopeful spirit of the enthusiastic missionary, were like an inspiration in their counsels. The brethren enlisted anew in the Sabbath-school work. Agents were sent forth, who traversed the State, preaching and lecturing on the godly training of the young, and organizing Sabbath Schools. A mighty impetus was given to this cause, so vital to the well-being of Church and State. 'The East,' says one, 'has more than fulfilled all her promises to the Christian workers in Illinois.'

"But is it not a curious fact that this arousing call

to diligence, in this most potent of all missions, should have sounded out over the State from so quiet a work and amidst such humble surroundings? How broad and bright a stream has risen from this lowly fountain! The impetuous current has had many a check, and sometimes has almost ceased to flow; but in this generation we are permitted to behold it rising with a grander tide than ever before. To the devout men—ministers and laymen—who now see the great State filled with Evangelical churches, with their Schools, their Bible, Tract, Temperance and Missionary agencies, every means for maintaining and promoting our Protestant religion, this humble name—Wabash Church—should wear a hallowed charm. There the words of cheer were spoken, the help proffered, the councils formed, and the decisive steps taken, that, in the long years, have led to it all. This is the cool, sequestered source from which arose, amidst the prayers and praises of devout men, in October, 1830, this 'stream that is making glad the City of God.'"

Chamberlain, Jeremiah, D. D., is said to have been solemnly dedicated to the Church by his parents, in his infancy, in accordance with a vow made by his mother. He was born in Adams county, Pa., January, 5th, 1794; graduated at Dickinson College, in 1814; studied theology three years at Princeton, and was licensed to preach by the Presbytery of Carlisle, in 1817. The same year he accepted a commission from the General Assembly's Board of Domestic Missions to travel, as a missionary, in the West and South. As he was on his way down the Ohio river he received a call from the Church at Bedford, Pa., and after accomplishing his mission at Natchez, New Orleans, and Mobile, he returned, in the Summer of 1818, and accepted it. Besides preaching regularly in the Church at Bedford he preached occasionally at Schellsburg, and conducted a flourishing school the whole time he remained there.

In the Winter of 1822-23 he accepted a call to the Presidency of Centre College, at Danville, Ky., and, by a vigorous co-operation of several philanthropic individuals with himself, the Institution, then in an incipient state, was placed upon a firm basis, and the buildings filled with students. He preached regularly during the whole time of his residence in Danville, and in connection with his labors a powerful revival of religion took place in the college, which extended many miles in the country. In the Winter of 1824-25, he resigned the Presidency of Centre College, and removed to Jackson, La., having accepted the same office in a State Institution in that place. This office he resigned in 1828, and opened an academy, for the instruction of youth, in a church

* Mr. Bullard settled afterward, at St. Louis, as pastor of the First Presbyterian Church of that city. He was eminent as a preacher and scholar, and was honored with the degree of Doctor of Divinity. While yet in the prime of his strength, honors and usefulness, he was cut down.

edifice which he had erected in the same place at his own expense. He preached regularly while he was connected with the college, and organized a Presbyterian Church, where none had existed before. In 1830 he was elected President of Oakland College, in Clairborne county, Miss., which was established through his influence, and was under the care and control of the Presbytery of Mississippi. Here he accomplished the most important work of his life, and prosperity attended his earnest, self-sacrificing, and persistent efforts, till Oakland College became a noble monument of his untiring zeal and Christian philanthropy. His eminently useful life was terminated by assassination, September 5th, 1850.

The manners of Dr. Chamberlain were courteous and easy. He was a man of more than ordinary intellectual power, and not only of incorruptible integrity, but of distinguished benevolence and public spirit. As a preacher he was clear and logical in the treatment of his subject, and set Christ forward always as the great Sun of the Christian System. In ecclesiastical bodies he was distinguished for his success as a queller of disturbances and a restorer of peace, and as President of a college he was most favorably known and most eminently useful.

Chambers, John, D. D., was born in Stewartstown, Ireland, December 19th, 1797, and was brought by his parents to this country while an infant. He was for a time employed in mercantile life in Baltimore. He prepared for the ministry under the direction of the Rev. John M. Duncan, of that city. In May, 1825, he was installed pastor of the Ninth Associate Reformed Church in Philadelphia. The congregation was then worshipping in a house built on Thirteenth, above Market street. In 1831 they removed to their present noble edifice, at the corner of Broad and Sansom streets. When Mr. Duncan, about this time, renounced the jurisdiction of the General Assembly of the Presbyterian Church, into which the Associate Reformed, with Dr. Mason and others, had been merged, Dr. Chambers followed his example, from sympathy with his teacher. His church was known as the First Independent Church, till October, 1873, when he and his congregation were admitted to a connection with the Presbyterian body. By order of the Presbytery of Philadelphia, the style of the church was changed, in honor of the pastor, to "The Chambers Presbyterian Church."

In a historical sermon preached by Dr. Chambers in May, 1875, at the celebration of the fiftieth anniversary of his pastorate, it was stated that he had received three thousand five hundred and eighty-six members into the Church, of whom one thousand two hundred then constituted the actual membership; that between thirty and forty young men had entered the gospel ministry; that he had married two thousand three hundred and twenty-nine couples, and had attended between four and five thousand funerals. He had preached, on an average, three sermons a week,

which, for fifty years, would amount to a grand total (allowing necessary deductions) of more than seven thousand sermons.

Dr. Chambers had an extraordinary hold on the young people, and his week-night prayer meetings, with an attendance of three hundred, were a standing wonder. His conspicuous attribute was power. For the sake of that commanding influence which he exerted over the masses, he deliberately sacrificed book learning and minute criticism. Bold and frank in the expression of his opinions, even those who differed with him could not but respect and admire his courage. He fearlessly attacked the crying abuses, vices and errors of the day, and was sometimes threatened with personal violence, on account of his plainness of speech. He scourged the men of Succoth



JOHN CHAMBERS, D.D.

with thorns. Like John Knox, he called a spade a spade. His majestic person, his lionine mien, his clarion voice, his unquestionable sincerity, added weight to the fulminations of the pulpit. All who saw him, all who heard him, bore witness, voluntarily or involuntarily, that "this was a man." Like the prophets of the olden time, he only lived for the salvation of souls, and his sole concern was to preach the preaching that the Lord bade him.

The useful life of Dr. Chambers was brought to a close September 23d, 1875. His death was sincerely and deeply lamented by all classes of society and all denominations of Christians.

Chambers, Rev. Joseph H., was a native of Westmoreland county, Pa. He graduated at Jefferson College, Pennsylvania, in 1835, and studied theology at the Western Theological Seminary, Alle-

gheny, Pa. After being licensed, by the Presbytery of Redstone, in 1838, he supplied the Church of Sewickley for a few months. Then he became pastor of the Church of Cross Creek, in the Presbytery of Steubenville, where he spent twelve years in the faithful and successful discharge of pastoral duties. His labors were greatly blessed; he won universal esteem and confidence, and his memory is embalmed in the grateful hearts of many. For a considerable time he exercised his ministry in the Second Church of Steubenville, where he had the most favorable esteem of a highly cultivated audience. In the Spring of 1850 he was called to the Church in Wooster, Ohio, and, while only pastor elect, in obedience to the Master's call, "Come up higher," passed away from earth.

Chandler, David, died in Wilmington, Del., January 25th, 1883. He was long known as one of Wilmington's conservative, substantial and deserving citizens. He was an active and efficient business man, and prospered by Providence in his temporal interests. Mr. Chandler's relations to the Church of Christ were no less marked than the other features of his life. He was an honored and useful member of the First Presbyterian Church of Wilmington. Born and bred in its fold, he grew up wholly identified with it. From young manhood he took an active part in all that concerned it. At times in his life the burden of its affairs rested largely upon his shoulders alone. He was a ruling elder many years. Well-nigh all his life he was identified actively with its Sunday School, in faithful, laborious, teaching. In its pecuniary affairs he was a pillar to it. He was a thorough Presbyterian, and took a personal pride in the history and progress of the Presbyterian Church. His end was peace.

Chapman, Robert Hett, Jr., D. D., was born December 26th, 1806; graduated at Union College, N. Y., in 1828; studied law, and was admitted to the Bar, April, 1829, in Talladega, Ala., having for more than ten years an extensive practice. In 1836 he was ordained a ruling elder in the Presbyterian Church of that place. October 18th, 1839, he was licensed by the Presbytery of South Alabama to preach the gospel. He was installed the first pastor of the Church at Talladega, and continued in this relation about six years, with a good degree of success. He then had charge, for more than five years, of the Church in Greensboro' Alabama, where his labors were also blessed. After preaching about a year to the churches of Asheville and Hendersonville, N. C., he became the first installed pastor of the former church, and during the eight years of his ministry there the little flock more than quadrupled. For one year he was an evangelist of Mecklenburg Presbytery; and for six years the stated supply of the three mountain churches of Hendersonville, Mills' River, and Davidson's River. He was subsequently Principal of the "Charlotte (N. C.) Institute for Young Ladies."

being at the same time pastor of Caldwell Church, near Charlotte. This was his last charge. Since September, 1883, Dr. Chapman has been entirely helpless, from a severe spinal affection, and awaits the time of his departure with peaceful resignation to his Heavenly Father's will. Though he has never been ambitious of distinction, his life has been one of active and extensive usefulness. He is a good man without guile, believing humbly in the religion which he has striven to teach, and guided by the precepts which he has striven to learn.

Chase, Rev. Benjamin, D. D., who was probably the first licentiate of the Presbytery of Mississippi, was for many years a beloved and valued member of it. He was born at Litchfield, N. H., November 20th, 1789, and graduated at Middlebury College, Vt., in August, 1814. After having labored for a series of years as a missionary in Louisiana, he assumed, in 1828, the charge of the "Carmel Church," in Adams county, ten miles south of Natchez, Miss. In connection with this church, he supplied, at different times, three or four contiguous congregations, including that at Pine Ridge. At this period it was his custom to ride forty miles and to preach three times on the Sabbath. This unsparing devotedness and energy of spirit was characteristic of Dr. Chase throughout his life. In 1830 he enlisted in the work of supplying the destitute regions of the Southwest with the Holy Scriptures. In this work the whole territory of Mississippi, Louisiana, and such parts of Arkansas and Texas as were accessible were visited by him, and furnished with the Word of God. The difficulties and perils of this enterprise were enough to make it heroic.

In 1840 Dr. Chase was attacked by an aggravated, and, as it proved, incurable bronchial affection; but though obliged to relinquish the use of his voice in public preaching, his labors in support of morals and religion continued to be abundant. He was the active and liberal friend of Oakland College, from its inception, and was for a while, after the death of Dr. Chamberlain, its acting President. His labors as a consoler of the afflicted were peculiarly appreciated, and these, with those of the peacemaker, and the helper of the friendless and the destitute, ran parallel with his life. As a preacher, his discourses were made effective, not by any high order of intellect, but by the depth of his convictions and the intensity of his love for the souls of his fellow men. His death occurred October 11th, 1870, and his memory is cherished by those who knew him with gratitude and veneration.

Cheeseman, Lewis, D. D., the son of Calvin Cheeseman, was born in Princetown, New York, October 27th, 1803; studied with some of the Tutors of Union College for about two years; studied divinity under the direction of the Rev. Mr. Whiting, and was licensed by the Presbytery of Bath. He commenced his labors at Angelica, N. Y., and in this

missionary field, among the wild woods of the Alleghenies, his mental and physical labors were of the most arduous character. In 1826 he was called to Albion, N. Y., where his labors were bountifully blessed. In 1830 he settled at Byron, N. Y.; a revival ensued, and the little church grew rapidly. Subsequently he accepted a call to an enterprise in Scottsville, N. Y., and in this new field similar results followed. In 1842 he accepted a call to Groveland, N. Y., and there labored with success among an affectionate people. In 1845 he left his pleasant rural charge, and removed to Rochester, where he began his labors in a small frame building in Court street, and prosecuted them faithfully and with success. In 1848, he accepted a call to the Fourth Presbyterian Church, Philadelphia, where he labored with his usual zeal for nearly twelve years, taking at once, and maintaining among his brethren in the ministry and all others who knew him, a high position as a scholar, a theologian and an earnest, eloquent and successful defender of "the faith once delivered to the saints." Dr. Cheeseman died December 21st, 1861, after a lingering illness, teaching his family and friends patience under suffering, by example, and both by precept and example pointing their faith to a glorified Saviour.

Cherry Valley Presbyterian Church, in Central New York, is among the oldest of the churches of the Denomination in the country. It came into existence in 1741. In 1738, George Clark, Lieutenant-Governor of the province of New York, granted a patent of 8000 acres of land, covering the site of the town, to four proprietors, one of whom, John Lindsay, a Scotch gentleman, bought out his associates and went to settle upon it. While in New York, preparing for the removal of his family, he formed a friendship with Rev. Samuel Dunlap, a young Presbyterian minister of Irish birth, but educated at Edinburgh, who had traveled over the South, and was arranging for a tour through the North. He persuaded him to join in colonizing the land, and while he went with his family to make their home upon it, Mr. Dunlap went to Londonderry, N. H., to persuade some of the Scotch-Irish, who in 1718 had immigrated there, to accompany him to it. Meanwhile, Mr. Lindsay and his family narrowly escaped starvation. No white inhabitants lived nearer to them than the Scholarie Creek, wheresome Germans made an abode in 1713. Ignorant of the winters of that region, Mr. Lindsay brought on scanty supplies, and at the point of their exhaustion he found himself and his family in impassable snow. Just then a friendly Indian came along, and by repeated visits, on snow-shoes, to the Mohawk, he kept them in stores until the opening Spring raised their blockade. In due time Mr. Dunlap and his party arrived, and distributing themselves about on the farms they selected, they became the fathers of the place, Mr. Lindsay retreating from the rigors of the

climate and the roughnesses of pioneer life. A house of worship was a necessity with such people, and one of logs, used also as a school room, was immediately put up, the first, it may be remarked, of a series of five, the second being used likewise as a fort, and the third an erection of the returned fugitives from the world-wide known "massacre," and like themselves, stripped of furniture and totally bare, and the fourth a frame building, sufficiently pretty for a model, and actually performing the graceful and valuable part of spreading a tasteful ecclesiastical architecture. The fifth, now standing, and solid enough for all coming generations, has three varieties of stone in the composition of its walls, an interior finish of solid walnut, and, while plain and substantial, is of both cheerful and dignified air. Its distinction, however, is the fact that it is a gift to the congregation by a female communicant, in recognition of "the connection of her family with the town from its early settlement, and with the church for four generations, and as a memorial to her beloved parents and dear sister."

Composed of eight families, in 1752, by 1765 the colony consisted of forty. The French and Indian wars kept them perpetually exposed to inroads and slaughter, and at the same time trained them to arms. Then followed the Revolutionary struggle. No prophetic pen was needed to foreknow the side the Scotch-Irish of Cherry Valley would take. The Presbyterian tenacity of principles and devotion to liberty, combined with ancestral memories, committed and held them to the cause of the people. They were the sons of those Scotchmen who, at the earnest entreaty of the Stuarts, and with the most solemn promises of religious and civil prerogatives and privileges, went over to the north of Ireland to bring into bearing that then fertile waste, and who, when the tillage was done and rich harvests waved, were so restrained and robbed that many of them fled to this country, preferring the wilds of America, with freedom of conscience and civil liberty, to the culture of the beautiful Green Isle. The tyranny of the British king, so graphically described in our Declaration of Independence, awakened in Cherry Valley the spirit of besieged Londonderry and of the battle of the Boyne, and the signal from Lexington and Concord called every inhabitant to arms. Its church was the place of meeting of a county committee of the patriots, May, 1775, which declared "our fixed attachment and entire approbation of the proceedings of the grand Continental Congress, held at Philadelphia, last Fall; and that we will strictly adhere to and repose our confidence in the wisdom and integrity of the present Continental Congress; and that we will support the same to the extent of our power, and that we will, religiously and inviolably, observe the regulations of that august body." They obeyed the call of General Herkimer to fly to the relief of Fort Stanwix, but being at the eastern extremity of the country, their company could not

reach Oriskany in time for the battle. Two of their number, however, a Major and Lieutenant-Colonel, participated in it, the latter of whom led off the field the regiment of Colonel Cox, who was killed. The leading men of the place were engaged in various parts of the land. "No less than thirty-three have turned out for immediate service and the good of their country," the whole population being less than three hundred, was the statement in a petition to the Provincial Congress, asking needful protection. One of the Indian paths, from Windsor, Broome county, to the Mohawk, passed through Cherry Valley, and so kept the inhabitants in apprehension of incursions from them. Early in the Summer of 1776 signs appeared of their coming, and a company of rangers was ordered to the place. Those of the people who had held military commissions, or had passed the age for military service, formed themselves into a military corps, and as scalping parties were prowling about, the farmers went to the fields in squads, some standing guard while others engaged in work. The house of Colonel Samuel Campbell, the largest in the place, and situated on elevated ground, was turned into a fortification, and the people gathered in it, bringing with them the most valuable of their goods, and there they remained during the most of the Summer, and then returned to their homes.

A regular fort was subsequently built by the order of General La Fayette, and manned by a Continental regiment, made up of Eastern soldiers, but little trained in Indian warfare. After the Indian massacre at Wyoming, in July, 1778, warning was given of a contemplated descent on Cherry Valley, but the inexperienced yet brave commander failed to give suitable heed to it, and refused the request of the people to be permitted to take shelter in the fort, or to deposit their valuables there, and he himself quartered outside, at the house of Mr. Robert Wells. On the morning of November 11th the savages swooped down from a hill top, in the evergreens of which they had lain concealed, and struck their talons into the ill-fated community. They consisted largely of the Senecas, then the most ferocious of the Iroquois, and were attended by still more brutal Tories. One party rushed into the house of Mr. Wells and murdered every inmate—Mr. Wells, his mother, wife, four children, brother, sister and three servants—and but one of the family escaped—John Wells, a youth at the time, who had been left the previous Summer with an aunt at Schenectady, to attend a Grammar school there, and who subsequently became one of the most eminent lawyers of the land. A Tory boasted that he had killed Mr. Wells while at prayer. Pursuing his sister Jane to a wood-pile, where she fled for safety, and in spite of her supplications, in his language, which she understood, and in spite of the entreaties of an interceding Tory, a savage, with a single blow of his tomahawk, smote her to death. The commander started for the fort, and refusing to

surrender, and snapping a wet pistol at his pursuer, a tomahawk aimed at his head fatally struck it, and the scalping-knife followed. Similar scenes were enacted at other houses, and individual barbarities perpetrated, the thought of which horrifies and sickens the soul. Thirty-two, principally women and children, were slain, with all the horrors that demons could enact, and the terribleness of the scene was intensified by the fierce flames that burnt up every house and outhouse. A few escaped to the Mohawk, but between thirty and forty of the others who survived were carried away prisoners. Divided into small companies, they were placed in charge of different parties, and so commenced their journey for what parts they knew not and could not surmise. The first day Mrs. Cannon, an aged and infirm matron, gave out, and was killed at the side of her daughter, who was driven along with the bloody hatchet bathed in her mother's blood, and to whom three children clung, and in whose arms a fourth, eighteen months old, lay. On the second day the rest of the women and children were sent back, but Mrs. Campbell and Mrs. Moore and their children were taken, between two and three hundred miles, to near the site of the present town of Geneva, and here their children were torn from them and given to different Indians, and scattered through Canada. When recovered, years after, they had forgotten their mothers and their mothers' tongue, and learned the language, habits and tastes of their savage keepers.

The venerable pastor of the church, with one of his daughters, was permitted to live, through the interposition of a Mohawk, but his wife was murdered, and her mangled arm, torn from her body, was tossed into an apple tree, which stood long after as the monument of the fiendish deed. His house was razed to the ground, and his library scattered, and himself carried away as a prisoner. Released in a few days, he made his way to New York, and about a year after sank under his sufferings, and laid down in the grave.

One of his parishioners, having gone into the fields, saw a party of Indians and Tories approaching his house, but did not dare to go back. Secreting himself in the woods until they left, he returned to his house, which had been plundered and set on fire, and there he beheld the corpses of his wife and four children. One of his children, a little girl of ten or twelve years of age, showed signs of life, and while lifting her up he saw another party approach, and had barely time to hide himself beside a log fence, when they entered in, and he saw an infamous Tory lift his hatchet and butcher the child.

A reinforcement came the day after the massacre, but, instead of defending the living, it only remained to them to bury the dead. The inhabitants were exterminated, and their homes were burned up. The little church in the fort survived the otherwise uni-

versal ruin for two or three years, and then a party of marauders gave it, too, to the flames.

For seven years the place remained a desolation, and without a human denizen. In 1784-5 the old inhabitants began to return, and soon after a meeting was called to reorganize the society. But no Mr. Dunlap came back. It took till 1790 to erect another house of worship, and that stood in the barest plight, and only now and then, as some passing preacher stopped, did it echo a minister's voice. Mr. Solomon Spaulding, who amused himself by the writing of a fiction which, with no thought of the kind on his part, was adopted as the Mormon Bible, occasionally filled the pulpit, but no regular services were held until Rev. Eliphalet Nott, afterwards the distinguished President of Union College, established them, in 1795. In 1798 he was called to Albany, and the church was again left to casual supplies until 1802, when they were stately enjoyed for a year, and also again in 1806, and still again in 1810, when the Rev. Eli F. Cooley entered on the charge and remained in it for ten years; and, up to 1833, twenty-two pastors and stated supplies have served the church. The Rev. H. U. Swinnerton, PH. D., who is the present pastor, has prepared an "Historical Account" of the church, which is full of interest. It must be added, that frequent showers of the Spirit have fallen upon Cherry Valley, some of them of great copiousness, and that made it a "well watered garden."

Chester, John, D.D., was born at Wetherfield, Conn., in August, 1785. He graduated at Yale College in 1804. He studied theology under the direction of the Rev. Dr. Joseph Lyman, Hatfield, Mass., at which place he was at the same time engaged in teaching. In 1807 he was licensed to preach by the Association of Hartford county, Conn., and after preaching for a short time successively at Marblehead and Springfield, Mass., he was ordained and installed, November 21st, 1810, as pastor of the Presbyterian Church in Hudson, N. Y. Here he was eminently successful. He remained at Hudson, laboring with great acceptance, till his removal to Albany in 1815. From this period till 1828 he devoted himself with untiring assiduity to the best interests of his flock, and indeed to all the temporal and spiritual interests of humanity within his reach. He died January 12th, 1829.

Dr. Chester was Moderator of the General Assembly in 1823. He published several sermons. He was eminently characterized by sincerity as a Christian, and goodness as a man. He was large-hearted and public-spirited. He had few superiors in his day and generation, in the happy combination of the several qualities which, in our country, are best adapted to make a competent and useful minister of the gospel.

Chester, William, D. D., seventh Corresponding Secretary of the Board of Education, was born in Wetherfield, Connecticut, November 20th, 1795;

graduated at Union College, New York, in 1815, and studied at Princeton Theological Seminary in 1816-17. He was licensed, it is supposed, by the Presbytery of Albany, in 1818. December, 1819, he was called to the pastorate of the church in Galway, New York. A most remarkable work of grace ensued upon his settlement, and in April, 1820, *one hundred and four* were added to the church; in the month of June of that year *forty-six* more were received into the communion of the church. He left Galway in 1822. On September 7th, 1824, he was installed pastor of the Presbyterian Church in Hudson, New York. His preaching and pastoral labors among the churches of that entire region were greatly owned of God. This, his last pastorate, was most happily and successfully continued until the Summer of 1832, when, on the 10th of July, at the earnest solicitation of the Board of Education, it was reluctantly dissolved, that he might occupy the States of Virginia and North Carolina as their representative. Dr. Chester thus entered the service of the Board of Education, and for three and thirty years, in the various positions of Agent, General Agent, Associate Secretary and General Agent, and finally as Corresponding Secretary, he labored most successfully throughout the entire Church in this arduous work, until, in the maturity of his days, and with the completion of most of his sagacious plans for the advancement of education, he ceased from his labors, with the harness of office upon him. The records of the Board evince that Dr. Chester co-operated most effectively, both in counsels and in personal efforts, with Dr. John Breckinridge, Dr. McFarland, Dr. Hope, Dr. Van Rensselaer, Dr. Wood, and, indeed, every other officer of the Board, from the days of Breckinridge until his service ended. Among the last educational schemes that enlisted his warm sympathies, in view of the alarming decrease of candidates for the ministry, was the satisfactory establishment of the Cortlandt-Van Rensselaer Memorial Institute, the Ashmun Institute, and the College for the Northwest. He raised more money and means for education in the Presbyterian Church than any of his coadjutors. He died May 23d, 1865, in the seventieth year of his age. He had the degree of Doctor of Divinity from Washington College, Pa.

Chestnut, Rev. Benjamin, came to this country from England; was licensed by the Presbytery of New York in 1749; was ordained by the Presbytery of New Brunswick, October 30th, 1751, and settled at Woodbury and Timber Creek, N. J. In May, 1753, he resigned his charge, but for a time continued to supply the congregations. In 1756 he settled as the pastor of Charleston and Providence churches, Pa. In 1765 he visited the South on a missionary tour. At one time he taught a school about twenty miles from Philadelphia. Mr. C. was a laborious and faithful minister; besides his regular duties, he was untiring in fulfilling the appointments of Presbytery.

in missionary work, extending as far as Egg Harbor, N. J. and the adjacent country on the Atlantic coast. He died in 1775.

Chidlaw, Benjamin W., D. D., a descendant of a family of Huguenots who fled from France in 1685, and settled in North Wales, G. B., was born in Bala, July 14th, 1811. Emigrated with his parents to the United States in 1821. His early home was in Radnor, Delaware county, O., a large settlement from Wales. Here, in a log cabin school house, with a Webster's spelling book, for which he paid four pounds of butter, he commenced his education. He was converted in his childhood, and united with the Presbyterian Church of Radnor in 1829. In 1833 he graduated in Miami University, Oxford, O. He studied theology under Drs. K. H. Bishop, William McGuffey and J. W. Scott, at Oxford, and was ordained in May, 1836. In the same year he was installed pastor of a church in Butler county, O. Soon afterwards he entered the missionary service of the American Sunday-school Union in Ohio and Indiana, laboring earnestly and successfully in organizing schools and elevating the system of Bible teaching, and laboring for the conversion of the young, and their culture in the service of Christ.

In 1840 he visited Wales, and his preaching in the Welsh language was wonderfully blessed. In the church at Llanwchillyn, North Wales, over two hundred souls were led to Christ and gathered into its fold. In 1880 he represented the American Sunday-school Union in the Robert Raikes Centennial, in London, G. B., and also preached in many places in his native principality. In his missionary labors he established many Sunday Schools and churches in the Welsh settlements of Ohio, and the more distant West.

Dr. Chidlaw is still at work on the Sunday-school field, active and vigorous for a man of seventy-two years of age. In 1882 he preached eighty-four sermons, delivered one hundred and thirty-one Sunday-school addresses, and traveled 11,500 miles. For twelve years, appointed by the Governor of Ohio, and confirmed by the Senate, he was Commissioner of the Ohio Reform Farm School for Boys, at Lancaster, an important position, for which he was well qualified, and in which his labors of love in behalf of vicious, wayward and criminal boys were always acceptable and useful, in leading many of them from the evil of their way, and to a good, useful life.

In visiting County Poorhouses the condition of pauper children deeply impressed his heart and led him to labor in their behalf. Sunday Schools were established for their benefit, and in many counties "Children's Homes" were built, securing the complete separation of the children from the adult population of those institutions, and providing for them the social, intellectual and religious education needed to prepare them for an early transfer to a good and safe home outside.

On the platform and in the pulpit Dr. Chidlaw's

Welsh fire, clear and ringing voice, and earnest manner, have seldom failed to arouse and hold the attention of his hearers. In the sanctuary or in the grove, addressing adults or children, the gospel, man a sinner and Christ a Saviour was his theme, and his object the conversion of souls to Christ and a true Christian life. He has written several historical fragments and sermons, which have been published and widely circulated, and his contributions to the weekly religious papers have been well received and useful.

Childs, Silas D., was born at Conway, Mass., in 1793. Completing a New England common-school education, he entered upon a clerkship in his native town, but left for Utica, N. Y., in 1816. Here, after being for a time clerk and bookkeeper, he engaged extensively in business. Alive to the public welfare, he attended to the public interests in such stations as Bank and Factory, and Railway Directorships, and as a Trustee of the Female Academy, and the Orphan Asylum, and the Cemetery Association. Upright, faithful, honorable, kind and sympathizing, he was always the modest and quiet, and dignified gentleman, never suffering taint, or the suspicion of it. His sudden death was greatly lamented by the whole community. Among his liberal legacies was that of \$30,000 for the Chair in Hamilton College which bears his name. Mrs. Childs breathed her husband's benevolent spirit, and by the addition of \$60,000 to his gift, greatly enlarged his project, and added to the facilities of Hamilton College for imparting both a scholarly and practical education; and, not forgetting other objects, she erected, at her own expense, as convenient and beautiful a Chapel for the Utica Cemetery, as accommodates and adorns any similar place in the land.

Childs, Thomas S., D.D., was born in Springfield, Mass., January 19th, 1825; graduated at the University of New York in 1847, and at the Theological Seminary at Princeton, in 1850. He was licensed to preach the gospel by the Presbytery of New York, April 17th, 1850; and ordained and installed pastor of the First Presbyterian Church, Hartford, Conn., June 30th, 1852. On February 7th, 1866, he was installed pastor of the First Congregational Church, Norwalk, Conn. He was elected Professor in Hartford Seminary in 1871; was stated supply at Windsor, 1871-80, and was chosen Professor in Wooster University, Ohio, in 1880, which position he has since resigned. Dr. Childs is a forcible preacher and an interesting writer. He has published several tracts and sermons. In 1857 he contributed to the *Princeton Review*, "Theology of John Robinson," and in 1863, "The Life of Edward Irving."

Christian, Rev. Levi Hunt, was born at Albany, New York, August 1st, 1817, and graduated at New Jersey College, in 1840. He was Principal of the Academy at Fredericksburg, Va., missionary at Lewinsville and Fairfax, 1845-8; ordained an evangelist by the Presbytery of Winchester, October 3d, 1846; pastor of Court Street Church, Rochester,

N. Y., 1849-50; associate pastor of F. Street Church, Washington, D. C., 1850-51; pastor of the First Church, Camden, N. J., 1851-53; pastor elect at Hamilton, Ohio, 1855; and pastor of the North Church, Philadelphia, Pa., 1855-61. He died at Philadelphia, October 23d, 1864. Mr. Christian was an earnest and exemplary Christian. As a preacher he was able and faithful. He wrote with force, and several of his sermons, excellent in substance and style, were given to the public.

Christian Observer. The conception of the religious newspaper press, as it exists in this country, probably originated with the Rev. John Holt Rice, D. D., the founder of Union Theological Seminary, in Virginia. Impressed with the possibilities of its usefulness and its power, he had earnest conference with the late Dr. Archibald Alexander, of Princeton, who secured the establishment of the *Religious Remembrancer*, in Philadelphia. Its first number was issued September 4th, 1813, by Rev. John W. Scott. This was probably the first religious newspaper ever published in this country.

The following Spring the Rev. John Andrews started, in Chillicothe, Ohio, a paper modeled after this one, which was afterwards merged into the *Presbyterian Banner*, of Pittsburg, Pa. One of Dr. Rice's elders, David I. Burr, carried the idea to Boston, and organized there a joint-stock company, which commenced the publication of the *Boston Recorder*, about 1817, with Sidney E. Morse (who subsequently founded the *New York Observer*) as its editor.

Dr. J. H. Rice himself started a Presbyterian newspaper in Richmond, Va., in 1822. It was known as the *Family Visitor*. He conducted it for about five years; but, finding the labor too heavy in connection with his pastoral labor, the Rev. Amasa Converse, then laboring as an evangelist in Nottoway county, Va., took charge of it, in February, 1827, and changed its name to the *Southern Religious Telegraph*.

When the discussions were pending that resulted in the disruption of the Presbyterian Church, in 1837, the paper labored earnestly to prevent the division, but when it was accomplished, took its stand with the New School—not advocating the peculiar doctrinal views of leaders in the New School party, but earnestly contending for the principles of church government which it believed were violated in the disruption. In 1839 the *Philadelphia Observer* (the successor of the *Religious Remembrancer*) was united with the *Southern Religious Telegraph*, and the united paper, now known as the *Christian Observer*, with Dr. Converse as its editor, was published in Philadelphia. In consequence of difficulties growing out of the war, the *Observer* was, in 1861, transferred to Richmond, Va., where it grew steadily in favor with the Southern Presbyterian Church. It contributed its influence to effect the reunion of the Presbyterian Church in the South, in 1864. In 1869 it was united with the *Free Christian Commonwealth*, of Louisville, and

since that time has been published in Louisville, Ky., occupying the position, not of a Synodical paper, but a paper for the whole Southern Presbyterian Church, in which ministers and others, in all parts of the Church, freely interchange views on questions of general interest.

The *Christian Observer* was edited by Rev. A. Converse, D. D., until his death, at the age of seventy-seven years. His eldest son, Rev. F. Bartlett Converse, became associated with him, as editor, in June, 1858. Rev. Amasa Converse died in December, 1872. At his death, his son, Rev. James B. Converse, joined in the editorial work. The paper, which has attained to a circulation surpassed by very few papers in the Southern States, is now edited and published by two sons of its old editor, Rev. F. B. and Rev. Thomas E. Converse.

Christianity, Growth of. Dr. Dorchester makes the following estimate:—

PROTESTANT FOREIGN MISSIONS.			
NUMBER OF CHRISTIAN CONVERTS IN THE WORLD.			
	A. D. 1830.	A. D. 1850.	A. D. 1880.
N. America.....	60,000	97,760	125,331
Asia.....	3,069	35,580	245,686
Africa.....	2,608	21,659	104,704
Oceania.....	2,167	48,999	128,696

POPULATION UNDER CHRISTIAN GOVERNMENTS.			
A. D. 1500.....	100,000,000	A. D. 1830.....	388,000,000
" 1700.....	155,000,000	" 1870.....	685,000,000

NOMINAL CHRISTIANS IN THE WORLD.			
A. D. 400.....	10,000,000	A. D. 1800.....	200,000,000
" 800.....	30,000,000	" 1880.....	410,000,000
" 1000.....	50,000,000	" 2000.....	1,200,000,000
" 1500.....	100,000,000	at same rate of progress.	

AREA OF THE EARTH.	
(52,092,470 square miles.)	
A. D. 1500.....	Square Miles.
Possessed by Pagans and Mohammedans.....	48,284,687
" " Christians.....	3,777,783
A. D. 1880.	
Possessed by Pagans and Mohammedans.....	19,642,850
" " Roman Catholics.....	9,304,305
" " Greek Church.....	8,578,128
" " Protestants.....	14,357,187—
" " Christians.....	32,419,620

Church of the Covenant, New York City. The first religious service which issued in the organization of the Church of the Covenant was held in the chapel of the Home for the Friendless, in Twenty-Ninth street, near Madison avenue, on the last Sunday in November, in 1860. In the Autumn of 1861 the place of meeting was changed to Dodworth's new studio building, on the corner of Fifth avenue and Twenty-sixth street. Here, on the evening of March 21st, 1862, at a meeting of the congregation, of which Dr. Skinner was the Moderator, and Benjamin F. Butler Secretary, eighty-three persons presented certificates of dismission from various churches. Herman Griffin, Gardon Buck, M. D., and Frederick G. Burnham, were then elected and set apart to the office of ruling elder.

At a meeting held on the Sabbath, March 30th, 1862, Rev. Thomas H. Skinner, D. D., presiding, the Rev. George L. Prentiss, D. D., was elected pastor of the new church, and was duly installed by the Fourth

Presbytery of New York, on the 11th of May, 1862. The name, "Church of the Covenant," was adopted at a meeting held on Friday, April 4th, 1862. The corner-stone of the present edifice was laid on the 5th of November, 1863, and the chapel was first occupied for worship on the 23d of May, 1861. On the 30th of April, 1865, the church was dedicated, and two years later the parsonage was finished. On the 12th of February, 1873, Dr. Prentiss resigned the pastorate, to accept the Chair of Pastoral Theology, Church Polity, and Missionary Work, in Union Theological Seminary. On Wednesday evening, April 2d, 1873, the Rev. Marvin R. Vincent, D. D., pastor of the First Presbyterian Church of Troy, N. Y., was elected to the pastorate, and was installed on Thursday evening, May 8th, 1873. In this relation he still continues.

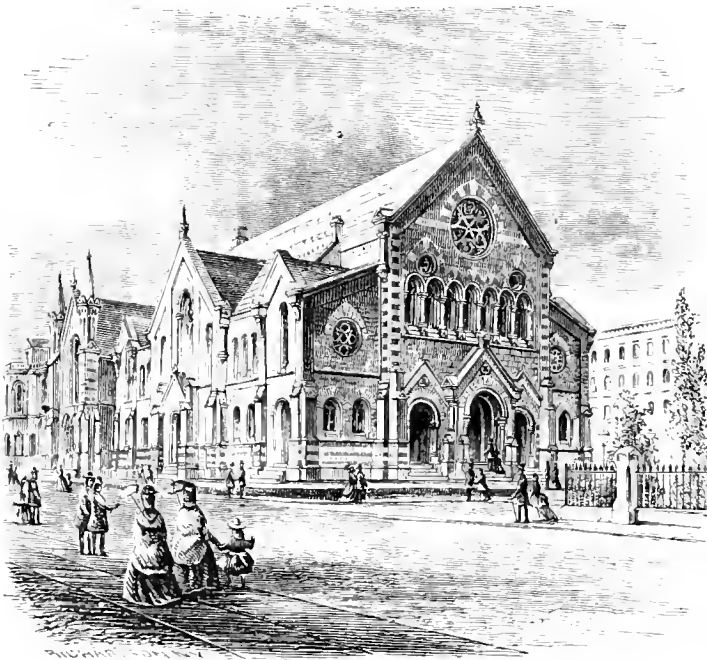
The most noticeable public incident in the history of the church was the meeting here of the New School General Assembly, in May, 1869, the other Assembly meeting at the same time, in the Brick Church.

Church Mortgages. The following extract from an anniversary sermon of the Rev. S. F. Clark, on this subject, is well worthy of permanent record:—

"But somehow we never hear the last of that same mortgage. It is thought of. It is talked about. It frets and chafes continually the minds of, perhaps, nine men who are called trustees; by which we mean those who attend to the disagreeable and expensive part of the establishment, and who are expected never to speak of their troubles. The mortgage becomes, by and by, the most influential thing about the church. It is but a piece of paper. Not three men in the congregation ever saw it. It is stored away in some dark vault, and has a dozen curious bolts turned on it. It could escape from the dungeons of the Inquisition as easily as from its present place. And yet that same piece of paper becomes the terror of the community. It drinks up, like a sponge, the thoughts, affections and energies of the people. It stands at the church door, like the angel in Balaam's

path, and makes the approaching worshipers pass on to some church where there is no mortgage. It builds itself a throne in the sanctuary, and thence looks down with stern eyes, which remind us of the New England tithing-man, who once kept order in the meeting-house. It puts its hands over the plates when missionary collections are taken up, and says, 'Not too much; that quarter's interest falls due next month, and you must have a subscription to raise it.' It reviews the card of benevolent collections, and strikes off what causes it will, that there may not be too many. It forbids enlarging the Sunday-school room, although that swarms with children; and it is opposed to mission schools, because these things are accomplished by that same money which the mortgage must have. This same

piece of paper has a wondrous power of transmutation. It transforms itself into a heavy and impalpable mist, and floats off into the pastor's study. It affects his spirits. It clogs his brain. It hinders all his plans of usefulness for the church. It holds him, with inexorable force, on the very borders of a hundred useful projects— forbidding him to cross one of



CHURCH OF THE COVENANT, NEW YORK CITY

them until the debt is paid. It depreciates him in his own eyes, until it takes half his mental energies to keep his brain in working order. It at length depreciates him every where. And as to the changing of pastoral relations, it makes sport of them; and, like the centurion, says 'to this man, go, and he goeth; and to another, come, and he cometh.' The sacred affections which belong to those relations are no more, in his path, than so much flax before the flame.

"At length the pastor's vacation comes. He goes away to gather ideas and health among the mountains. He climbs the beetling crags, from which he scares the eagle, and then looks off upon God's world, and feels his soul growing larger with every breath. He forgets how long he has been a slave. He is a free man now. But very soon he

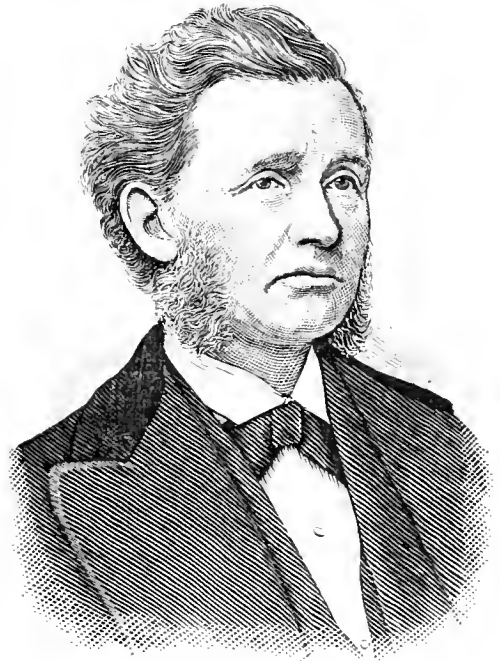
thinks of his people. It is for them he studies in Nature's school. He looks around for them. He breathes in that mountain air, that he may breathe it out again upon them. He stores his mind, his imagination, his taste, with ideas and illustrations, which he dedicates to them. But see his countenance changing! His eye is less glowing. His heart less swelling. He muses. The great panorama ceases to charm him. The mind has gone in upon itself. It has found some gloomy associations. What are they? Ah, the mortgage is there! It has climbed the mountain with him. It has put its veil over his eyes, dimming the glories of nature. The thought of his dear people was one link in the chain of association; the next, and the next succeeded, and then came the great fact that he would go home only to be a slave again, and crouch beneath the sceptre of that same old mortgage."

Church, Second Presbyterian, Cleveland, O. This Church was organized June 12th, 1841, by the Presbytery of Cleveland, Rev. S. C. Aiken, D. D., officiating. Of the fifty-eight original members, all but five were from the First Presbyterian Church. Their first house of worship was purchased from the Congregational Church. It was a frame building, on the Northwest corner of the park, on the lot West of the County Court House. It was occupied by this church from September, 1844, to July, 1851, when it was sold to the Erie Street Baptist Church, and by them removed to the corner of Erie and Ohio Streets, where it now stands. The Second Church then occupied a new and substantial edifice which they had erected on Superior Street east of the park. To this a chapel was added in 1870. These buildings were destroyed by fire on the morning of the ninth of October, 1876, and for two years the congregation worshiped in public halls, first in the Opera House, afterwards in Case Hall. Meanwhile an eligible site had been secured up town, and a new, elegant stone edifice with chapel adjoining, was erected, which the church occupied for the first time on the twentieth of October, 1878.

Rev. Sherman S. Canfield, D. D., was installed the first pastor September 3d, 1844, and dismissed April 23d, 1854. Rev. James Eells, D. D., was installed January 24th, 1855, and dismissed April 3d, 1860. Rev. Theron H. Hawks, D. D., was installed April 24th, 1861, and dismissed April 7th, 1868. Rev. James Eells, D. D., was again installed December 16th, 1869, and dismissed June 21st, 1873. Rev. Charles S. Pomeroy, D. D., the present pastor, was installed June 22d, 1873.

The church numbers now (1883) more than seven hundred and fifty members, with a large and influential congregation, and is eminent for its unity, zeal and benevolence in all Christian and charitable work. The Woodland avenue Presbyterian Church and the Willson avenue Presbyterian Church are its prosperous offshoots.

Clark, Frederick G., D. D., was born at Waterbury, Conn., December 13th, 1819. He graduated at the New York University in 1842, and at the Union Theological Seminary of New York in 1845. Having preached a year and a half at Greenwich, Conn., he became pastor of the Presbyterian Church at Astoria, Long Island, N. Y. After six years' labor in this place, he was called to West Twenty-third Street Presbyterian Church, N. Y., where, under his ministry, an imposing house of worship was erected and a vigorous congregation gathered. From 1867 to 1871 he was pastor of the church in Greenwich, in which he commenced his ministry. In 1872 he was installed pastor of the Tompkins Avenue Presbyterian Church, Brooklyn, N. Y., where a substantial congregation soon gathered under his ministry. He



FREDERICK G. CLARK, D. D.

is now the esteemed and useful pastor of the Second Street Presbyterian Church, Troy, N. Y.

Dr. Clark is a man of a noble, pious, consistent life, and one whose conversation and deportment are not less fascinating than useful. He is a very acceptable preacher, having nothing sensational in his style, but, on the contrary, leaning to the most rigid models of pulpit propriety. His sermons, which are able expositions of gospel truth, are written with clearness and pointedness, and with much scholarly finish. His gifted and devout mind and clear common sense give him great power as a preacher. Dr. Clark is the author of a memoir, entitled "The Life Work of Mary M. Maynard," and many published sermons. He is also a frequent and popular contributor to religious journals.

Clark, James, D. D., was born in Philadelphia, Pa., March 9th, 1812. He graduated at the University of Pennsylvania in 1830, and was ordained by the Presbytery of New Brunswick, November 8th, 1837. He has been pastor of the Tennent Church, Freehold, N. J., 1837-9; pastor of Upper and Lower Mt. Bethel, 1839; pastor at Belvidere, N. J., 1840-50; President of Washington College, Pa., 1850-2, and pastor at Lewisburg, Pa., 1852-7. Since resigning the last charge, Dr. Clark has resided in Philadelphia, where he has been usefully engaged in writing occasionally for the religious press, assisting his ministerial brethren, and supplying vacant pulpits, as opportunity has offered. He is a gentleman of polished manners, of great personal dignity, an instructive preacher, a vigorous writer, and eminently conscientious in the discharge of what he regards as duty.

Clark, Rev. John Flavel, was born in Allentown, N. J., 1784. His father was Joseph Clark, D. D., one of the most prominent pastors of the Synod of New Jersey. He graduated from Princeton College, 1807, among the first of his class. He then engaged in teaching, in the State of Georgia. Commenced the study of theology in Andover, 1810. In 1812 he was chosen Tutor in Princeton, which position he held three years, pursuing his theological studies under Dr. Green. June 14th, 1815, he was ordained and installed pastor of Presbyterian Church, Flemington, N. J. His ministry there was very successful. In 1820 this charge was connected with the First Annapolis, and the two churches were under his care until 1836. He then resigned, and became pastor of the First Presbyterian Church, Paterson, N. J., 1836-42. Thence he went to the Presbyterian Church of Oyster Bay, Long Island, where he remained only a year. He then settled over the Presbyterian Church of Fishkill Village, N. Y., where he died, at the age of sixty-nine, in 1853. He was a kind, unselfish man; an exceedingly agreeable companion, full of talk and wit; an amiable and faithful minister. His person was large and portly, with a beaming countenance.

Clark, Rev. Joseph, was born at Carlisle, Pa., October 11th, 1825. He graduated at Marshall College, then located at Mercersburg, with the highest honors, in 1848; received his theological training at the Western Theological Seminary, and was licensed to preach the gospel by the Presbytery of Carlisle, June 11th, 1851. On the third of June, 1852, he was ordained and installed pastor of the Presbyterian Church at Chambersburg, Pa. Here he labored with great acceptance till October 1859, when, in consequence of a disease of the throat, which made public speaking perilous, he resigned the charge, and engaged in secular business, with the hope of restoring his health. Mr. Clark's aim, as a pastor, was to instruct from the pulpit, and by disseminating among the people the publications of the Church; his time was therefore spent in pulpit preparation rather than in social visitations among them. He was very

methodical in the distribution of his time, and set apart a large proportion to reading and writing. He was a forcible writer and a bold investigator of truth, and pushed his researches into every province of physical and moral science, as well as into theology. In 1862 he contributed to the *Princeton Review* an article on "The History and Theory of Revolutions," and in 1863, another article on "The Skepticism of Science," both of which attracted considerable attention at the time of publication. Mr. Clark died June 7th, 1865.

Clark, Joseph, D. D., was born near Elizabethtown, N. J., October 21st, 1751. He was trained to the carpenter's trade, but after he passed his twentieth year he resolved to become a minister of the gospel. He graduated at Princeton College, in 1781, and studied theology under the direction of the Rev. Dr. Woodhull, of Monmouth. He was licensed to preach, April 23d, 1783, by the Presbytery of New Brunswick, supplied the church at Allentown, N. J., for six months, was ordained by the same Presbytery, *sine titulo*, to the work of the ministry, June 15th, 1784, and was installed pastor of the church at Allentown, in June, 1788. In 1796 he took charge of the congregation in New Brunswick, where he continued till the close of life. By appointment of the General Assembly, in 1798 and 1799, Mr. Clark was agent to collect funds for destitute congregations in different parts of the country, and was very successful in the work. After the burning of the College of New Jersey, in March, 1802, he also made liberal collections to repair the extensive loss. In 1802 he was elected a member of the Corporation of the College of New Jersey, and continued so until his death. He was also, for many successive years, a member of the Committee of Missions, which acted by the appointment and under the direction of the General Assembly. He died, October 19th, 1813. Dr. Clark possessed a mind originally of superior order, and enlarged and accomplished by much reading and study. In the pulpit he was always solemn, dignified and instructive. In debate he had a remarkable talent both to scrutinize and to defeat the arguments and aims of his adversary. In the details of business few men probably have surpassed him. In all his walk through life, with the politeness and affability of the man of literature and the gentleman he mingled that purity of conversation and that savor of devotion which ought ever to characterize a minister of Jesus Christ.

Clark, Robert, the son of William and Margaret Clark, was born near Carlisle, Pa., July 2d, 1771, and there he died January 7th, 1856. He had been ordained a ruling elder in the First Church, in October of 1811, and when the Second Church was organized, in January of 1833, he was elected one of the first three elders. Among many of the ministry and eldership of our Church, as well as a large circle of personal friends, he was well known, and his life and

character had secured for him no ordinary measure of esteem and admiration. For more than forty years he had been a ruling elder, and he discharged its functions with a vigor, efficiency and wisdom, which endeared him to all the pastors with whom he labored. His love for the Church was ardent and deep, and her interests always lay near his heart. His character was of the order sublime. He was a large-hearted, noble-minded, Christian man, combining firmness and strength with tenderness and generosity, and serious earnestness with great cheerfulness. His integrity was recognized by all who knew him as of the most sterling and unbending character. He was an admirable type of the men of a former age. His last illness was brief, and his summons sudden; but he was waiting for his Lord; shared largely in His grace, and to him it was permitted to be a beautiful exemplification of the language of the Temanite: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season."

Mr. Clark was the honored father of honored children, and a father of whose memory his children and his grandchildren may be justly proud and emulous. Three of his sons became ruling elders in the Presbyterian Church, in as many different places, and one was the scholarly preacher and beloved pastor of the Falling Spring Presbyterian Church, in Chambersburg, Pa. "The memory of the just is blessed."

Clarke, Rev. Albert Brown, the son of John and Mary Clarke, was born in Schellsburg, Pa., July 11th, 1817. He was educated at Dickinson College, and studied theology in the Western Theological Seminary. He was licensed by the Presbytery of Carlisle, in 1841, and supplied the Church of Bedford six months. He then became pastor of the Church of Ligonier, Pa., and established, successfully, a Female Seminary. For nearly a year he acted as Financial Agent for the endowment of Washington College, Pa. Afterwards he took charge of the Church at Altoona, Pa. Here he spent his best days; for the building up and efficiency of this church he devoted his ripe experience and final effort; around it were gathered his last prayers and hopes, and in its order, harmony, strength, and love, he realized the tokens of his Master's presence, and the just reward of a faithful servant. He died July 5th, 1863. Mr. Clarke had a clear and well-balanced mind, a correct judgment, much practical wisdom, unbending integrity, and steadfastness of purpose. He was eminently characterized by self-control, dignity, courtesy and kindness. As a pastor he was ever faithful. As a pulpit speaker he was clear, methodical, Scriptural, earnest and practical. He delighted to "declare the whole counsel of God," and to see his charge grow in numbers, spirituality and efficiency. By the churches and brethren who knew him well, he was honored and beloved.

Clarke, David D., D. D., the son of Samuel and Mary (Dunnean) Clarke, was born near Shippensburg,

Pa., in October, 1810. Graduated at Jefferson College, in 1831, and at Princeton Theological Seminary; was licensed by Carlisle Presbytery, in 1837, and was installed pastor of the Church in Schellsburg, Pa., where he was quite successful. He became pastor of Lower Marsh Creek Church, Adams county, Pa., in 1843, where he remained thirteen years. In 1856 he was installed pastor of the churches of Waynesburg and Newton Hamilton, Huntingdon county, Pa., where his labors were much blessed. This relation continued until his death December 30th, 1865. Dr. Clarke was an eminently devoted and conscientious minister of the gospel. His character was strongly marked by humility and dignity. He left a stainless reputation, and a memory of unwonted fragrance, in every congregation he served. The faithfulness and earnestness of his preaching, the point and tenderness of his pastoral counsels, made a deep impression, while his gentleness, firmness, prudence and wisdom in presbyterial and ordinary social relations endeared him to all who knew him.

Clarke, Henry Steele, D. D., was born in Somers, Conn., in 1818. His literary education was begun in Hamilton College, N. Y., and was continued at Yale College, Conn., where he graduated in September, 1841. His first charge was at Willoughby, Ohio. He was installed pastor at Manchester, N. H., September 20th, 1849, and his ministry in that congregation continued until 1852, when he accepted the cordial and unanimous call of the Central Presbyterian Church, Philadelphia, where he labored with great zeal and success until his death, January 17th, 1864. Dr. Clarke's abilities as a preacher were always acknowledged to be of a high order. He had a graceful presence, a persuasive manner and exact and careful taste, good judgment, a quick fancy, an acute and discriminating intellect. As a pastor he was no less efficient and successful than as a preacher. He was an accomplished gentleman, an earnest Christian, a faithful friend, and greatly beloved by his brethren and the people of his charge.

Clarke, Hon. Hovey Kilburn, son of Hovey and Sarah (Kilburn) Clarke, was born in Sterling, Mass., July 11th, 1812. His school days were spent mostly in the academies at Utica and Clinton, N. Y., and in Phillips Academy, at Andover, Mass., from 1821 to 1828. From 1816 to 1831 his home was in Utica; then five years in Canandaigua, N. Y., where he studied law. He removed to Michigan in 1836, and was admitted to the Bar in 1839. He was Prosecuting Attorney for Allegan county, Mich., in 1842-43, and for Calhoun county in 1851-52. He was a member of the House of Representatives, for Calhoun county, in 1850. In 1852 he removed to Detroit, and a few years afterward was appointed, by the Governor of Michigan, one of the Commissioners to compile the general statutes of the State. He was also one of the Board of Control of Railroad Land Grants, from 1861 to 1865. In 1867 he was appointed

United States Registrar in Bankruptcy for the Eastern District of Michigan. He was first elected an elder in 1837, in the Presbyterian Church at Allegan, Mich. Since that time he has held the office in the Reformed (Dutch) Church in Allegan, in the Presbyterian Church in Marshall, in the Second (now Fort Street) Church, in the Westminster Church, in Detroit. He has been a Commissioner to the General Assembly in Cleveland, Ohio, in 1857; in Rochester, N. Y., in 1860; in Philadelphia in 1861; in Columbus in 1862; in Peoria, Ill., in 1863; in St. Louis in 1866; in Cincinnati in 1867; and in Springfield, Ill., in 1882. He was elected a member of the Board of Domestic Missions in 1860, 1861, and 1868; and of the Board of Publication in 1867, to fill a vacancy, and in 1868. In 1866 he was appointed a member of the Joint Committee on the Reunion of the Presbyterian Church. He was a member of the Board of Directors of the Theological Seminary of the Northwest from 1865 to 1869.

Mr. Clarke deserves to be remembered, both for his character and his usefulness. He is a man of very clear convictions and positive opinions. By his unquestioned ability, unblemished integrity and affectionate nature, he inspires the unqualified respect and affection of his friends, and he is as faithful to them as they are attached to him. Few men in the city where he has long resided have gained so completely the confidence of their fellow citizens.

As a lawyer he is exact and thorough, and exhaustive in all his work. He has been employed in some very important cases. His mental habits are so judicial, that, in the judgment of his professional brethren, he should have been elevated long since, to the bench of one of the highest courts.

He has taken much interest in the ecclesiastical affairs of the Presbyterian Church, both in the lower and the higher judicatures. Very few laymen have been elected so often to the General Assembly. He has been a commissioner to the Assembly eight times, and has been most efficient and useful as a member of important committees. In the Assembly of 1882, he was chairman of the Judicial Committee, a position not often assigned to a layman. He has been greatly interested in "systematic beneficence," and has collated and published some exceedingly valuable statistics, and has written some very able, practical, and convincing articles on the subject. These ecclesiastical services of Mr. Clarke illustrate how much more useful and influential our ruling elders might be, if their office and influence were more frequently recognized.

Mr. Clarke has been very greatly interested in Westminster Church, Detroit, since its foundation, in 1857. In 1882, the quarter centennial of the church was celebrated. Mr. Clarke delivered an Historical address, and on the occasion, received tokens of esteem and affectionate regard from the

congregation, which were as gratefully and sincerely given, as they were unusual and unexpected.

Clemens, Rev. William, was born in Wheeling, Virginia, September 13th, 1825. Graduated at Washington College, Pa., with the honors of the Institution, in 1849, studied theology at Princeton, and was licensed and ordained as an evangelist by the Presbytery of Washington, June 14th, 1853. Our Board of Foreign Missions then appointed him to the mission, then recently commenced, at Corisco, on the western coast of Africa, which he reached, December 23d. Here he shrank from no service or self-denial, or exposure of health or life, that duty seemed to demand. In 1857 an attack of malignant African fever so shattered his constitution that a visit to America was deemed necessary to his restoration, and during his sojourn in this country he published, for the use of the mission, the gospel of Matthew and the Shorter Catechism in the Benga language, besides often pleading the cause of the poor heathen in public. In January, 1859, with greatly improved health, he again sailed from New York for his chosen and much loved field of labor, and arrived at Corisco, April 25th. He died, June 24th, 1862, whilst prosecuting, on a voyage, his missionary work, and his corpse was committed to the sea. Mr. Clemens was a practical man, able to turn every executive power to good advantage. He was distinguished by great humility. He was fearless; the course of duty was always in his view a safe course. He was wholly devoted to his work as a missionary, having no other object in view, and he was successful in promoting the great cause. His faith was strong. This was his victory over the world. By faith he walked with God, by faith he served his generation according to the will of God, and then received a conqueror's crown.

Cobb, Rev. Archibald Parritt, was born at Parsippany, Morris county, N. J., November 9th, 1821. He graduated at the College of New Jersey, in 1850, and at Princeton Seminary in 1853. For one and a half years, 1853-55, he was a Tutor in Princeton College. He was licensed by Newark Presbytery, April 20th, 1853, and was ordained an evangelist by the same Presbytery, April 19th, 1854. While a Tutor at Princeton, he served, as stated supply, the Wither- spoon street (colored) Church in that place. Becoming pastor of the South Church, Philadelphia, December 23d, 1855, he labored faithfully at that post until released, October 10th, 1861. He was installed pastor of the Tenment Church, near Frechold, Monmouth county, N. J., August 8th, 1863, and labored there with remarkable assiduity and success for seventeen and a half years, until his death, which occurred February 26th, 1881, and which was marked by perfect submission to the divine will, and the enjoyment of great faith, peace and hope in Christ.

Mr. Cobb was a most godly and useful man. All acknowledged his extraordinary talents, enjoyed his

preaching, and admired him as an earnest and devoted minister. He was an indefatigable worker, toiling unceasingly, even when weak in body, and exhibiting an apostolic consecration to the duties of his ministry. His people loved their pastor devotedly.

Cobb, Thomas R. R., was born at Cherry Hill, Jefferson county, Georgia, April 10th, 1823. He graduated at the State University of Georgia, in the class of 1841, foremost among his classmates in the roll of merit. He studied law, and no sooner was he admitted to the Bar, than he attracted the attention of the members of the profession by the breadth and accuracy of his legal knowledge, the resoluteness of his purpose, the thoroughness of his preparation in every case he undertook, and, above all, his fidelity to the ethics of his high vocation. To be a great lawyer, a Christian lawyer, was the height of his aspiration; and to attain this end,—supreme to his ambition among earthly things—his acute instincts taught him to be a man who feared God and wrought righteousness in all his public and private relations. The basis of his reputation was the appreciative opinion of his professional brethren. On no other foundation would he build. On this he did build. And the superstructure, which rose so rapidly within less than twenty years, is the monument that perpetuates his worth in Georgia.

As a member of the Presbyterian Church, he was a man of strong convictions, liberal sympathies, and large views as to Christian energy and enterprise. No interest of the Church escaped his attention; none stopped short of the central warmth in his generous heart, and in all he was the accredited leader, to whom, every one looked without a taint of envy or rivalry. Often, after a day of hard work in the Court-room, he would be found at a village prayer meeting, or in some other ministry of self-sacrificing piety, intent on doing good, intent only on that, and never consulting his own tastes and gratifications in the work that he did for Christ's sake. And into all and each, what a heart of truthful and ardent sympathy went with the blessed assurance that it would have "free course" and be "glorified!" And "glorified" it was in many a glad result.

Outside of the immediate sphere of the Church he was untiringly active in behalf of education and other philanthropic objects. Whether at work on a Digest of the Statutes of the State, or writing essays in behalf of a State System of Education, or proposing a scheme to enlarge the University, or contributing largely of his means to build the "*Lucy Cobb Institute*," or laboring in revivals, he was the same earnest and energetic worker; cheerful, genial, buoyant, under tasks to which few men are adequate. The force of his temperament seemed well nigh inexhaustible. Such a mass of spontaneity,—*semper paratus*—we have never known. More than most men who have had the helps of a fine temperament and a happy nature, he had the capacity for versatile and

manifold industry with a great-heartedness that made his work its own joy and reward. Only let this be added; Thomas R. R. Cobb was a man of profound domestic nature, and in a Christian home of rare beauty and blessedness, he found the cheer and refreshment he needed for his active and useful life. He died December 13th, 1862.

Coffin, Prof. James Henry, LL. D., was born in Williamsburg, Mass., September 6th, 1806, and, at the age of sixty-six, died, at Easton, Pa., February 6th, 1873. Being early left an orphan he gained an education by his own exertions, and graduated at Amherst College, in 1828. He then established the Fellenberg Academy, at Greenfield, Mass., one of the first manual labor schools organized in this country, and conducted it with success until 1837, when he



PROF. JAMES HENRY COFFIN, LL.D.

was appointed Principal of the Ogdensburg Academy, in New York, the late eminent Greek scholar, Professor Tayler Lewis, LL. D., being the Assistant Principal. Here he became interested in science, and commenced the publication of *The Meteorological Journal*. From 1839 to 1843 he was a member of the Faculty of Williams College, where, besides some publications in geodesy, he wrote a treatise on "Solar and Lunar Eclipses" and "The Moon," and erected the Greylock Observatory on Saddle Mountain. For this observatory he devised the first combined, self-registering instrument to determine the direction, force, velocity and moisture of the winds ever constructed. The last work of his life was to make an improved instrument, for the same purpose, for the National Astronomical Observatory, at Cordova,

Buenos Ayres. In 1846 Professor Coffin accepted the Professorship of Mathematics and Astronomy in Lafayette College, in which position he remained until the end of his life, winning much celebrity; but perhaps more widely known for his contributions to the publications of the Smithsonian Institution. In his investigations on the subject of winds and atmospheric changes he was a pioneer. His "Winds of the Globe," in seven hundred and eighty-one pages quarto, and twenty-six plates, is the largest collection of numerical tables ever issued from the American press. He wrote nine other works on mathematics and science.

The merits and learning of Dr. Coffin were not unrecognized. He was a member of the National Academy of Science, and a Vice-President of the American Association for the Advancement of Science, at the sessions of which he frequently read papers announcing discoveries. He was a ruling elder in the Brainerd Church (Easton). He united with the Church at an early age, and lived a sincere and devout Christian. He was fitted for his work as an educator and an investigator by the best gifts of heart and head. A man of clear, strong and candid mind, of scrupulous integrity of character, of conscientious regard for accuracy, and, above all, a lover of truth for its own sake. His monument in the cemetery at Easton bears, as a symbol of his discovery of the law of the winds, a representation of the Western Continent, divided into zones, in each of which groups of arrows show the course of the atmosphere. His life was written by his son-in-law, Rev. John C. Clyde, 370 pages, 1881.

Coffin, Rev. Selden Jennings, Ph. D., was born at Ogdensburg, N. Y., August 3d, 1838, and graduated at Lafayette College in 1858. He studied theology at Princeton. He was ordained by the Presbytery of Lehigh, January 6th, 1874; was Tutor in Lafayette College in 1864-66; Adjunct Professor of Mathematics, 1866-72, and has been Professor in the same institution since 1872. He has a fine reputation as a scholar, especially in the department of Mathematics.

Cogswell, Jonathan, D. D., was born in Rowley, Mass., September 2d, 1782; graduated, in 1806, at Harvard College; pursued his theological studies while Tutor at Bowdoin College, Maine, and, October 24th, 1810, was ordained to the full work of the gospel ministry. He was settled for eighteen years in Saco, where he preached with great fidelity and marked success, until impaired health required a resignation of the pastorate. In April, 1829, he became pastor of the Church in New Britain, Conn., and continued so five years. In 1834 he was elected Professor of Ecclesiastical History in the Theological Institute of Connecticut, at East Windsor. He died August 1st, 1861. Dr. Cogswell's whole life was signally marked by Christian beneficence. As a preacher, he was peculiarly zealous for sound doc-

trine. Religion was to him a life, and faith an abiding principle. When memory lost the record of other familiar things, Jesus and His love remained deeply graven upon her tablet.

Coit, Rev. J. C., was born in New London, Conn., March 17th, 1799. When about twenty-four years of age he removed from his native State to Cheraw, South Carolina, where he commenced the practice of law, and rapidly rose to eminence in his profession. In 1834 he commenced the study of theology, and in 1837 he was licensed, by Harmony Presbytery, to preach the gospel. Soon after he was elected and ordained pastor of the Cheraw Church. He was the first pastor of this church, all who preceded him having been supplies. His pastorate continued for twenty years consecutively. In 1857 his health suddenly failed, and he never recovered sufficiently to preach. He died in Cheraw, in the Spring of 1863, in the sixty-fourth year of his age.

Mr. Coit's chief excellence, as a preacher, was in the exposition of Scripture. His explanations of Bible truths and doctrines were clear and lucid. He was, indeed, mighty in the Scriptures. His manner in the pulpit was generally sedate, seldom indulging in pathos or flights of fancy. His sermons, for the most part, were characterized by close logical reasoning. In the social relations of life he was one of the most attractive of men, a polished, courteous gentleman. By his agreeable manner and entertaining and instructive conversation he exerted a wide and wholesome influence, even outside of his own church and congregation.

Mr. Coit's zeal for the great schemes of the Presbyterian Church was worthy of all praise. For many years he gave his whole salary to Foreign and Domestic Missions. His example had also a very beneficent effect on his flock; the Cheraw Church became noted, under his pastorate, for its liberal contributions to the beneficent schemes of the Church. He was not, however, so much absorbed with these great schemes, as to forget the poor around him. He was always ready to minister to their temporal as well as their spiritual necessities. His hand was always ready to help the needy.

Cole, William Henry, was born in Oxford, Chenango county, N. Y., in 1820. From 1838 to 1843 he was employed with a corps of civil engineers on the Erie Canal enlargement, at and near Schenectady. About four and a half years were afterwards devoted to farming, near Sterling, Ill. He became a member of the Presbyterian Church of Sterling, at its organization, December 1st, 1844. Removing to Baltimore, Md., in 1847, he united with the Third Presbyterian Church, of which the Rev. Dr. Musgrave was then pastor. For the past fifteen years he has been agent of the Maryland Bible Society, having in that time directed the distribution of nearly 300,000 copies of the Scriptures. He became a Ruling Elder during the Rev. Griffith Owen's pastorate, in 1856. On the

dissolution of the Third Church, in 1870, his membership was transferred to the Central Presbyterian Church, in which he had worshiped from 1861. Soon after he was elected and installed a member of the Session, and so continues.

Mr. Cole, from the time he made a profession of faith, has been identified with the Sabbath schools of the churches with which he has been successively connected. He was Treasurer of the Board of Trustees of the Third Church for a number of years, and has held the same position in the Central Church since February, 1876. As Treasurer of the last named church and member of the Building Committee, his services in the erection of the new edifice on Entaw place were invaluable. As an elder, and in all the duties which pertain to his office, he has shown marked devotion. He keeps a private list of all the members of the church and families of the congregation, and is almost as familiar with them as the pastor. His intelligence and experience make him a wise counsellor. He is ready for every good work, abundant in labors, and faithful to his Master.

Coleman, Lyman, S. T. D., was born in Middlefield, Mass., June 14th, 1796. He graduated at Yale College in 1817, and for three succeeding years was Principal of the Latin Grammar School at Hartford, Conn., and subsequently a Tutor at Yale for four years, where he studied theology. In 1828 he became pastor of the Congregational Church in Belchertown, Mass., and held the charge for seven years; afterwards Principal of the Burr Seminary, Vermont, for five years; then Principal of the English Department of Phillips Academy for five years. The years 1842-3 he spent in Germany, in study and in travel, and on his return was made Professor of German in the College of New Jersey. He continued here, and at Amherst, Mass. and Philadelphia, the next fourteen years, in connection with different literary institutions. He again visited Europe in 1856, and extended his travels to the Holy Land, the Desert, and Egypt, and after his return he became Professor of Ancient Languages in Lafayette College, in discharging the duties of which position his earthly labors ceased. Dr. Coleman's principal published works are: 1. "The Antiquities of the Christian Church." 2. "The Apostolical and Primitive Church." 3. "An Historical Geography of the Bible." 4. "Ancient Christianity." 5. "Historical Text-Book and Atlas of Biblical Geography."

Colfelt, Rev. Lawrence Maclay, was born at Reedsville, Mifflin county, Pa., December 23d, 1849. He joined the Church at thirteen years of age, under the pastorate of the Rev. Robert F. Sample, then of Bedford, Pa. He entered the Junior Class in Jefferson College, Canonsburg, Pa., at the age of seventeen, and graduated, in good standing, in 1869. He was matriculated the same Fall as a student at Princeton Theological Seminary, where he graduated in 1872. Three months before graduation, he was called to the

pastorate of the Presbyterian Church in Allentown, New Jersey, and was ordained and settled as pastor, May 9th, 1872. Here he labored two years with great success and continuous revival. He was called to succeed Herrick Johnson, D. D., by the First Presbyterian Church, Philadelphia, and in the Spring (March 28th) of 1874 was installed pastor. In this important field, associated with which are so many historic and renowned memories, Mr. Colfelt has since labored with great fidelity and marked success. In the Spring of 1881 the congregation, with entire unanimity, gave him leave of absence for a year and a half, on account of the condition of his health, the pulpit being, in the meantime, supplied mainly by the Rev. F. L. Patton, D. D., LL. D., of the Princeton Theological Seminary. The principal part of this time was



REV. LAWRENCE MACLAY COLFELT.

spent in foreign travel, and on his return he resumed his regular labors, with renewed health and strength.

Mr. Colfelt is an eloquent and impressive preacher, and quietly, but earnestly and successfully, devoted to his work. He preaches without notes, but with thorough preparation, and presents truth with such fluency, vividness, freshness and force, as have won for him special popularity, and always secure him large and appreciative audiences. He is firm and fearless in his convictions, and shuns not to declare the whole counsel of God. Though a regular attendant of Presbytery, he seldom takes an active part in its proceedings, which is probably attributable to the fact that, by reason of health that is not very vigorous, he finds the demands of his pastoral relation upon his strength sufficient, without any additional service.

Colleges. There were nine colleges in the American Colonies in 1775. Harvard, at Cambridge, Mass., founded in 1638; The College of William and Mary, Williamsburg, Va., 1693; Yale, New Haven, Conn., 1701; The College of New Jersey, Princeton, 1746; Columbia, New York, 1754; University of Pennsylvania, Philadelphia, 1775; Brown University (originally Rhode Island College), 1764; Dartmouth, New Hampshire, 1769; Rutgers, New Jersey, 1770. Five of these were Congregational and Presbyterian institutions, one was Baptist, one Episcopalian, and two were undenominational.

Collier, Daniel Lewis, was born in Litchfield, Conn., January 19, 1796. He was the son of Thomas Collier, of Boston, a man of fine literary culture and prominent as an editor. He was first an apprentice to the printing business, afterwards a clerk. Starting in his twentieth year for the West, to seek his fortune in what was then a wilderness, he stopped at Steubenville, O., where he studied law, and was admitted to the Bar in August, 1818. He soon rose to eminence in his profession, and secured a large and lucrative practice. Removing to Philadelphia in 1857, he retired from professional life, and devoted his time to works of benevolence and religion. He was a member of the Board of Managers of the House of Refuge, the Blind Asylum, and the Colonization Society, Vice President of the Presbyterian Board of Publication, and a member of its Executive Committee. In the latter years of his life he was a Ruling Elder in the West Spruce Street Church, and frequently appeared in the Presbytery, Synod and General Assembly. Mr. Collier died March 30th, 1869, and left a large circle of friends, both in the Eastern States and the Valley of the Ohio, to cherish his memory as that of a just and able advocate and a kind friend.

Collier, Rev. Francis James, was born at Steubenville, Ohio, July 21st, 1838. He graduated at Jefferson College, in 1858; studied theology at Princeton, and was ordained by the Presbytery of Ohio, April 27th, 1864. He was stated supply at Centre, Pa., in 1863, and pastor, 1864-71. Since 1872, he has been pastor of the Church at Downingtown, Pa. Mr. Collier is somewhat retiring in his disposition, calm in his temperament, and dignified in his bearing. He is an instructive and earnest preacher, a devoted pastor, blessed in his ministry, and beloved by his people. In Presbytery and Synod he is faithful in the discharge of duty.

Collins, Hon. Oristus, was born in Marlboro, Conn., September 23d, 1792. He accompanied his parents, early in life, to Wayne county, Pa., where his early education was obtained. Promise of his future attainment was shown by the rapid progress displayed in his studies. In 1817 he entered, as a student of law, the office of Garrick Mallory, Esq., of Wilkesbarre, Pa. While pursuing his legal studies at this place he confessed Christ, and united with

the Congregational, then the only church in Wilkesbarre. He was the first to suggest, and among the most influential in effecting, a change in the church's ecclesiastical organization. In that change Presbyterianism had its introduction into northern Pennsylvania.

In this Church Mr. Collins early became an elder, and has continued such, through all its pastorates, down to the present time. His unswerving loyalty to the Standards of the Church, and to his own convictions of truth and duty; his outspoken sentiments on questions affecting the good or evil of the community; his unbending integrity and unquestioned piety, coupled with great intellectual attainments, were always a tower of strength to the body, and gave great weight to his counsels in the courts. He was an earnest advocate of Temperance, and a plea made by him was the first published Temperance document in that portion of the State.

In 1837 he was called to the Bench, and became Judge of the Courts at Lancaster, Pa. While residing here he was elected an elder in the First Presbyterian Church, and exerted an important influence in every good cause of both Church and State. Along with Hon. Thomas H. Burrowes and Hon. Thaddens Stevens he was privy counsellor to the administration of Governor Joseph Ritner. Though frequently importuned to allow his name to go before the people as a candidate for political preferment, he always modestly declined. Upon the transition of the Judgeship in Pennsylvania from the life tenure to periodic election he returned to Wilkesbarre, Pa., where he resumed the practice of the law, and took rank as a leading attorney of northern Pennsylvania.

In 1874, owing to diminished acuteness of hearing, being then eighty-two years of age, he retired from the courts. The last ten years have been passed in the family of his son, Rev. C. J. Collins, at Rye, N. Y. And now, at the advanced age of ninety-two, he awaits the summons to higher courts and more extended spheres of usefulness. With latest days have come deepening convictions in all those themes of Church and State in which he has stood firm and uncompromising for three-quarters of a century.

Collins, Rev. Charles, the second son of Charles Collins, who was for many years an elder in the Second Presbyterian Church of Philadelphia, was born February 1st, 1823. He pursued a regular classical course at the Philadelphia Collegiate Institute. On account of delicate health, he was obliged to visit the West Indies and reside there. Returning to Philadelphia, he engaged in mercantile affairs. After studying theology under Rev. J. F. Berg, D. D., he was licensed, May 29th, 1858, by the Classis of Philadelphia (Reformed Dutch), to preach the gospel. He then established the "Whitefield Mission," and labored there for several years. He subsequently supplied the Second Presbyterian Church of Norristown.

town, the Manayunk Church, and in 1861 he spent some time as an evangelist in Western Pennsylvania. In 1866 he began to supply the Presbyterian Church at Jeffersonville, Pa., and was soon after called to be its pastor, in which relation he still continues, popular with his congregation, and greatly blessed in his labors. Mr. Collins has published several excellent works on the subject of music. He is also the author of many evangelical hymns of much merit. As a preacher he is popular. He is always solemn and impressive in manner, usually extemporizing from a text employed to enforce a particular doctrine, or used as a motto to illustrate some point in morals.

Collisson, Rev. Henry Matthew, is the oldest son of the late Rev. M. A. Collisson, M.A., pastor of Christ Church, Highbury, London, England, an eminent member of the Evangelical and Calvinistic party of the English Church. He united with the Church on profession of faith, at the age of seventeen, in London. He was educated in London, England, and Paris, France, and studied theology at Kings' College, London, under Professor Plumtree, D.D. In 1869 he came to reside in this country, and united with the Presbyterian Church, which he found in accord with his theological convictions. He completed his theological studies in the "Seminary of the Northwest," at Chicago, where he graduated in 1873.

Mr. Collisson was licensed to preach in 1872, by the Presbytery of Chicago. His first charge was Willow Creek Church, in the Presbytery of Freeport, Ill. In 1879 he was installed in the pastorate of Fullerton Avenue Presbyterian Church, close to the Seminary, in Chicago; a church which since its foundation by Dr. Willis Lord, in 1864, has always been closely affiliated with the Seminary. Of this church he still has charge. He is a preacher of ability, faithful as a pastor, blessed in his ministry, and held in high esteem by his brethren.

Colwell, Stephen, Esq., was born in Charlestown, now Wellsburgh, Western Virginia, March 25th, 1800; graduated at Jefferson College in 1818, was admitted to the Bar in his native State in 1820, and pursued his profession closely in a circuit embracing two counties in Virginia, two in Ohio, and two in Pennsylvania, for fifteen years, residing during that time seven years in Ohio, and lastly, for eight years, in the city of Pittsburg. In 1836 he removed to Philadelphia.

In Philadelphia Mr. Colwell engaged in the manufacture of iron, and spent nearly all his leisure hours for thirty years in the study of Political Economy, and in studies connected with it, and in process of that time collected the largest library, perhaps, in the country, upon these topics. He wrote much on this subject, beginning with a pamphlet on the "Removal of Deposits of the United States from the Bank of the United States, by order of the President," in 1834. In 1851 he gave to the public "New Themes for

the Protestant Clergy;" in 1852, "Politics for American Christians;" in 1854, "The Position of Christianity in the United States," and in the same year his great work on "The Ways and Means of Commercial Payment." Many of his publications were chiefly directed to passing events, and did good service in their day; the above will be permanently useful. He made a gift of his library to the University of Pennsylvania, in view of a chair of Social Science being created in that Institution. Mr. Colwell was an active member of the Presbyterian Church, and President of the Board of Trustees of the General Assembly.

Comegys, Benjamin B., a member of the Board of Directors of City Trusts, Philadelphia, was born in Dover, Delaware, May 9th, 1819, where the first



BENJAMIN B. COMEGYS.

ten years of his life were spent. The next seven or eight years were passed on his father's farm, going every day two miles to the public school, except when doing such work on the farm as a lad of his age could do. When between seventeen and eighteen years of age he went to Philadelphia, and found employment in the house of O'Brien, Dunbar & Co., where he worked three years. Shortly after this he was employed by the house of Rockhill & Co., at that time one of the oldest and best of the Market street dry goods houses. Here his real business education was acquired. For about six years he was the confidential bookkeeper of this house, holding their power of attorney to sign checks in the banks where their accounts were kept. He also traveled extensively in the West for the house, collecting money

and securing debts. Promises of an interest in a firm recently established induced him to leave Rockhill & Co., but not being pleased with his new position, he sought and obtained a situation in the Philadelphia Bank. On the 11th of May, 1848, he entered the bank as assistant to the general bookkeeper and general clerk, at that time the lowest position in the bank, except the janitor. A week later his principal died, and the changes which occurred in consequence put Mr. Comegys into the Cashier's room as the Cashier's clerk, a position he held for more than three years, and gave him advantages through which he prepared himself for the position of Cashier, which became vacant August 28th, 1851, when Mr. Comegys was elected Cashier of the bank. This place he held until 1867, when he was made Vice-President, holding the office of Cashier at the same time, until 1871, when Dr. Chatham was elected Cashier of the bank, and Mr. Comegys continued as Vice-President. In January, 1879, Mr. Comegys was elected President of the bank, a position which he now holds.

Mr. Comegys has been interested in Church work, having been a Sunday-school superintendent and an elder, for a number of years, in the Clinton Street Presbyterian Church. For the last ten years he has been an active Manager of the House of Refuge, having been appointed to represent the City by Mayor Stokley. To this work he has given much time and thought, and is still a member of that Board. He has been a Manager of the American Sunday-school Union for more than twenty-five years; a Director of the Philadelphia Trust Safe Deposit and Insurance Company since its foundation; a Trustee of the Jefferson Medical College, and a Manager of the Western Saving Fund for several years. In January, 1882, he was elected by the Judges of the Court of Common Pleas a Director of the City Trusts, and was Chairman of the Infirmary Committee, and a member of the Committees on Girard Estate within the city, Household of Girard College, Instruction and Library of Girard College, and Property and Administration of Wills Hospital. Mr. Comegys is the author of several valuable works published by the American Sunday-school Union. He is a gentleman of superior business ability, genial manners, sterling worth, eminent Christian activity, and very highly esteemed in the community in which he has so long lived.

Comingo, Henry G., D. D., was, by birth and education, a Kentuckian, born near Harrodsburg, February 26, 1809. He graduated at Centre College, Danville, Ky., in 1832, and was the valedictorian of his class; pursued a regular course of Theological training at Princeton, and in February, 1836, was licensed by the Presbytery of New Brunswick; May 24th, 1837, he was installed pastor of the First Presbyterian Church of Steubenville, Ohio, which relation he sustained twenty-five years, until his death; universally beloved and greatly blessed in his labors.

Dr. Comingo, as a man, was distinguished by a rare assemblage of fine qualities. He was amiable in his disposition, accomplished in his attainments, pleasing in his address, open, frank, ingenuous, kind, cordial, cheerful, often facetious, giving life and enjoyment to every circle he entered. As a preacher, he always spoke as under deep conviction of evangelical truth, and from the heart, tenderly, solemnly, and with manifest desire to do good. His social qualities were of a high order, considered either with respect to qualification or usefulness, and they appeared in every class of society, though it was Christian association that brought them into happiest exercise. "He was," says one who knew him long and well, "everywhere and in all things a living Christian, and an earnest minister of the gospel of Jesus Christ. He taught us, by the loveliness and usefulness of his life, how to live, and by the peace, the joy, the triumph of his death, how to die."

Conrad, Rev. Louis L., was born in the Rhine Province, Prussia, June 24th, 1817. His parents emigrated to the United States in 1829, settling near Columbia, Pa. He entered Lafayette College, Easton, Pa. Providential circumstances led him to Charlottesville, Va., where he enjoyed the advantages of the University of Virginia. Afterwards he went to Hampden Sidney College, where he graduated. He entered the Western Theological Seminary, Allegheny, Pa., in the Fall of 1843, where he completed his theological course. He was licensed and ordained by Allegheny Presbytery, and soon afterward settled as pastor of the churches of Brady's Bend, Scrubgrass and Lawrenceville, Pa. After laboring in that charge for several years, he accepted an agency for the Presbyterian Board of Publication. He then received an invitation to the Church of Mount Vernon, Ohio, but did not remain long. His next call was to the churches of Murraysville and Cross Roads, Pa., in Blairsville Presbytery, of which he was pastor for two years. Then he was called to Manchester, now a part of Allegheny, Pa., where he labored for fifteen years, and where he died, November 11th, 1867. Mr. Conrad was a man of talents, a forcible thinker and a sound theologian. He possessed great openness of character, entire freedom from all disguise. He was a faithful and earnest preacher, not "shunning to declare unto men all the counsel of God." He was a faithful and devoted pastor, a warm and sympathizing friend, and was highly esteemed and very much beloved by all his co-presbyters.

His labors in his different charges were owned of God. In the Church courts his opinion was always received with deference, and allowed that weight which belongs to the judgment of a man of clear intellect and candid, godly spirit. Admonished, by frequent attacks of hemorrhage from the lungs, that he might be suddenly called away, he made death the subject of his daily meditation, and had carefully scanned his preparation to meet it. His end was peace.

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA (NORTH) FOR THE LAST SIX YEARS.

	1878.	1879.	1880.	1881.	1882.	1883.
Synods.....	378	378	378	378	378	378
Presbyteries.....	175	175	177	177	180	182
Churches.....	630	611	610	612	610	628
Parishes.....	391	396	391	392	390	395
Ministers.....	4,901	4,938	5,011	5,030	5,115	5,212
Deacons.....	178	177	178	178	178	177
Professions.....	270	285	277	286	295	304
Ordinations.....	201	218	221	212	207	205
Pastoral dismissions.....	40	58	16	18	21	28
Ministers deceased.....	21	17	21	12	14	22
Ministers disceased.....	79	97	76	108	87	87
Elders.....	...	...	...	18,961	18,581	18,968
Deacons.....	...	...	...	4,506	4,511	4,576
Churches organized.....	5,290	5,417	5,150	5,078	5,211	5,360
Churches organized.....	184	161	179	90	182	165
Churches dissolved.....	17	36	18	56	70	65
Churches dismissed.....	6	5	1	8	4	4
Churches reported.....	2	1	1	1	1	3
Addresses by examination.....	32,227	29,706	26,878	25,311	24,380	24,132
Addresses by certificate.....	21,625	20,623	21,618	21,625	21,651	21,677
Communicants.....	667,875	674,186	678,671	681,401	692,128	699,725
Baptisms, adults.....	14,610	15,018	15,212	15,171	15,678	16,327
Baptisms, infants.....	19,226	18,500	18,960	17,489	19,025	17,728
Stipends, school fundings.....	209,882	614,771	694,952	673,561	654,651	663,755

CONTRIBUTIONS.

	1878.	1879.	1880.	1881.	1882.	1883.
Home missions.....	\$85,441	\$89,925	\$129,760	\$128,908	\$107,625	\$78,790
Foreign missions.....	170,472	178,508	165,217	163,626	165,219	201,078
Education.....	20,817	20,817	16,047	16,047	16,047	16,047
Church edifices.....	30,785	29,271	10,906	10,906	11,230	58,731
Parish edifices.....	97,963	124,171	57,850	57,850	113,030	130,491
Relief fund.....	52,268	57,426	128,281	128,281	130,452	130,452
Prophets.....	15,581	15,960	48,497	48,497	70,887	81,012
Sustentation.....	19,046	17,279	20,819	21,670	21,670	21,670
General Assembly.....	40,132	40,822	44,638	44,638	44,638	44,638
Congregational.....	6378,659	6311,728	6490,150	6238,579	6262,579	7,129,817
Miscellaneous.....	18,619	17,655	30,193	31,731	29,010	87,631
Total.....	\$85,441	\$89,925	\$129,760	\$128,908	\$107,625	\$78,790

EDWIN E. H. WHEELER, *Stated Clerk.*
WILLIAM H. ROBBERS, *Permanent Clerk.*

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA (SOUTH) FOR THE LAST SIX YEARS.

	1878.	1879.	1880.	1881.	1882.	1883.
Synods.....	12	12	12	12	13	13
Presbyteries.....	61	61	67	67	66	67
Churches.....	165	165	115	111	100	100
Parishes.....	73	73	79	72	40	41
Ministers.....	1,041	1,019	1,000	1,041	1,081	1,070
Deacons.....	1878	1,892	1,928	1,967	2,010	2,010
Professions.....	31	31	33	33	31	31
Ordinations.....	31	31	38	28	50	30
Pastoral dismissions.....	71	67	82	79	86	92
Ministers deceased.....	21	19	19	10	25	27
Ministers disceased.....	19	47	47	40	42	41
Elders.....	7	7	3	3	3	3
Deacons.....	4	6	4	2	2	2
Churches organized.....	47	38	47	38	56	46
Churches organized.....	21	19	19	18	12	16
Churches dissolved.....	2	2	...	...	...	...
Churches dismissed.....	3	3	...	...	...	...
Churches reported.....	5,128	5,091	5,221	5,071	5,083	5,200
Addresses by examination.....	34,752	35,730	38,811	39,088	39,077	39,220
Addresses by certificate.....	4,470	4,530	4,839	4,839	6,002	6,228
Communicants.....	13,171	13,259	13,014	13,211	13,016	13,188
Baptisms, adults.....	11,475	11,625	12,025	12,191	12,706	12,707
Baptisms, infants.....	4,160	4,501	4,802	4,378	4,808	4,378
Stipends, school fundings.....	24,908	25,970	25,037	24,251	25,277	25,171
Number in Sunday-school.....	68,121	70,221	71,802	71,150	72,883	78,757

CONTRIBUTIONS.

	1878.	1879.	1880.	1881.	1882.	1883.
Sustentation.....	\$7,227	\$6,864	\$7,128	\$7,178	\$6,967	\$9,155
Home missions.....	12,829	11,539	15,213	16,171	16,171	16,270
Foreign missions.....	9,012	8,806	10,881	10,407	10,407	10,788
Education.....	31,639	30,677	30,677	31,783	31,783	32,355
Church edifices.....	34,028	29,011	29,012	11,014	11,014	16,417
Parish edifices.....	14,250	8,706	8,706	8,706	8,706	9,438
Prophets.....	12,116	12,406	12,418	12,939	12,939	13,001
Sustentation.....	5,82,912	5,68,257	5,72,889	5,65,420	5,65,420	5,65,420
Congregational.....	306,814	320,778	340,602	325,013	317,913	310,510
Miscellaneous.....	30,238	34,191	47,699	54,688	58,132	62,882
Total.....	\$1,000,071	\$1,016,701	\$1,062,338	\$1,111,676	\$1,130,433	\$1,269,416

JOSEPH R. WILSON, *Stated Clerk.*

Condit, Rev. Ira, was a native of New Jersey. He was born near Morristown, March 6th, 1772. His early life was that of a farmer. In 1798 he removed to Western Pennsylvania, settling first in Mercer county, and then in Washington county. In 1808 he graduated at the Academy at Canonsburg, and after completing the study of theology under Dr. McMillan and his pastor, Rev. George M. Scott, he was licensed to preach the gospel by the Presbytery of Ohio, October 15th, 1811. The first year of his labor was spent as a missionary, itinerating amongst the vacant churches and destitute settlements of Washington county. On November 8th, 1814, he was installed pastor of the congregations of Fairfield and Big Sugar Creek, Mercer county. In April, 1827, he accepted a call to the congregation of Georgetown, or Upper Sandy, as it was then called. He was afterwards installed, for a portion of his time, over the congregation of Amity. This charge was relinquished April 23d, 1829. In June of the same year he was installed over the congregation of Cool Spring, for one-third of his time. In this united charge, Fairfield, Georgetown and Cool Spring, he labored until his death, which occurred October 24th, 1836. Mr. Condit has left behind him a name that is like precious ointment, and his memory is dearly cherished by all who knew him. As a preacher he was not eloquent. Nor was he gifted in the art of sermonizing. He was, however, very solemn and impressive in his manner, which gave great weight to his words. On his monument, in the cemetery of Fairfield Church, are the following homely, yet terse, lines:—

"In yonder sacred house I spent my breath,
N'w slumbers here I lie in death.
This sleeping dust shall rise and I yet declare
A dreadful amen to doctrines published there?"

Condit, Rev. Jonathan Bailey, D. D., was born at Hanover, N. J., December 16th, 1808. He graduated at Princeton College in 1827, and the next year entered the Theological Seminary in the same place. He was licensed by the Presbytery of Newark, in 1830. In addition to the pastoral relations he sustained to a Congregational Church at Long Meadow, Mass., and to the Second Presbyterian Church, of Newark, N. J., he was, from October, 1851, to June, 1855, Professor of Sacred Rhetoric and Pastoral Theology, at Cincinnati, Ohio, and from June, 1855, until January, 1874, Professor in Auburn Theological Seminary, where he taught the same branches of knowledge. In May, 1871, he formally resigned his Professorship in the latter Institution, but, under the title of Emeritus Professor, continued to perform its duties until 1874. In 1861 he was elected Moderator of the General Assembly (New School). His death occurred at Auburn, N. Y., January 1st, 1876, in the sixty-eighth year of his age; and in his final hours his faith and patience were exhibited, to the glory of divine grace. Dr. Condit was a man of the loveliest type of Christian

character, reminding one of the disciple John, by his gentleness, sweetness, and serenity of spirit. He was eminently courteous and judicious. As a preacher, he was tender, sympathetic and solemn. As a Professor, he was able, instructive, conservative and safe in his teachings. His death was widely and deeply lamented.

Condit, Robert W., D. D., was born at Stillwater, N. Y., September 17th, 1795, and graduated from the College of New Jersey. Licensed in 1818, he spent a year in horseback travel through Virginia and other parts of the South, preaching as opportunity offered. Returning North, he was settled at Montgomery, Orange county, N. Y., from December 13th, 1820, to April, 1830. He then spent a year principally in recuperating his strength, after which, in April, 1831, he undertook the care of the First Presbyterian Church, Oswego, N. Y., and kept it for nearly forty years, and until his death, February 11th, 1871. His excellence was his power. Courteous and kind, devoted to the Saviour and His cause, sincerely anxious for the welfare of his people, a good counsellor and manager, he stood before the public in the front ranks of the ministry, and was highly esteemed by his congregation. Eschewing display and sensationalism in the pulpit—never dazzling by genius, or striking or straining by intellect, or imposing by learning,—he was so devout and sedate, and dealt so uniformly in the marrow of the gospel, that his preaching was weighty and profitable, and disarmed criticism and opposition. He conscientiously discharged his duties in ecclesiastical bodies, long sat in the Board of Trustees of Hamilton College and Auburn Theological Seminary, and was a corporate member of the American Board of Commissioners for Foreign Missions. His conservative temperament disinclined him to novelties and violence, but positive in his convictions and actions, though never controversial and aggressive, he helped to form a bulwark against new doctrines in theology and new measures in religion, and against destructiveness in reform.

Conkling, Nathanael W., D. D., was born in Coshocton County, Ohio, December 21st, 1835. He graduated at the College of New Jersey, and at the Western Theological Seminary. In 1861 he was ordained and installed as pastor of the Scots Presbyterian Church, Philadelphia. This relation continued a year and a half. He then became pastor of the Arch Street Presbyterian Church, in the same city, where he officiated for five years. In both these charges his ministry had a large success. In February, 1868, he was installed pastor of Rutgers Presbyterian Church, New York city. This pastorate, in which the divine blessing attended his labors, he recently resigned, and has not since accepted any other pastoral charge.

Dr. Conkling, in manner, is courteous and agreeable. He has great regard for clerical dignity and

propriety. He is a diligent student. His mental perceptions are very clear and comprehensive, and his investigations are always of the most thorough character. He is a popular and profitable preacher, dealing much, and with ability, with the exposition of the doctrines of Scripture, and making a practical application of the duties resulting from them, to the understanding and the heart. He makes the services of the House of God serious and solemnly impressive. He is evidently intent upon winning men to the way of salvation, and makes all personal aims and ends subordinate to this grand result.

Conn, Samuel, D.D., was born at Steubenville, Ohio, March 4th, 1838. In his sixteenth year he entered Washington College, Pa., where he graduated with considerable eclat. After his graduation he spent three years in teaching at Lawrenceville, N. J., then for one year had charge of the Latin Department in Washington College. He pursued his theological studies at Princeton Seminary, where he graduated in 1865. He was ordained by the Presbytery of Sangamon, July 21st, 1867. He was stated supply of the First Presbyterian Church, Decatur, Ill., in 1866, and pastor of it 1867-8; stated supply of the Presbyterian Church in Carrolton, Ohio, 1868-70, and took charge of the First Presbyterian Church, New Albany, Indiana, in July, 1870. In 1878 he accepted a call to the First Presbyterian Church, St. Paul, Minn., of which he is still (1883) the pastor. Dr. Conn is an earnest and eloquent preacher. He is clear in the presentation of his theme, and always consecutive in his thoughts, adorning his discourses with attractive imagery, but shunning affectation, and never straining for effect. His themes are various, but never sensational. He is an extensive reader and thorough scholar. In doctrine he is sound and conservative. He is no trimmer, but is inclined to call a "spade a spade." No coward in the expression of his religious convictions, he is jealous ever for the authority and inspiration of Scripture, and the sovereignty of God.

Converse, Amasa, D.D., was born in the township of Lyme, New Hampshire, August 21st, 1795. After teaching for a time, to secure means to obtain a thorough education, he entered Dartmouth College, in September, 1818, and closed his collegiate course, with honor, in 1822. On quitting college he resumed his work as a teacher, at Chelsea, and in the Sanderson Academy, at Ashfield. His theological studies were pursued, in feeble health, mainly at Princeton Seminary, and he was licensed to preach by the Franklin Association of Congregationalists. He was ordained an evangelist by the Presbytery of Hanover, May 5th, 1826; was missionary in Virginia, 1826-7; editor of the *Visitor and Telegraph*, Richmond, Va., 1827-1839, and editor of the *Christian Observer*, at Philadelphia, Pa., 1839-1861; at Richmond, Va., 1861-69, and at Louisville, Ky., 1869-72. He died

at Louisville, December 9th, 1872. His last words were: "I shall not want."

The character of Dr. Converse is one upon which the mind dwells with satisfaction. His industry, evinced early in life and continued down to the evening of his days, his perseverance, even in the face of difficulties, his devotion to principle, his mingled moderation and firmness, and his love of knowledge, are qualities worthy of imitation by the young men of our country, who, like him, are beginning life poor. His Christian example was not less admirable. While the gentleness of his manner, his great courtesy, his respect for the feelings of others, gave the idea of a yielding temper, he had in his nature a firmness of purpose equal to any moral pressure that ever was brought to bear upon it. He was



AMASA CONVERSE, D. D.

eminently a man of faith and prayer, and devotion to duty. In every event he saw the hand of God. Even when most pressed with business, he still found time to visit his closet, and regularly as the morning came round, spent a season there in secret communion with God, before going to the work of the day. He was one of the Church's prominent men, and in his good name and godly example his children have a legacy which is above riches.

Converse, Rev. John Kendrick, was born at Lyme, N. H., June 15th, 1801. He graduated at Dartmouth College in 1827; was editor at Richmond, Va., 1828-9; pastor of Congregational Church, Burlington, Vt., 1832-44; President of Burlington Female Seminary, 1845-50; stated supply at Colechester, 1850-55; at Winooski, 1855-61, and in 1868-80, was 188-

trict Secretary of the American Colonization Society. He died October 3d, 1870. He was a gentleman of fine literary culture, and filled the measure of his days with usefulness.

Converse, Rev. Francis Bartlett, was born in Richmond, Virginia, June 23d, 1836. He graduated at the University of Pennsylvania in 1856. He was stated supply of Christ Church, New Kent county, Va., 1861-2. He was ordained by the Presbytery of East Hanover, October, 1862. He is at present editor of the *Christian Observer*, etc., and resides at Louisville, Ky. Mr. Converse, being a son of the Rev. Amasa Converse, D.D., whose sketch precedes his own, inherits his father's taste and talent for editorial life. He is a vigorous writer, and by his sound judgment, great energy, and indomitable perseverance, has made the *Observer* a grand success.



FRANCIS BARTLETT CONVERSE

Cook, Col. Edward, whose name appears the first on the list of elders of Rehoboth Church, Presbytery of Redstone, was one of the distinguished men of his day. He was born near Chambersburg, Pa., January 1st, 1741. In 1768 settled in the Forks of Yough on the farm now owned by his descendants. As early as 1772 the log cabin was superseded by a stone mansion, which still stands and is occupied by a grandson. He was a man largely engaged in public affairs. He presided at a meeting held by the Indians and whites at Pittsburg, June 29th, 1774, was the first sub-lieutenant of Westmoreland county, and on January 5th, 1782, was commissioned lieutenant in place of Col. Alexander Leitch, captured by the Indians. He was a member of the Provin-

cial Conference, which met at Carpenter's Hall, June 18th, 1776, and signed the first Declaration of Independence as issued by that Conference and presented to Congress, June 25th, 1776. He was also a member of the first Constitutional Convention of Pennsylvania. He aided in fixing the boundary of Fayette county, and was one of the commissioners appointed to purchase land and erect a court-house and prison for said county. He was president of the Court of Common Pleas and Quarter Sessions in 1789. His military title was derived from having served as colonel under General Washington. In the troublous times of the insurrection, he came to the front conspicuously as a leader. At all the great meetings of the people he was present and most frequently presided. In zeal for the cause of religion Colonel Cook was scarcely less conspicuous than in civil life. He represented Session in Presbytery four times, from 1786 to 1804, and was appointed commissioner to the First General Assembly, 1789, and twice subsequently. He died November 6th, 1808, and his remains were interred in Rehoboth graveyard.

Cook, Hon. Isaac, was born in Chester county, Pa., November 11th, 1819. In his twenty-third year he left his native place for Washington, Pa., where he began the study of law with the Hon. T. McKennan. In 1844 he went to Palmyra, Mo., where he resumed the study of law, and was admitted to the Bar. In 1846 he came to Dubuque, but as there was little legal business in that city at that time, he engaged in teaching school and mining. In the Spring of 1848, he was persuaded to remove to Cedar Rapids, Iowa, and engaged in the practice of law.

In August, 1851, he was elected to the offices of County Treasurer and Recorder, and removed to Marion. He held these offices till August, 1855. He was appointed by the Governor to fill the unexpired term of the Hon. Wm. Smyth, as District Judge, and entered upon his judicial duties in January, 1857. At the close of this term, he was elected to the same office, but resigned in December, 1858, and removed back to Cedar Rapids, where he resumed the practice of his profession. In 1862 he retired from the practice of law to his farm, near Marion, where he remained until May, 1866, when he was employed as the General Solicitor of the Cedar Rapids and Missouri River, the Sioux City and Pacific, the Iowa Falls and Sioux City Railroad companies, and the several Land companies connected with them, which office he resigned in February, 1874, on account of failing health. It is the testimony of those associated with him at the Bar that, during the last eight years of his practice he delivered many very able arguments before the Supreme Court of the State, and also one before the Supreme Court of the United States, and that the impression made upon both the Bench and Bar is that he was both a great and good man. He was of Quaker parentage, but united with the Con-

gregational Church in Dubuque, and in 1857 he was elected, ordained and installed elder in the First Presbyterian Church in Cedar Rapids, and after his return to Marion, in 1862, he was elected and installed in that office in the Presbyterian Church of that city.

Mr. Cook possessed a literary taste, and was well posted in the standard literature. He was well read in law and an excellent counsellor. He detested shams, and was unostentatious to a fault. He shrank from official responsibility. He had very positive convictions. But perhaps his most distinguishing traits of character were honesty, truthfulness and liberality to the poor. Honesty, that rare jewel in our day, was possessed by him in a very high degree. His public and official obligations were as sacredly discharged as his individual. His truthfulness was so well known that his testimony to any matter of fact, among honest men, was the end of all controversy, and so great was his liberality to the poor that he denied himself and family many of the conveniences of life for their sake.

He died at his late residence, near Marion, August 8th, 1878.

Cooley, Professor Le Roy, an Elder of the Presbyterian Church in Poughkeepsie, N. Y., was born in Point Peninsula, N. Y., October 7th, 1833; graduated at Union College in 1858, and received the honorary degree of Ph. D. from the same college. He was Professor of Mathematics in Fairfield Seminary, N. Y., 1858-59; Professor of Natural Science in Cooperstown, N. Y., 1859-60; and Professor in the New York State Normal School, Albany, N. Y., 1861-74. In 1874 he was elected to the Professorship of Physics and Chemistry in Vassar College, which position he still holds. He is the author of a series of text-books on Physics and Chemistry, and numerous papers on scientific subjects, of a high order. Professor Cooley is a profound and accurate scholar, and ranks with the highest in his profession. His past and present give promise of a brilliant future. He was an elder in the First Presbyterian Church in Albany, 1868-74. With all his attainments, he is singularly modest, but firm and decided as a Christian scientist. Simple in his faith, and unwavering in his attachment to Biblical truth, he is thoroughly loyal to the Lord Jesus Christ—a model Christian student.

Cooper, Jonathan K., was born near Shippensburg, Pa. He passed his earlier studies, to great advantage, under the tuition of his father, who was Principal of Hopewell Academy, and a prince among educators. He graduated in 1835, at Jefferson College, Pa., where he stood high in his class, sharing the second honor, high in the Philo Society, high as a writer particularly, and high in the esteem of his companions. After graduating he spent the first Winter with his father, probably assisting him as a teacher, after which he taught over a year in a private family near Winchester, Va. Then taking a

regular course of study in Judge Reed's Law School, at Carlisle, Pa., he was admitted to the Bar in 1839. Soon afterwards he removed to Peoria, Ill., where he entered upon the practice of his profession, which he still continues with success. As a sound, honest, faithful, able counsellor, he is not excelled in the State. Mr. Cooper is an active and efficient elder of the First Presbyterian Church of that place.

Cooper, Rev. Robert, was born in the north of Ireland, in 1732, and at the age of nine accompanied his widowed mother to America. With no little struggling he prepared for college, and graduated at the College of New Jersey, under Dr. Finley, in 1763. He studied theology privately, and was ordained pastor of Middle Spring Congregation, near Shippensburg, Pa., November 21st, 1765. Here he remained thirty-one years. In consequence of declining health he resigned, April 12th, 1797, and died April 5th, 1805, in his seventy-third year.

Although he entered the ministry late (at the age of thirty-three), he proved himself a wise master-builder, skillful in "the orthotomy of truth." Prior to the era of theological seminaries he had a little private Divinity school of his own, to which many young students repaired with profit, as Dr. McKnight, Dr. Joshua Williams, Dr. Francis Herron, etc. As a preacher Dr. Cooper was solid and instructive, without any pretensions to the graces of delivery. He wrote his sermons, but did not use the manuscript in the pulpit. He was unhappily subject to hypochondria, which finally put an end to his public ministrations. It is gratifying to know that this calamity was not permitted to darken his last hours.

His printed writings were a tract on "The Signs of the Times," and a sermon preached before the troops.

Cooper, William H., D. D., was born in Pittstown, Rensselaer county, New York, June 27th, 1808. He graduated at Rutgers College, with honor, in the class of 1830, and was a student for two years in the Theological Seminary of the Reformed Dutch Church, in New Brunswick, N. J. He was installed pastor of the Church at Wampsville, N. Y., November 23d, 1833, where he labored with diligence, faithfulness and spiritual prosperity during a period of twenty-four years, and under his pastoral care the church increased more than tenfold. On the 23d of September, 1856, he became pastor of the congregations of South Haven and Bellport, Long Island, N. Y. There his labors, continued for twenty-three years, were also much blessed. Dr. Cooper died in February, 1880, and a sermon preached at his funeral, by the Rev. Ephraim Whitaker, was published. He was a preacher of more than ordinary excellence. His sermons were marked by clearness, strength, spirituality, tenderness and eloquence. He faithfully fulfilled all the various, manifold, confidential and responsible duties of the pastoral office. No man more largely possessed the confidence and hearty affection of his ministerial brethren, with whom he was most closely associated.

He was at the head of the Presbytery when he ceased from his labors—the longest in ministerial service, and unsurpassed for congeniality of spirit and Christian faithfulness.

Copes, Rev. Joseph, was born October 3d, 1765, in Broad Creek Hundred, Sussex county, Del. When about twenty-six years of age, he became an active and exemplary member of the Presbyterian Church, and in 1795 was chosen and ordained a ruling elder in the Broad Creek Church, at Laurel. About 1804 he decided to enter the ministry, and studied theology under the Rev. James P. Wilson, D. D. When Dr. Wilson, who was pastor of the churches of Lewes, Cool Spring and Indian River, was called to the First Presbyterian Church of Philadelphia, Mr. Copes became his immediate successor, and continued at his post until removed by death to the reward of the faithful, April 6th, 1822, a period of fourteen years. He was eminent for his piety, learning, ability and zeal. He was an impressive preacher, and a faithful, skillful, and affectionate pastor. To the young he especially devoted himself. His catechetical instructions, conducted every Sabbath morning by himself, in the church edifice where he was to preach that day, combined with Scriptural recitations to him, afforded the opportunity of manifesting to them the depth of his affection for them personally, and his yearning desire for their salvation. He wielded a strong and permanent influence for good in the sphere of his labors.

Copes, Joseph S., M. D., son of Rev. Joseph Copes and Jenny Wilkins White, was born near Lewes, Del., December 9th, 1811. He was graduated from the Jefferson Medical College of Philadelphia, in March, 1833, and while in college held the position of assistant to the Professor of Chemistry. After a brief residence in Pittsburg, Pa., he settled at Tehula, Holmes county, Miss. He was one of the founders and main supporters of the first Mississippi State Agricultural Society. In 1839 he removed to Jackson, the State capital, where he obtained a large practice. While in Jackson he actively aided in establishing Sharon College, was a director of Oakland College, Inspector of the State Penitentiary, and his zealous efforts, with the assistance of a few scattered Presbyterians, resulted in securing a church membership of over one hundred, and a handsome brick edifice, in the heart of the city.

In 1849 Dr. Copes removed to New Orleans, where he devoted himself to his profession, not only as a general practitioner, but in its associations, hospitals and sanitary enterprises, was a very active and laborious worker. For many years he has given his attention to cotton factorage and underwriting. He was, from his twenty-seventh year, an elder in the Presbyterian Church, and has long been a prominent member of various city, State and national enterprises and associations for educational, commercial, professional and missionary work. He was Vice-

President of the Mississippi State Medical Society, President of the School Board, and Administrator of the University of Louisiana, and has for many years been Superintendent of Mission Sunday Schools. Dr. Copes' active and successful life has been largely devoted to the interests of religion and humanity. He excels as a writer and speaker, always ready and choice in his language, easy in manner, and logical in the treatment of his subject. His speeches have ever been sought in the interest of causes he was willing to advocate. He has also been a valuable contributor to medical journals.



JOSEPH S. COPES, M. D.

Corliss, Rev. Albert H., from the Church in Union Village, N. Y., was a student at Auburn Theological Seminary, 1846-8. He was ordained and installed at Western, N. Y., October 3d, 1849. He was pastor at Western till 1852; Marshall, 1852-4; Holland Patent, 1854-70; Lima, 1870-5; Waterville, 1875-82. He died at Cambridge, November 10th, 1883. He was called to that place by the illness of his son, Sheldon Corliss, who died of pneumonia, and during his visit was taken with the same malady and soon passed away. Mr. Corliss was a diligent and faithful minister of Christ. A short time previous to his decease he resided in Utica. He was a member of the Presbytery of Utica. One of his brothers is George Corliss, of Providence, the manufacturer of the "Corliss Engine."

Cortelyou, Rev. Thomas Foster, son of Albert and Chloe (Foster) Cortelyou, was born near Reading, Ohio, August 25th, 1832. He graduated at Miami University, with the first honors of his

class, in 1851, and at Danville Theological Seminary, in 1857. He was licensed by the Presbytery of Cincinnati (O. S.), in April, 1856, and ordained and installed pastor of the Church at Williamsburg, in 1857. This relation was dissolved in 1861. In December of the same year he became pastor of the churches of Montgomery and Somerset, in the Presbytery of Cincinnati, and after serving the latter for ten years, resigned the charge of it, and gave his entire time to the Church at Montgomery. During his pastorate at Williamsburg the Church of Monterey was organized, in the former bounds of Williamsburg congregation; and during the pastorate at Montgomery the Church of Madeira was organized in the same way.

Mr. Coulter's brethren, on various occasions during the last twenty-two years, have, by their repeated elections, declared him pre-eminently fitted to fill the office of clerk in ecclesiastical bodies. His clear, distinct, ringing voice, his obliging, courteous manner, his knowledge of ecclesiastical law, and his orderly methods, all unite to make him remarkably efficient and successful in this work. His hands are full of labor and God is owning and blessing it. In addition to all his extra work in Synod and Presbytery, he writes frequently for the religious press, and has had some occasional discourses printed. For ten consecutive years he has been an officer of the Presbyterial Sabbath-school Association. He has also been very active in Home Missionary work in the bounds of the Presbytery.

Coulter, David, D. D., was born November 8th, 1808, on a farm about ten miles East of Georgetown, Sussex county, Delaware. He graduated at Lafayette College in 1838, and at Princeton Seminary in 1841, and was licensed to preach by Newton Presbytery, April 28th, 1841. For about two years, 1841-43, he preached as stated supply, most usefully, and with large and blessed results, to Anxvasse Church, Mo. He was installed by Missouri Presbytery, July, 1843, pastor of the churches of Rochefort and Fayette, where he labored zealously and usefully until August 18th, 1848. He labored as stated supply for the churches at Round Prairie and Millersburg, in the same Presbytery (Missouri), from 1848 to 1853; became pastor of Round Prairie Church, December 10th, 1853, and continued so until April 3d, 1856, after which he was installed, April 22d, 1856, pastor of Hopewell Church in Lafayette Presbytery, in which church he toiled for eleven years, faithfully and earnestly, until he was released, April 20th, 1867. At the same time he served the Prairie Church, as stated supply, from 1856 to 1867. After preaching at Columbia, Mo., a little over a year, he served as stated supply the churches of Liberty and Bethel, Mo., from 1868 to 1871. Amid the infirmities of advanced age, he loved and tried to preach, even to the last. He died, August 20th, 1878. His last words were, "I know whom I have believed." "I am wrapped in the righteousness of Christ."

As a preacher, Dr. Coulter was sound in doctrine, a full believer in the Pauline doctrines of grace. He was also eminently practical, earnest and tender. He was a faithful workman, and his labors were crowned with more than ordinary success.

Coulter, Rev. John, the son of John and Abigail (Parshall) Coulter, was born near Sunbury, Pa., June 26th, 1784. He graduated at Jefferson College in 1819; studied theology with Dr. John McMillan, and was licensed by Ohio Presbytery. He died December 6th, 1867, in the eighty-fourth year of his age. He was the first man ordained by the Presbytery of Allegheny. This Presbytery, in the record of his death, said, "He was ordained, A. D., 1823, and installed over the churches of Butler, Concord and Muddy Creek. In the year 1833 he was, at his own request, released from the Church of Butler and devoted his labors to the other two churches. In the Church of Concord his pastoral labors extended through a period of forty-one years. Father Coulter's earnest labors, his noble Christian character, his unswerving integrity, his great kindness of heart, his eminent purity of life, and consequently his very extensive usefulness, made his death a public calamity. The promotion of religion in the very centre of this Presbytery, in the bounds of what are now the congregations of Butler, Concord, Muddy Creek, North Butler, Summit, Sunbury, Pleasant Valley, New Salem, and parts of other churches in our bounds, is owing, under God, greatly to his faithful and arduous labors. The symmetry of his character was such that one hardly knows whether to admire most his punctuality, his sound judgment, his generosity and his kindness, his fervent piety, or his conscientious discharge of duty, all of which went to make up a character of rare excellence."

Cowan, Rev. John F., the son of Adam and Elizabeth Cowan, was born in Chester county, Pa., May 8th, 1801; graduated in Jefferson College in 1824; studied Theology in Princeton Seminary, where he graduated in 1828, and was licensed by Lancaster Presbytery, Pa., in December, 1829. Commencing his labors in Missouri, he was ordained by Missouri Presbytery in 1830, over the churches of Apple Creek and Brazeau, Mo. In 1833, the Church of Cape Girardeau was added to his charge. Here he labored faithfully until 1839, when he became pastor of the churches at Potosi and Belleview, in Washington county, Mo.; here he labored faithfully and successfully until 1852; for a year he was without any pastoral charge, but acted as agent. In 1853 he became stated supply for the Church at Washington, Mo., and became a member of St. Louis Presbytery; this arrangement lasted until 1856, when he took charge of the Church at Carondelet. His death occurred September 29th, 1862. Mr. Cowan was respected by all who knew him—loved by those who knew him best. He was an eminently pure-minded man; single-hearted Christian, and laborious minis-

ter of the gospel. His life evinced his firm faith in the inspired declaration, "he that winneth souls is wise." An early pioneer in the State of Missouri, he was honored by God with many souls as seals of his ministry, and was instrumental in founding and strengthening a number of churches.

Cowan, Edward P., D. D., pastor of Third Presbyterian Church, Pittsburg, Pa., the fifth



EDWARD P. COWAN, D. D.

child and fourth son of Rev. John F. Cowan, was born at Potosi, Missouri, in 1840. He graduated at Westminster College in 1860, and from the Princeton Theological Seminary in 1861. He preached in one of his father's former charges, at Washington, Mo., from 1864 to 1867, and subsequently, a year at St. Joseph, Mo., and a year and a half in St. Louis. He was called to the Market Square Presbyterian Church, Germantown, Philadelphia, where he remained twelve years and a half, greatly strengthening and extending the usefulness of his church, to whose interests he devoted himself entirely. In the Fall of 1882 he received a unanimous call to the Third Church, Pittsburg, Pa., and entered upon his work in his new and greatly extended field of labor, encouraged by the hearty support of this strong, influential and historical church. During the one year of his pastorate his labors have been greatly blessed, and the church strengthened by the addition of seventy-five new members. Dr. Cowan is an earnest, direct and impressive preacher, a faithful pastor, and always stands ready for every good work.

Cox, Samuel Hanson, D. D., LL. D., was born at Leesville, N. J., August 25th, 1794, and was of Quaker extraction, on his father's side. After he

had commenced studying law, he came to the conclusion that God had called him to the work of the ministry, and was licensed to preach by the Presbytery of New York, October, 1816, and ordained by the same body, July 1st, 1817. In 1818 he was enrolled among the honorary graduates of the College of New Jersey. In 1820 he became pastor of the Laight Street Presbyterian Church in the city of New York, a charge which he held for thirteen years. In 1834 he removed to Auburn, N. Y., and during the next two years was Professor of Sacred Rhetoric in the Seminary. In 1837 he accepted a call to the First Church, Brooklyn, N. Y., of which he continued to be pastor till 1854, when he was obliged, by loss of voice, to desist from public speaking. Subsequently he was President of the Ingham University for several years. For a short time before his death he lived in retirement in New York city.

In 1823 the degree of D. D. was conferred upon him by Williams College, and in a communication to the *New York Observer* he ridiculed the honor, facetiously denominating its symbols "semi-lunar fardels." This epithet obtained a world-wide celebrity; but the Doctor, except by an occasional *hucresca referens* at the mention of the name, bore the honor



SAMUEL HANSON COX, D. D., LL. D.

thrust upon him mockly, and the additional one of LL. D. from Marquette College, in 1855, and Columbia College, in 1863. Dr. Cox presided as Moderator of the New School General Assembly, in 1846. He was a successful preacher, and an able writer. In addition to several interesting volumes he published numerous pamphlets and sermons. He was one of

the originators of the *New York Observer*, and a valuable contributor.

Coyle, Rev. Robert F., was born in the county of Northumberland, Province of Ontario (Dominion of Canada), July 28th, 1850. He graduated from Wabash College, Ind., in the class of 1877, and filled the position of Tutor in the same Institution for one year. He studied theology at Auburn Seminary; was licensed to preach by the Presbytery of Crawfordsville, April 12th, 1879; was ordained by the Presbytery of Fort Dodge, Iowa, October 1st, 1879, and was installed pastor over the Church of Fort Dodge, in October, 1881. Here his labors have been signally blessed. Mr. Coyle's sermons bear the mark of scholarly preparation, yet he preaches without manuscript. His presentation of truth is doubly powerful, because along with eloquent, aggressive, logical argument, there is ever manifest the deep pathos and tender love and interest of the speaker. He preaches from the heart as well as from the intellect. He has the strong attachment of his people.

Craig, Rev. John, was born in Ireland, September 21st, 1710, but educated in America. He was licensed by Donegal Presbytery, August 30th, 1738, and was sent to Deer Creek (now Churchville, Md.), and to West Conococheague. He spent the Summer in those places, and Conewago and Opequhon. West Conococheague called him, in the Fall of 1739, but he declined a settlement in that charge. Mr. Craig was sent, at the close of 1739, to Opequhon, Irish Tract, and other places in Western Virginia. He was "the commencer of the Presbyterian service in Augusta." He gathered two congregations in the south part of the Manor, now Augusta county, and in April, 1740, received a call from the congregation of Augusta and Tinkling Spring, where he was ordained and installed, September 3d, 1740. He resigned the charge of Tinkling Spring, in November, 1754, but remained pastor of Augusta till his death, April 21st, 1774. Mr. Craig was a man mighty in the Scriptures, "in perils oft, in labors abundant," for the gospel. Those who knew him held his memory in the highest veneration.

Craig, John Newton, D. D., son of George Evans and Matilda Guthrie Craig, was born in Rockingham county, Va., May 11th, 1831. Though born in Rockingham county, his family, on both sides, have been for more than a century identified with Augusta county, Va. In his boyhood he had for several years a business training. Having graduated at Washington College (now Washington and Lee University) in Va., he was for one year Principal of a male academy at Baxter Brook, Va. His studies were then pursued for two years in the University of Va., for two years in Union Theological Seminary, Va., and for one year in the Theological Seminary in Columbia, S. C. Leaving the Seminary in 1869, he became pastor of the churches of Lancaster C. H., Waxhaw and Douglass, an intelligent and influen-

tial charge in Lancaster county, S. C., and continued there, with the exception of a brief interval of absence on duty, until called to the pastorate of the Church at Holly Springs, Mississippi, in 1870. From that pastorate he was unanimously elected by the Southern General Assembly, in session at Lexington, Ky., in 1883, to be its Secretary of Home Missions.

As a preacher, his controlling thought has been to teach the *truth*, and this he does with directness and power. As a pastor, his genial manner and sympathetic nature endeared him, not only to the congregation, but to the community, daily widening and strengthening an influence extending to all classes of the people. He enters upon his new field of labor in the prime of life, in robust health, and in command of that zeal and industry which should surely work to the extension of "the kingdom."

Craig, Willis Green, D. D., son of William Craig, M. D., who had served as a Surgeon in the U. S.



WILLIS GREEN CRAIG, D. D.

Army in the war of 1812, was born on his father's plantation, near Danville, Kentucky, September 21th, 1834. While yet a mere lad, he entered Centre College, at Danville, Kentucky, and was graduated in June, 1851, three months before he was seventeen. For the next seven years he was associated with his brother in the management of a large plantation. In the Fall of 1858 he entered Danville Theological Seminary, where he enjoyed the instructions of Drs. Breckinridge and Humphrey. He was licensed in the Spring of 1861, and commenced his ministerial labors in Keokuk, Iowa, April 1st, 1862, with the First Westminster Presbyterian Church, as pastor of which he was ordained and installed the following

November. His pastorate at Kookuk extended over a term of twenty years, and was eminently prosperous. His church grew and flourished, and enjoyed many precious seasons of revival.

After the union of the Old School and New School Denominations in 1850, the New School Church of Kookuk united bodily with Dr. Craig's Church, without the change of pastor, and thereby deemed necessary, in its opinions, and its members soon became as warmly attached to him as the others. A commodious parsonage was built in the early part of his ministry, and soon after the union of the two congregations a new church was erected, a large and handsome stone structure, in the Gothic style of architecture. Dr. Craig exerted a wide influence, in the cause of religion and education in Iowa, and took an active part in laying the foundations of society in that young and growing State. He was especially active in the founding of Parsons College, at Fort-stead, Iowa, of whose Board of Trustees he is still (1884) President. He also gave much labor to the interests of the Theological Seminary of the Northwest, of which he was a director, and lent important aid in piloting that Institution through the financial difficulties consequent upon the Chicago fire and the panic of 1873.

In 1881 Dr. Craig was elected to the Chair of Biblical and Ecclesiastical History in the Seminary. His congregation at Kookuk strenuously resister his removal from them, and his Presbytery, unwilling to part with one whose influence was so potent for good throughout the State, declined to release him. The following year, however, upon the renewed and urgent application of the friends of the Seminary, his congregation and Presbytery consented to his transfer to the Professor's Chair. He entered upon the duties of his Professorship in September, 1882.

Craighhead Rev. Alexander, was probably the son of the Rev. Dennis Craighhead. He was licensed by the Presbytery of Donegal, October 8th, 1744, and was sent to Middlebury, and, after a short time, being the first to whom that duty was assigned. He was installed pastor of Middlebury in October, November, 18th, 1746. A vigorous proponent of the cause of the unimpaired Whiteman, who in Chamberlain's day had made the woods ring as the trees were felled for peace. He obtained possession of the land from the colonial government, which had been reserved for the Indians, and which involved a long and costly litigation.

Mr. Craighhead was the first settler on the Ward-Crofton township, and was the first to erect a Village in 1746. A large tract of land was given to the new land marks by the Government, and he made a claim. About half a century ago the land was abandoned and his people removed. He had a church, but it was equipped to meet only a few of the congregation. He founded New Castle, Pa., and was the first to settle there. On Braddock's defeat at Fort Mifflin, he fled to the

frontier, and a portion settled in North Carolina. Mr. Craighhead met with Hanover Presbytery, September 2d, 1767, and in January was sent to Rocky River in North Carolina, and to other vacancies. He was called, in April, to Rocky River, and Mr. Richardson, on his way to labor among the Cherokees, was directed to install him. He died in March, 1766, leaving behind him the affectionate remembrance of his faithful, diligent and useful labors.

Craighhead, James Geddes, D. D., was born in the county of Caruso, Pa., in March, 1823, studied at Dickinson College, Pa., and graduated at Delaware College in 1844. He graduated at the Union Theological Seminary, New York city, in 1847, and was licensed by the Fourth Presbytery of New York, in April, 1847. In the Fall of that year he became a Home Missionary in Wisconsin, and was stated supply of the Church in the city of Watertown, Wis., 1849. His health failing, he returned east, and was pastor of the Presbytery in Church at Northumberland, Pa., 1850-1. Subsequently, he was editor of the *New York Evangelist*, 1856-70, traveled for health in foreign countries, 1859-66, was Secretary of the Presbyterian Historical Society, 1876-8, and now is Professor of Systematic Theology, New Testament Greek, and Dean of the Theological Department of Howard University, Washington, D. C. Dr. Craighhead was faithful as a pastor, and very successful as editor. He fills his present important position very acceptably. He is a gentleman of ability, of great force of character, and ready to help any good cause. He is the author of several excellent and popular volumes.

Craighhead Rev. John was born near Carlisle, Pa., in 1742. He graduated at the College of New Jersey, in 1763, studied theology with Dr. Robert Smith, at Princeton, received ordination from Donegal Presbytery, about 1767, and was installed as pastor of Rocky Spring Church, near Chambersburg, Pa., April 13th, 1768, continuing to be so until 1798. He died April 29th, 1799.

The old church of Rocky Spring is still extant. Though somewhat altered, it retains substantially the primitive features. The vesels are paved with brick, the pews are straight backed and of unpainted oak, the narrow pulpit, with its sounding-board, is painted light blue, the readers' bench a tuck slide of wood, the communion table is supported from London, and brick with age. Two ten plate stoves of the most primitive form warmed the house, the stove pipes ascended to the chimney on the ceiling into the gable, where they were capped without any chimney to be seen above the roof. The side door is still shown, where Mr. Craighhead and his congregation were on their knees, and so stirred up the patriots to be seen, and they organized themselves into a regiment, and with the Revolutionary War, with their pikes, bayonets, and chaplains.

Mr. Craighead was a humorist. One day, going into battle in New Jersey with his friend and classmate, the Rev. Robert Cooper, a cannon ball struck a tree near him, a splinter of which nearly knocked him down. "God bless me!" exclaimed Mr. Cooper, "you were nearly knocked to staves." "Oh, yes," was his reply, "and, though you are a *cooper*, you could not have set me up."

Craighead, Rev. Thomas, was born in Scotland, and studied medicine there, but soon became a preacher, and was settled for ten or twelve years in Ireland. His name occurs first, in this country, in 1715, among the ministers of New England. Mather, in entreating the people at Freetown, about forty miles south of Boston, to encourage Mr. Craighead in his work, describes him as "a man of singular piety, meekness, humility and industry in the work of God." He is said, by President Stiles, in 1723, to have "gone to the Jerseys." In 1724 (January 25th, he became a member of New Castle Presbytery, which then included portions of Delaware, Pennsylvania and New Jersey. He was called both to Elk and to White Clay, but he accepted the invitation to the latter place, under the condition that he should give a portion of his time to Brandywine.

In 1733 Mr. Craighead removed to Lancaster county, Pa., and in September of that year he received and accepted a call to Pequea, where he was installed October 31st. Donegal Presbytery, of which he now became a member, always speak of him as "Father Craighead," and appear to have had a peculiar veneration and love for him. He was very active in planting and building up churches in that region. On the 15th of November, 1737, he accepted a call from the people of Hopewell, whose place of meeting was at "the Big Spring," now Newville. His pastorate there was of only a short duration. He was now an aged man, though his earnestness and power remained unabated. Under his impassioned discourses his hearers were often melted to tears. Near the close of April, 1739, whilst pronouncing the benediction in the pulpit, he waived his hand, exclaimed "Farewell! farewell!" and sank down and expired. His remains are said to lie, without a monument, under the corner-stone of the present house of worship at Newville.

Craighead, Rev. Thomas B., was a son of the Rev. Alexander Craighead, of Sugar Creek, North Carolina. He graduated at Princeton College in 1775, and was ordained by the Presbytery of Orange in 1780. For a few months he preached at Sugar Creek, his native place, and then removed to Tennessee. Here he was brought to trial before the Presbytery for holding certain Pelagian views, and the controversy which arose lasted for many years. Mr. C. was one of the founders of Davidson Academy, which afterwards became Nashville University. It originated in his little congregation, six miles east of Nashville, and he became the first President, holding the posi-

tion for two years and three months. Mr. Craighead excelled as an extemporaneous orator, but not as a writer. His eloquence was of that fervid kind which captivates and carries away the hearer, even in spite of himself. He died in 1825.

Cranbury (N. J.) First Presbyterian Church. This is one of those churches in our country whose beginning runs back into the dim and shadowy past. "Whatever else our fathers did or did not do," says Dr. Joseph G. Symmes, in his "Historical Sketch of Monmouth Presbytery and its churches," "they failed to keep accurate records." Joseph Morgan, the pastor for twenty years of Freehold (Tenent), writes to Cotton Mather, in 1733, that "formerly there had been no Presbyterian congregations within twenty miles of Freehold on the north. Our ministrations were as little desired as enjoyed; but now congregations are formed, Allentown and Cranbury, where formerly the people thought us as bad, almost, as the Papists."

The first settlers of Cranbury came principally from England, joined very early by others from Scotland and Holland, and also by some of that precious cargo of Presbyterian slaves from Scotland. Settlements began as early as 1680. In 1736 a mill was built on Cranbury brook, which was the nucleus of the village. But some time previous to this, *when* cannot be ascertained, a house of worship had been erected higher up the stream, four miles east of the site of the village. In this, probably, the Episcopalians took the lead. But, however this may be, *fraternity* or *necessity* induced them to unite, in the building and the occupancy, with the Presbyterians. This house has long since disappeared, its only memento a neglected cemetery. In 1740, by advice of Presbytery, an amicable separation was arranged, and the Presbyterians built a new house near where the building of the First Church now stands. There seems to have been a fully organized church as early as 1734, for in that year a call was extended to the Rev. Samuel Blair. The next appearance of the people of Cranbury was as suppliants for supplies, at the first meeting of the Presbytery of New Brunswick, in 1738, when Gilbert Tenent was sent to them. And they constantly appear in the same character until 1744, when the Rev. Charles McKnight was settled over the united congregations of Cranbury and Allentown, Mr. McKnight residing at Cranbury, probably in the house still standing there. But he could not reside here in peace. There was a contest for his residence between the two places, which was only ended, in 1756, by Mr. McKnight taking sole charge of Allentown.

Cranbury depended upon supplies until 1762, when Rev. Thomas Smith became the pastor. Since that time, for one hundred and twenty-one years, the pastoral office has been vacant but two and one-half years, all the vacancies put together. Another remarkable fact—who will say it is not directly

related to the other years, that the growth of this church has been constant and steady, new accessions being made from year to year. In addition to this steady growth, there have been several periods of large ingathering, notably in the years 1828, 1858, 1870, and 1875.

In 1758 the property where Mr. McKnight had resided was purchased for a parsonage, together with one hundred and fifty acres of land. The parsonage and half the land is still owned by the congregation. A new house of worship was built in 1789, which, much enlarged, is the one now occupied. Revs. Gilbert F. Snowden, George S. Woodhull and Symmes C. Henry, D. D., were the successive pastors—Mr. Snowden from November 24th, 1790, to February 20th, 1797; Mr. Woodhull from June 6th, 1798, to May 4th, 1820; and Dr. Henry from August 8th, 1820, to March 23d, 1857. The history has been marked by long or peaceful pastorates. Counting the present, there have been but six pastors in one hundred and thirty-six years, and three of them are buried among their people. The present pastor, the Rev. Joseph C. Symmes, D. D., was installed in May, 1857.

The old Cranbury Church has been a prolific mother of churches, no less than eight having been formed, in whole or in part, out of her membership. Her roll now embraces 330 names.

Craven, Elijah Richardson, D. D., was born at Washington, D. C., March 28th, 1821, and graduated at New Jersey College in 1842. After his graduation he studied law. He was stated supply of East Hampton, L. I., New York, 1849; ordained by the Reformed Dutch Classis, New Brunswick, February 27th, 1850, pastor of the Second Reformed Dutch Church, Somerville, N. J., 1850-51, since which time he has been the esteemed and successful pastor of the Third Presbyterian Church, Newark, N. J. He received the degree of Doctor of Divinity from New Jersey College, in 1879, and was elected a director of Princeton Seminary in 1865. Dr. Craven is an attractive and impressive preacher. His familiarity with the law of the Church makes him a useful member of Presbytery and Synod. He has discharged all the service to which the Church has called him with ability and fidelity.

Crawford, Rev. Edward, received his license to preach from the Presbytery of Hanover in 1777. On the 27th of October of the same year he was settled as pastor of the Sinking Spring and Spreading Spring congregations, Virginia. Some time after 1786 he removed to Tennessee, and took charge of Glade Spring and Rocky Spring churches, where he remained until 1803. Mr. Crawford was one of the original Trustees of Washington College, Tenn. He graduated at Princeton College in 1773.

Crawford, Rev. John Agnew, D. D., is the oldest child of Rev. S. W. Crawford, D. D., and Mrs. Jane Agnew Crawford. His father, born in South

Carolina, in 1796, was a distinguished minister of the Reformed Presbyterian Church, and successively pastor of churches of that denomination in Conococheague, near Chambersburg, Pa., and the Second and Fourth Reformed Presbyterian churches in Philadelphia. He was eminent as an educator, and for many years Principal of the Academical Department of the University of Pennsylvania, as well as Professor in the Theological Seminary of the Reformed Presbyterian Church. He died at Allandale, near Chambersburg, 1876. His son, J. Agnew Crawford, was born in Philadelphia, 1822, and was educated under his father's care until he entered the University of Pennsylvania, where he graduated, 1841. After studying in the Theological Seminary of the Reformed Presbyterian Church, he was licensed to preach by the Philadelphia Presbytery, August 15th, 1844, and was ordained at Milton, Pa., 1847, becoming pastor of the Reformed Presbyterian Church in that place, and afterwards, of the Reformed Presbyterian churches in Xenia, O., and Brooklyn, N. Y. In 1867 he accepted a call to the Falling Spring Church, Chambersburg, Pa., of which he is now 1883 the pastor.

Dr. Crawford is generally considered a preacher of remarkable excellence. His style of composition is terse, luminous, energetic, and sparkling with fresh and brilliant thought. The views of truth and duty which he presents are thoroughly evangelical. Although frequently called upon to preach on public occasions, he has given but little to the press. Among the productions of his pen may be mentioned, "A Thanksgiving Sermon," "The Nation and the Church Congratulated," "The Royal Burial."

Creed, The Apostles'. This was not written by the Apostles, but was gradually formed, by common consent, out of the Confessions adopted severally by particular churches, and used in the reception of members. It reached its present form and universal use among all the churches, about the close of the second century. This Creed was appended to the Shorter Catechism, together with the Lord's Prayer and Ten Commandments, in the first edition published by order of Parliament, "not as though it were composed by the Apostles, or ought to be esteemed canonical Scripture, . . . but because it is a brief sum of Christian faith, agreeable to the Word of God, and anciently received in the churches of Christ." It was retained by the framers of our Constitution as part of the Catechism. Assembly's Digest, p. 11. It is as follows:—

"I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell, Hades, the third day He rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence

He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN."

Creigh, Thomas, D. D., was born at Landisburg, Perry county, Pa., September 9th, 1808. He graduated at Dickinson College, Carlisle, Pa., in 1828, and studied theology under the care of his pastor, Rev. George Duffield, D. D., and at Princeton Seminary. After being licensed by the Presbytery of Carlisle, April 12th, 1831, he continued his studies, and for a time supplied the pulpit of his pastor in his absence. Having accepted a call to the pastorate of the Upper West Conococheague Church, at Mercersburg, Pa., he was ordained and installed in that



THOMAS CREIGH, D.D.

place, by Carlisle Presbytery, November 17th, 1831. This was his first, his last and his only charge. He continued to be pastor of this church until he was released by death, after more than forty-eight years of constant, assiduous, faithful labor. His death occurred April 21st, 1880, in the seventy-second year of his age.

Dr. Creigh was a singularly pure man, exemplary in life, devotional in spirit, earnest and faithful in pulpit and pastoral duty, content with his place and his work, seeking no higher honor or reward than to bring souls to Christ and to build up the church in a true faith. And this honor he received. His labors were largely blessed. In ecclesiastical judicatories he was wise in counsel, and had acquired large influence. Take him all in all, he was as nearly a model pastor and preacher as can anywhere be found.

Critchlow, Benjamin C., D. D., was the son of David and Margaret Coe Critchlow, and was born December 14th, 1807, in Butler county, Pa. His classical education was commenced in Jefferson College, Canonsburg, Pa., and finished in the Western University, Pittsburg, by which institution he was graduated, in 1834. His theological preparation was had in the Western Theological Seminary, Allegheny. He was licensed in 1837, by the Presbytery of Ohio, in Pittsburg, and ordained in 1838, by the Presbytery of Beaver, and installed pastor of the Church of Slippery Rock. From 1841 his time was divided between the churches of Slippery Rock and New Brighton, and for seven years from 1843 his time was divided between the churches of New Brighton and Beaver. In the former of these churches the greater portion of his ministerial life was spent. For thirty-three years it was the field of his zealous and efficient labors. In 1875 he removed to Greenville, Mercer county, Pa., and continued to serve the church in that place for five years, when the infirmities of age constrained him to resign. He continued, however, to preach occasionally in vacant and feeble churches until his death, which occurred at the residence of one of his daughters, Mrs. N. J. Chandler, Rochester, Pa., Friday, April 21st, 1882, in the seventy-fourth year of his age.

Dr. Critchlow was scrupulously neat in dress, a little above the average height, of impressive presence, with a sympathetic heart, the tenderness of his prayers always engaging the feelings of the worshiper. Though his sermons were methodic and instructive, he used no notes in the pulpit. Indeed, he would labor in revivals of religion in churches adjacent to his own, for ten days or two weeks, preaching twice each day, without having taken a single manuscript from home. At such times his sermons were eminently earnest, spiritual and searching. He was an excellent singer, possessing a voice of great sweetness and compass. Having had experience as a leader of a prominent choir in his early days, his knowledge of music gave him an advantage which his ministerial brethren often envied. Some will remember how, in revival services, after having preached on the blind man's prayer, he intensified the impression by singing, while still standing before the people, the old hymn, commencing—

"Mercy, O thou son of David;
Thus the blind Bartimæus cried."

Crosby, Howard, D. D., LL. D., was born, February 27th, 1826, in the city of New York. He graduated at the New York University, in 1844, and studied theology privately. In 1859 he was elected to the Professorship of Greek in the New York University, and in 1861 to the Professorship of the same language in Rutgers College, New Brunswick, N. J. He was ordained by the Presbytery of New Brunswick, in 1861, and added the pastorate of the First Presbyterian Church to his duties at the College.

He was called to the Fourth Avenue Presbyterian Church (formerly the Blocker Street Church), New York, in March, 1864, where he still continues, faithful, useful and beloved.

Dr. Crosby is a gentleman of kind spirit, and dignified, yet cordial manner. He is frank and fearless in the utterance of his sentiments and in the discharge of duty. He is extensively known for his varied and profound learning. As a Professor of Greek, he was a most successful teacher, and his attainments in this particular branch of study are of the first order. As a preacher, he is solemn, instructive, impressive. He aims not at display, but vigorously grapples with the reason of his hearers. His power is in systematic argument, in the irrefutable maxims of logic, and in Christian zeal. He is deeply



HOWARD CROSBY, D. D., LL. D.

in earnest, and it is evident to his audience that his constant and controlling aim is to bring men to, and build them up in, the saving knowledge of the truth. His ministry has been signally blessed.

Dr. Crosby has had the advantage of travel in foreign lands. He published, in 1840, a book of Oriental travel, entitled "Flands of the Moslem," in 1844, an edition of one of the plays of Sophocles, and in 1863, his "Commentary of the New Testament." He has been a constant contributor, for forty years, to the leading reviews and periodicals and the religious press, and has issued numerous valuable pamphlets on theological, classical and educational subjects. In 1870 he was elected Chancellor of the University of New York. In 1873 he was chosen Moderator of the General Assembly, at

Baltimore, and presided over the deliberations of the body with great dignity, efficiency and acceptableness. He is very faithful in his attendance upon the judicatories of the Church, takes a prominent part in their transactions, and by his courteous manner, sound judgment and admirable power of discussion, wields a potent influence.

Cross, Rev. Andrew Boyd, is the descendant of a faithful Presbyterian ancestry. He was born in Baltimore, Md., November 12th, 1810; graduated at the College of New Jersey in 1831; studied theology at Princeton, and was ordained by the Presbytery of Baltimore, August 31st, 1837. His spheres of labor have been as follows: Missionary in Maryland and Delaware, 1831; Associate Editor of the *Baltimore Literary and Religious Magazine*, 1835-41; pastor at Bethel, Md., 1837-45; Editor of *Maryland Temperance Herald*, 1845-49; stated supply at Ashland, Phoenix, Parkton, New Market, etc., 1848-63. Mr. Cross is still a missionary, and resides in Baltimore. He is the friend of all sound reforms, and specially active in promoting the cause of Sabbath observance. He is a faithful Presbyterian. As a preacher, he is earnest and impressive, and fearless and forcible in proclaiming the whole counsel of God.

Cross, Rev. Robert, was born near Ballykelley, Ireland, in 1689. He received both his academical and theological education in his native country, and came to America when he was not far from twenty-eight years of age. March 17th, 1719, he was ordained and installed pastor of the Church at New Castle, by the Presbytery of New Castle. On the 18th of September, 1723, he received a call to settle over the Presbyterian congregation at Jamaica, L. I., and between that date and October 10th following, he took charge of the Church in Jamaica. Here his ministry was highly successful, and attended by a considerable revival of religion. The Rev. James M. Macdonald, subsequently a pastor of the same church, says, "it is evident that he was very highly esteemed," and "was one of the most prominent and influential ministers of the day in which he lived." Mr. Cross accepted a call to the First Church in Philadelphia, joined the Philadelphia Presbytery, May 29th, 1737, and was installed on the 10th of November following. The installation sermon was preached by the Rev. Mr. Andrews, with whom he was settled as a colleague. Mr. Cross resigned his pastoral charge June 23d, 1758, and died in August, 1766. The following testimony to his character appears on his grave-stone: "He ex-celled in piety and gravity, and a general deportment, was esteemed for his learned acquaintance with the Holy Scriptures, and long accounted one of the most respectable ministers in the Province."

Crothers, Samuel, D. D., was born near Chambersburg, Franklin county, Pa., October 23d, 1781. In 1787 his father removed to Lexington, Ky. He was educated at the academy in that place, and united with the Associate Reformed Church there. He studied

theology in the New York Theological Seminary, then under the superintendence of Dr. Mason. Licensed by Kentucky Presbytery, November 9th, 1809. The next year he spent in missionary labors in Ohio, Kentucky and Illinois. From 1810 he was settled in the churches of Chillicothe and Greenfield, between two and three years. In 1813 he left Chillicothe, and gave Greenfield all his labors, for five years. In 1818 he removed to Kentucky, but, in 1820, returned to Greenfield, where, from most of his old parishioners, who, like himself, wished to change their ecclesiastical relations, he organized the Presbyterian Church, of which he remained pastor until his death (July 20th, 1856), a period of more than thirty-six years. As a man of intellect Dr. Crothers stood with a very high order. As a writer he was neat, concise and vigorous. As a preacher he was eminent. There was a wonderful richness in his discourses. It was impossible to hear him without feeling the conviction that his soul basked in the light of and drew its life from the Cross, and that he esteemed it his highest honor to unfold its glories to his fellow-men.

Crowe, John Finley, D. D., the second son of Benj. Crowe, a soldier and officer in the Revolutionary War from Virginia, was born June 16th, 1787, in Green county, Tenn., then a frontier settlement of North Carolina. In 1802 his father removed to Bellevue, Mo. He attended Transylvania University, Ky., 1811-12; was a student at Princeton Seminary 1814-15; licensed 1816, and ordained to the ministry in 1817 by the Presbytery of Louisville. He labored as pastor, editor and teacher in Kentucky till 1823, when he removed to Hanover, Ind., and became the pastor of that church. Was pastor there from 1823 to 1831, and stated supply from 1838 to 1847.

In 1827 he founded Hanover Academy, under the auspices of Madison Presbytery, which in 1833 became Hanover College. He continued in connection with this Institution as teacher, Professor and Vice-president till his death, January 17th, 1860. He was the editor and manager of the "*Abolition Intelligencer and Missionary Magazine*," published at Shelbyville, Ky., one of the earliest magazines of the kind published in this country, in 1822-23; and left a MS. History of Hanover College.

Dr. Crowe was a faithful, humble and successful preacher and pastor, was devoted to his work, and his labors were frequently blessed with revivals. He was a worthy companion of Johnson, Dickey, Martin, and others in the pioneer mission work in Southern Indiana. His great work was the founding and fostering of Hanover College, to which institution he gave all his energies and wisdom for a third of a century. During his last sickness he frequently repeated the words of 2 Tim. i, 2, "I know whom I have believed," etc., and by the faith of the gospel gained a triumph over death. Two of his sons became ministers, and four of his daughters became ministers' wives, one of whom was a missionary to China.

Crowell, James M., D. D., is a son of Elisha Crowell, who was for about thirty years a druggist and apothecary in Philadelphia. He was born in that city, June 9th, 1827. He graduated at the College of New Jersey in 1848, about fourth in a class of eighty students. While in college he was elected by his classmates editor of the *Nassau Literary Magazine*, and by the American Whig Society was chosen one of four Junior Orators to represent the Society, in competition with four from the Cliosophic Society, at the Centennial Commencement of the college. After his graduation he taught for a year in the Academy at West Chester, Pa., and then entered the Theological Seminary at Princeton, where his course of study was ended in May, 1851. On June 3d, 1851, he was installed pastor of the Presbyterian Church of Upper Octorara, Chester Co., Pa., where he remained for nearly six years, greatly beloved by his congregation and prospered in his labors. From May 10th, 1857, until May 5th, 1869, he was pastor of the Seventh Presbyterian Church, Philadelphia, and labored with great fidelity, both as preacher and pastor, among an attached people. For about a year and a half from the date last mentioned he was pastor of St. Peter's Presbyterian Church, Rochester, N. Y., where his labors were blessed, and then accepted a call to the Woodland Presbyterian Church, West Philadelphia, where he remained for about twelve years, faithful in labor, and beloved by his flock.

Dr. Crowell is a cultivated gentleman, an exemplary Christian, a good preacher, and highly esteemed by all who know him. In 1861 he was elected a member of the Board of Trustees of the College of New Jersey, and has retained that position ever since. He has also been a member of the Presbyterian Board of Home Missions, of the Board of Education, and, for more than twenty years, of the Board of Publication, of which he has for several years been a Vice-President. Dr. Crowell is at present Secretary of Missions in the American Sunday-school Union.

Crowell, John, D. D., was born at Philadelphia, Pa., June 22d, 1814. He graduated at New Jersey College in 1834, and, after teaching elsewhere for a time, was Tutor in that Institution, 1836-7. He was ordained by the Third Presbytery of Philadelphia, June 5th, 1840, after which he was pastor and teacher at West Chester, Pa., 1840-50. Subsequently he was pastor of the Second Church, Orange, N. J., 1850-63, and pastor of Drawyer's Church, Odessa, Delaware, 1867-78. He now resides at Orange, N. J. Dr. Crowell is an earnest and exemplary Christian, and a forcible and faithful preacher. He has been blessed in his ministry, and is esteemed by his brethren, and by all the churches of which he has had charge.

Cryer, Rev. Samuel S., was born November 9th, 1850, at Rock Island, Ill. He graduated from Oberlin College in 1873, with the honor of the Greek oration of his class. Here he remained as Greek instructor for one year, after which he pursued his

theological studies at Princeton Seminary, and the summary of the Northwest at Chicago. After graduating at the latter Institution, he accepted a call to the Church at Warren, Ill. He was licensed by Portsmouth Presbytery in the Spring of 1877, and ordained and installed by the Presbytery of Freeport, in October, the same year. With this church he remained the faithful pastor and minister till January, 1881. On November 9th 1881 he was installed over the Central Church of Rock Island, Ill., of which he still has charge. Mr. Cavers' ministry, thus far, in the several churches he has served, has been characterized by great earnestness, devotion, and success. He is a ready sermonizer, and a fluent, pleasant speaker. Deeply convinced himself of the truth he preaches, he carries conviction to others. He is a diligent student, and a conscientious, faithful pastor.

Culbertson, Rev. Matthew Simpson, was born in Chambersburg, Pa., January 18th, 1819. He was educated at the United States Military Academy, at West Point, New York, after serving a full course of years, and whilst engaged as a Lieutenant of Artillery, he made a profession of religion, and soon after laid down the sword, and took up the Cross. He entered the Seminary at Princeton, N. J., where he graduated in 1844, being regarded by his venerable instructor, Dr. Hodge, as among the foremost members of the Institution. He was licensed by the Presbytery of Carlisle in 1844, and soon after ordained by the same Presbytery as a missionary to China. His career as a missionary was marked by extraordinary devotion and ability. In the midst of his labors he was taken with cholera, and after a short illness, died, in August, 1867.

Mr. Culbertson was held in the highest esteem by all the Protestant missionaries, of all ecclesiastical connections in the community in which he labored and died. He was a man of a meek and quiet spirit, and remarkable for his singleness of aim and straightforward energy and industry in his Master's service. He set before himself the highest ends, and strove, both by preaching and example, to glorify God in the salvation of his fellow-men. He labored, in connection with the late Dr. Hodgeman, for several years, with assiduity and perseverance, in preparing a revised translation of the sacred Scriptures in the Chinese language, a work of which he regarded as the great work of his life, and it was a source of especial consolation to him, at the close of his departure, that God had ordered the work to be completed. He also wrote a volume entitled "The Mission of the Flowering Land." In the character of a scholar, and a Christian, his life, the details of which were an example, elicited great admiration and imitation.

Cumming, Rev. Alexander, was born at Freehold, N. J., in 1796. He was educated under his native ministry, Rev. Samuel Lewis, who studied theology with his pastor, the Rev. William Ferguson. Licensed by the New Side Presbytery, New Castle,

in 1746 or 1747, he was sent by the Synod, in compliance with pressing requests, and spent some time, in Augusta county, Virginia. He was the first Presbyterian minister that preached within the bounds of Tennessee. He was a stated supply in Pennsylvania for some time. In October, 1750, he was ordained by New York Presbytery, and installed collegiate pastor with Mr. Pemberton, in New York. Here, his clear, discriminating mind, his habits of close study, his instructive and excellent preaching, his happy faculty of disentangling and exhibiting difficult and abstruse subjects, peculiarly attracted and delighted his more cultivated hearers. At his own request he was dismissed from this charge, October 25th 1753.

In feeble health and with little prospect of usefulness, Mr. Cumming remained without charge, till February 25th, 1761, when he was installed pastor of the Old South Church, in Boston. He died August 23d, 1763. Dr. Sewall, with whom he was joined as colleague in Boston, says of him: "He was full of prayer, with a lively, active soul, in a feeble body."

Cummings, Rev. Charles, was an Irishman by birth, and came to America in early manhood. He was licensed to preach by the Presbytery of Hanover, April 18th, 1767. He was thoroughly educated, well acquainted with Latin, Greek and Hebrew, and possessed, for his day, a very large and valuable library. He was installed pastor of the Church at North Mountain, in Augusta county, Va., May 14th, 1767, and sustained this relation five years. In 1772 he accepted a call from the Sinking Spring and Elbling Spring congregations. From the year he commenced preaching at Sinking Spring, up to about the year 1776, such was the danger from the Indians that the men never went to church without being armed and taking their families with them. Mr. Cummings' uniform habit before entering the church was to take a short walk alone, whilst the congregation were seating themselves. He would then return, hold a few words of conversation at the door, with some one of the elders of the church, then would gravely walk through the crowd mount the steps of the pulpit, deposit his rifle in a corner near him, lay off his shot pouch, and commence the solemn services of the day. Mr. Cummings died, in March, 1812, in about the eightieth year of his age. He was, says the Hon. David Campbell, "a simple and exemplary Christian, and a John Knox in his energy and zeal in support of his own particular Church. He never lost sight of his object, and always marched directly up to it, with a full front and determined will. He performed a great deal of missionary labor through an extensive district of the country beyond his immediate field, which was of itself large, and, at least going into Kentucky. He was a Presbyterian of the old stamp, rigid in his faith, strict in the observance of the Sabbath, and faithful in teaching his children and servants the Catechism."

Cummins, Charles, D.D., the son of Charles and Elizabeth (Boyd) Cummins, was born in Strasburg, Lancaster county, Pa., July 15th, 1776; graduated at Dickinson College, in 1800; was licensed by New Castle Presbytery, in 1801, and soon after was ordained and installed, by the same Presbytery, over Chestnut Level and Little Britain churches. Here he labored from 1801 to 1808. In 1808 he became pastor of the Church in Florida, N. Y., and, with the exception of a year which he spent in Virginia, as agent for the American Colonization Society, he continued his labors in Florida until 1849, when he resigned his pastoral charge. In 1852 he removed to Muscatine, Iowa. Dr. Cummins was a man of excellent character. He possessed good mental powers, was a successful and laborious pastor, and a practical, instructive, and forcible preacher. He was, in the highest sense of the term, a Christian gentleman, and to the close of his life he never forgot the injunction, "Be courteous." His whole life was a proof that God is faithful to His promises, and to the last he was a living witness of the power of Christianity to make one cheerful and happy.

Cummins, Francis, D. D., was the son of Charles and Rebecca (McNickle) Cummins, and was born near Shippensburg, Pa., in the Spring of 1752. When he was in his nineteenth year, his father removed to Mecklenburg, N. C., where the neighboring college, then called "Queen's Museum," afforded him opportunity for his higher education. Here he was graduated, about the year 1776. After leaving college he was, for several years, engaged chiefly in the business of teaching. He was an active and zealous patriot in the war that gave us our independence. He was at different times in the army, and was engaged in several battles. He was present at all the Mecklenburg Whig meetings of 1775, and mingled in the exciting scene of the reading of the celebrated Declaration at Mecklenburg Court House.

While Mr. Cummins was engaged in teaching he prosecuted his theological studies, under the direction of the Rev. (afterwards Dr.) James Hall. He was licensed to preach by the Presbytery of Orange, December 15th, 1780. During the year 1781 he preached at Hopewell and various other places, and in the Spring of 1782 accepted a call from Bethel Church, in the adjacent district of York, S. C., where he was ordained, toward the close of that year. In the Spring of 1788, while residing at Bethel, both as the pastor of a church and teacher of the youth, he was elected by the people of York, as a member of the South Carolina Convention called to decide upon the Constitution of the United States, and though all his colleagues were for rejecting it, he voted in its favor. Dr. Cummins died February 23d, 1832, expressing the utmost gratitude that he had been permitted to preach the gospel, and the most joyful confidence that he was about to enter into rest. He was an able and well-read theologian, and held the Calvinistic

system with great tenacity. His kindness and sociability toward his junior brethren were a source both of enjoyment and profit to them. His great wisdom and experience made him very valuable in counsel. He published very little, and his influence will be transmitted to posterity chiefly through the living men whose characters he moulded.

Cummins, Rev. John L., the son of Rev. Charles and Sarah Lisle Cummins, was born in Florida, N. Y., in 1820. He attended Lafayette College a short time, and subsequently graduated at the Law School, New Haven, Conn. He studied theology under the care of his father, and passed one year at Princeton Theological Seminary. He was licensed by Hudson Presbytery, in 1850, and entered upon his duties as a minister in the Westminster Church, Keokuk, Iowa. Mr. Cummins was a man of remarkable talent and devoted piety. The church of which he took charge being feeble and surrounded by peculiar difficulties, he labored with it for a year without pecuniary compensation. He donated to the church the ground upon which a neat house of worship was erected, was a liberal contributor to the erection of the building, saw it dedicated and filled for a few Sabbaths, and then his brief but active and efficient work was done, and he was called to his rest, February 20th, 1852.

Cunningham, Rev. Alexander Newton, D. D., was born near Jonesboro, East Tennessee, March 16th, 1807. He graduated at Washington College, Tenn., in 1826, taught about one year afterwards, then entered Princeton Seminary, remaining there three years. He was licensed by New Brunswick Presbytery, April 28th, 1830, and ordained by the Presbytery of South Alabama, January 5th, 1833. He was stated supply at Montgomery, Ala., from 1833 to 1836; pastor of Augusta, Ga., from November 18th, 1838 until May 14th, 1842, and then became stated supply at Franklin, Tenn., from 1844 to 1858, founding also the Franklin Female Institute, which became widely known and eminently useful. From 1857 until 1862 he preached in the Church at Shelbyville, Tenn., and at various neighboring places as he had opportunity, and from 1865 until 1872 he resided in Franklin, Tenn., a part of the time working as a Professor in the Female Institute he had founded, and a part of the time serving the Church of Harpeth, and afterwards that of New Hope, as stated supply. In 1872 he removed to Fayetteville, Tenn., where he preached as stated supply until about 1874, after which he removed to Aberdeen, Miss., where he supplied the pulpit until his death, which occurred September 5th, 1878.

Dr. Cunningham was a tall man, of fine presence, an excellent preacher, an industrious student and laborer, of gentle and attractive manners, warmly beloved by all who knew him, and successful in winning many souls to Christ. As an evidence of the regard in which he was held by those on whose

which he labored, it may be mentioned that in the three years succeeding the close of the civil war he united in marriage very nearly a hundred of the young ladies who had been his pupils at some former period.

Cunningham, Robert M., D. D., settled within the bounds of the Presbytery of Alabama in the year 1826. He was, however, as early as the Spring of 1813, present at the meeting of Presbytery, and preached the opening sermon. At the organization of the Synod of Mississippi and South Alabama, which occurred by the appointment of the General Assembly, at Mableow, Choctaw Nation, November 11th, 1829, Dr. Cunningham also preached the opening sermon, and was chosen Moderator. Very few men ever exhibited more of clear and sound intellect, of tender and melting pathos, and of bold and manly eloquence, than did this patriarch of the Church, in proclaiming the news of salvation to a dying world. In the year 1839, worn down with years and toil, he slept with his fathers, and was buried, beloved and lamented by all who knew him.

Curtis, Eleroy, D. D., was the eldest of eight children of Joseph and Mary Jones Curtis, and was born in Paullet, Vt., April 17th, 1819. His father was of Scotch-Irish descent, his mother of the best Puritan stock. His early advantages were those afforded by the common schools of the time. His father removed to Warren, N. Y., then to Newfield, and in 1827 to Scipio, Seneca county, Ohio. Until eighteen years of age Mr. Curtis labored with his father on the farm; then became a student in Huron Institute, Milan, one of the best classical schools in Ohio. He was converted there in 1838. He taught two years in Milan, as assistant in the Academy, and principal of the village school. He entered Western Reserve College in 1841, and was graduated in 1845, was Principal of the preparatory department of the college three years, at the same time pursuing theological study in the Seminary, was licensed to preach by Portage Presbytery, July 28th, 1847; ordained and installed pastor of the Presbyterian Church at Middlebury, September 5th, 1848, became pastor of the Second Presbyterian Church at Fort Wayne, Ind., in September 1849 of the First Congregational Church, Sherburne, N. Y., in 1860, of the First Presbyterian Church, Newburg, (now South Presbyterian Church of Cleveland) in May, 1867. Frequent revivals were enjoyed in each of these pastorates, and some of them of great power, as at Fort Wayne in 1847, and in Cleveland in 1874 and 1874. He has been Stated Clerk of Cleveland Presbytery since 1879, and a Trustee of Western Reserve College since 1875. Mr. Curtis was made Doctor of Divinity by Middlebury College.

Curtis, Harvey, D. D., the son of Elisha and Resigna Clay Curtis, was born in Adams, N. Y., May 30th, 1806, educated at Middlebury College, Vermont, graduated at Princeton Theological Seminary in 1834, was licensed by Troy Presbytery, and

ordained by the Brandon Congregational Association, Vermont, in the Autumn of 1835, as pastor of the Congregational Church in Brandon. He subsequently removed to the West, and January 1st, 1842, he visited Cincinnati, Ohio, as Agent for the American Board of Commissioners of Foreign Missions. He continued in this work until the Spring of 1843, when he accepted a call to Madison, Ind. He was a highly successful and popular pastor there for about eight years, when he was called to the First Presbyterian Church in Chicago. Here he labored with unusual acceptance and usefulness, until he was called to the Presidency of Knox College, Galesburg, Ill., in 1858. That position he filled with marked ability until his death, September 18th, 1862.

Dr. Curtis was one of the Church's ablest preachers, wisest counsellors, and most earnest workers. He was a man of unusually symmetrical mental development, a good scholar in every department, a vigorous thinker, a ready debater, an able sermonizer. He was modest and genial in his spirit. His ministerial brethren, and the people to whom he preached, not only admired, but loved him. His quiet humor, ready sympathy, tact, good sense, and warm interest in everything pertaining to Christ's cause and people made him one of the pleasantest of companions, and most estimable of friends.

Curtis, William Stanton, D. D., was born at Burlington, Vt., August 3d, 1829. His early years were spent in the then "far West," since his father removed to Missouri in 1820, and subsequently to Wisconsin Territory. He was graduated at Illinois College in 1838. His theological studies were then taken at New Haven, where he remained three years. After supplying for one year the First Congregational Church of Rockford, Ill., he became, in 1842, pastor of the First Presbyterian Church at Ann Arbor, Mich., which he served thirteen years, with such faithfulness and success that not one of their number was found willing to consent to his removal, when he was elected, in 1855 College Pastor and Professor of Moral Philosophy at Hamilton College, N. Y. A part of this time he was ailing Professor of Moral and Intellectual Philosophy in the University of Michigan. His marked success in teaching, and also in preaching to students led him to accept the call to Hamilton College. There he succeeded equally, but his heart was in the West, and in 1863 he resigned to become President of Knox College, Galesburg, Ill. There he remained five years, vainly striving to reconcile the conflicting elements which governed that institution. In 1869 he was installed pastor of Westminster Presbyterian Church at Rockford, Ill. After six years of successful labor, he resigned, to visit foreign lands. Since his return from abroad, residing among his own beloved people at Rockford, he has supplied vacant churches in the vicinity. As a preacher, Dr. Curtis is metaphysical and profound, yet lucid and popular in style. Of his teaching, his former pupil,

Dr. Herrick Johnson, says: "Order reigned conspicuously. The student that could not understand him was an idiot. He shot straight. He stated objections with scrupulous fairness. Occasionally he burst all barriers in a flood of eloquent talk." His integrity, simplicity and good judgment, with classical attainments and educational experience, render him a wise and valued counsellor in the management of the Institutions of the Presbyterian Church in Northern Ill., and for many years he has been a Director of the Theological Seminary of the Northwest.

Cushing, Rev. Jonathan Peter, was born at Rochester, N. H., March 12th, 1793; graduated at Dartmouth, in 1817; went to Virginia, and became connected with Hampden Sidney College, first as a Tutor, then as Professor, and, after the death of Dr. Hoge, in 1829, as President, in which office he continued till the close of his life, April 25th, 1835. He adorned every relation which he sustained.

Cutler, Carroll, D. D., was born January 31st, 1829, in Windham, N. H. He graduated at Yale College, in 1851, taking the third honor in a class of one hundred. After spending a year in the Union Theological Seminary, New York, he served as Tutor in Yale College for two years, at the same time pursuing his theological studies, and was licensed to preach in 1858, by the New Haven West Association. In the same year he sailed for Europe, and studied in Germany, at the Universities of Berlin and Halle. Returning in 1859, he entered upon his theological studies in New Haven, afterwards continuing them in New York and Princeton seminaries. He was appointed Professor of Mental Science and Rhetoric in Western Reserve College, Hudson, O., and entered upon his work there in April, 1860. On the death of President Hitchcock, he was elected to the office of President, in 1871, and retains this position at the present time. By virtue of his office, he has also been pastor of the College Church since 1873, when he was ordained by Cleveland Presbytery. The college was removed to Cleveland, under the modified title of "Adelbert College of Western Reserve University," and opened for instruction in the Fall of 1882. Dr. Cutler holds his position as President, and continues his work as an educator, with greatly increased facilities and large prospects of usefulness.

As a student and educator of young men, Dr. Cutler enjoys a national reputation for ability, culture and thorough scholarship. He is clear and forcible as a thinker and writer, and is always heard with great interest when he preaches. In his social intercourse and daily walk he shares the confidence of all his associates and acquaintances, and is much beloved by those who have been under his instruction. In his ecclesiastical relations and influence President Cutler has proved himself most worthy of confidence, and done much to honor Christ and advance His Church.

Cuyler, Theodore Ledyard, D. D., was born at Aurora, Cayuga county, N. Y., January 10th, 1822. He graduated at Princeton College in 1841, and from the Theological Seminary in 1846. He was ordained to the ministry in May, 1848, while acting as the stated supply of the Presbyterian Church of Burlington, N. J. Soon after, being called to the pastoral charge of the Third Presbyterian Church of Trenton (just organized), he was installed and labored there until May, 1853. From 1853 to 1860 he was the pastor of the Market Street Reformed Dutch Church, in the city of New York, and while there took a prominent part in the great revival work of 1858. In April, 1860, he was invited to become the first pastor of the Lafayette Avenue Presbyterian Church, of Brooklyn, which rapidly grew to be one of the largest



THEODORE LEDYARD CUYLER, D. D.

in our communion, and has sent out two flourishing colonies. Their edifice, with the Sabbath-school and other rooms, is a model of spaciousness and convenience.

Dr. Cuyler, during his ministry, has received into church-fellowship 3450 members, of whom about 1500 were on confession of faith.

Although devoted untiringly to pastoral visitation, he has found time to contribute weekly, to the various leading religious journals, a greater number of articles than any settled pastor in our body. These articles, numbering over two thousand, have been widely republished in Great Britain and on the Continent, and translated into various languages. He has also published a large number of tracts, especially in advocacy of the Temperance Reform, in which he has always been deeply interested. In the pulpit, on the

platform, and in the press, he has been perpetually active; and though of small and frail figure, has enjoyed remarkable health.

His best known volumes are the "Empty Crib," "Heart Life," "The Colar Christian," "Pointed Papers for the Christian Life," "God's Light on Dark Clouds," and a book of travel, "From the Nile to Norway."

During his vacation visits abroad he has addressed large congregations in London and elsewhere, and has been the delegate of the Presbyterian Church to the General Assemblies of Scotland and Ireland. The whole aims of his life have been intensely practical, and the style of his preaching and the spiritual character of his theology may be fairly judged from his contributions to the religious press, which, for more than a quarter of a century, have found admission into nearly all Christian households.

Cuyler, Cornelius C., D.D., was born at Albany, N. Y., of an honored Dutch ancestry, February, 15th, 1783. He graduated at Union College, in 1806, and studied theology under Drs. Livingstone and Bassett. He was ordained pastor of the Reformed Dutch Church in Poughkeepsie, January 2d, 1809. Numerous revivals occurred under his ministry. He

declined several flattering invitations, but in obedience to the apparent call of Providence, he accepted a call to the Second Presbyterian Church, Philadelphia, and was installed, January 14th, 1831. Here he continued, highly esteemed and beloved, till his death, which occurred, August, 31st, 1850, when he was in the sixty-eighth year of his age.

Dr. Cuyler was of noble appearance, being six feet, two inches in height. He had a manly, vigorous and well cultivated intellect. He was a man of great kindness of spirit, and delighted to do what he could to render everybody around him happy. He was zealous for what he believed to be the truth, while yet he had Christian sympathies large enough to embrace all the real followers of Christ. He was dignified yet affable, an elegant scholar, a perfect gentleman, an exemplary Christian. As a preacher, he was unaffected, earnest and persuasive. His discourses were written with care, and characterized rather by purity and correctness of diction than by imagination and ornament. His delivery was sober and free from extravagances. His death-bed was truly edifying. His published writings consisted of a number of occasional sermons and several tracts.

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Dabney, Robert L., D.D., LL.D., was born in Louisa county, Virginia, March 5th, 1820. He was a student for a time at Hampden Sidney College, and graduated at the University of Virginia, after which he was engaged in teaching two years. He graduated at Union Theological Seminary, Va., was licensed by West Hanover Presbytery, May 5th, 1846, and ordained by Lexington Presbytery, in July, 1847. He was Pastor of Trunking Spring Church, Augusta county, Va., 1847-53; Professor of Church History and Government in Union Seminary, Va., 1853-1860, and of Theology, 1860-1883. He was copastor, with the Rev. Dr. Smith, of the College Church, 1858-1874. In 1883 he became Professor of Moral Philosophy in the University of Texas.

Dr. Dabney is an accomplished scholar, an instructive and forcible preacher, and a writer of marked ability. He is firm in his convictions of truth and duty, and always ready to maintain them. He was Moderator of the General Assembly in 1870. Among his publications are "Defence of Virginia and the South," "Life of Gen. T. J. Jackson," "Life of Rev. Dr. T. S. Sampson," "Sacred Theology," "Sensualistic Philosophy," and "Theology."

Dale, Rev. James W., D.D., was a native of Wilmington, Del., but was reared in the city of Philadelphia, where he graduated at the University of

Pennsylvania, in 1831. He entered upon the study of law, but abandoned it in favor of the ministry of the gospel. He entered Princeton Seminary, in 1833, and studied theology there and in the Seminary at Andover, Mass. It was his ardent desire to spend his life as a missionary, in heathen lands, but in this, to his deep and lasting regret, he was hindered. In order to fit himself more fully for missionary work, he entered upon a medical course in the University of Pennsylvania, and received the degree of M.D., at the close of the course.

After entering the ministry Dr. Dale was, for some time, agent for the Pennsylvania Bible Society, in the eastern counties of the State; then he became pastor of the churches of Middletown and Ridley, Pa., afterwards changing Ridley for the new church at Media, but continuing in Middletown, in all, for the space of twenty-five years. In this time he preached in various parts of Delaware county, giving himself, with unreserved consecration, to the work of preaching the gospel wherever the opportunity offered. Several strong and growing churches started into life as the fruit of zealous efforts made outside of his own field of labor. In 1871 he became pastor of the Wayne Presbyterian Church, in Delaware county, and resigned the charge in 1874. In the latter part of his life he served the new church organized at Glen

Riddle, in Delaware county, and preached here until within a few weeks of his death, which occurred, April 19th, 1881, in the sixty-ninth year of his age.

Dr. Dale wrote three volumes, entitled "Classic Baptism," "Judaic Baptism," and "Johannic Baptism," which exhibited great erudition, dialectic keenness, and the mastery of the whole literature of the Baptist controversy. They won for him a wide reputation, made him the first authority on his side of the question in the land, and have been the armory of disputants ever since their appearance.

The basis of Dr. Dale's character was honesty—honesty of thought and purpose, and an inflexible adherence to his convictions when fully formed. He was never carried about with every kind of doctrine, but, having formed his opinions with candor, and after patient consideration, he stood by them, without shrinking from any momentary unpopularity they might bring. He was for years a leader in the Temperance movement in Delaware county, and was instrumental in securing a law by which the sale of intoxicating liquors was prohibited within the limits of Media. But the business of his life, to which he gave himself without reserve, was preaching the blessed gospel of God. He loved this work, and went far and wide to declare unto sinful men the mercy of God in Jesus Christ. Many were led to the Saviour by his ministry who remember him tenderly now, and will be stars in his crown in the day that cometh.

Dana, Stephen, W., D. D., is a son of the Rev. J. Jay Dana, who has been a Congregational minister for nearly fifty years, and is now preaching at Alford, Mass. He was born in Canaan, N. Y., November 17th, 1810, from which place his father removed to South Adams, Mass., in 1818. He graduated at Williams College in the Summer of 1831, under the Presidency of the illustrious teacher, Dr. Mark Hopkins. For two years after graduation he was Principal of an Academy in Hinsdale, Mass. He spent three years, 1833-6, as a student in Union Theological Seminary, New York city. His first ministerial work was supplying the pulpit of the Presbyterian Church in Madison, N. J., for four months, during the sickness and absence of the pastor. In November, 1836, he received a unanimous call to the Second Presbyterian Church of Belvidere, N. J., where he labored with much zeal and success, for a little less than two years, when he was called to the Walnut Street Presbyterian Church, West Philadelphia, where he has been ever since, having begun his work here in July, 1838.

Dr. Dana has been greatly blessed in his present field of labor. His congregation, which is one of marked activity and influence, has, under his earnest and acceptable preaching, faithful pastoral visitation and excellent administrative ability, had a steady, large and solid growth, and abounds in good works. He is a diligent student, a gentleman of winning

address, great conscientiousness in the discharge of duty, superior judgment, a faithful Presbyter, and justly held in high esteem by his brethren and the community in which his lot has been cast.



STEPHEN W. DANA, D.D.

Dana, William Coombes, D. D., was born at Newburyport, Mass., February 13th, 1810. He graduated at Dartmouth College, N. H., in 1828. After leaving college he spent several years in teaching at Thetford, Vt., Chesterfield, N. H., and Westborough, Mass. His theological studies were pursued at Andover Seminary, Columbia Seminary, and Princeton Seminary. He was licensed by Harmony Presbytery (S. C.) April 10th, 1835, and was ordained by Charleston Union Presbytery, February 11th, 1836. In December, 1835, he began to preach for the Central Presbyterian Church of Charleston, S. C., soon after accepted a call to become its pastor, and was installed on the day of his ordination, already stated. Here he found his life-work. He continued to be pastor of this one church until he died, a period of about forty-five years, of nearly unbroken ministerial labor. His death occurred November 20th, 1880, in the seventy-first year of his age.

Dr. Dana was a man of singularly pure and beautiful life, and was faithful, earnest and effective in his ministerial work. He was possessed of great gentleness and sweetness of spirit, of a warm and sympathetic nature, and of chivalric nobleness of spirit. He had exquisite literary taste and culture, was an accurate and elegant classical scholar, and a polished writer. He was eminent as a preacher, and tenderly loved as a pastor.

Danforth, Joshua Noble, D. D., was born in Pittsfield, Mass., in 1792; graduated at Williams College, with the full honors of the best of his class; graduated at Princeton Theological Seminary in 1821, and was licensed by New Brunswick Presbytery. He was installed pastor of the Presbyterian Church in New Castle, Del., where he remained until he accepted a call to Washington, D. C. In this field his labors were signally blessed. After three years he became an agent of the American Colonization Society. He was next pastor of a Congregational Church in Lee, Mass., which, during his ministry, was visited with a revival of religion of wondrous power. Subsequently he assumed the pastorate of the Second Presbyterian Church in Alexandria, Va., where his labors were abundant and successful. After fifteen years he resigned the charge, and again accepted an agency for the Colonization Society. He died November 14th, 1861. Dr. Danforth was a ready and graceful writer. Several volumes of his have been published, besides being a large contributor to the religious and secular press.



HENRY CHAFFIN, D. D., LL. D.

Darling, Henry, D. D., LL. D., was born in Reading, Pa., December 27th, 1814. He graduated from Andover College in 1842, and studied theology at Union Seminary, New York, 1842-43, and at Auburn, 1843-46. He received the degree of D. D. from Union College in 1860, and that of LL. D. from Hamilton College in 1881. He was ordained and installed at Hudson, N. Y., by the Presbytery of Columbia, December 30th, 1847. He was settled at Vernon, N. Y., 1846-47; at Hudson, 1847-53; pastor of Clinton Street Church, Philadelphia, 1853-61, an

invalid, 1861-63; and pastor of the Fourth Presbyterian Church, Albany, N. Y., 1863-81. In 1881 he was elected President of Hamilton College, which position he continues to hold.

Dr. Darling is an accomplished gentleman, and an earnest and exemplary Christian. His preaching is marked by dignity, fidelity and force. He has always been loved by the people of his charge. He is an active and useful member of the Church judicatories, and has served on some of the most important committees of the General Assembly. He has published "The Closer Walk," "Christian Unity," "Doing Nothing but Receiving," "Conformity to the World," with many pamphlets, sermons, addresses and articles. He was Moderator of the General Assembly in 1881, and is held in high esteem by his brethren in the ministry.

Davenport, Rev. James, was born in Stamford, Conn., in 1716, and graduated at Yale in the age of twenty-two. He seems to have preached in New Jersey in the close of 1737, but preferred to settle at Southold, Long Island, and was ordained by a Council, October 26th, 1738. Under his preaching and that of the Rev. Jonathan Barber, a revival occurred in East Hampton. Mr. Davenport preached for a season at Baskingridge. In the absence of Mr. Cross, the pastor, amid an awakening of extraordinary extent and power. The divine blessing also signally attended his labors during a visit to Connecticut. He became a member of New Brunswick Presbytery, September 29d, 1746, having probably for some time been preaching in their bounds. In 1748 he joined New York Presbytery, with a view to settle at Connecticut Farms, near Elizabethtown. Having recovered his health, which was for a season impaired, he spent two months, in the Summer of 1750, in Virginia, where his labors were highly acceptable and successful. The Winter of 1750-1 he spent at Cape May. On October 27th, 1754, he was installed pastor of Maidenhead and Hopewell, and that year he was Moderator of the Synod of New York. He died in 1757, and was buried in the graveyard, about a mile from Pennington, towards the Delaware. Mr. Whitfield said of Mr. Davenport, he knew no man who so close a walk with God. Mr. Davies spoke of him as "that pious Enoch," and Mr. Bostwick characterized him as one "whose zeal for God and the conversion of men was scarce to be paralleled."

Davidson, Rev. Edward Chaffin, was born in Maury county, Tenn., February 15th, 1832. He graduated in 1854, at the State University of Mississippi, with the reputation of being a fine scholar. After teaching a few years, his theological course was pursued for a while at Danville Seminary, but was concluded at Columbia, S. C., in the Spring of 1860. He was licensed to preach by the Presbytery of Chickasaw. On leaving the Seminary he began to labor in Water Valley and Sand Springs churches, and in the Spring of 1864 he was installed as pastor

of the Sand Springs Church for one-half his time. Whilst he was preaching at Sand Springs he continued to give the Water Valley Church one-half his preaching labors. In July, 1867, he was installed pastor of Water Valley Church for all his time, and the church greatly prospered under his ministry. During all these years he was the head centre of a large and flourishing school. His relation as pastor at Water Valley terminated in July, 1877. He then preached and taught for a year at Lexington, Miss., and subsequently settled in Oxford, preaching and teaching. In 1880 he was elected Moderator of the Synod of Memphis. In 1882 he supplied the churches of College Hill and Hopewell. In 1880 he was elected to an Adjunct Professorship in the State University, which position, as well as that of Stated Clerk of his Presbytery, he held at the time of his death, which occurred April 25th, 1883. Mr. Davidson was an admirable teacher, and his noble Christian character greatly impressed his pupils. As a preacher, he was an earnest, eloquent speaker, and many of his best sermons were delivered *extempore*, or with brief head notes, while many of his written sermons were productions of profound research and learning on Scriptural and doctrinal subjects.

Davidson, Robert, D. D., was born in Carlisle, Pa., February 23d, 1808, and was the only child of the Rev. Robert Davidson, D. D., the second President of Dickinson College. He was a graduate of this College, and of Princeton Seminary. In 1832 he became pastor of the Methodist (or Second) Church of Lexington, Ky., and in this relation became distinguished for his pulpit eloquence and his earnest pastoral work. In 1840 he was called to the Presidency of Transylvania University, in which position he continued two years. He entered on the pastorate of the First Presbyterian Church in New Brunswick, N. J., May 1th, 1843, and there labored assiduously and successfully until October 4th, 1859. Subsequently he was pastor of the Spring Street Church, New York, from 1864 to 1868. His last pastoral charge was the First Church of Huntington, Long Island. Resigning this charge on account of impaired health, he afterwards resided in Philadelphia until his death, which occurred April 6th, 1876.

Dr. Davidson served the General Assembly as its Permanent Clerk, from 1845 to 1850. For a quarter of a century he was a member of the Board of Foreign Missions; for ten years preceding his decease a Director of Princeton Seminary; and in 1869 was one of our Assembly's delegates to the General Assembly of the Free Church of Scotland. He was a frequent contributor to the periodical literature of the day, throughout his ministerial life, and up to the time of his death. He published a large number of pamphlets, sermons, etc., and contributed several able articles to the *Princeton Review*. He was also the author of a number of volumes, the largest and best known of which is probably his "History

of the Presbyterian Church in Kentucky." He was a man of fine culture, a scholar, and a writer of great purity and elegance. In private intercourse he was kind and courteous, but also dignified. As a minister of Christ he won, and maintained to the end, a high position. During the last years of his life he was a useful member of the Presbytery of Philadelphia.

Davidson, Robert, D. D., was born in Cecil county, Md., in 1750. He was educated in Newark Academy, Del., where he acted for a time as Tutor. At the age of twenty-four he was appointed Professor of History and Belles Lettres in the University of Pennsylvania, and at the same time (1774), was ordained by the Second Presbytery of Philadelphia, and acted as assistant to Dr. Ewing, in the First Church. In 1775 the young Professor composed a dialogue, in verse, which was recited at Commencement, before the Continental Congress. In July, of the same year, a month after the battle of Bunker Hill, he preached a spicy, patriotic sermon, before several military companies, from the significant text, "And many fell down, for the war was of God." (1 Chron. v, 22). This sermon was printed.

In 1785, being now thirty-five years of age, Dr. Davidson removed to Carlisle, as pastor of the church there, and continued in that connection the remainder of his life—that is, for twenty-seven years. His benignity of disposition and exemplary character helped to heal previously existing alienations, and consolidated all parties, both Old and New Lights, in uninterrupted harmony. At the same time, mainly through the influence of Dr. Rush, he received the appointment of Professor of History and Belles Lettres, and Vice-president in Dickinson College. He was chosen Moderator of the General Assembly in 1796. Upon Dr. Nisbet's decease, in 1804, Dr. Davidson discharged the duties of the office of President, for five years, when he resigned, to devote himself exclusively to his parochial duties. He died, December 13th, 1812, in the sixty-second year of his age.

His reputation as a scholar was equal to his integrity as a man. He was acquainted more or less familiarly with eight languages, was a proficient in music and drawing, and was especially fond of astronomy. He invented a cosmosphere, or compound globe, by which astronomical problems are easily solved. As a preacher, he was clear, didactic, and free from affectation, but not fluent, nor apt to rise to the highest flights of eloquence. As a wise counselor in the courts of the Church, he ranked fairly, if we may judge from the important committees on which his name is found in the minutes of the Old Synod. One of these was a committee of which Drs. Alison and Ewing and Messrs. Blair and Jones were also members, in 1785, to prepare a new and more suitable version of the Psalms.

Dr. Davidson's published writings were a variety

of occasional sermons, orations and poems. Of the latter were a geography in verse, which the students committed to memory, and a metrical version of the Psalms, published in 1812.

Davies, David Owen, D. D., was born in the city of Baltimore, Maryland, October 10th, 1834, the youngest child of Thomas and Elizabeth Owen Davies. He was educated in Princeton College and Theological Seminary, and stood conspicuously high in the classes of 1856 to 1859. He was licensed in 1859 and ordained in 1860. He began his ministry in the "Old Duncan Church," which had enjoyed the preaching of the lamented Dr. Stuart Robinson. He next was called to preach in the Central Church, St. Louis, Mo., during the absence of the late Rev. S. P. Anderson, to go on an extensive European tour. He became pastor of the Fifth Street Presbyterian Church of Cincinnati, Ohio in 1860, and so continued until 1863. In the year 1863 he was called to the pastorate of the Presbyterian Church in Paris, Kentucky. From Paris, in 1868, he was called to the pastorate of the Church at Clarksville, Tennessee, where he continued his labors, with great success, until 1871. In that year he was called to the church in Henderson, Kentucky, of which he is now the pastor, and greatly beloved by his people, and highly esteemed by the whole community.

As a preacher Dr. Davies presents the truths of Scripture with great clearness and force. He blends vigorous logic with strong emotion. His sermons abound with marked originality and freshness, and with his clear enunciation he never fails to impress his audience. As a Presbyter, he is faithful and influential, so high toned and courteous as to command not only the respect, but the admiration of those who differ with him. As a writer he is clear, terse, logical, as many of his articles in the reviews and periodicals of our Church show. He is a cultured gentleman, a ripe scholar, an earnest Christian, and his labors have been greatly blessed.

Davies, Rev. Samuel, D. D., was born near Summit Bridge, in the Welsh Tract, in New Castle county, Delaware, November 3d, 1723. He was an only son. His mother, an eminent Christian, had earnestly besought him of heaven, and believing him to be given in answer to prayer, she named him Samuel. After being taught by his mother to read, at the age of ten he was sent to a school at some distance from home, and continued in it two years. Having experienced a change of heart, and made a profession of religion, at the age of fifteen, with the view of entering the ministry, he engaged in literary and theological pursuits under the Rev. Samuel Elton. He was licensed in New Castle Presbytery, July 30th, 1746, at the age of twenty-three, and ordained an evangelist in the same Presbytery, 1747.

Mr. Davies' fervent and glowing pulpit poetry, popular talents, and engaging and impressive address, soon excited general admiration. He went to Hanover,

Va., in April, 1747, and soon obtained of the General Court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he returned from Virginia, though earnestly invited to continue his labors. A call to him to settle at Hanover was immediately sent to the Presbytery, but he was about this time seized by symptoms which indicated consumption, and which brought him to the borders of the grave. In this enfeebled state, he determined to spend the remainder of his life in unintermitting endeavors to advance the interests of religion. Being among a people who were destitute of a minister, his indisposition did not repress his exertions. He still preached in the day, while by night his hectic was so severe as sometimes to render him delirious. In the Spring of 1748 a messenger from Hanover visited him, and he thought it his duty to accept the invitation of the people in that place. He hoped that he might live to organize the congregation. His health, however, gradually improved. In October, 1748, three more meeting-houses were licensed, and among his seven congregations, which were in different counties, Hanover, Henrico, Caroline, Louisa, and Goochland, some of them forty miles distant from each other, he divided his labors. His home was in Hanover, about twelve miles from Richmond. His preaching encountered all the obstacles which could arise from blindness, prejudice and bigotry, from profaneness and immorality. He, and those who attended upon his preaching, were denominated new lights by the more zealous Episcopalians; but by his patience and perseverance, his magnanimity and piety, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Contempt and aversion were gradually turned into reverence. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn and impressive truths with an energy which they could not resist. It pleased God to accompany these exertions with the efficacy of His Spirit. In about three years, Mr. Davies beheld three hundred communicants in his congregation, whom he considered as real Christians. He had also, in this period, baptized about forty adult negroes, who made such a profession of faith as he judged credible.

In 1754 the Synod of New York, by request of the Trustees of New Jersey College, chose Mr. DAVIES to accompany Gilbert Tennent to Great Britain, to solicit donations for the college. This service he cheerfully undertook, and he executed it with singular spirit and success. He arrived in London, December 25th. The liberal contributions obtained from the patrons of religion and learning placed the college in a respectable condition. After his return to America he entered anew, in 1754 or early in 1755, on his beloved work of preaching the gospel, in Hanover. Here he continued till 1759, when he was chosen President of the college, as successor of Dr. Edwards. He resi-

tated in his acceptance of the appointment, for his people were endeared to him, and he loved to be occupied in the various duties of the ministerial office. But repeated applications and the unanimous opinion of the Synod of New York and Philadelphia, at length determined him. He was dismissed from Hanover, May 13th, and entered upon his new office, July 6th, 1759. Here the vigor and versatility of his genius were strikingly displayed. The ample opportunities and demands which he found for the exercise of his talents, gave a new spring to his diligence, and while his active labors were multiplied and arduous, his studies were intense. At the close of January, 1761, he was bled, for a bad cold, and the next day transcribed for the press his sermon on the death of George II. The day following he preached twice, in the chapel. His arm became inflamed, and a violent fever succeeded, to which he fell a victim in ten days. He died, February 4th, 1761, aged 36. His venerable mother, Martha Davies, survived him. When he was laid in the coffin, she gazed at him a few minutes and said, "There is the son of my prayers and my hopes—my only son—my only earthly support. But there is the will of God, and I am satisfied."

Dr. Davies was endowed with the richest intellectual gifts, with a vigorous understanding, a glowing imagination, a fertile invention, united with a correct judgment and a retentive memory. He was bold and enterprising, and destined to excel in whatever he undertook. Yet he was divested of the pride of talents and of science, and, being moulded into the temper of the gospel he consecrated all his powers to the promotion of religion. As President of the College, he possessed an admirable mode of government and instruction. He watched over his pupils with the tender solicitude of a father, and secured equally their reverence and love. He seized every opportunity to inculcate on them the worth of their souls, and the pressing necessity of securing immediately the blessings of salvation.

Dr. Davies was a model of the most sterling oratory. As his personal appearance was august and venerable, yet benevolent and mild, he could address his auditory either with the most commanding authority, or with the most melting tenderness. When he spoke, he seemed to have the glories and terrors of the unseen world in his eye. He seldom preached without producing some visible emotions in great numbers present, and without making an impression on one or more which was never effaced. His printed sermons, which exhibit his sentiments, abound with striking thoughts, with the beauties and elegances of expression, and with the richest imagery.

Davis, Hon. James Lynn, son of Ignatius and Catharine (Lackland) Davis, was born in Montgomery county, Maryland, August 15th, 1809. In early life he removed to Frederick county, Md. He was educated in the Frederick educational institutions, after which he engaged in agricultural pur-

suits at Mount Hope, and afterward at Clifton, near Frederick City, Md., where he lived the rest of his life. In 1858 he was elected to the Maryland Legislature, in which position he served for some years. He united with the Presbyterian Church in Frederick City, in October, 1831, and was elected and ordained a ruling elder of the same church, in June, 1833, during the pastorate of his wife's brother, Rev. James Garland Hamner, D. D. He held this office for nearly forty years, and took an active interest in a large number of the meetings of his Presbytery and Synod, and served as a Commissioner to the General Assembly. For many years he was superintendent of the Methodist Episcopal and Methodist Protestant Sabbath-schools of Buckeystown, a village near his residence. His death occurred, July 19th, 1872.

Mr. Davis's life was one of honor and usefulness in the community in which he lived, and in both the Church and the State. With the Frederick City Presbyterian Church, in which he was the leading member and most eminent elder for twoscore years, his name is identified, and his fame, as a good man and devoted to good, is known throughout the whole community. He regularly visited every member of the congregation at least once a year, and by his faithful and devoted labors, accomplished much lasting good work for his church. One of his sons, Samuel Hamner Davis, became a Presbyterian minister.

Davis, Samuel S., D. D., was born July 12th, 1793, at Ballston Centre, N. Y. He graduated at Middlebury College in 1812, but afterwards received his first degree, *ad eundem*, from Union College. After his graduation he took charge of an Academy at Castleton, Vt. After spending a part of the year 1815 in Princeton Seminary, he was Tutor in Union College nearly two years; then returned to the Seminary, and after two years' further study, graduated in 1819. Licensed to preach by the Presbytery of Albany, October 12th, 1819; he soon afterwards was commissioned to collect funds to complete the endowment of a Seminary Professorship, which the Synod of South Carolina and Georgia had resolved to found in connection with the Synod of North Carolina, and for this object he raised a large amount; but before the whole sum was completed, the Synod had embarked in the new effort, to found the Seminary now located at Columbia, S. C. He was ordained to the work of the ministry by the Presbytery of Albany, August 12th, 1821; dismissed to the Presbytery of Harmony, September 13th, 1821, and installed, December 16th, 1821, pastor of the Church at Darien, Ga. This relation was dissolved April 5th, 1823, but during its continuance he had received a considerable accession to the church, to which he had given a decided impulse.

From Darien Mr. Davis went to Camden, S. C., where he supplied the Church then called Bethesda, from March, 1823, for nearly a year, after which he supplied the Church at Augusta, Ga., in connection

with the Rev. Dr. Talmage. February 14th, 1827, he was elected pastor of the Church at Camden, S. C., and without accepting the call, served the church as a supply until January 10th, 1833. In that year he was appointed Agent of the General Assembly's Board of Education, and in this capacity raised considerable sums of money, both for the Board of Education and for the Theological Seminary at Columbia, S. C. For about eighteen months, in 1841 and 1842, Mr. Davis was Professor of the Latin Language in Oglethorpe University, at Milledgeville, Ga. In 1842 he supplied the Presbyterian Church at his native place, Ballston Centre, about a year. On May 4th, 1845, he was recalled by his former charge at Camden; was installed as its pastor April 3d, 1847, and continued in this relation until April, 1851, with a strong and mutual attachment between him and his people. After his release, he resided in Augusta, Ga., where he took the care and supervision of Springfield Church, a large colored congregation in or near that city, numbering at one time fifteen hundred members, to which he gave a large amount of preaching and valuable counsel. He died June 21st, 1877.

Dr. Davis was a true man, of much generosity and nobleness of nature, and gifted with good judgment. In manners he was a thorough gentleman. He made many and warm friends. He was fond of books, a fair scholar, a highly respectable preacher, an assiduous pastor, and a truly pious man.

Davis, Rev. Samuel Taylor, A. M., M. D., was born in Washington, Pa., on March 4th, 1845. He is the son of John and Martha Davis. He entered the Freshman Class of Washington College in 1863, graduating in Washington and Jefferson College in 1867. Entered the Northwestern Seminary in 1867, remaining until Spring of 1869, taught school in first seminary vacation, and in the Summer of 1869 preached in the churches of Perry and New Salem, Presbytery of Schuyler, O. S.; graduated at Rush Medical College, Chicago, in the class of 1870, licensed by Schuyler Presbytery, on May 4th, 1869; was pastor of Lower Buffalo, Washington Presbytery, April, 1870, to April, 1872; ordained November 15th, 1870, was stated supply of the Hiawatha Church, Presbytery of Highlands, Kansas, from July, 1872, to October, 1874, re-entered Northwestern Seminary in 1874, graduating therefrom April 2d, 1874; became pastor at Hiawatha, Kas., in June, 1874, and continued to September, 1876; was stated supply at Aloha, Ill., from September, 1875, to November, 1877; was stated supply at M. U. C. from November, 1877, to July, 1879; he next stated supply at Mazonie, Ills., July, 1879; was installed pastor at Macomb May 4th, 1880, and continued such until July 31st, 1884, when, in consequence of the general health of his wife, he resigned and served as the pastor of that congregation.

For many years Dr. Davis has had a wife, and had several of his changes were made in consequence of

improving it. At length, he became quite vigorous, when his beloved wife showed alarming symptoms of an early decline, and a change of climate became imperative. He parted with the people of Macomb with deep regret. The feeling was mutual. The separation was needed to by all parties, only because duty to his family demanded it.

Dr. Davis is a very warm-hearted, earnest, faithful gospel preacher. His soul is wrapped up in the work of winning souls for Christ and building them up in the faith. As a pastor he is very faithful and tender; none more attentive or sympathetic. He is in the prime of life, and, God willing, has many years of hard work for Christ before him.

Davis, Thomas Kirby, D. D., was born in Chambersburg, Pa., February 11th, 1826. His ancestry, on both sides, were Christian people, fearing God and serving Him, doing what they could to make the world better, and leaving an unsullied record. He graduated at Yale College in 1845, was stated supply in Fayetteville, Pa., 1849-50, ordained by Presbytery of Carlisle, October 20th, 1850; pastor at Bedford and Schellsburg, Pa., 1850-55; stated supply of First Church, San Francisco, Cal., 1855; missionary at Los Angeles, 1855-6; stated supply at Stockton, 1856-7; pastor at Middletown, Pa., 1859-62; stated supply at Minersville, 1862-3; at Mansfield, O., 1863, and pastor 1865-7; Professor in Vermilion Institute, Hayesville, O., 1867-70; stated supply at Hayesville and McKay, 1867, pastor 1868-71; financial secretary of Wooster University, O., 1871; stated supply at Mt. Gilead, 1875-6; stated supply at Loudonville and Perrysville, 1875-79, and pastor of Westminster Church, Wooster, O., 1879.

Dr. Davis still resides in Wooster. Since 1876 he has been a Trustee of the University there, and Secretary of the Board, also Secretary of the Executive Committee. Since 1877 he has been Librarian of the University, the duties of which office he finds congenial to his taste, and for their acceptable performance has admirable qualifications. He is a gentleman of superior scholarly attainments, of genial spirit, and of great energy, and had evident marks of the Divine blessing on his labors in all the congregations which he has served. To the chief work of his life—the promotion of the higher education under Christian influence—he has brought a tact, zeal and perseverance which have greatly added the good cause, and strengthened the institution with which his name is associated.

Day, Henry, Esq., was born in South Hadley, Mass., December 25th, 1820. His father, Phin Day, was one of the Pilgrims who settled in Hartford, Conn. He graduated at Yale College in 1845, had charge of the Classical Academy in Fairfield, Conn., from 1845 until 1847, and in the Fall of 1848 was admitted to the Bar of the city of New York. He was elected deacon of the Presbyterian Church, corner of 19th Street and Fifth Avenue, April 14th,

1853, and elder, February 16th, 1862, and has continued his official connection with the Church till this time.

Mr. Day was a member of the General Assembly which met at St. Louis in 1866, and of the Assembly which met at Albany in 1868, and there strongly advocated the union of the Old and New School Churches, and was appointed by the Assembly as one of the committee to proceed to the New School Assembly, then sitting at Harrisburg, and to lay before that Assembly the views of the Old School Assembly on the subject of union. As a member of the Old School Assembly, in New York, in 1869, he was appointed on the joint committee of the two Assemblies on the plan of union. This committee appointed him its secretary, and after its discussion upon the plan of union, he was directed to draft the articles for the basis of union. This plan was drawn up by the secretary and submitted to the joint committee, who accepted the same after slight modifications. This plan was adopted by the two Assemblies, and afterward, in October, 1869, was ratified at Pittsburg, by the joint meeting of the two Assemblies, amid the rejoicing and thanksgiving of the whole Church.

Mr. Day was for ten years Superintendent of the Sunday-school of the church with which he is connected, and has been earnest in aiding to establish mission churches in destitute parts of the city of New York. He is the author of "The Lawyer Abroad," "From the Pyrennees to the Pillars of Hercules," and of a small volume published by the American Sunday-school Union, entitled "Maria Cheeseman, the Candy Girl." He has for many years been a Director in the Theological Seminary at Princeton, and a Trustee in the Union Theological Seminary, in the city of New York.

Dean, Rev. William Hawley, was born at Patterson, N. Y., July 9th, 1833, and graduated from Lafayette College, Pa., in 1858. After teaching a few years, he graduated at Princeton Seminary in 1863, and was licensed by the Presbytery of Bedford (now Westchester), April 16th, 1862. From May to August of 1863 he preached as stated supply at Green Hill, Del. October 1st, 1863, he began to preach as stated supply at Amagansett, on Long Island, where he was ordained by the Presbytery of Long Island, May 3d, 1864, and installed pastor. This relation was dissolved October 28th, 1866, after which he preached successively in the following places: 1. To Bridgewater Congregational Church (Conn.) from November 4th, 1866, to August 28th, 1867, when he was installed as pastor. From this church he was dismissed June 25th, 1871. 2. To Orange Congregational Church (Conn.) from July 2d, 1871, to March 28th, 1875. 3. To Brooklyn (Cal.) Presbyterian Church, from May 2d, 1875, to November, 21st, 1875, when he was installed pastor. Here his influence was soon and powerfully felt. The Church was greatly strengthened, its membership was increased fourfold,

and the affections of the whole people were centered in their pastor with a strength and unanimity seldom equaled. In 1879 and 1880 the gold mines of Arizona were gathering there a large, intelligent and important population. The Board of Domestic Missions was anxious to send an eminently well-qualified man to labor in that field, and Mr. Dean was selected as the man. He was released from his charge at Brooklyn, April 6th, 1880; went at once to Tucson, Arizona, where he arrived in April, having left his family behind him, and entered upon his work with characteristic diligence and vigor. Unused to the climate, he doubtless toiled beyond his strength. July 13th, 1880, he passed away to his heavenly home, his departure being profoundly lamented by the entire population of the town. He was industrious, conscientious, generous and confiding. As a preacher, he was able, solid and instructive. And he was a man of remarkable faith and prayerfulness.

Deerfield Church, New Jersey. A number of Presbyterian families, which came, as there is reason to believe, from New England and Long Island, settled in Deerfield about the year 1732. The names that appear among the earliest records of the church, are Leake, Foster, Davis, More, Garrison. About the year 1737 was erected the original Deerfield Church, an humble log house, standing south of the present building. The place where it stood has long since been filled with graves. The log church stood until 1771, when the present building was erected. In that humble temple precious seasons were enjoyed. Some of the most eloquent men of the day, such as Samuel Blair, Gilbert Tennent, supplied the pulpit at different times. Other ministers also assisted the little flock, and the work of God prospered in their hands. Such was the infancy of the church. With such a baptism was it baptized.

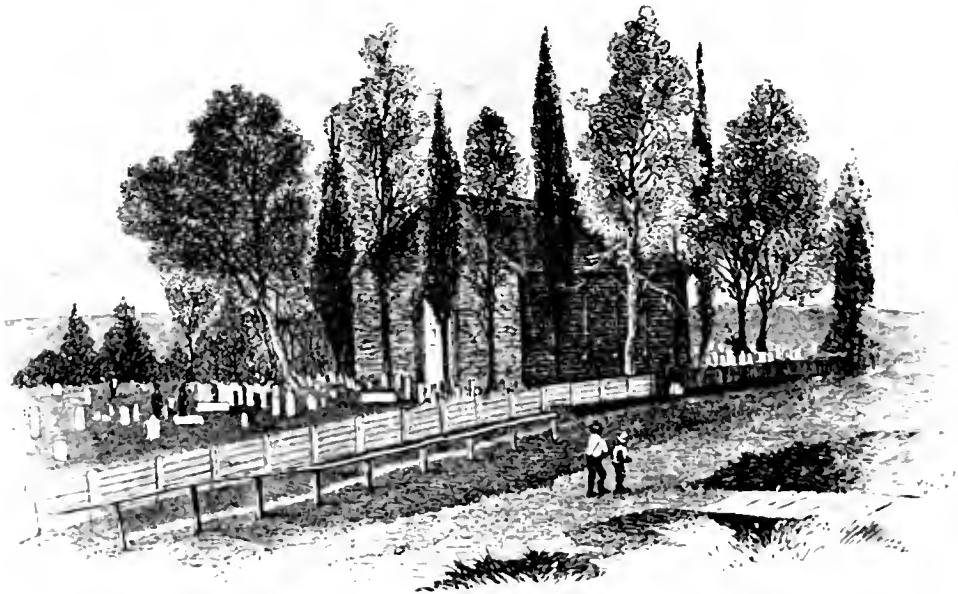
The first pastor of the church was the Rev. Andrew Hunter, who, having supplied the congregations of Greenwich and Deerfield for a period of time, was ordained and installed their pastor, September 4th, 1746. Mr. Hunter gave up Deerfield in 1760, and from this time these churches became two distinct organizations. For four years, from that date, Deerfield was without a pastor, and of that interval nothing is known. Then, in 1764, came the Rev. Simon Williams, whether as pastor, or not, is not known, as the minutes of the Session during his time are not to be found. There is a tradition that God graciously visited the church under his ministry. Once Mr. Williams is said to have ridden up to a certain house in his parish, on horseback, and, approaching the lady of the house, remarked, "Madam, I have selected your funeral text;" and, in reply to her inquiry, "What is it?" he answered, "You will find it in Acts, ix, 31: 'Then had the churches rest.'" It seems that he had heard about the mischievous talk of this woman, and determined thus to rebuke her. His stay in Deerfield was brief—only about two years.

The Rev. Enoch Green was installed pastor of Deerfield Church, June 9th, 1767. He was a man of superior learning and intellect. During his time the present church building, or rather the building of which it is the enlargement, was erected, in 1771. In the old brick parsonage, on the eastern side of the road, nearer the stream than the present building, he sustained a successful and somewhat celebrated classical school. He was pastor of the church over nine years; died December 2d, 1776, and was buried beneath the church. The Rev. John Brainerd of whom, and most others noticed here, there are sketches in this volume, took charge of the church in 1777. He was the brother of that devoted man of God, David Brainerd, and his successor as missionary to the Indians. He was an able preacher, a man of warm affections, and of eminent personal holiness.

Dr. Robert Smith, Mr. Law, Mr. Faintout, and Mr. Foster, at different times, supplied the pulpit, and Mr. Cowles for the Winter of 1792-93.

In 1810 the church was incorporated, and the names of the first trustees appointed are Josiah Seeley, Samuel Thompson, Jeremiah Parvin, Jonathan Smith, and David O. Garrison. The Rev. John Davenport, an amiable and excellent man, who had labored for many years in different parts of Long Island and Bedford, N. Y., was installed pastor at Deerfield, August 13th, 1795, and his ministry during his pastorate, which terminated October 16th, 1805, on account of feeble health, was quite successful.

The Rev. R. Hamill Davis, in a discourse delivered in connection with the Centennial exercises of Deerfield Church, in 1871, just a century from the laying



DEERFIELD PRESBYTERIAN CHURCH, NEW JERSEY

After a brief pastorate of four years his dust was laid beneath the church in the faithful service of which he had passed away.

Rev. Joseph Montgomery, and others, officiated as supplies until June 25th, 1783, when the Rev. Simeon Hyde was ordained and installed. Only seven weeks after his installation he was cut down by the relentless hand of death, in the bloom of life, and his remains were buried in the churchyard, where a slab marks their resting place. Again the church depended on supplies, until June 20th, 1786, when a Mr. William Pickles was installed, an Englishman by birth, an eloquent preacher, but, according to the record, a bad man. Now follows a long period of time, from 1787 to 1793, in which the church was once more left without a pastor. Of this period but little can be gathered. Not a minute of sessional meetings is on record. It is generally known that

of the corner-stone of the present church edifice, thus refers to "the fathers, as they lived and worshiped at the beginning of the present century"—

"The church was then a square building, with high galleries on three sides, a narrow octagonal pulpit elevated on a post, with a sounding board suspended by a rod overhead. There was a large double front door on the eastern side of the house, fronting the road, with a window on each side of the door. There was another door at the south end of the church, corresponding to the present front door, and aisles of brick leading from each door. In the centre of the church stood a large cannon stove. In one of the aisles lay a marble slab, over the remains of the Rev. Enoch Green. Under the same aisle, then unmarked by a slab, were also the remains of the Rev. John Brainerd. From all directions, when Sabbath morning arrived, the people would gather at

the House of God. They came in homespun clothes. They spent their Winters in spinning flax for Summer, and in Summer they would prepare the wool for Winter. Every farmer had his flock of sheep and raised his flax. They would come to church, whole families, in their open wagons, or individuals on foot or horseback. Long distances would they come, in storm and in sunshine, as well in December as in June. It mattered not to them. God's House must not be neglected. If evening meetings were to be held, a walk of two or three miles was nothing. They came to church, each with his candle, and thus would they light the house. They brought with them to the sanctuary their foot-stoves in those old times. In a neighborly way they would occasionally accommodate one another, by passing them over the pews. Sometimes, after traveling many miles, they would replenish their little stoves from the old cannon stove in the centre of the church. Morning services would commence at ten o'clock. Two choristers, standing near the pulpit, would lead the music. At noon they would take a recess of fifteen minutes, and if it were Summer-time, gather round the spring, at the foot of the yard, partake of its refreshing waters, and enjoy their lunch; then repair to the church again, listen to another sermon, and return home to keep the *Fourth Commandment*; and they observed it strictly and conscientiously. They were "*Keepees at home*" on the blessed day. Parents gathered their children around them in the afternoon, and examined them about the sermon. They read the Word of God together, and recited the Catechism. Once a month the children were required to come forward in the church, and taking their stand before the pulpit, to say their Catechism to the pastor, in the presence of the congregation."

Returning now to the church's history, we find its records from 1805 to 1808 brief and unsatisfactory. October 20th, 1808, the Rev. Nathanael Reeves, who came from Long Island, was installed at Deerfield, and during his pastorate, which terminated April 17th, 1817, the church grew steadily in strength. The Rev. Francis S. Ballentine was pastor from June 23d, 1819, until June 8th, 1821, and during his ministry (1822) a season of refreshing came, as the result of which a large accession was made to the church. Mr. Ballentine was succeeded, April 25th, 1826, by the Rev. Alex. McFarland, who, after four years' service, was called to a Professorship in Dickinson College, Carlisle, Pa. After him the Rev. John Burt supplied the pulpit acceptably for some months, but was never pastor. He went from Deerfield, it is stated, to edit "*The Presbyterian*," and was afterwards settled at Blackwoodtown. The Rev. G. D. McCueun was pastor of the church for five years, from November 9th, 1831, and it grew under his care. Next came the Rev. Benjamin Tyler, of Greenwich, who was installed October 18th, 1837, and after a successful pastorate, resigned the charge February

19th, 1842, on account of failing health. The Rev. Jacob W. E. Kerr became pastor August 16th, 1842, and continued so until May 1st, 1855. He was an able preacher, a faithful pastor, and God blessed his labors. The Rev. Thomas W. Cattell was installed pastor October 9th, 1855. During his connection with the congregation the church was enlarged to its present size, and in 1858 a precious revival of religion greatly strengthened the church. He resigned February 9th, 1860. On June 4th, 1861, the Rev. R. Hamill Davis was installed pastor, and after laboring earnestly and successfully until July, 1875, asked for a dissolution of the pastoral relation, that he might take charge of the Young Ladies' Seminary, Lawrenceville, N. J., of which he is still Principal. Mr. Davis was succeeded at Deerfield by the Rev. Mr. Dinsmore, Rev. E. P. Heberton, and the Rev. J. D. Hunter, the present pastor.

Deffenbaugh, Rev. George L., the youngest child of Jacob and Sarah (Hertzog) Deffenbaugh, of Fayette county, Pa., was born October 26th, 1850. Having completed the course at Waynesburg College, Pa., he spent two years (1873-75) studying in Europe. April 15th, 1874 he matriculated as a student of philosophy in the University at Leipsic, Germany, and in October of the same year he began the study of theology. After returning to this country he spent a year at home, and then entered the Western Theological Seminary at Allegheny, whence he graduated in April, 1878. The course of lectures he attended at Leipsic was accepted as an equivalent for the first year in the Seminary, and he was admitted to the middle year. In the Fall of 1877, he was licensed to preach the gospel by the Presbytery of Redstone, and on October 1st of the following year, being under appointment by the Board of Foreign Missions, he was ordained as an evangelist by the same Presbytery. A few days after his ordination he left for Idaho Territory, where he has since been laboring among the Nez Percés and neighboring Indian tribes.

Denny, Rev. David, was the third son of a Revolutionary soldier who fell in battle, when his eldest son, contending at his side, was captured by the enemy. He graduated at Dickinson College, during the Presidency of Dr. Charles Nisbet, and was licensed to preach by the Presbytery of Carlisle, about the year 1792. He was first installed over two congregations in Path Valley, where he continued until the year 1800, in the enjoyment of the esteem and affections of a much beloved people. In the year just mentioned he was transferred to the pastoral charge of the Falling Spring Church, in Chambersburg, Pa., which he retained until the termination of his public ministrations—a period of thirty-eight years. His death occurred December 16th, 1845.

Mr. Denny possessed a mind of a strong and discerning order, always governed by candor and sincerity, and warmed by the love of truth. His views

were expressed in the language of simplicity and earnestness, neither adorned nor obscured by the garish of imagery or the flashes of rhetoric. Modesty and humility were interwoven with the very texture of his heart, and its liveliest sympathies were always in expansion for the sick, the suffering, and the desolate. Neither inclemency of weather nor transient illness were sufficed to detain him from the exercises of the pulpit, and he enjoyed in no ordinary degree the esteem and affections of the people among whom he labored. He was actuated, in social intercourse, by a manly, tolerant and liberal spirit. In addition to his active interest in other Christian enterprises, he took a prominent part in the organization of "The Franklin County Bible Society."

Denny, Hon. Harmar, was born at Pittsburg, Pa., May 13th, 1791. He was the eldest son of Major Ebenezer Denny, of the Revolutionary War, a trusted friend of the Government, and the first Mayor of Pittsburg. His mother had been Nancy Wilkins, daughter of Captain John Wilkins, of Revolutionary memory, and sister of Quartermaster-General John Wilkins and the Hon. William Wilkins, United States Senator, Minister to Russia, Secretary of War, etc. The son was named for a bosom friend and a chivalrous brother officer, to whose staff the father had belonged, and the name ever sat gracefully upon him. His youth, with its preparatory studies, was spent in Pittsburg. Afterwards he entered Dickinson College and graduated in 1813. He then read law, and in November of 1816 was admitted to the Bar of his native city, after which he was taken into partnership by Henry Baldwin, Esq., who had been his law preceptor, and ultimately a Judge of the United States Supreme Court. Soon Mr. Denny became a public man, widely and favorably known. He faithfully represented his county in the State Legislature, and was the friend of internal improvements. He was a worthy member of Congress from December 7th, 1819, to March 3d, 1827, inclusive, and the staunch advocate of a protective tariff. He was also a member of the Reform Convention of 1827 and 1828 that formed the new Constitution of Pennsylvania, and he gave to that important work his close attention and best judgment. Afterwards, in the councils of his native city, and in other offices of trust and honor, he held a prominent and influential place, and encouraged whatever was for the welfare of the community. He greatly favored the construction and success of the Pennsylvania Railroad, and subsequently, was the efficient President of the Pittsburg and Steubenville Railroad. He also encouraged and benefited the farmer, by the introduction of improved implements of agriculture, and by the importation and raising of valuable stock. He was fully identified with the cause of education, was a trustee of the Western University of Pennsylvania at Pittsburg, as well as one of its Board of Inspectors, and likewise a director of the Western Theological

Seminary, in Allegheny. And, as a recognition of his character, services and merit, in 1818, he was elected a member of the American Philosophical Society, at Philadelphia, founded by such men as Benjamin Franklin.

When a young man, Mr. Denny connected himself with the First Presbyterian Church in Pittsburg, under the ministry of the Rev. Dr. Francis Herron, and never was his Christian profession tarnished or discredited by any act of his subsequent life. His talents and piety, combined with an ample fortune, made his church relation one of great usefulness. In April 12th, of 1829, he was ordained a ruling elder in the same church, and this honorable and responsible position he very acceptably filled during the remainder of his life, acquiring and retaining the esteem



HON. HARMAR DENNY

and confidence of all who knew him. He was thoroughly in sympathy with whatever related to the material and spiritual prosperity of the church; kindly and generously sustained and encouraged his pastor; was the liberal friend of the benevolent operations of the church and of the day; and was privileged to share in some extensive and memorable revivals. As a member of the Church Session and higher courts his utterances commanded great respect and appreciation. Though unassuming, yet he was a decided follower of Christ. Hence, when a member of Congress, he was also a valued member of the Congressional Prayer Meeting—a meeting commenced and sustained by such reliable representatives as were acknowledged Christians, and who realized in their high position the duty and privilege and importance of prayer.

On the 25th of November, 1817, Mr. Denny married Miss Elizabeth F. O'Hara, the accomplished daughter of General James and Mary (Carson) O'Hara, of Pittsburg; and the children of this very congenial relation became successively members of the church, as have also several of the grandchildren, and some of them occupy responsible and leading positions in the church and community. Mr. Denny's home was filially and socially attractive, and he beautifully honored the family covenant. Morning and evening, day by day, he faithfully maintained the worship of God among the members of his household—fully and cordially supported by a faithful and loving wife—and his transparent life of Christian consistency commended the great importance of personal piety. His character was well established and symmetrical. No one ever questioned his rigid integrity, his profound sense of honor and honesty, the moral purity of his life, or the perfect sincerity of his religious professions. He was a person, too, of very prepossessing features; whose appearance, however, had become prematurely venerable. He was erect and gentlemanly in his bearing; and though somewhat reserved and dignified, yet a man of genuine modesty and amiability, entirely free from all pretension, and eminently kind and affable. In the several spheres of life—domestic, social, civil and ecclesiastical—he was truly and impressively a good man, and his entire life was without reproach.

His career was not a long one, but an active and useful one; and his is the longest that best answers life's great purposes. After a lingering and painful illness, which he was graciously enabled to bear with serene resignation, cheered by the precious hopes of the Gospel, and soothed by the affectionate attentions of those near and dear to him—he was removed, by the ministry of death, to a higher and better life, January 29th, 1852, in the fifty-eighth year of his age.

Denton, Rev. Richard. In the history of early Presbyterianism in this country the name of Richard Denton should have a permanent and prominent place. The Rev. Peter D. Oakley, of Springfield, L. I., N. Y., by whom this article was written, says: He was born in Yorkshire, England, in 1586. He graduated at Cambridge University in 1623, and then for seven years was the Presbyterian minister of Coley Chapel, parish of Halifax, in the northern part of England. By the intolerant spirit of the times which led to the Act of Uniformity, he felt compelled to relinquish his charge, and to emigrate to America. This was probably about 1630, and in company with John Winthrop and Sir Richard Saltonstall. The Rev. Mr. Alvord, speaking of the first settlers of Hempstead, says, "They were among the earliest inhabitants of New England, coming, as we have seen, through Wethersfield, from Watertown, in Massachusetts, and from that noted company who arrived

with John Winthrop and Sir Richard Saltonstall." Mr. Denton first came to Watertown, Mass.; then in 1635 he commenced the settlement of Wethersfield; and in 1641 his name appears among the early settlers of Stamford; and then in 1641 he is recorded as one of the original proprietors of Hempstead, L. I. A part of his flock accompanied him from England, and also settled with him as their pastor; the descendants of some of them remain there to the present day. Thus a Presbyterian Church was established in Hempstead, L. I., in 1641. But if, as indicated above, a colony of Presbyterians came with him from the old country, and followed him till their final settlement on Long Island, he, as a Presbyterian minister with a Presbyterian colony, the inference can scarcely admit of a doubt that he preached to a Presbyterian congregation from their first arrival, in 1630, till their permanent settlement on the Island. Mr. Denton served the church till 1659, when he returned to England, and spent the latter part of his life in Essex, where he died, in 1662, aged seventy-six years.

Mr. Denton had a mind of more than ordinary gifts and attainments. He was from the very first noted as a man of "leading influence." Rev. Mr. Heywood, his successor in office at Halifax, speaks of him as a "good minister of Jesus Christ, and affluent in his worldly circumstances." In a report of the church of New Netherlands in 1657, by Revs. John Megapolensis and Drisnis, to the Classis of Amsterdam, occurs the following passage: "At Hempstead, about seven Dutch miles from here, there are some Independents; also many of our persuasion and Presbyterians. They have also a Presbyterian preacher, named Richard Denton, an honest, pious and learned man."

Gov. Stuyvesant, in a letter to the people of Hempstead, under date July 29th, 1657, says: "About the continuance of Mr. Denton among you we shall use all the endeavors we can." Cotton Mather speaks of him as "our pious and learned Mr. Richard Denton, a Yorkshire man who, having watered Halifax, in England, with his fruitful ministry, was, by a tempest, hurled into New England, where his doctrine dropped as the rain. Though he were a little man, yet had a great soul. His well-accomplished mind was an Iliad in a nutshell. He wrote a system, entitled 'Soliloquia Sacra,' so accurately describing the fourfold state of man that judicious persons who have seen it very much lament the Church's being deprived of it."

THE CHURCH OF JAMAICA, L. I.

"Jamaica was settled by Presbyterians." Before Mr. Denton left Hempstead the church was troubled with sharp contentions between the Independents and Presbyterians. In 1657 Governor Stuyvesant visited Hempstead, and used his influence to persuade Mr. Denton to continue his ministry there, his own Church affinities inclining him to favor the Presby-

terian form of government. But, the troubles increasing, Mr. Denton left, and the Independents gained the control, and had a stated supply for a number of years. Then, through these continued dissensions, the large increase of Quakerism, and the establishment of Episcopacy under the English rule, the Presbyterian Church gradually declined, and passed out of sight as an organized body. The Rev. Mr. Jenney writes, September, 1729: "A few Presbyterians at Hempstead have an unordained preacher to officiate for them, whom they could not support were it not for the assistance which they receive from their brethren in the neighboring parish of Jamaica."

This, as far as the writer can ascertain, is the latest mention made of the existence of any Presbyterian church at Hempstead till after the lapse of many years, when the present flourishing church was organized.

But the Presbyterian tree planted by the hand of Richard Denton, through the Divine blessing, has never ceased to bear fruit. Two sons of Mr. Denton, Nathanael and Daniel, with a number of their Presbyterian brethren, formed a colony, and on the 21st of March, 1656, purchased from the Indians a large tract of land, now included in the village and town of Jamaica. As might be expected, they immediately established religious worship. In a memorial of the inhabitants of Jamaica, signed by Nathanael Denton and others, addressed to Governor Hunter, we find the following statement: "This town of Jamaica, in the year 1656, was purchased from the Indian natives by divers persons, Protestants, dissenters, in the manner of worship, from the forms used in the Church of England, who have called a minister of our own profession to officiate among them, who continued so to do during the time of the Dutch Government." This clearly indicates that they had preaching service from their first settlement in the town, and consequently the origin of the church at Jamaica dates back to 1656. They then, with commendable zeal, soon took measures for the erection of a parsonage, as the following extract shows: December 20th, 1662, a committee was appointed to "make ye rates for ye minister's house, and transporting ye minister." The exact date of the Rev. Zachariah Walker's call is not given, but on March 24, 1663, the parsonage was assigned to him and his heirs. From this date to the present day there is a clear record of every minister who has served the church, together with the time of their service. George McNash, the eighth pastor, was one of the original members of the Mother Presbytery of Philadelphia. That this church has always been a Presbyterian Church there seems no room for doubt. It is a denominational in all the records where it is named. It has had a bench of ruling elders from time to time. On November 25th, 1700, it was voted to continue Mr. John Hobbes, at that time among us in the way of the ministry, pro-

vided he be ordained "according to ye Rule & way of the Presbyterian way, & it is the unanomos mind of the towne that he be ordained Accordingly."

This church has ever been a fruitful vine. In 1702 there were more than a hundred families, noted for their intelligent piety and Christian deportment. They had a stone church worth £600 and a parsonage valued at £1500, the glebe consisting of an orchard and two hundred acres of land. Besides being the mother of other churches in the vicinity, it contributed families to build up the First Presbyterian Church in New York City, and subsequently Rutgers Street Church; also the founding of Elizabeth City, and largely the Presbyterian Church of Hopewell, N. J. Since 1816, twenty-seven have gone from the bosom of this church into the ministry of the gospel.

The above statement of facts, which I have verified by personal examination of the authentic sources here mentioned, seems to indicate that, laying aside all merely presumptive or inferential suppositions, and confining ourselves to documentary evidence, Richard Denton was one of the very first Presbyterian ministers in the country, and the Church of Jamaica, Queen's county, N. Y., is the oldest *coastal Presbyterian Church in the United States*. Sources of information; Thompson's His. of L. I.; Woodbridge's His. Discourse; Onderdonk's His. of Queen's County; McDonald's Ch. His.; N. Y. State Doc. His.; Moore's Early His. of Hempstead; Jamaica Town Records. (*See Memoir, Francis.*)

Derry Church. This venerable structure stands on the line of the Lebanon Valley Railroad, at Derry Station, within the present limits of Dauphin county, Pa. It is a weather-beaten log edifice, erected as early as 1729, the congregation having been organized previous to 1725. It is located on what was then termed, in the old Penn patents, the "Barrens of Derry." The building is constructed of oak logs, about two feet thick, which are covered over with hemlock boards on the outside. The inside is in tolerable preservation, the material used in the construction of the pews and floors being yellow pine, cherry and oak. The iron work is of the most primitive and antique description, and the heavy hand-wrought nails, by which the hinges are secured to the pews and entrance doors, are extremely tenacious and difficult to loosen. The window-glass was originally imported from England, but few panes, however, remain. In the interior, pegs are placed in the wall, and were used by the sturdy pioneers to hang their rifles upon, as attacks by the Indians, in the Provincial days, were of frequent occurrence, and there is still to be seen many a hostile bullet imbedded in the solid oak walls. The pulpit is quite low and narrow, crescent-shaped, and is cut red by narrow steps from the East side. Above it, on the south side, is a large window, which contains thirty-eight panes of glass of different sizes. The sash is made of pewter, and was brought from England. The communion service,

which is still preserved, consists of four mugs and platters, of pewter, manufactured in London, and presented to the church by some Dissenting English friends one hundred and fifty years ago. At the main entrance lies a large stone, as a stoop, which is greatly worn by the tread of the thousand who have passed over it. About thirty paces northwest stands the Session House and pastor's study during the days of public worship. The burial ground is a few yards north of the study, and is enclosed with a stone wall, capped and neatly built. There is only one entrance, which is at the centre of the west side. The Rev. Robert Evans, Church missionary, ministered to the congregation during its early years, having founded the church. He died in Virginia, in 1727. Rev. William Bertram was the first regular minister. His remains lie in the graveyard, near the southwest corner. He died, May 24, 1746. His successor, Rev. John Roan, is buried near by, dying in October, 1775. Many ministers of note have preached at Derry,



OLD DERRY CHURCH.

among whom were the Rev. David Brainerd, Rev. Charles Beatty, and that galaxy of early missionaries, Anderson, Evans, McMillan, Duffield, Gray, the Tenents, Carmichael, etc. At present no services are held in Derry Church.

De Veuve, Rev. Prentiss, the second son of Daniel De Veuve, of the Canton of Neuchâtel, Switzerland, and Julia M. Prentiss, was born on Staten Island, July 28th, 1833. He was educated at the High School, Lawrenceville, N. J., and graduated at the College of New Jersey in 1853; from the Princeton Theological Seminary in 1857. He was ordained and settled at Ewing, N. J., in October, 1857, and remained pastor until May, 1864, when he took charge of the Second Presbyterian Church, Germantown, Phila., Pa. Resigning that charge in the Fall of 1856, he succeeded Dr. Plummer in the Second Church of Pottsville, in the Spring of 1857, and in 1858, after serving the United First and

Second churches of Pottsville for six months, he moved to Newark, N. J., and was settled over the Park Presbyterian Church, succeeding Dr. Joel Parker. His health failing in 1879, he resigned that church and was absent in Europe and the East for fourteen months. Returning home in 1880, he was called, in the Spring of 1881, to minister to the First Presbyterian Church of Dayton, Ohio, and accepted their call in October of that year. In this charge he still continues. Mr. De Veuve is a faithful and attractive preacher. As a pastor he is devoted to his work. He is of a quiet, retiring disposition, has enjoyed the Divine blessing upon his labors, and is highly esteemed by those who know him.

DeWitt, John, D. D., was born at Harrisburg, Pa., October 10th, 1812, and after graduating at New Jersey College in 1861, entered upon the study of law. He pursued his theological studies at Union Seminary, New York, and was ordained by the Third Presbytery of New York, June 9th, 1865. He was pastor at Irvington, N. Y., 1865-69; of the Central Congregational Church, Boston, Mass., 1869-76; pastor-elect of the Third Presbyterian Church, Pittsburg, Pa., 1876; and pastor of the Tenth Presbyterian Church, Philadelphia, from 1876 to 1882, when he accepted his present position—Professor of Ecclesiastical History, in Lane Seminary, Cincinnati. Dr. DeWitt is a cultivated and genial gentleman; his gifts, as a sermonizer, are of a high order; he is a graceful and forcible writer. His paper before the Second General Presbyterian Council, in Philadelphia, in 1880, on "The Worship of the Reformed Churches," was prepared with great skill, and received with marked favor. His qualifications for the important chair he now fills are undoubted.

De Witt, William R., D. D., was born at Rhinebeck, N. Y., February 25th, 1792. His ancestors were among the first immigrants from Holland to New Netherlands, in 1623. His early years were spent in commercial pursuits, but, becoming a subject of Divine grace when eighteen years of age, he studied for the ministry with Dr. Alexander Proudfit, of Salem, N. Y. His studies were, however, interrupted by his patriotism, which led him to volunteer in the War of 1812 against Great Britain. He witnessed Commodore McDonough's victory on Lake Champlain, September 11th, 1814. After the close of the war he graduated at Union College, and completed his theological studies under Dr. John M. Mason, of New York. In 1818 he was called to the Presbyterian Church of Harrisburg, Pa., and installed the following year by the Presbytery of Carlisle. Though invited to settle elsewhere, he preferred not to change. His ministry was highly successful, and the church, under his care, grew in numbers, efficiency and influence. For half a century he was a power in the surrounding region. "His name was a tower of strength." In 1854 he felt the necessity of taking a colleague, Rev. T. H.

Robinson, D. D., now his successor, and in 1865 was obliged to give up all active duties. Two years afterward, December 23d, 1867, he quietly breathed his last, in the seventy-sixth year of his age.

Dr. De Witt was a model preacher and pastor. He did not believe in zeal without knowledge, and while he gathered large numbers into the Church he was careful to indoctrinate them thoroughly, not only from the pulpit, but by patient drilling in the Shorter Catechism. He was of a dignified presence; his voice was mellifluous, and his manner was bland, persuasive and deferential. He knew how to conceal the iron hand beneath the velvet glove. His position was peculiarly trying. Placed in the capital of a great State, he was called to preach, not before an intelligent congregation only, but also before multitudes of strangers from all parts of the country—before legislators, high officers of government and members of the learned professions. But his pulpit preparations were always so carefully made that he commanded the respect and esteem of all classes. In consequence of his peculiar traits of character he was able to exert a quiet but potent influence over the leading minds with which he was brought in contact. The Rev. Dr. John DeWitt, of Lane Seminary, is his son.

Dibble, Rev. Sheldon, was born in Skaneateles, New York, January 26th, 1809. He graduated at Hamilton College, in 1827, and was ordained at Utica, N. Y., by Oneida Presbytery, October 6th, 1830. He was a missionary at Hilo, Sandwich Islands, 1831-36, and Professor in the Theological Seminary, Lahainaluna, Sandwich Islands, 1836-45, at which place he died, June 23d, 1845. Mr. Dibble published "Lectures on Missions," about 1837; "History of American Missions in the Sandwich Islands," 1839; "Thoughts from Abroad," 1841.

Dickey, Charles Andrews, D. D., son of John R. Dickey and Margaret De Hass Dickey, was born in Wheeling, Virginia, December 25th, 1848. He graduated at Washington College, Pa., in 1868, and studied divinity at the United Presbyterian Theological Seminary, Allegheny, Pa. He was pastor of the Fourth United Presbyterian Church, Allegheny, Pa., from 1869 to 1867, where he was greatly beloved by his congregation, and his labors were largely blessed. In the latter year he received a unanimous call to the First Presbyterian Church, St. Louis, Mo., which he accepted. This pastorate, which continued eight years, was a very happy one, and fruitful of good results, in the enlargement and strengthening of the congregation. In 1875 he was unanimously called to the Calvary Presbyterian Church, Philadelphia, where, under his ministry, the church has sustained its previous character and reputation. The degree of D. D. was conferred upon him by Princeton College, in 1874.

Dr. Dickey is a gentleman of attractive social qualities. As a preacher he follows the "old paths," and

is solemn, instructive, impressive, always making it a point to unfold and enforce gospel truth, instead of indulging in sensational display or vain speculations. As a pastor he is eminently faithful. As a Presbyter he is active and earnest. He is largely identified with the general work of his Denomination. He is a Director of the Union Theological Seminary, of New York, and a member of the Presbyterian Board of Publication. He has several times been a Commissioner to



CHARLES ANDREWS DICKET, D. D.

the General Assembly. From its organization he has been a Trustee of the Presbyterian Hospital, and is, at present, President of its Board.

Dickey, Dr. Ebenezer, was born near Oxford, Chester county, Pa., March 12th, 1772. He graduated in the University of Pennsylvania in 1792. He was settled over Oxford and Octorara churches by the Associate Reformed Presbytery, but in May, 1822, came into connection with the General Assembly, along with Dr. Mason, Dr. Junkin and others. He remained pastor of Octorara till 1800, and of Oxford, though tempted by other and more lucrative calls, until his death, May, 31st, 1831.

'A man he was to all the country dear,
 As Laysan's, and his pipe and shawl;
 None to him was he, nor his gaily crew
 None to him, for he wished to change his place.'

As a preacher Dr. Dickey was clear and well informed, preaching with solemnity and unctious, without any straining after oratorical effect. His manners were genial and unassuming. He was esteemed as a wise and safe counsellor, and his opinions had great weight in the Church courts. In short, he filled his niche well, as a useful and respected rural divine. He

published little, only a tract, an essay and "Travels," in the *Christian Advocate*.

Dickey, John Miller, D. D., was a son of the Rev. Ebenezer Dickey, D. D., and Jane Miller, daughter of John Miller, Esq., of Philadelphia. He was born at Oxford, Pa., December 15th, 1806. He graduated at Dickinson College, Carlisle, Pa., in 1821, and whilst a student there united with the First Church of that place, in his seventeenth year. In the same year in which he graduated he entered Princeton Seminary, and after taking a full course of study, graduated there in 1827. He was licensed by the Presbytery of New Castle, May 17th, 1827. Under a commission from the Board of Domestic Missions, he spent the year 1828 in missionary work in the northeastern counties of Pennsylvania. The year 1829 was spent by him in labors in Florida and



JOHN MILLER DICKKEY, D.D.

the southern part of Georgia. On May 19th, 1830, he was ordained by the Presbytery of New Castle, and installed pastor of the church at New Castle, Del. This pastoral relation was dissolved by the Presbytery April 8th, 1832, he having accepted a call to the pastorate of the two churches of Oxford, Pa., and Upper West Nottingham, where he was installed June 15th, 1832, and where he labored assiduously and successfully until April 9th, 1856, when he was released from the charge. For fifteen years, while pastor, he was also Principal of Oxford Female Seminary.

Dr. Dickey was largely instrumental in originating the Ashmun Institute, which afterwards developed into Lincoln University, at Oxford, and from the year 1851 to his death he was President of the Board of Trustees of that Institution. He always felt a

profound interest in the African race, and was a zealous and efficient friend to a multitude of colored young men struggling for an education. He was a true benefactor whom many of these can never forget. In no small degree, Lincoln University, so long as it exists, will stand as a monument to his indefatigable zeal in their behalf. From 1858 until the time of his decease, Dr. Dickey was a member of the Board of Directors of Princeton Seminary, and for several years was Secretary of that Board. He died in Philadelphia, very suddenly, March 21st, 1878, in the seventy-second year of his age. He was an amiable, warm-hearted and genial gentleman, an excellent preacher, and was greatly loved and respected by all who knew him.

Dickey, Rev. William, was the son of Robert and Margaret (Hillhouse) Dickey, of York county, South Carolina. He was born December 6th, 1774. His parents removed to Kentucky, where he grew to manhood. With much self-denial and difficulty he obtained an education at Nashville, Tenn., and, October 5th, 1802, was licensed to preach by the Presbytery of Transylvania. He was soon after ordained, and labored fourteen years with the churches of Salem and Bethany, in Kentucky. He thence removed to Washington, Lafayette county, Ohio, and soon after to Bloomingburg, in the same State, where he labored in the ministry exactly forty years. He organized the church there, November 22d, 1817, and preached his last sermon to it November 22d, 1857. Before removing to Ohio, and for some time after, he performed much missionary work, traveling through what was then the thinly-settled wilderness, to gather churches and preach the gospel wherever he found opportunity. Mr. Dickey served God in the ministry of reconciliation for fifty-five years. It may be truly said, as descriptive of his ministry, "that he knew nothing among men save Jesus Christ and him crucified."

Dickinson, Baxter, D. D., was born in Amherst, Mass., April 14th, 1795. He graduated from Yale College in 1817, and from Andover Theological Seminary in 1821. He was pastor of the Congregational Church at Longmeadow, Mass., 1823-9; of the Third Presbyterian Church, Newark, N. J., 1829-35; Professor of Sacred Rhetoric and Pastoral Theology in Lane Seminary, 1835-39; Professor of Sacred Rhetoric and Pastoral Theology in Auburn Seminary, 1839-47, and acting Professor at Andover Seminary, in the same chair, in 1848. Subsequently he was Agent and Secretary of the American and Foreign Christian Union, at Boston, Mass., 1850-9. He resided at Lake Forest, Ill., 1859-68, afterward in Brooklyn, N. Y., where he died December 7th, 1875. Dr. Dickinson was an eminent scholar, an admirable instructor, and successful in his pastoral charges. He wrote the "Auburn Declaration," and was Moderator of the General Assembly at Philadelphia, in 1839.

Dickinson, Jonathan, D D, the first President of New Jersey College, was born in Hatfield, Mass., April 23d, 1688. He graduated at Yale, in 1706, and in 1708 was installed pastor of the First Presbyterian Church in Elizabethtown, N. J. Of this church he was for nearly forty years the joy and glory. The charter of the College of New Jersey, which had never yet been carried into operation, was enlarged by Governor Belcher, October 23d, 1746, and Mr. Dickinson was appointed President. The Institution commenced at Elizabethtown, but it did not long enjoy the advantages of his superintendence, for it pleased God to call him away from life, October 7th, 1747, aged fifty-nine. His last words were: "Many days have passed between God and my soul, in which I have solemnly dedicated myself to Him, and, I trust, what I have committed unto Him He is able to keep until that day."

Dr. Dickinson was a most solemn, weighty and moving preacher; a uniform advocate of the distinguishing doctrines of grace, industrious, indefatigable and successful in his ministerial labors. His person was manly and of full size; his aspect grave and solemn, so that the wicked seemed to tremble in his presence. As a friend of literature, he was also eminently useful. His writings possess a very high degree of merit. They are designed to unfold the wonderful method of redemption, and to excite men to that cheerful consecration of all their talents to their Maker, to that careful avoidance of sin and practice of godliness, which will exalt them to glory. "The most important are his "Discourses on the Reasonableness of Christianity," and on the "Five Points," in answer to Whitby. An octavo volume of his works was published at Edinburgh, in 1794. Dr. Erskine said the British Isles had produced no such writers on divinity in the eighteenth century as Dickinson and Edwards.

Dickinson, Rev. Richard Salter Storrs, eldest son of Professor Baxter Dickinson, was born in Longmeadow, Mass., April 3d, 1821. He graduated from Amherst College in 1844, and studied theology at Auburn and Union, N. Y., Seminaries. He was ordained pastor of Houston Street Presbyterian Church, New York city, by the Third Presbytery of New York, March 28th, 1849, and continued in this relation until 1854. He was associate pastor with the Rev. Albert Barnes, of the First Presbyterian Church, Philadelphia, 1854-5. In 1856 he started on a tour of Europe, preparatory to taking charge of the American Chapel in Paris, which had recently been established by Dr. Kirk, acting for the American and Foreign Christian Union. He died at Edinburgh, Scotland, August 24th, 1856.

Dickinson, Rev. Richard W., D D, was born in New York, November 10th, 1804. He graduated at Yale College in 1825, and abandoning the purpose of studying law, entered Princeton Theological Seminary. He was ordained and began to study

the Second Presbytery of New York, in 1827, and was settled over the Church in Lancaster, Pa., November, 1829. Here his ministry was highly successful. His preaching was pungent and powerful, and a revival ensued, but his voice failing he was compelled to resign, in 1831. He spent some time in foreign travel, and on his return a variety of offers were made him of pulpits and professorships. October 22d, 1830, he was installed over Canal Street Church, New York, but after a few years his health again broke down, and he resigned in 1845. After a rest of a dozen years, his health was so much improved that he felt justified in again putting on the harness, and accepted a call to the Mount Washington Valley Church, near Fordham, New York. Here he remained till his death, which occurred August 16th, 1871, in the sixty-ninth year of his age.

Dr. Dickinson was one of the rare examples of the gospel winning its trophies among "them of Caesar's household." Nature had done much for him, culture more. The accessories of family and fortune would have favored him, and had he chosen to enter the profession of the law, he might reasonably have anticipated its highest honors and rewards. But he preferred the humble and less glittering path of the gospel ministry, and devoted himself faithfully and conscientiously to its self-denying duties, to which he sacrificed not only his prospects, but his health as well. "His record is on high."

Dr. Dickinson was a gentlemanly, courteous and dignified clergyman, and a sincere and honest man. He wielded a polished and graceful pen, and his sermons, which he read closely, were model compositions. His published works were, besides numerous contributions to quarterly reviews and other periodicals, "Religion Teaching by Example," "Life and Times of Howard," "Responses from the Sacred Oracles," "Resurrection of Christ," etc.

Dickson, Rev. Andrew Flinn, A. M., was born at Charleston, S. C., November 9th, 1825; graduated at Yale College in 1845, and studied theology at Lane and Yale Seminaries. He was ordained in 1852 by Charleston Union Presbytery. He was pastor at John's Island, S. C., 1850-55; District Secretary of the American Sunday-school Union, 1855-7; pastor at Orangeburg, S. C., 1857-68; Fourth Church, New Orleans, 1868-71; Wilmington, N. C., 1871-3; Chester, S. C., 1873-6, and in charge of the Southern General Assembly's Colonial Theological Institute, Tuskegee, Alabama, from 1876 till his death, 1879. He was a faithful and useful man in all the spheres he occupied, and died in the blessed hope of a crown of glory that fadeeth not away.

Dickson, Cyrus, D D, was born, December 20th, 1816, on the Lake Erie shore, Erie county, Pa. He graduated at Jefferson College in 1837, and was taken under the care of the Presbytery of Erie, as a candidate for the Christian ministry in October, 1838, and licensed to preach the gospel in the following

year. He was ordained and installed, June 24th, 1810, pastor of the church at Franklin, Pa., where he had manifest tokens of the Lord's favor upon his ministry. In 1818 he accepted a call to the Second Church of Wheeling, Va. Here he labored for eight years, commencing with a membership of 11, which under his faithful and popular ministrations, together with gracious revivals, grew, until the church became one of the most influential churches in the Synod. His next charge was Westminster Church, Baltimore, Md., where he was installed November 27th, 1856, and his labors were here signally blessed, the membership of the church being doubled, and a new character of Christian consecration impressed upon it. The honorary degree of Doctor of Divinity was conferred upon him by Washington College, in September, 1858.



CYRUS DICKSON, D.D.

In 1870, when the Old and New School branches of the Presbyterian Church were so happily united, Dr. Dickson was unanimously elected Permanent Clerk of the General Assembly, and soon after to the office of Secretary of the Board of Home Missions. This office he found to be very onerous, not merely because he needed to familiarize himself with the details of the new position, but especially because a largely increased amount of toil and care was superinduced by the necessary readjustment under one Board of the business which had hitherto been conducted by those of the separate Churches.

So filled, however, was he, with the grandeur of the field to which he had been called that, in addition to office duties, he felt constrained to visit even the remotest districts of the country, to gauge its extent,

to know from personal examination its real wants, and to sympathize with and cheer on its pioneer preachers to electrify the General Assemblies with his own trumpet-toned eloquence, and thus wake up a slumbering Church to the ineffably solemn responsibilities which the great Head had committed to her care.

So much had the subject taken possession of him; he, and so successful were his efforts, to inspire others with his ardent enthusiasm, that he was chosen to represent the Home Mission Board at the Pan-Presbyterian Council in Edinburgh, in July, 1877. It is said that during his speech on this occasion "the entire audience was held, as though spell-bound, beneath the wonderful eloquence of the speaker, and a sigh of relief at its close showed how deep had been the impression made. Congratulations were showered upon him, not only by his own countrymen, but by the warm-hearted Britons and strangers from afar."

But the strain of overwork began to show its effect in declining health, and in 1880 Dr. Dickson was compelled to accept a year's vacation, in hope that rest might restore lost vigor. The rest came too late, and he died, September 14th, 1881, in Baltimore, "as absolutely a sacrifice to his cause," said a secular paper, "as any Christian martyr who ever perished at the stake."

The Rev. Dr. Eaton has written, with rare good taste, skill and tenderness, a Memoir of Dr. Dickson, the wide circulation of which would be a great blessing to the Church; he so much loved, and for which he so zealously and successfully toiled.

Dickson, Hugh Sheridan, D. D., was born in County Down, Ireland. He graduated at Union College, N. Y., in 1839, and studied theology at Princeton Seminary. He was stated supply at Natchez, Miss., 1841-42; ordained by the Presbytery of Louisville, May 5th, 1843; pastor at Bardstown, Ky., 1842-4, and pastor at Fort Wayne, Ind., 1844-47. Subsequently he was pastor of the Westminster Church, Utica, N. Y., 1848-58; stated supply at Washington Heights, New York city, 1858-59, and pastor at Lewisburg, Pa., 1860-66. Dr. Dickson, after resigning his last pastoral charge, removed to West Chester, Pa., where he lived for several years; then changed his residence to Philadelphia, where he still resides. He is a member of the Presbytery of Philadelphia, and takes an earnest, active and useful part in its deliberations and operations, as well as in the promotion of the general interests of the Church with which he has been so long identified. He preaches frequently for his brethren, as he has opportunity. Dr. Dickson is a gentleman of genial spirit and sound judgment. He is an able theologian, an instructive and forcible preacher, a strong debater, and his ministry, in the several fields of labor which he has occupied, has been sealed with many evidences of his fidelity and acceptableness in the work to which his life has been devoted.

Dimond David, D. D., was born at Groton, N. H., April 26th, 1819. He graduated at Dartmouth College, 1842, and at Andover Seminary, April 8th, 1845. Licensed by Andover Association, April 8th, 1845; ordained by St. Louis Presbytery, April 21st, 1846; supply pastor at Troy, Mo., until November 1st, 1850, when he went to Collinsville, Ill., where he labored four years; united with Alton Presbytery first, April 17th, 1852; Professor of Latin and Greek in Webster College, Mo., ten miles west of St. Louis, and supply pastor of Rock Hill Church, 1855-59. His next field was Brighton, Ill., where he remained until 1865; then to Shelbyville, and next to Anna, Union county, Ill. From thence he returned to Brighton, and was installed pastor there. This position he still retains. Dr. Dimond is a gentleman of scholarly attainments, great ability and rare worth. With talents and acquirements sufficient for the highest stations, he has occupied, for the most part, only the humblest. For several years past he has been nearly blind. But he still pursues his ministerial labors, drawing upon the resources of a thoroughly disciplined and well-stored mind.

Dinsmore, James, was one of the first members of the Session of Bethel Church, in the Presbytery of Redstone, Pa. He was present at the fifth, and five subsequent meetings of Presbytery, and also many times at the Presbytery of Ohio, from 1793 onward. His place of residence was within what is now Bethany Church. Afterward he removed to Buffalo Church, where, at an advanced age, he died and was buried. In his earlier life he had two sisters carried away by the Indians. He is spoken of as a burning and shining light—a man wonderfully full of the spirit of prayer. The following incident gives a glimpse into his home life and attests his piety. A young Irishman, who had been attending the college at Canonsburg, came to his house seeking a school. By Mr. Dinsmore's help he succeeded in his wishes, and became an inmate of the family. Up to this time the young man had been somewhat skeptical. Under the new influence thrown around him he soon became serious, and, as was so often the case in those days, his distress of conviction was intense and prolonged. Early one morning he left the house, supposing that no one else was astir, and wandered to a piece of woods close at hand, and, as he entered it, was startled to hear the voice of prayer. It was found to proceed from a young daughter of Mr. Dinsmore, who was seeking peace with God. The effect was such that the doubter himself was led to a life of prayer and ultimate consecration. The young man, in his future life, became Rev. John Rhea, D. D., of Ohio.

Dinsmore, John Walker, D. D., was born in Canton Township, Washington county, Pa., March 13th, 1839. He graduated at Washington College in 1859; at the Theological Seminary at Allegheny in 1862, and was licensed by the Presbytery of Washington, April, 1861. After a year's labor in the Church

of Cambria, Wis., he took charge of the newly organized Church of Prairie du Sac, Wis., and was ordained in June, 1863. During the seven years of his first pastorate, a great work was accomplished for the general region, including the founding of an excellent academy, which was equipped and owned by the parish. In the Spring of 1870, he was called to the Second Church, Bloomington, Ill., of which, after a pastorate of more than thirteen years, he is still the honored, influential and successful pastor.

Dr. Dinsmore has brought to the taxing labors of the ministry great native boldness and energy. He is eminently fitted to deal successfully with affairs, and to conduct even the most difficult enterprises to a satisfactory result. His influence among men of eminent character and position is marked, arising



JOHN WALKER DINSMORE, D. D.

from the force of his character and the justness of his general views. He is readily acknowledged as a leader among men, fitted for the formative state of society in which he found the West. As a preacher, he is independent in thought and method, energetic and forcible in delivery, and convincing in argument. His attachment to the distinguished doctrines which cluster around the blood-offering of Christ is displayed in all his preaching. He is at present a Director in the Theological Seminary of the Northwest, and also a member of the new Board of Aid for Colleges, etc. His field of usefulness is wide, involving great responsibility, and he is giving the maturity of early middle life to the service of the Church which he loves, and which he can say truly is "the Church of his fathers." Dr. Dinsmore was Moderator of the Synod of Illinois in 1883.

Dinwiddie, Rev. William, was born March 7th, 1830, in Campbell county, Va. Studied at Hampden Sidney College, 1845-7, and afterwards taught school in Botetourt and Buckingham counties. He was then associated with Rev. J. Henry Smith, in conducting the Samuel Davis Institute, at Halifax Court House, Va. From this position he entered the University of Virginia in 1851, and in 1854 took the degree of Master of Arts. For two years he was assistant Professor of Mathematics in the University, and for one year assistant Professor of Greek. In 1856 he established Brookland School, in Albemarle county, which he conducted for twelve years, with signal ability and success. During this period he was made ruling elder in Lebanon Church, and began to study with a view to the ministry. He studied systematic theology with the Rev. W. H. McGuffey, D. D., with whom he had been brought into most intimate relations during his residence at the University of Virginia. In 1864 he was licensed by the Presbytery of West Hanover, and in 1866 was ordained and installed pastor of Lebanon Church. He was for some years stated clerk of West Hanover Presbytery, and was also made clerk of the Synod of Virginia. In 1870 he became pastor of the First Church, Lexington, Ky., and in 1874 took charge of the Second Church, Alexandria, Va., which position he still holds.

Mr. Dinwiddie combines an unusual number of the elements which make an attractive and useful preacher. In addition to his well-trained mind and thorough scholarship, he has a warm, responsive heart, a commanding presence, a fluent and pleasing utterance, naturalness and simplicity of manner, and, best of all, consecration to his Master. It may be truly said that he seeks not his own, but the things which are Jesus Christ's. He is strictly an expository preacher, and has the rare gift of holding the interest of a congregation throughout extended expositions of Scripture. His preaching is characterized by great simplicity. He speaks in a conversational tone, but with an unction which rivets attention, and frequently raises him into strains of real and overpowering eloquence. He possesses the gifts of an evangelist to an eminent degree, and his frequent labors in this direction have been greatly blessed. He is an earnest believer in the pre-millennial coming of Christ, and was a member of the Prophetic Conference in New York, in 1878.

Dirck, Cornelius Lansing, D. D., was born in Lansingburg, N. Y., March 3d, 1785. He was ordained pastor at Onondaga, N. Y., December, 1807; this relation continued eight years; Stillwater, 1814-16; Park Street Church, Boston, Mass., 1816; Auburn First Church, 1817-29; Utica Second Church, 1829-33; Houston Street Presbyterian, New York, 1833-5. He resided at Auburn, 1835-8; in Illinois, 1838-9; he was pastor at Utica, Syracuse and Auburn, 1839-46; of Chrystie Street Church, New York, 1846-8; of Clinton Avenue Church, Brooklyn, 1848-55; he was

Trustee of Auburn Seminary, 1820-30 and 1835-57; Vice-President of the Board of Trustees, 1820-4, and Professor of Sacred Rhetoric and Pastoral Theology, 1821-6. He served without salary, and, as financial agent, raised large sums for the seminary. He died March 19th, 1857. Dr. Dirck published "Sermons on Important Subjects," 1825.

Doak, Samuel, D. D., was born within the bounds of the New Providence congregation, Virginia, in August, 1749; was admitted to the degree of Bachelor of Arts, in the College of New Jersey, in 1775; taught for a short time in the school of the Rev. Robert Smith, of Pequea, Pa., then became Tutor in Hampden Sidney College, where he remained about two years, pursuing the study of theology under the Rev. John Blair Smith, which he subsequently continued for some time under the Rev. William Graham. He was licensed to preach the gospel by the Presbytery of Hanover, October 31st, 1777, and having preached for some time in Washington county, Va., he removed to the Holston settlement, in what was then a part of North Carolina, but is now a part of East Tennessee. After residing in this settlement a year or two, he removed, in the hope of finding a more promising field of usefulness, to the settlement on Little Limestone, in Washington county, and there purchased a farm, on which he built a log house for purposes of education, and a small church edifice, and founded a congregation known as the "Salem Congregation." The literary institution which he here established was the first that was ever established in the great Valley of the Mississippi, and he presided over it from the time of its incorporation, in 1785, till the year 1818, when he removed to Bethel, and opened a private school, which he called Tusculum Academy. Dr. Doak organized a number of churches in the county in which he lived. His ministry was attended with no small success. His style of preaching was original, bold, pungent, and sometimes pathetic. He was eminently successful in training up young men for the ministry. J. G. M. Ramsey, M. D., one of Dr. Doak's pupils, says: "it may safely be affirmed that he was one of the most useful men of the period in which he lived."

Dod, Albert Baldwin, D. D., was born in Mendham, N. J., March 21th, 1805, and graduated at Princeton College in 1822, immediately after which he became a teacher in a private family in Fredericksburg, Va., where he remained between three and four years. On his return from Virginia he remained at home a few months, and in the autumn of 1826 he became a member of the Theological Seminary at Princeton. The next year he accepted a Tutorship in Princeton College, still continuing his theological studies, as he had opportunity. He was licensed to preach, in the Spring of 1828, by the Presbytery of New York, but retained his office as Tutor till 1829. In 1830 he was appointed to the Mathematical Professorship in the College, a place that was eminently

congenial with his tastes and habits. This appointment he accepted, and discharged the duties of the office with signal ability and fidelity. Here he continued till his death, which took place November 20th, 1845. During his last illness he maintained the utmost serenity of spirit.

Professor Dod, during his connection with the College, preached a great deal, and frequently supplied destitute pulpits in both New York and Philadelphia. He published nothing except a few articles in the *Biblical Repository*, which were marked with ability. One of those articles, on Transcendentalism, was printed in a separate pamphlet, and attracted great attention. He had great success and power as a teacher. There was nothing in mathematics he could not make plain. Under his tuition his students became enthusiastic in their admiration of himself and in their love for the science. He was fond of discussion, and was remarkably able in debate. As a preacher, his chief aim was to lodge in the understanding some fundamental principle of truth or duty, which should become part of the governing convictions of the mind. In the judgment of Dr. Charles Hodge, he was "one of the most gifted men of the Church."

Dod, Rev. Thaddeus, was born near Newark, N. J., March 7th, 1740. He graduated at the College of New Jersey in 1773; studied theology under the direction of the Rev. Dr. McWhorter, of Newark, and the Rev. Timothy Johnes, of Morristown; and was licensed to preach by the New York Presbytery in 1775. In March, 1777, he made a tour of the West. After preaching in parts of Virginia and Maryland he crossed the mountains, and visited the settlements of George's Creek, Muddy Creek and Dunlap's Creek, and proceeded thence to Ten-mile, at which latter place there were a number of families who had removed from Morris county. After preaching for some time in that comparatively desolate region he returned to New Jersey. Being earnestly solicited by the people at Ten-mile to become their minister, he determined to yield to their wishes, and accordingly he was ordained by the Presbytery of New York, *sim titulo*, in October, 1777, with a view to finding his home in that then distant part.

Arriving, November 10th, with his family, at Patterson's Creek, in Hampshire county, Va., and hearing of a then recent and formidable attack by the Indians on the fort at Wheeling, and of the consequent confusion and terror prevailing throughout the West, he remained a few days with his family, then left them, crossed the mountains alone, proceeded to Ten-mile, where he preached in the forts, and baptized the children, and after a week returned. For nearly two years he preached at Patterson's Creek, and in the adjacent counties in Virginia and Maryland, and his labors were attended with a manifold blessing. In September, 1779, he proceeded, with his family, to Ten-mile, entered upon his labors

there with great zeal and self-denial, and organized, August 15th, 1781, a church, consisting of twenty-five members. Under his ministrations, in the midst of the perils incident to frequent hostile demonstrations, and while the people, during part of the time, were shut up in the fort, there was a revival of religion, as the fruits of which upwards of forty were admitted to the Church. The first house of worship was erected in the Summer of 1785.

Mr. Dod opened a classical and mathematical school near his own dwelling in 1782, which was in operation about three years and a half. Through his influence, and that of Messrs. Smith and McMillan, an academy was instituted at Washington, Pa., of which, by urgent request, he became Principal, April 1st, 1789, for a single year, at the same time preaching at Washington and Tennile. He died, May 26th, 1793, in the full experience of the joys of salvation. Mr. Dod was an earnest, able and faithful preacher. He took great delight in religious conversation, and urged this practice upon his people. Throughout his whole ministry, his labors seem to have been attended with much more than an ordinary blessing.

Dodge, Hon. William E., prominent elder of the Presbyterian Church, was born in Hartford, Conn., September 4th, 1805, his father being a cotton manufacturer, near Norwich, in that State. After attending the common school, he worked awhile in his father's mill, and then, the family having removed to New York, the lad of thirteen entered a wholesale dry goods store, where he remained until he attained his majority. He then engaged in the same business on his own account, and continued in this line until 1833, when he became a member of the firm of Phelps, Dodge & Co. The firm were engaged in the importation of tin plate, pig tin and copper, and soon became the largest establishment in the country pursuing this line of business. The firm continued in existence until 1879, new members of the families concerned joining it as the older ones dropped out, and its success is still prosecuted, under a new name, by descendants of the original partners. Mr. Dodge himself retained an active interest in the house until January 1st, 1881, and up to the time of his death frequently visited his old office. Mr. Dodge was both shrewd and industrious, and his business career was one of almost unbroken prosperity. As time progressed he became interested in many other enterprises, and was director in a number of railroad and insurance corporations. He was one of the largest owners of lumber lands, lumber and mill interests, in the United States, possessing large tracts in Wisconsin, Michigan, Georgia, West Virginia, Texas and Canada, which in some instances exceeded 30,000 acres in area. He was also extensively interested in the development of coal and iron interests throughout the country. His fortune grew steadily, until it was estimated to have reached five millions.

Mr. Dodge's business sagacity was recognized by his fellows, and he was elected President of the Chamber of Commerce for four terms in succession, being the only man ever so honored. President Lincoln appointed him a member of the famous Indian Commission, which included A. T. Stewart, Mr. Brunot, and other well-known merchants. He was elected from New York city to the Thirty-ninth Congress, in which he served as a member of the Committee on Foreign Affairs. He retained his active interest in public affairs to the last, and his fatal illness dated from a cold contracted at the Protective Tariff meeting in the Cooper Union, where he made a speech.

It was, however, as a Christian and philanthropist that Mr. Dodge was most distinguished. His early



HON. WILLIAM E. DODGE.

became interested in the Temperance movement, and his consistency was proved by his resignation from the Union League Club, because it served wine at its banquets. He was President of the American National Temperance Society, the Temperance Christian Home for Men, and the Ladies' Temperance Home. He was also a Trustee of the Union Theological Seminary, a Director of the Presbyterian Hospital, Trustee of Lincoln University, and Vice-President of the American Board of Foreign Missions. He was a devoted friend of the Sabbath, and resigned his directorship of the Central Railroad of New Jersey because the company began to run trains on that day. Benevolent enterprises of every sort received his cordial support. The education of the freedmen greatly interested him, and he assisted many societies, working in their behalf. Special charities, whether local

or remote in their sphere of operation, appealed with confidence to his generous purse, and his contributions in some years averaged \$1000 a day, while for several years before his decease they never fell below \$200,000 annually. His life was one of cheerful industry. Nothing in the way of duty was irksome—rather, it was a pleasure to be enjoyed, and the smile, so genial and loving, with which his friends were always greeted, was merely the sunshine reflected from his glowing heart. Immersed in business that assumed wide range and vast proportions, he kept his soul serene in the light of heaven, so that the cares of the world, the love of money, and sordid greed had no dominion over his buoyant spirit. More than the Presidency of the Chamber of Commerce, he loved the Sunday-school room, the House of God, the prayer meeting, and the chamber of the suffering, whose wants he might relieve. His delight was in making glad the hearts of the poor.

Mr. Dodge's whole career was exceptionally one of success, honor and usefulness. He died at his residence, in New York, February 9th, 1853, leaving, by his will, \$360,000 for religious and charitable purposes. His demise was greatly lamented, not only by his own Denomination, but by the friends of education, virtue, morality and religion, of every name, and he left a record that is lustrous with all that is noble and excellent in human character in its highest development.

Donaldson, Alexander, D. D., was born in Ligonier Valley, Westmoreland county, Pa., August 30th, 1808. He graduated at Jefferson College in 1835, and was engaged as Tutor in the college, for a year. During 1837 he pursued his theological studies, under the direction of his pastor, Rev. Samuel Swan, spending only the last year of his course in the Western Theological Seminary. He was licensed to preach the gospel by the Presbytery of Saltsburg, April 4th, 1838. After laboring as a supply for a year he was, June 30th, 1839, ordained and installed as pastor over the churches of Eldersridge and Curriesrun, whose houses of worship were ten miles apart. In May, 1853, he was released from Curriesrun, to be installed over a church, newly organized, in West Lebanon, only four miles distant from Eldersridge. Besides a faithful pastorate of nearly forty-five years, the Church and the world are largely his debtors for the help he has given to the cause of Christian education, through the establishment of Eldersridge Academy. This Institution was formally organized in 1847, and under his able and judicious management has been a great success. During the more than thirty-six years of its existence, over two thousand persons have shared its privileges, and, besides its assistance to the other learned professions, over one hundred and fifty of its students have entered the gospel ministry. In order to make more certain the perpetuation of the Institution when he should be taken from it, in 1856 he selected a Board

of Trustees, to whom, for a merely nominal acknowledgment, he gave the buildings and all the perquisites. Since that time, by their appointment, he has continued to preside, and, as before, to teach the Classical Department.

Dr. Donaldson is an honest, straightforward man. He is a forcible writer. His style is simple, chaste and strong. Thinking and feeling his way far into gospel themes, he is always an instructive preacher. Without any of the arts of the orator, yet, with an earnest nature and a soul of quick sensibility, he is alive to the stimulus of any great occasion, and is at times a deeply impressive speaker. He is highly



ALEXANDER DONALDSON, D. D.

esteemed by all who know him, and though, by age, his physical force is somewhat abated, his spirit neither faints nor grows "weary in well doing."

Donaldson, Rev. Alexander Hassettine, sixth child of Dr. Alexander Donaldson, was born March 12th, 1849. He graduated at Jefferson College in 1869. Seeming too delicate to continue at study, he engaged for over seven years in other pursuits. His health improving, he resumed study at the Western Theological Seminary in 1876, and was licensed to preach by the Presbytery of Kittanning in April, 1878. He completed his theological course in another year, and was ordained July 1st, 1879. Having decided to go as a missionary to the Navajo Indians, on August 20th, he set out for his chosen field at Fort Defiance, Arizona, with his wife Miss Dora E. Donaldson, of Minnesota, and three little daughters. Passing by way of Minnesota, he reached his destination October 13th, after a very

toilsome travel, in a mule wagon, of over 300 miles. There, though without any kind of vegetable to eat, or any milk or butter, he wrote back, "we are happy." In the Spring, when he was 90 miles from his family, at Fort Defiance, he heard that the Indians at the fort intended to cut down all the whites on the distribution day, April 11th, and that already six of the most prominent persons had fled for their lives. On the next two days he rode all the way home, arriving on the evening of the 13th, and proposed also to send his family away for safety. They would not go, preferring, as they said, to "die, if necessary, all together." Next morning, as most of the men needed in the distribution were gone, he assisted and did the work of two or three men. It turned out to be an "unusually quiet day," as he wrote on a postal, the following day. But he was altogether overdone, soon after he was taken with a congestive chill, and died, April 30th, 1880.

Fragile in form, frail in constitution, Mr. Donaldson was still a man of highly courageous spirit. His strength of purpose brushed aside all ordinary hindrances, and his energy of will easily surmounted difficulties that would have blocked up the way of a man of less determination. His heart was warm with missionary zeal. He was eminently qualified to be a pioneer in the difficult field he had chosen. One who had the privilege of knowing him well, says, "I never knew a life more consecrated to the Master's service." Such a life, however sad its termination may appear, is a legacy of precious and honorable remembrance to his bereaved friends and to the Church at large.

Donaldson, Rev. James Henry, oldest son of Alexander H. and Mary (Bracken) Donaldson, was born at Eldersridge, Indiana county, Pa., May 18th, 1840. He graduated at Jefferson College, in 1858; taught two years in Eldersridge Academy, and graduated at the Western Theological Seminary, in 1863, having been licensed by the Presbytery of Saltsburg, in the Spring of 1862, and supplying neighboring churches for a year and a half. He then settled at Schellsburg, Pa., where he was ordained, that Fall, by the Presbytery of Carlisle. There he continued just four years, and in the first week of December, 1867, he came home, suffering with consumption, of which he died, at Eldersridge, October 1st, 1868.

Tall, slender, and graceful in every movement, with a sweet voice, trained in elocution and cultivated in song, he was a pleasant speaker, and gave promise of becoming a pulpit orator of more than usual power. His sermons were prepared with conscientious care. He had good conversational powers, high social qualities, warm affections, and a heart tender and sympathizing. He was cheerful, modest, and unassuming, with qualities of mind and heart such as gave promise of great good, and have left his name tenderly cherished by a wide circle of friends.

Donaldson, Hon. William, was born in Danville, Pa., July 28th, 1799. His father was John Donaldson, and his grandfather William Donaldson, a soldier of the Revolutionary War throughout its entire continuance. When a youth he learned the business of a merchant, in Philadelphia, and soon afterwards started business in his native town, where his extensive operations made him widely and favorably known to all the leading merchants and dealers in the Valley of the Susquehanna. In 1837 he became the principal owner of a very large body of coal lands in the western part of Schuylkill county, Pa., the development of which was soon commenced. The Swatara Railroad was commenced with him as President. The Donaldson Improvement and Railroad Company was organized with the same President. The town of Donaldson was laid out on the property. He remained in the control of the Swatara Railroad Company and of the Donaldson Improvement and Railroad Company until 1863, when he retired from their management. While at Danville, he was appointed an Associate Judge for Columbia county, entirely without solicitation on his part or that of mere personal friends. Judge Donaldson is a gentleman of very active mind and temperament, genial in disposition and pleasing in address. He is ardent and firm in his friendships, and unyielding and uncompromising in the defence of what he believes to be right. He is an active participant in the affairs and management of the Second Presbyterian Church of Pottsville, and it receives his special interest and support.

Donegal Church. Of the several Scotch-Irish settlements in America, in the latter part of the seventeenth and the beginning of the eighteenth centuries, the one in Donegal township, Lancaster county, Pa., was the most notable. It became the nursery of Presbyterianism in Middle, Western and Southwestern Pennsylvania, Virginia and North Carolina.

Donegal Church was organized in 1719, or very early in 1720. Andrew Galbraith, Esq., son of James Galbraith, who came to America with William Penn, from Queenstown, upon his second visit, and whose remains are buried at Derry graveyard, settled upon the land adjoining Donegal Church on the south, in 1718, for which he received a patent from the Penns in 1736, for two hundred and twelve acres. He was the first ruling elder of this church, and to him belongs the credit of organizing the congregation, and the selection of one of the most admirable and attractive sites for a church edifice within the broad limits of the State.

The first meeting house was erected with logs, and stood a few yards south of the present structure. After it had been used for a dozen years, the present edifice was erected. Loose stones were collected from the surface of the ground in the surrounding woods, with which the walls were built. There was no

effort made by the masons to dress the stone; they were simply laid in mortar, to a line. The edges were craggy and rough. And there were no stone in the building that one man could not conveniently handle. The walls were plastered on the inside, but the outside was left in its rough state until the remodeling of the house in 1850.

The front of the building was the south side, facing the graveyard, with a double doorway, the only entrance into the house. The door frame and windows had a circular head. The pulpit stood against the northern side and immediately opposite the doorway. A broad aisle led from the door to another one running lengthwise of the building in front of the pulpit. Upon each side of the pulpit, and facing it, were nine pews. Upon each side of the aisle running from the entrance door were seven pews.



DONEGAL CHURCH.

There was also a small aisle near each end of the room, which ran at right angles to the main aisle, from which entrance was had to corresponding seven pews already mentioned. These pews faced the pulpit. There were four pews facing this small aisle, and between it and the end walls. For some years after the church was built, the floors of the aisles were composed of earth; no stoves were admitted; an innovation of that kind was considered incompatible with the worship of a true Christian; gradually, however, two large stoves, cast at Cornwall, were introduced, and the aisles paved with brick. The seats and backs of the pews were made of yellow pine and oak. The backs came to the neck of an ordinary person, and were perpendicular. At the corners of the pews were corner boards rounded

out to fit the backs, and which really made it more uncomfortable to sit.

Two or three rows of pews in front of the pulpit had inclined shelves, upon which the hymn-books were placed. Of course, there was no paint upon any of the wood-work. Thus the building stood until 1772, when it was re-modeled.

The Rev. David Evans supplied the Donegal Church in 1720, and the Rev. George Gillespie and the Rev. Robert Cross were among the supplies in 1721, probably for the year 1722 also. In the Fall of 1723 the Rev. Messrs. Alexander, Hutcheson, and Daniel McGill were sent by New Castle Presbytery. In 1725 the Rev. Adam Boyd of Octorara gave Donegal the one-sixth of his time. On the 24th day of September, 1726, the Rev. James Anderson was called to the pastorate of the church, and on the last Wednesday in August, 1727, he was installed. He died July 16th, 1740. Rev. Hamilton Bell had charge of the church from 1742 until the fall of 1743. The pulpit was supplied by Presbytery until November 23d, 1748, when the Rev. Joseph Tate was installed as pastor, in which relation he continued until his death, October 11th, 1774, a period of twenty-six years.

The history of the church during the colonial period was an eventful one, and particularly during the French and Indian War of 1755-8, and the subsequent Indian wars. Many members of the congregation were driven from their homes on the Conoy and Conawago creeks, by the Indians. But there were also many members who shouldered their guns and marched to the frontier settlements, to aid in terminating the Indian incursions, depredations and massacres.

Early in the Spring of 1776 the Rev. Collin McFarquahr took charge of the church at Donegal. He came to this country from Scotland, to seek a home and settlement, and left his family behind him, expecting to send for them as soon as he was settled, but on account of the interruption of travel occasioned by the prevailing war, he did not see them for ten years thereafter. Mr. McFarquahr continued to be the diligent and faithful pastor of Donegal until 1805, when, his wife having died, he was bowed down with sorrow, and concluded to resign the charge and live with his daughters, Mrs. Wilson, in Lancaster, and Mrs. Cook, in Hagerstown, where he died, August 27th, 1822, aged ninety-three years.

As a part of the history of the times, we give the following verses, by Mrs. Sally Hastings, who resided at Maytown, and removed to Washington county, in 1808. They are contained in a book of poems, published by her, in 1808, at Lancaster, William Dickson being the printer.

ON THE REV. C. M. F. — R. JANUARY 1, 1806.

Stranger, behold you venerable man,
Whose revered form no earthly man
With native grace, along the silver plains,
Before the little flock he dearly loves

He, from the famous isle of Scotland fair,
Embark'd, early, for our peaceful shore,
And left the tender partner of his care,
With three sweet babes, his absence to deplore.

Columbia's fertile regions to explore
Was his design; then homeward to repair,
And bring those darling treasures with him o'er,
And come and preach a free salvation here.

'Twas now the arduous conflict first began
Between Columbia and Britannia's isle;
Altrighted peace forsook the bleeding land,
And armed hosts contended for the soil.

No more the cheerful song of lab'ring swains
Thro' sylvan groves resch'd, from afar;
But groans of dying anguish fill'd the plains,
And all the mingled sounds of wasting war.

Now blood and slaughter marked their crimson way,
And martial fleets invested ev'ry shore;
Confusion rag'd, and thund'ring o'er the sea,
Bellona dy'd the waves with crimson gore.

Fair peace, at length, her olive-branch display'd,
And o'er Columbia's coast bad freedom reign;
The war-worn hero sheath'd his reeking blade,
And tranquil happiness return'd agan.

For ten long years no wife or child saw he,
Far separated by the foaming flood;
At length his pray'r was heard; they o'er the sea
Were safely wafted, by a faithful God.

Full thirty years, from yonder sacred dome,
Did he proclaim Salvation's joyful sound;
To train immortals for a life to come,
A teacher from his God, he yet is found.

Threescore and ten revolving summers shed
Their silver dews, to deck his locks with gray;
Their hoary influence upon his head,
Has ripen'd age to full maturity.

Smoothly he glides down life's tempestuous sea,
Enjoying health, and happiness, and ease,
And finds his strength proportion'd to his day,
And ends, beloved, his spotless life in peace.

Where are the crowds which once did throng those pews?
Go ask you marble tombs; they will not veal
That they, in mournful state, do now enclose
The faded forms which once those walls did fill.

Yet still their pastor lives; while, one by one,
Survivors own the awful Monarch's sway;
He still proclaims salvation's joyful sound,
Directs their flight to heav'n, and leads the way.

Father of light and life, Thon God above,
O, may Thy Spirit and his feeble breath;
O may Thy arms of everlasting love
Support, defend him, in the hour of death.

And, when consign'd to the peaceful tomb,
May guardian angels watch his crumbl'ing dust,
Till the last trumpet calls the faithful home;
Then wake to joys immortal, with the just.

After the resignation of Mr. McFarquahr, Donegal Church was supplied occasionally, in 1806, by the Rev. Nathaniel R. Snowden, then settled in Lancaster, and served by Rev. Robert Cathcart, of York, as a stated supply. The Rev. William Kerr succeeded Mr. McFarquahr as pastor. Mr. K. also preached in Marietta, where he died in 1821. He was succeeded in the pastorate of Donegal by the Rev. Orson Douglass, the Rev. Thomas Marshall Boggs, the Rev.

James L. Rodgers, the Rev. John J. Lane, the Rev. John Edgar, and the Rev. William Blays Brown, who took charge of the church in 1871. Brief sketches of most of these ministers will be found in their appropriate alphabetical position in this volume.

Dorrance, John, D. D., the son of Benjamin and Annie (Buckingham) Dorrance, was born in Kingston, Luzerne county, Pa., February 18th, 1800. He graduated at Nassau Hall in 1823; graduated at Princeton Theological Seminary in 1826; was licensed by Susquehanna Presbytery, and spent some time in laboring in the destitute regions of Luzerne county, then a comparative wilderness. In the Summer of 1826 he entered upon his missionary labors in the South, under a commission from the Board of Missions. His field of labor was Baton Rouge, La., and vicinity. He was installed pastor of the Church at Baton Rouge in 1827, and his four years' labor there was eminently successful.

Returning to Pennsylvania, he settled at Wysox, where he performed much self-denying labor, both as pastor and missionary, and greatly endeared himself to the people. In 1833 he removed to Wilkesbarre, where, as pastor of the large and intelligent congregation of that place for twenty-eight years, he maintained an unblemished reputation and a growing influence until his death, April 18th, 1861.

Dr. Dorrance possessed rare intellectual endowments. His mind was not brilliant, but admirably balanced, and capable of a prodigious grasp. Few men were better informed on all the living issues of his time. He was pre-eminently a wise man. Prudence was with him a cardinal virtue. His counsel was much sought, and his advice always judicious. In the several fields of his labor he exerted a blessed and enduring influence. His end was peace.

Drake, Charles Daniel, LL.D., was the second child of Daniel Drake, M.D., and Harriet Sisson, of Cincinnati, O., where he was born, April 11th, 1811. His education was received in the ordinary schools of Ohio and Kentucky, except a period of fourteen months, in 1823-4, spent at "St. Joseph's College," (Roman Catholic), Bardstown, Ky., and a period of eight months in 1826-7, at Captain Partridge's military Academy, Middletown, Conn. April 1st, 1827, he was appointed a midshipman in the United States Navy, in which he remained until January, 1830. In May, 1833, he was admitted to the bar in Cincinnati; in 1831 removed thence to St. Louis, Mo.; where, in January, 1840, he united with the Second Presbyterian Church. In June, 1847, he returned to Cincinnati. In July, 1849, he was appointed Treasurer of the Board of Foreign Missions of the Presbyterian Church, which position he held till October, 1850, when he returned to St. Louis and resumed law practice. In 1856 he was elected a ruling elder of the Second Church. In 1859 he was elected a member of the Missouri House of Representatives. In 1863 he was elected a member of the Missouri

State Convention. While in attendance on that body the honorary degree of LL.D. was conferred on him by Hanover College, Indiana. In 1864 he was elected a member of a new Convention to revise the Constitution of Missouri, of which body he was the Vice-president. In January, 1867, he was elected United States Senator from Missouri, for six years from the ensuing 1th of March.

In 1869 he was a member of the (O. S.) General Assembly, from the Presbytery of St. Louis; was on the Committee of Conference on Reunion; and was appointed chairman of a committee to consider and investigate all matters of controversy in regard to the Theological Seminary of the Northwest; and at the adjourned session of the Assembly, in November following, he presented the report of that committee,



CHARLES DANIEL DRAKE, LL.D.

settling all controversies, which was adopted by the Assembly. In December, 1870, he resigned the position of Senator from Missouri, to accept that of Chief Justice of the Court of Claims, at Washington, which he still holds (in 1883). In 1875 he received the degree of LL. D. from the University of Wooster; and in the same year, and afterwards, in 1879, was a member of the General Assembly, from the Presbytery of Washington City. In 1880, before the Second General Council of the Presbyterian Alliance, he read a paper on "Christianity, the Friend of the Working Classes," which has been published as a tract by the Presbyterian Board of Publication. In 1854 he published "A Treatise on the Law of Suits by Attachment in the United States," which has gone to a fifth edition.

Dripps, Rev. J. Frederick, was born in Philadelphia, Pa., in 1811. He graduated from the University of the City of New York in 1833, and from Princeton Theological Seminary in 1838. After being licensed to preach, he supplied the First Church of Indianapolis, Ind., for six months, and the American Presbyterian Church at Montreal for eight months. From 1870 to 1880 he was pastor of the First Presbyterian Church, Germantown, Phila., where he labored very acceptably and successfully until impaired health required his resignation of the charge. He became pastor of Clinton Street Immanuel Presbyterian Church in the same city, upon the death of Dr. Wadsworth, in 1882, where he still remains, prospered in his work and beloved by his congregation. Mr. Dripps is an earnest and impressive preacher and a devoted pastor. Several excellent tracts from his pen have been published by our Board of Publication. He is ready for every good work, and at present is Vice President of our Board of Education.

Du Bois, Robert Patterson, D.D., was a son of the Rev. F. Du Bois, founder and first pastor of the Presbyterian Church of Doylestown, Pa. He was born, August 19th, 1805, at Doylestown, and received his academical education under his father, and his collegiate in the University of Pennsylvania, where he graduated, in July, 1824. He first studied medicine, afterwards took charge of the Chester County Academy, and then of the Doylestown Academy, for several years. His ministerial education was received partly at Princeton Seminary and partly under his brother-in-law, Rev. Silas M. Andrews, D. D., pastor of the Doylestown Church. He was licensed by the Second Presbytery of Philadelphia, in October, 1835, and after a year spent in study, traveling and preaching, was called to New London, Chester county, Pa. This was his first and only pastorate. He continued to discharge its duties for a period of forty years, or until November 1876, when, feeling the pressure of advancing years, he resigned.

Dr. Du Bois was an excellent man. He impressed every one who met him with the thought that here was one of the men who are without guile. His goodness won all hearts. His piety shone in his face and illuminated his whole character. He won men's confidence, because he seemed to be so pure, so single-hearted, so unselfishly given to the service of his fellow-men. He was a pointed, instructive and impressive preacher, and a faithful and devoted pastor. He was a life-long advocate and worker in the cause of Temperance. In the Presbytery of Chester, of which he was a member, he was especially beloved. Whatever he undertook to do was so well and so thoroughly done, and he was so conscientious in his duties as a Presbyter, that he gained a large influence, and down to his latest days was a diligent and trusted member, to whom important offices were readily given. Few men have left a better record. He died, February 21st, 1883.

Du Bose, Hampden C., son of the Rev. Julius J. and Margaret E. Du Bose, was born in Darlington, S. C., in 1845. On the 31st of March, 1858, he was received into full communion in the Darlington Presbyterian Church. After graduating at South Carolina College, in 1868, he entered the Theological Seminary at Columbia, in the same year, and was licensed by the Presbytery of Harmony, in 1870. He filled the pulpit of the Second Presbyterian Church of Charleston, during the vacation of his second year in the Seminary, and, after completing the prescribed course of study, was ordained as an evangelist by the Presbytery of Harmony, at Darlington, April 6th, 1871. The ordination sermon was preached to a crowded house, by the Rev. Dr. Plumer, and the charge was delivered to the young evangelist by the venerable Dr. J. Leighton Wilson. Shortly after his ordination he was sent to China by the General Assembly of the Southern Presbyterian Church, to preach the unsearchable riches of Christ to the heathen. Mr. Du Bose was married to Miss Pauline McAlpine, of Talladega, Ala., who has rendered valuable service, by the side of her husband to the cause of Christ in China. In addition to his arduous labors of preaching three times daily in his street chapels, Mr. Du Bose has translated the "Rock of Our Salvation" into the Chinese language. He is a man of untiring energy and zeal, and is blessed with a sunny temperament, a warm, joyous heart, and a cheerful, hopeful disposition. He is held in universal esteem, and is generally regarded as one of the most efficient laborers ever sent forth by the Church into the vineyard of her Master. During a recent visit with his family to his native land, he awakened an unusual interest in the cause of foreign missions. He is now at work in Soochow, China.

Duffield, George, D. D., was born in Lancaster County, Pa., October 7th, 1732, and had Huguenot blood in his veins, the name having been originally *Du Fable*. He was educated at Newark Academy, Del., and graduated at Nassau Hall, N. J., in 1752. His theological studies were pursued under Dr. Robert Smith, of Pequea. After officiating for two years as Tutor at Princeton, he was ordained, September, 1759, over the united churches of Carlisle, Big Spring (now Newville), and Monaghan (now Billsburg). Carlisle was, at this time, a frontier town, and protected by a garrison, and the church at Monaghan was regularly fortified and watched by sentries, for fear of Indians. But Indian warfare was not the only warfare to which the young minister was exposed. He had warmly espoused the sentiments of the New Lights, and met with obstacles from the Old Side party, under the Rev. Mr. Steel. He encountered similar opposition when he removed, in 1771, to Old Pine Street Church, Philadelphia, over which the First Church claimed to have some jurisdiction. To such a degree did the disturbance rise, that the aid of the civil magistrate had to be invoked, and the Riot

Act read. In the end, however, he was allowed to exercise his functions unmolested.

It is not to be supposed that a man of such a polemical turn would be quiescent during the Revolutionary war, and accordingly, besides serving as chaplain of Congress, he fearlessly shared the perils of the army, and made himself so obnoxious to the enemy that a price was put upon his head. His death occurred, after a brief illness, February 2d, 1790, at the age of fifty-seven.

Dr. Duffield's excessive buoyancy in youth was never completely extinguished, and his ardent temperament made him, in riper years, an animated and popular preacher. He was the grandfather of the late Dr. George Duffield, of Carlisle and Detroit. The estimation in which he was held by his contemporaries may be inferred from the fact of his having been chosen the first Stated Clerk of the General Assembly, which post he held at the time of his death. His only published works were, "An Account of a Missionary Tour through Western Pennsylvania, in 1776," by order of Synod, and a "Thanksgiving Sermon on Peace," December 11th, 1783.

Duffield, George, D. D., was born July 4th, 1794, at Strasburg, Lancaster county, Pa., where his father's grandfather had purchased and settled a farm, as far back as 1730. He was of Huguenot and Scotch-Irish descent, and so of pious ancestry—his mother a truly godly woman, his father a merchant and elder in the Presbyterian Church, and his grandfather, of the same name, a graduate in the first class which received diplomas from Princeton College; a minister of the Presbyterian Church; an associate Chaplain with Bishop William White, of the Continental Congress of Philadelphia.

At the precocious age of sixteen the subject of this sketch graduated in the University of Pennsylvania, and then studied theology under Dr. John M. Mason, in New York. He was licensed to preach before he had attained his twenty-first year, and before the expiration of that year (1815) he received and accepted a call from the Presbyterian Church of Carlisle, Pa. In this charge he remained eighteen years and six months, gathering into his church during that time seven hundred persons by profession, and two hundred by certificate. In March, 1835, Dr. Duffield resigned his pastorate at Carlisle, and after brief settlements in New York and Philadelphia, he was installed over the First Presbyterian Church in Detroit, Mich., October 1st, 1838. In 1862, he was chosen Moderator of the General Assembly (New School), in Detroit. He remained in that city, where his labors were greatly blessed, till his sudden death in 1867, at the age of seventy-three. He died in the harness. He was delivering an address of welcome to the Young Men's Christian Association, when he was attacked by paralysis, and in a day or two breathed his last. A memorial window in the church in which his labors were closed bears

his name, with his motto: "Deo, Republicæ, et amicis semper fidelis."

Among Dr. Duffield's prominent traits was his prodigious love of learning. There was impressed upon his very countenance an eager readiness either to receive or impart knowledge. As a preacher he was a man of power, a Boanerges rather than a Barnabas. He gave free and fearless utterance to his convictions of truth and duty. His manner in the pulpit was solemn and impressive. His very recreations were of a grave kind, and in sickness he amused himself with works on mathematics. He was deeply in earnest in the great work to which his life was devoted, and at his presence vice was abashed and profanity reduced to silence. He was of a scientific turn, and his writings were voluminous. Besides pamphlets and reviews on a variety of subjects, he published, in octavo form, a volume on "Regeneration," and a book entitled "Travels in Europe and the Holy Land."

Duffield, George, D. D., son of the Rev. Dr.



GEORGE DUFFIELD, D. D.

Duffield, of the preceding notice, was born in Carlisle, Pa., September 12th, 1816. He graduated at Yale College in 1837, and studied theology at Union Theological Seminary, New York. He was ordained December 27th, 1840. He was pastor at Brooklyn, N. Y., 1840-7; at Bloomfield, N. J., 1847-52; at Philadelphia, Pa., 1852-61; at Adrian, Mich., 1861-5; at Galesburg, Ill., 1865-9; at Saginaw City, Mich., 1869-73; evangelist, Ann Arbor, Mich., 1874. He now resides, without charge, at Lansing, Mich. Dr. Duffield has been greatly blessed in his minist-

terial labors. He is an accomplished and genial gentleman, an earnest Christian, a faithful, forcible and impressive preacher, and always has discharged his pastoral duties with great fidelity. He is gifted as a poet, and has published several hymns, which have proved to be very popular and useful additions to the hymnology of the Church.

Duffield, John Thomas, D. D., son of William and Anna M. (Fletcher) Duffield, was born at McConnellsburg, Fulton (then Bedford) county, Pa., on the 19th of February, 1823. The family is descended from George Duffield, who came from the north of Ireland, about 1725; settled in Lancaster county, Pa.; was one of the original members, and an elder of the Presbyterian Church at Pequea, and father of the Rev. George Duffield, chaplain of the Continental Congress. John T. Duffield was graduated, with honor, at the College of New Jersey, in 1841, a member of a class of which an unusually large proportion have attained distinction in Church and State. After his graduation he engaged for a time in teaching, and had charge of the Mathematical Department in Union Academy, a select preparatory school in Philadelphia. He entered the Princeton Theological Seminary in 1841, and shortly after was elected Tutor in Greek in the College of New Jersey. He accepted the position, at the same time continuing his theological studies, and in 1846 was elected adjunct Professor of Mathematics. In 1854 he was elected Professor of Mathematics, and in 1862 Professor of Mathematics and Mechanics. He was licensed to preach in 1849; in the following year was elected stated supply of the Second Presbyterian Church of Princeton, and was ordained by the Presbytery of New Brunswick, February 5th, 1851. For two years he had charge of the church, in connection with his duties in college. In 1852 he published, for the benefit of the Second Church, "The Princeton Pulpit," a volume containing a sermon by each of the Presbyterian ministers then residing in Princeton. At the meeting of the Synod of New Jersey, in Princeton, in 1865, he was chosen Moderator, and at the opening of the Synod, in 1866, he preached a sermon on the "Second Advent," which was published, by request. He contributed an article to the *Princeton Review*, in 1866, on "The Philosophy of Mathematics;" an article to the *Evangelical Quarterly*, in 1867, on "The Discovery of the Law of Gravitation," and an article to the *Princeton Review*, in 1878, on "Evolution as it Respects Man and the Bible." In 1876 he delivered a discourse on "The History of the Second Presbyterian Church of Princeton," which was published, by request. In 1873 he received the degree of D. D. from the College of New Jersey.

Dukes, Rev. Joseph, whose parents were half-breed Choctaw Indians, was born in 1811, in the Choctaw Nation, now the State of Mississippi. When ten years old he was placed in one of the large mission schools at Mayhew, which had just been estab-

lished for the education of Choctaw boys and girls. After the treaty was made by which the Choctaw country was sold to the United States, he remained several years in Mississippi with Rev. Cyrus Byington, assisting him very largely in preparing a grammar and lexicon of the Choctaw language. On his removal to the new country, west of Arkansas, he continued his labors as interpreter, as often as they were needed, without charge. He was soon chosen and ordained an elder of one of the churches. Subsequently he was employed by Rev. A. Wright as assistant translator. In this capacity he made the first draft of most of the Epistles and Revelation, and of the Old Testament as far as the Psalms, and helped in the revision and correction of all that has been published.

Mr. Dukes was licensed by the Presbytery, to preach, in 1853. He was never ordained, because he shrank from the great responsibilities of the sacred office. He was an excellent preacher in the Choctaw language, and most highly esteemed by the missionaries. He performed much public service as captain or head man, as translator of the Choctaw laws, as Judge of the Supreme Court for several years, repeatedly as a member of the General Council, and for five years before his death as a trustee of public schools. He was uniformly faithful in every public trust, and possessed, more than almost any other man, the full confidence of the large mass of the people.



JOHN WELSH DULLES, D. D.

Dulles, John Welsh, D. D., was born in Philadelphia, November 4th, 1823. He graduated at Yale College in 1841, and at Union Theological Seminary

in 1848. He sailed for Southern India, as a Missionary of the American Board, in 1848, but was compelled, by the loss of his voice and the illness of his family, to leave that field, and returned to Philadelphia in 1852. For three years he served the American Sunday-school Union, having charge of the Missionary work of the Society. In 1857 he became editor of the Publication Committee of the Presbyterian General Assembly (N. S.), and in this position gave great satisfaction. At the reunion of the two branches of the Presbyterian Church, in 1870, he was elected Editorial Secretary of the united Board of Publication, and has edited its tracts, books and periodicals, from that date.

Dr. Dulles is a gentleman of polished and pleasant address, and of admirable Christian character. Modest and retiring in disposition, he is yet firm in his convictions, and an indefatigable and efficient laborer in the vineyard of the Lord. The Sabbath School in the Walnut Street Presbyterian Church, of which he has been the faithful superintendent for many years, is one of the largest in the city, and a model of order, discipline and careful spiritual training. He discharges his duties as Secretary of the Board of Education with great zeal, ability, judiciousness and acceptableness, and is justly held in high regard by his brethren, for his attractive spirit and sterling worth. Dr. Dulles is the author of two interesting and valuable volumes, entitled, "Life in India," and "The Ride Through Palestine."

Dunbar, William, M. D., a distinguished citizen of Adams county, Miss., was for many years an active and useful ruling elder in the Carmel Church, at one time a large and wealthy organization situated in a neighborhood of planters, about ten miles to the southeast of Natchez. He was the descendant of an ancient and noble Scotch family. His grandfather was Sir Archibald Dunbar, of Elgin. His father, Sir William Dunbar, was educated first at Glasgow, and subsequently, at London. His ardor in the pursuit of mathematical and astronomical studies gained for him, in the latter city, the friendship of Sir William Herschell. In 1771 he was induced, for the benefit of his health, to make a voyage to the North American colonies, and landed at Philadelphia in charge of a mercantile adventure. His business led him to Pittsburg, where he remained till 1773. In this year he formed a partnership with Mr. John Ross, a prominent Scotch merchant of Philadelphia, for the purpose of opening a plantation in the British Province of West Florida. Having purchased a force of negro laborers at Jamaica, he settled at a place in the vicinity of Baton Rouge, La., and, after experiencing many fluctuations of fortune, finally, in 1792, removed to the neighborhood of Natchez and opened a plantation, which he called "The Forest." Upon the arrival of Governor Sargent, the first Governor of the Territory of Mississippi, he took the oath of allegiance to the United States. He held several important

official trusts under the Government; was the correspondent of President Jefferson, Herschell, Rittenhouse, and other leading characters of the day, and contributed valuable papers to the American Philosophical Society. He is regarded as one of the most distinguished scholars in the annals of the Southwest. He died in 1810, leaving a large estate to his descendants.

William, the subject of this sketch, was born at "The Forest," June 19th, 1793; was graduated at Princeton College in 1813; studied medicine at the University of Pennsylvania, and received his degree of M. D. in 1818. Succeeding to the plantation and homestead of "The Forest," he devoted himself throughout life to the management of his estate. His government of his slaves was literally patriarchal. The domestic servants were daily gathered with his own household for family worship; a chaplain who resided in his family preached to the plantation negroes every Sabbath, and instructed their children in the Catechism and Scriptures. Many of these people were admitted as members to the Carmel Church. Dr. Dunbar was a decided Presbyterian, a zealous Christian, and a liberal promoter of religion in the region of country in which he lived. The elegant hospitality which he delighted to dispense, together with the religious and intellectual atmosphere of his home, made it a resort where his friends loved to congregate, to which strangers sought admittance, and in which ministers in particular were sure to meet a welcome and enjoy a generous entertainment. His prosperity, while it lasted, was used freely for the benefit of others; and when, in his later years, reverses darkened his lot, as they did in various forms, they were borne with the manly fortitude of a true Christian. He died, in the comfort of a "good hope through grace," on the 8th of December, 1847. Few men in their path through life have more beautifully illustrated the figure of "the light shining more and more unto the perfect day."

Dunham, Rev. Samuel, youngest son of Chauncey and Sylvia (Langdon) Dunham, was born in Southington, Conn., February 8th, 1835. He graduated at Yale College in 1860; studied theology two years in Union Theological Seminary, New York, and a third year in the Seminary at Andover, graduating at the latter place in 1863. He was licensed to preach by the Essex South Association, at Salem, Mass., February 3d, 1863. From April following he preached for the Congregational Church of West Brookfield, Mass., as stated supply and as pastor elect until ordained and installed pastor of the same church, October 4th, 1864. He spent six months of 1869-70 in European travel, and October 27th, 1870 was, by advice of Council, released from his pastorate to enter upon an engagement to supply the pulpit of the First Congregational Church, Norwalk, Conn. Accepting a call from the West Presbyterian Church of Binghamton, N. Y., he commenced his labors in that city January

1st, 1873; was installed pastor the following April, and still continues in that office (November 1883). He is a good preacher, and a faithful pastor. His principal publications are "An historical discourse delivered at West Brookfield, Mass., on the occasion of the 150th Anniversary of the First Church in Brookfield, October 16th, 1867," including several historical papers and an appendix; an address at the 150th Anniversary of the First Congregational Society of Southington, Conn., 1874; and "The Nation's Tears," a sermon in memory of President Garfield, preached in the West Presbyterian Church, Binghamton, September 25th, 1881.

Dunlap, Rev. Cyrus H., is the second son of James and Clarissa (Stoughton) Dunlap. He was born in Butler county, Pa., October 15th, 1834. His collegiate education was received at Westminster College, Pennsylvania. He entered the Western Theological Seminary in 1861, and graduated in the Class of 1864. He was licensed to preach by the Presbytery of Beaver (now Shenango), April 12th, 1863. He was ordained by the Presbytery of Allegheny, April 12th, 1864. His first pastoral charge was the North Church, Allegheny City; the next, Carondelet Church, St. Louis, Mo. Afterwards he served the Church of Sodalita, and the Calvary Church, Springfield, Mo. The former of these two he served four years; the latter, eight years. Both these churches were largely increased during his pastorate; and both built new houses of worship. In 1879 he received a call to the First Church, New Castle, Pa. He accepted, and returned to the scene of his early life and labors as a student and teacher.

Mr. Dunlap is a preacher of good parts, and of power. His sermons are clear, Scriptural and spiritual. He speaks with great earnestness and sincerity, and touches the hearts of his hearers. He is a man of devoted piety. He is active in Sabbath School, missionary and temperance work. He is a good pastor, an indefatigable worker, and a faithful under-shepherd. Western Pennsylvania and Western Missouri have both been blessed by his abundant and devoted labors as a servant of Jesus Christ.

Dunlap, James, D.D., was born in Chester county, Pa., and, after graduating at Princeton College, in 1773, acted as Tutor for two years. He was licensed by the Presbytery of Donegal, some time between 1776 and 1781, and ordained by the Presbytery of New Castle, August 21st, 1781. Shortly after his ordination he removed to Western Pennsylvania, and settled first at Little Redstone and Dunlap Creek; afterwards he became pastor of Laurel Hill Church, where he remained until 1803, when he was elected President of Jefferson College. This post he held until 1811. He is represented to have been a very pious man and a remarkable scholar. He was especially distinguished for his accurate attainments in classical literature. He seemed to have had the classics completely in his memory, for he could hear

long recitations in Virgil, Homer, etc., without a book in his hand, and then thoroughly drill the reciting class, asking all the words and sentences while walking to and fro with his hands behind his back—his usual position on such occasions. Dr. Dunlap died in 1818.

Dunlap, Rev. Robert White, was born in Lancaster District, S. C., September 11th, 1815. He graduated at the University of North Carolina, in 1835, and was ordained an evangelist by the Presbytery of Georgia, April 6th, 1838. He was stated supply at St. Augustine, Fla., 1838-40; pastor of the church at Columbia, Pa., 1841-4; pastor of Aisquith Street Church, Baltimore, Md., 1844-50, and pastor of the church at Hagerstown, Md., 1853-6. He died at Hagerstown, February 17th, 1856, his decease being deeply lamented by his attached and afflicted congregation. Mr. Dunlap was a gentleman of much suavity of spirit and cultivation of manner, an earnest Christian, an able preacher, a devoted pastor, and enjoyed the confidence and esteem of the communities in which he labored.

Dunlap, William Carnes, D.D., was born in Maury county, Tenn., August 14th, 1817. His early education was obtained in his native county. His theological studies were pursued at Lane Theological Seminary. He was licensed to preach by the Presbytery of West Tennessee, June 1st, 1844, and ordained as an evangelist by the same body in April, 1846. He began his labors with the Church at Fayetteville, Tenn., and was its stated supply till the latter part of 1852, when he removed to Lewisburg. In the Fall of 1853 he removed to Texas, and served the churches of Centreville and Crockett, as stated supply, for more than two years. In January, 1856, he took charge of the Church at Marshall, where he remained until 1867, when he engaged to preach one year for the Thalia Street Church, New Orleans. At the expiration of this period he accepted a call to the pastorate of the First Church, Shreveport, La., and was installed in January, 1869. Here he still continues, and his labors have been greatly blessed. Under his ministry a feeble congregation has become large and flourishing, and a commodious and elegant church building has been erected. Dr. Dunlap is a gentleman of great benignity and kindness of heart. To the needy he never turns a deaf ear. As a preacher, he is plain, earnest and forcible, and there are times and occasions when his sermons are characterized by sublime flights that thrill his audience. As a pastor, he excels. To the discharge of his duties in this capacity, as the tender ministrant at the bedside of the sick, the gentle consolers of the sorrowing, the sympathetic comforter of the afflicted, and at all times the faithful and affectionate friend, may be very largely attributed his commanding influence in the community in which he lives.

Dunn, Gen. William McKee, son of Hon. Williamson Dunn, was born in Jefferson County, Indiana Territory, December 12th, 1814. Graduated at

Indiana College, at Bloomington, in 1832, and took a post-graduate course at Yale College, Conn., where he received the honorary degree of A. M. Was connected with Hanover College, as Principal of the Preparatory Department and Professor of Mathematics, for three years. Studied law and practiced his profession for about twenty years, at Madison, Ind. Was a member of the State Legislature, and also of the Convention which revised the State Constitution in 1850. Represented the Third District of Indiana in Congress, with marked ability and distinction, during the two terms that covered the stormy period, from March, 1859, to March, 1863. He united with the Presbyterian Church in his twenty-first year, and, throughout his residence in Indiana, occupied a prominent and useful part in the advancement of the religious and educational interests of that State.

Gen. Dunn has rendered eminent service to the cause of patriotism and the public good, in various official and private capacities. Though absolutely uncompromising and unflinching in the maintenance of his high standard of principle and right, his gentleness of heart, his uniform courtesy, and his charm of mental acquirement, have everywhere won for him warm personal regard, as well as universal respect, even among his sternest political enemies. His hand has ever been open to the needy, and his ear to the cry of the distressed. General Dunn now resides in Washington City.

Dunn, Hon. Williamson, was of Scotch-Irish descent, and born near Danville, Ky., December 25th, 1781. He removed to Indiana Territory in 1809, and settled in Jefferson county. He was appointed to a Judgeship, in 1811, by Gen. William Henry Harrison, then Governor of the Territory. During the war of 1812 he was captain of a company of rangers, an organization provided by Congress for the protection of the frontier settlement. He united with the Presbyterian Church at Charlestown, Indiana Territory, twenty-five miles distant, but the church nearest to his abode. He was one of the original members and first ruling elders of the church organized, in 1820, at Hanover, a village laid out on his farm. He was a member of the House of Representatives in the first three Legislatures of the State of Indiana, and was Speaker during his last two terms of service. In 1823, on an appointment by President Monroe, as Register of the Land Office, for a recent extensive purchase of lands from the Indians, he removed to the wilderness, and, in connection with Major Whitlock, the Receiver, laid out the town of Crawfordsville. He was one of the first members and first elders of the Presbyterian Church at Crawfordsville.

Returning to Hanover, he resumed his former relations with that church in 1829. He was one of the founders of Hanover College, and served as one of its Trustees for many years. He gave to Wabash College a tract of land, which formed the nucleus for its subsequent endowment, and was one of its first

Board of Trustees. After his return to Jefferson county he was elected to the State Senate, and also served another term on the Bench. He was a frequent delegate to the Presbyteries and Synods of the State, and was a member of the General Assembly in 1834.

Judge Dunn was widely known in the early history of Indiana. He was a man of commanding presence, dignified but cordial manner, and was universally respected for his good judgment, integrity and manly Christian character. Throughout his long life he gave freely of his means, and devoted his best energies to the advancement of religion and education, and every good work.

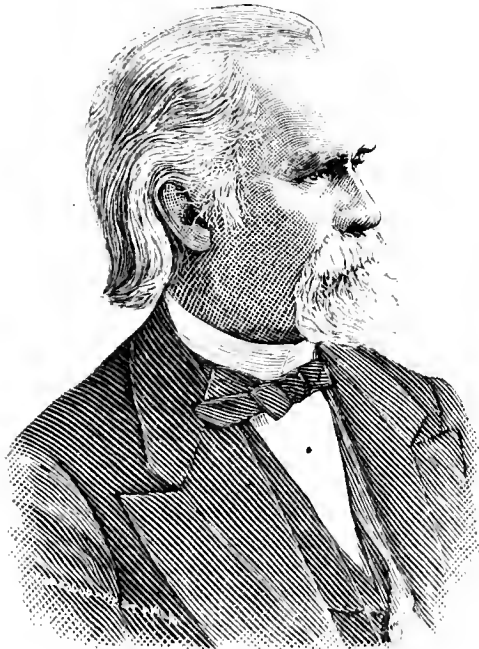
Dutton, Warren Backus, D.D., was the son of Hubbard and Abigail Dutton, of Lebanon, Conn. He graduated at Yale College, with high rank as a scholar, in 1829. He was then a Tutor in Edgehill School, Princeton, N. J. He completed his theological studies at Union Theological Seminary, Va. As a licentiate, he assisted the Rev. Dr. Stanton, 1838-41, in his pastoral charge at Farmville, Va.

While thus engaged he was called to the pastoral charge of the Church at Charlestown, Va., and commenced preaching there on the first Sabbath of December, 1841. On the 20th of November, 1842, he was ordained by Winchester Presbytery, and installed over that church. This relation continued till April 20th, 1866, when, at his request, on the ground of ill-health, it was severed by Presbytery. For two years he then devoted himself to recruiting his health. This task partially accomplished, he gave himself, as stated supply, in 1868, to the work of repairing the desolated house, both material and spiritual, at Harper's Ferry. There he lived and labored, and was blessed, till the famous flood in the Shenandoah river, in 1870, inflicted disaster upon his church, ruin upon his house, and irreparable injury upon his person. Foreseeing that his active labors were probably ended, he made his residence in Charlestown, the field of his great life's work. There, under the shadows of the monument he had erected, he patiently and hopefully waited all the days of his appointed time till his great change came. Saturday, September 5th, 1874, at the age of seventy years, his soul was called from the earthly house of this tabernacle to mansions in the skies.

Dr. Dutton was remarkable for virtues in every relation of life. His intellect was one of extraordinary power. His Christian character was modest even to excessive retirement and reserve. As a pastor he was eminently successful. His preaching was conceded to be of a very high order.

Du Val, Rev. Frederick Beal, pastor of the First Presbyterian Church, Wilmington, Del., is the fifth son of Edward Willett Du Val, and Mary (Miller) Du Val, and was born May 31st, 1847, in Prince George's County, Md. After spending some time as a clerk in a mercantile establishment in Washington,

D. C., he spent three years at the Hightstown Classical Institute, N. J., then under the care of the Rev. J. E. Alexander. He entered Princeton College in the Fall of 1868. Here he received gold medals, both for oratory and debate (being one of the junior orators of his class), and the first prize for Bible scholarship, and graduated in the Summer of 1872, in the honor-roll. Graduating at Princeton Theological Seminary in 1875, he was ordained and installed over the First Presbyterian Church, Wilmington, June 17th, of that year. Here he has passed nearly eight years in arduous but successful work; by patient labor and earnest prayer a strong church has been built up, one hundred and eighty souls having, during his ministry, been added to the number of God's people. Mr. Du Val is an earnest preacher, and seeks to weave Bible truth into the warp and woof of practical life. He uses no manuscript; his style is pleasing and his manner natural, while his messages are adapted to carry conviction to the hearer, because of the intensity of the conviction of the speaker. He is of a strongly sympathetic nature, and this, combined with a love of what is pure and good, and a hatred of cruelty, deception and fraud, has borne fruit in his efforts to inculcate greater regard for the moral in education, and to foster the work of the Society for the Prevention of Cruelty to Children and Animals, and the arrest of fraud and vice by instruction of the masses in their relative duties.



REV. BENJAMIN WOODBRIDGE DWIGHT, PH. D., LL. D.

Dwight, Rev. Benjamin Woodbridge, Ph. D., LL. D., son of Dr. Benjamin Woolsey Dwight, was born at New Haven, Conn., April 5th, 1816;

graduated at Hamilton College in 1835; at Yale Theological Seminary in 1838; and was ordained by the Presbytery of Chicago in 1845. Prevented by ill health from pastoral labor in any regular form, he has abounded in useful endeavors in the way of occasional preaching, and in the inspiring aims and pleasures of teaching and of authorship. He resided chiefly in Brooklyn and New York, from 1846 to 1869, but since that time has resided in Clinton, New York.

As an educator, Dr. Dwight has trained for the active duties of life more than 2000 pupils, sending large numbers of them to various leading colleges, and educating a considerable number of young ladies in the higher courses of University study. He was for a period (1872) the Editor-in-Chief of *The Interior*, of Chicago, resigning, for pecuniary reasons, a post of usefulness which he filled to great advantage to the cause of learning and religion. He is the author of several works of a superior character, among which are, "The Higher Christian Education," "Modern Philology," "The History of the Strong Family," "The History of the Dwight Family," and "Woman's Right to Public Forms of Usefulness in the Church." He has also written many valuable articles for reviews and magazines. He has a fine reputation for the variety, scope and thoroughness of his linguistic attainments. Throughout his life it has been his joy to help others, as largely as possible, to something better and nobler than they had yet reached. He has ever been a man of strongly realized convictions of Divine truth and of personal duty, and has lived as one whose ruling desire is to do all the good that he can in the world, while he is in it.

Dwight, Benjamin Woolsey, M. D., son of President Timothy Dwight, D. D., of Yale College, and great grandson of Jonathan Edwards, was born at Northampton, Mass., February 10th, 1780, and graduated at Yale in 1799. He studied medicine, but was compelled by ill health, to abandon early his much-loved profession. He established himself, in the end, as a wholesale and retail merchant at Catskill, N. Y. (1817-31). Here he was a most efficient elder in the Presbyterian Church. He gave Bible-class instructions to large classes of young men, took a prominent part in conference meetings, and frequently addressed the colored people on the subject of religion. He was always busy with his pen, as opportunity offered, for some good purpose. He published, in *The Memoirs of the Connecticut Academy of Arts and Sciences*, in 1811, the first article ever published in this country on "Chronic Debility of the Stomach," which was much commended for its originality and excellence here, and republished in England.

In 1831 Dr. Dwight removed to Clinton, Oneida county, New York, and was elected Treasurer of Hamilton College, in the duties of which office, and the pleasant life of a gentleman farmer, he spent the rest

of his days, his death occurring in May, 1850. Dr. Dwight's moral character was of the noblest order, being adorned with spotless integrity, fearless independence in his convictions of duty, conscientious straightforwardness in action, and a keen sense of justice in reference to others' rights. To these traits were united the softer virtues of thorough purity in thought and speech, gentleness, and a quiet spirit before God and man. "He was," says Dr. William B. Sprague, "a man of literary taste, of a philosophical turn of mind, and of most exemplary Christian character."

Dwight, Henry E., M. D., D. D., is the eldest son of the Rev. Dr. William T. Dwight, formerly a resident of Philadelphia, and one of the most distinguished clergymen of his day. After his graduation at Yale College, he was Professor of Latin and Greek in the Brooklyn High School. He graduated at Andover Theological Seminary after a three years' course of study. His ministry was eminently successful in establishing and strengthening three churches, and while pastor, in building one of the finest church edifices in the neighborhood of Boston. His health being impaired by overwork, he tried the mountain air of Switzerland. Having recovered strength he entered the University of Halle, and later became a member of the Universities of Berlin and France, from which he has received the highest testimonials of scholarship and worth.

On returning to America, under the advice of his physicians that he should undertake a more active profession, Dr. Dwight selected that of medicine, and graduated at the University of Pennsylvania. During twenty years he has been a constant resident of Philadelphia, and his life has been filled with usefulness and success. As a scholar he has been crowned with the honors and testimonials of four Universities, on both Continents; those of Yale and Pennsylvania in the United States, and of Berlin and Paris in Europe. He has been very successful as a lecturer, instructor and writer, and has a good reputation as a physician. For ten years he was one of the physicians connected with the largest hospital in Philadelphia. Though laid aside from the active duties of the pastorate by ill-health, Dr. Dwight has rendered, and still renders, useful service to the cause of religion, by aiding to establish and upbuild Evangelical churches in Philadelphia, and by supplying the pulpits of sick and disabled clergymen.

Dwight, Theodore William, LL.D., son of Dr. Benjamin Woolsey Dwight, of Catskill, N. Y., was born in that place, July 18th, 1822; graduated at Hamilton College in 1840, and studied law at the Yale Law School (1841-2). He was Law Professor at Hamilton College (1846-58), in the undergraduate course of study. Since 1858 he has been Professor of Municipal Law in Columbia College, New York city, and Warden of the Law School, which was organized by him.

Prof. Dwight was the legal editor in the corps of associate editors, who prepared "Johnson's Cyclopaedia" for the press (1871), and has been, for several years, an associate editor of "The American Law Register" of Philadelphia. He edited also "Maine's Ancient Law" (1861). He was made non-resident Professor of Constitutional Law, in Cornell University (1869-71), and at Amherst College (1870-2), delivering a course of twelve lectures at each College, at the end of his year's course, in Columbia College.

Prof. Dwight was a member of the New York State Constitutional Convention of 1867, and one of its Judiciary Committee; Vice-President of the New York Board of State Commissioners of Public Charities, in 1873; President of the New York State Prison Association, in 1874, and has been at different times an



THEODORE WILLIAM DWIGHT, LL.D.

active member of the well-known "Committee of Seventy" of the city of New York. On December 30th, 1873, he was appointed by Governor Dix a member of the "Commission of Appeals," a special court organized to aid the "Court of Appeals" in clearing its docket of a long overburdened condition, and sharing to the full with it in its duties and honors, as the Supreme Court of Law and Equity in the State (1874-5). An English counsellor-at-law says of him, in *MacMillan's Magazine* (1872), "He has a reputation throughout the whole Union as the greatest living American teacher of law. He is one of the ablest Professors that any school of law ever possessed." Prof. Dwight is a member of the Madison Square Presbyterian Church, New York city, and was made an elder in it in 1873.

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Eakin, Rev. Samuel, a graduate of Princeton, in 1763, was ordained by the Second Presbytery of Philadelphia, in 1770. From 1773 to 1777, he was settled at Penn's Neck Presbyterian Church, in West Jersey; but rendering himself obnoxious to the Tories by his zeal in the cause of American liberty, he was obliged to withdraw. He was the idol of the soldiers. Wherever there was a military training, or an order issued for soldiers to march, he was, in his power, always there to address them, and, by his eloquence, would excite their emotions of patriotism to the highest pitch. It is related of him that he was so warm a Whig, that he never entered the pulpit without imploring the Lord "to teach our people to fight, and give them courage and perseverance to overcome their enemies." Mr. Eakin was an extraordinary man, and next to Mr. Whitefield, esteemed the most eloquent preacher who had ever been in the country. He died in 1784.

Eastburn, Rev. Joseph, was a preacher to seamen in Philadelphia. He died January 30th, 1828, aged seventy-nine. Many thousands attended his funeral. At the grave, Dr. Green delivered an address. When Mr. Eastburn began to preach to seamen, about 1820, "we procured," he said, "a sail loft, and on the Sabbath hung out a flag. As the sailors came by, they hailed us, 'Ship ahoy.' We answered them. They asked us, 'Where we were bound?' We told them 'to the port of New Jerusalem—and they would do well to go in the fleet.' 'Well,' said they, 'we will come in and hear your terms.'" This was the beginning of the Mariners' Church. Mr. Eastburn was eminently pious, devoted to the salvation of seamen, and extensively useful.

Eaton, Horace, D. D., was born in Sutton, N. H., October 7th, 1810, and was fitted for college at Philips Academy, Andover, Mass. He graduated at Dartmouth College in 1839, and at the Union Theological Seminary in 1842. He was pastor of the Sixth Presbyterian Church, New York city, six years; of the First Presbyterian church, Palmyra, thirty years, and acted as a supply at Marion four years. Dr. Eaton died October 21st, 1883. He had buried over one thousand one hundred persons, and had married nearly as many couples.

Eaton, Gen. John, LL.D., U. S. Commissioner of Education, son of John and Janet Cole (Andrews) Eaton, was born in Sutton, N. H., December 5th, 1829. He graduated from Dartmouth College with the class of 1854. On graduating he was Principal of the Clinton Street School in Cleveland, O., from September, 1854 to February 1856. His success

attracted attention, and in less than two years he was solicited to superintend the schools of the city of Toledo, O. He accepted the invitation and served as superintendent until 1859, when he resigned, to study for the ministry, at Andover, Mass. He was ordained by the Presbytery of Maumee, September 5th, 1861.

After serving as chaplain in the U. S. A. for four years, General Eaton, in 1865, was made Assistant Commissioner of the Freedmen's Bureau. When he had placed the Bureau in good running order, he resigned, in order to establish the *Post*, a daily, weekly and tri-weekly newspaper, in Memphis,



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Tenn. In 1867 he was elected Superintendent of Schools in Tennessee, and spent two years in organizing the free schools of that State. While in Ohio he aided in organizing the Northwestern Ohio Teachers' Association. As chairman of a committee of the State Teachers' Association, he prepared the memorial to the Legislature which resulted in the establishment of the Institution for the Reformation of Juvenile Offenders, at Lancaster, O. From his experience as a teacher in New England, while in college, as superintendent in Ohio, and his observations and labors in Tennessee and the Mississippi Valley, he

had rare opportunities to know all conditions of education, especially its needs in the South.

General Eaton was appointed Commissioner of the United States Bureau of Education in 1870, which position he still holds. In his first National Report he urged national aid to education, the great measure now attracting so much attention. The Bureau of Education, when he became its head, did not own a hundred volumes, and now it has 16,000, and 35,500 pamphlets; its correspondents number about 20,000, including the most eminent educators of the world, it has a valuable pedagogical museum; France has established an office on its model. In 1873 General Eaton visited Europe, posting himself and establishing connections that continue to furnish the most valuable literature for our educators. He has twice visited the Pacific Coast, and has as minute knowledge of the cause of education in some of the most remote corners of the land, as he has of it among his native hills. His addresses are numerous. He was one of the Government Commissioners at the Centennial, and is a member of various learned associations, both in America and Europe. Dartmouth College conferred the degree of LL.D. upon him in 1876. At an Alumni meeting at that College, a few years ago, the venerable Professor Sanborn presented General Eaton as a son of Dartmouth, who had done more for education than any living man.

Eaton, Rev. Johnston, was born in Rocky Spring Congregation, Franklin county Pa., February 7th, 1776. He graduated at Jefferson College in 1802, studied theology under Dr. John McMillan, and was licensed to preach the gospel by the Presbytery of Ohio, August 22d, 1805. After visiting southern Ohio, he took up his abode, in 1806, in Erie county, Pa. The country at this time was literally a wilderness. There were not more than two or three churches in the county, and at the period of his coming, not a minister of any denomination.

Mr. Eaton was ordained by the Presbytery of Erie, June 30th, 1808, and installed at the same time pastor of the congregations of Fairview and Springfield. Released from the charge of Springfield, November 8th, 1814, he then divided his time between Fairview, Erie and Northeast. In 1818 Northeast was dropped, and his time divided between Erie and Fairview, until 1823. In 1813, during the war with Great Britain, he was employed as a government chaplain, and ministered to the troops stationed at Erie. He also preached for a portion of his time at Harbor Creek, Waterford, Washington and McKean, in Erie county, Pa. He continued to labor in the congregation of Fairview until the close of his earthly toils. He died June 17th, 1847, and his end was peace.

The Record of Presbytery, on occasion of Mr. Eaton's death, is, in part, in these words: "He was uniformly meek, gentle and forbearing, generous and hospitable. As a preacher, he was clear, logical, instructive and evangelical, and eminently sound in the

faith. In his death, the Boards of our Church and the cause of benevolent effort for the salvation of a perishing world, have lost a devoted friend."

Eaton, Samuel John Mills, D. D., son of the Rev. Johnston and Eliza (Canon) Eaton, was born in Fairview, Erie county, Pa., April 15th, 1820. He graduated at Jefferson College, in the class of 1845; studied theology in the Western Theological Seminary; was licensed by the Presbytery of Erie, March 16th, 1848, and was ordained by the same Presbytery, February 7th, 1849. He has had but one pastorate, that of the Church in Franklin, Pa. His labors here commenced in April 1848, and ceased in March, 1881, making thirty-three years of steady, solid and successful work.

Dr. Eaton adds to fine inherited natural gifts the learning that has come from a life of close study of books, as well as a keen observation of men and things. His manner, as a preacher, while cultivated, is easy and natural. His sermons are strong, clear, logical and convincing. He is always original, and his illustrations are well chosen, apt and to the point. He possesses, in an eminent degree, that unconscious power that invariably goes with strong convictions and sincere belief. He has been Stated Clerk of the Presbytery of Erie over thirty years; was Stated Clerk of the Synod of Erie during its existence, and has filled the permanent clerkship of the Synod of Allegheny. Dr. Eaton is a writer of ability. He has published "History of Petroleum," "History of the Presbytery of Erie," "Ecclesiastical History in Centennial Memorial," "Lakeside," "Memorial of the Life and Labors of Dr. Dickson," "Centennial History of Venango County, Pa.," "History of Venango County," in Dr. Engle's "History of Pennsylvania," "Jerusalem, the Holy City." He is a Trustee of Washington and Jefferson College, and a Director of the Western Theological Seminary. His life has been crowded with earnest and useful labor.

Eaton, Rev. Sylvester, was born in Chatham, N. Y., August 12th, 1790; graduated at Williams College in 1816; studied theology at Princeton Seminary, and was licensed to preach by the Presbytery of Albany in 1818. He was ordained pastor of the Congregational Church in Norwalk, Conn., in 1820, and was dismissed in 1827; was settled as pastor of the First Presbyterian Church in Buffalo, in April, 1829, and was dismissed in September, 1834; was settled as pastor of the Presbyterian Church in Paterson, N. J., in 1834, and was dismissed about 1837; was settled shortly after in Poughkeepsie, N. Y., where he remained about four years. He died May 14th, 1844.

Eckard, James Read, D. D., was born in Philadelphia, Pa., November 22d, 1805. He graduated at the University of Pennsylvania, in 1823; practiced law, 1826-30, was ordained an evangelist by the Third Presbytery of Philadelphia, July 21st, 1833; was missionary in Ceylon, 1833-43; agent of the

A. B. C. F. M., in Georgia, 1844; missionary and Principal of the Chatham Academy, Savannah, Georgia, 1844-46; pastor of New York Avenue Church, Washington, D. C., 1848-58; stated supply at Asbury, N. J., 1860-67, and Professor in Lafayette College, 1858-72. When in Ceylon Dr. Eckard published, in the Tamil language, an Essay on Faith and Justification. Also, in English, a work called the "Hindoo Traveler," designed for natives educated to read English. On his return from India he published a small volume containing a narrative of some of the missionary operations there. He contributed to the *Princeton Review*, in 1860, an article on the "Logical Relations of Religion and Science."

Edgar James. Judge Edgar was born in York county, Pa., in the congregation of Slate Ridge, November 15th, 1744. He removed to Western Pennsylvania in the Fall of 1779, where he was very highly esteemed and exerted great influence for good. He was an Associate Judge of the Court of Washington, and a ruling elder in the Presbyterian Church. Judge Brackenridge, in his "Incidents of the Western Insurrection," alludes to him as "having been a member of committees in the early period of the American Revolution, and of legislative assemblies, executive and censorial councils or deliberative conventions ever since." And Dr. Carnahan, in his "Lecture on the Whisky Insurrection," says: "This truly great and good man, little known beyond the precincts of Washington county, had a good English education, and had improved his mind by reading and reflection, so that, in theological and political knowledge, he was superior to many professional men. He had as clear a head and as pure a heart as ever fell to the lot of mortals, and he possessed an eloquence which, although not polished, was convincing and persuasive; yet he lived in retirement on his farm, except when the voice of his neighbors called him forth to serve the Church or the State."

Edgar, John Todd, D. D., was born in Sussex county, Delaware, April 13th, 1792. His father removed to Kentucky in 1795. He was at the Transylvania University, Lexington, Ky., a short time, but was not a graduate. He graduated at Princeton Theological Seminary in 1816, when he was licensed by New Brunswick Presbytery. In 1817 he was installed pastor of the Church at Flemingsburg, Ky., and labored there with earnestness and assiduity. He was subsequently pastor at Maysville, Ky., and in 1827 took charge of the Church at Frankfort, the capital of Kentucky. Here his eloquence soon gathered round him the leading men of the State. In 1833 he accepted a call from Nashville, Tenn., and it was among this people that his great life-work was fully accomplished. He died, November 13th, 1860, his death producing such a profound sensation in the community, that, by proclamation of the Mayor, there was a general suspension of business in the city, and the Chancery Court, then in session, adjourned.

Dr. Edgar was a cultivated and courteous gentleman. His intellectual endowments were more remarkable for their admirable balance than for the special eminence of particular faculties. He was accounted one of the first orators of his day. As a pastor, he was social, winning and catholic. His temperament was kind and genial, generous, loving and most just; pervaded by a settled aversion to all that was mean, cruel and base, sustained by personal and moral firmness of the highest order, and thoroughly unselfish. By birth, training and deep conviction he was a Presbyterian, and clear and constant in his convictions, kind and trustful towards all good men of every denomination, he was a noble specimen of the body to which he belonged.

Edie, Joseph S., M. D., is a venerable and esteemed elder of the Church at Christiansburg, Va. He was born in Brooke county, Va., November 27th, 1798, and graduated at Hampden Sidney College in 1825. About that time he came to Christiansburg as a teacher. Here he entered at once with great energy upon Christian work, and established the first Sabbath School in the place. Subsequently he established another school on Mr. Van Lear's place on the North Fork of Roanoke, and did much in circulating tracts and religious reading among the people. After the organization of the Church at Christiansburg, in which he exerted a strong influence, he went to teach school in Lewisburg, Va., and to pursue the study of medicine. During an absence of several years he taught also at Union, Monroe county, and completed his medical course in Cincinnati, Ohio. He returned to Christiansburg in 1832, and has continued in the practice of his profession there to this day. He has been a member of that church about fifty-six years, and a ruling elder forty-nine years. It is, "says his pastor," perhaps, enough to add that during all this time the church has never had a more valued or valuable member or officer. His name will be linked especially with the names of R. D. Montague and William Wade, and it is no disparagement to those excellent men and women who have stood with them, to say that to these three men, more than to any others, is due, under God, the success of the church in all its early struggles, and in much of its subsequent history. The church has never had in it men more devoted to its interests, or men of greater piety, weight of character and practical wisdom."

Edisto Island Presbyterian Church, South Carolina, is one of the four churches that formed Charleston Presbytery. This island has ever been a stronghold of Presbyterianism, having been settled by emigrants from Scotland and Wales during the earlier part of the 18th century. There is reason to believe, although nothing positive is known, that a church of this Denomination was established here between the years 1710 and 1720, for we are told that a grant of three hundred acres of land was made to Henry Bower in 1705, which land he conveyed in

1717, to certain parties to be held in trust for the support of a Presbyterian minister on Edisto.

In 1732 the donation of a number of negro slaves was made, who were to be employed on these lands, and about the same time another valuable gift of land was conveyed to the church by a Mr. Willis. A record of the following year notes the death of a Mr. Moor, a Presbyterian minister of Edisto; the number of years of his service is, however, unknown. He was probably the first resident pastor. Between this period and 1741 the church must have been vacant, for it was not until the latter year that the Rev. John McCloud officiated as next pastor. He served until 1751, and was succeeded, in 1770, by the Rev. Thomas Henderson, who resigned his charge between the years 1775-1776.

The history of the church during the Revolutionary period is unknown, for any records existing at that time were destroyed. The next notice we have of it is in 1784, when it obtained its charter. At this period it was served by the Rev. Thomas Cooley, an Englishman, who continued in its pulpit until 1790. In 1793 he was succeeded by the Rev. Donald McCloud, who served until his death in 1821.

In the same year the Rev. William States Lee entered upon the discharge of his duties as pastor of this church, retaining the position until 1872, when old age and a failing eyesight impelled him to tender his resignation. Throughout the very long period of his pastorate he retained the love and esteem not only of his own charge, but of the community at large. In the silent cemetery near by rest his mortal remains, and a tablet has been erected to his memory within the walls of the church, a fit expression of veneration and affection for one who was the bond of living unity in the successive generations, and who, for more than half a century, pointed the fathers, children and grandchildren to the Lamb of God, united kindred and loving hearts in the sacred bonds of matrimony, sprinkled the water of baptism upon the brows of the children of the covenant, spake words of comfort to the suffering, and shed tears and read the consoling and triumphant truths of God's Word over the narrow coffins of the dead. Since the resignation of Mr. Lee, the Church has been served successfully by the Rev. J. R. Dow and the Rev. J. E. Fogartie, the latter of whom resigned the charge in the Autumn of 1882. On the third Sabbath of May, 1883, the Rev. R. A. Mickle was installed pastor of the Church by a Committee of Charleston Presbytery, consisting of Rev. W. T. Thompson, Rev. Dr. Brackett, and Rev. Thomas P. Hay. Amidst all its outward changes, the Church of Edisto Island—one of the old mother churches—is still sound in the faith, and aims at still greater usefulness.

Edson, Hanford Abram, D. D., the youngest son of Dr. Freeman and Mary Hanford Edson, was born in Scottsville, Monroe county, N. Y., March 14th,

1837. He graduated at Union College, in the class of 1855, received the degree of Master of Arts, in course, and that of Doctor of Divinity from Hanover College, in 1873. He spent the three years after graduation mainly as instructor in Greek and Mathematics, in Genesee Academy, Livingston county, N. Y. In September, 1858, he entered the Union Theological Seminary, N. Y., and remained in the Institution for two years. Having studied German, he went, in May, 1860, to Europe, and was matriculated in the University of Halle, where he gave attention especially to theology and philosophy, under the instruction of Tholuck, Julius Müller, and Erdmann. After extensive tours in Germany, Switzerland, Italy, France and England, he returned home. He was licensed to preach by the Niagara Presbytery, October 29th,



HANFORD ABRAM EDSON, D. D.

1861, and took charge of the Presbyterian Church at Niagara Falls, N. Y., where he remained until called to the pastorate of the Second Presbyterian Church in Indianapolis, Ind., which began January 17th, 1864. He transferred his services to the Memorial Presbyterian Church, in the same city, April 1st, 1873. Both these churches are large and flourishing, and Dr. Edson has been mainly instrumental in erecting handsome edifices for each.

Dr. Edson has been the recipient of many ecclesiastical honors. In 1873 he represented the General Assembly of the Presbyterian Church in the National Congregational Council in New Haven, Conn.; and, in 1878, he was commissioned to the same duty before the General Council of the Reformed Episcopal Church, in Newark, N. J. He has written largely

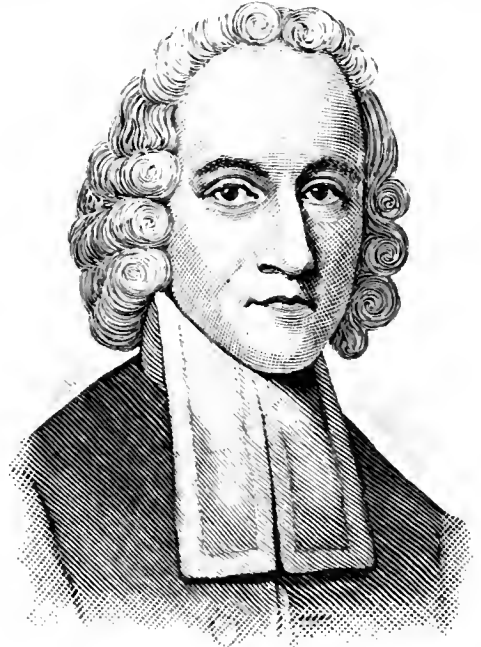
for the press, and is the author of various magazine articles and published sermons and addresses. Among the latter may be mentioned: "Commencement Address at McLean Institute, 1864;" "Commencement Address before the Theological Societies of Marietta College, 1867;" Address at the Dedication of the Library and Chapel of Wabash College, 1872;" "Commencement Address before the Theological Societies of Hanover College, 1873;" "Semi-Centennial Address before the Synods of Indiana, 1876." His Thanksgiving sermon, November 26th, 1868, is said to have given special impulse to the establishment of the Indianapolis Public Library.

Edwards, Rev. James Cooke, son of Wesley and Mary (Cooke) Edwards, was born in Warren county, N. J., March 12th, 1807. He was graduated from the College of New Jersey, at Princeton, in 1830. On leaving college, he passed immediately into Princeton Seminary; and, while in the Seminary, he was also a Tutor in the college, 1832-33. He was licensed by the Presbytery of Newton, April 24th, 1833, and was ordained by the Presbytery of New York, in the city of New York, as an evangelist, October 23d, 1834. For nearly a year, 1834-35, he labored in New York, gathering the Eighth Avenue (now West Twenty-third Street) Church, and then serving it as stated supply. Having accepted a call to Smithtown, Long Island, he was installed as its pastor, May 5th, 1835, and labored there successfully for nearly seventeen years, until released, December 25th, 1851, in order to become pastor of the Second (now South Street) Church of Morristown, N. J. Over the latter church he was installed January 6th, 1852, and labored there over eight years, until released April 18th, 1860. This was his last pastorate. Afterwards he served the Weehawken Church, N. J., as a supply, from May 1st to November 1st, 1877, and since 1860, taught, for longer or shorter periods of time, at South Orange, Rahway, and Jersey City, N. J. He died at Morristown, N. J., June 28th, 1880. He was a man of excellent scholarship, of sound mind, of kindly spirit, and much beloved by all who knew him.

Edwards, Rev. Jesse, the son of George C. and Hannah Edwards, was born in Elmira, N. Y., February 21st, 1819. He was educated in New Jersey College, where he was appointed Tutor. He graduated at Princeton Theological Seminary in 1842, and was licensed by Steuben Presbytery in May of that year. He removed to Indiana, and, in 1845, was ordained by Logansport Presbytery, and labored as stated supply for Delphi and Rock Creek churches. In 1846 he preached at Monticello and vicinity, in the same Presbytery. In 1847 he returned to New York, and became stated supply for the Second Presbyterian Church, Sparta, N. Y., and for a short time at Portageville, N. Y. In 1850 he removed to Wisconsin, and entered upon his labors as a domestic missionary, under circumstances the most arduous

and self-denying. He preached at Plover, Portage county, Wis., at Stevens' Point, and for a time at Grand Rapids. Whilst employed in these many labors he was elected one of the Professors in Carroll College, Waukesha, Wis. When that institution was closed he returned to Plover, where he resided till his death, which occurred February 6th, 1866. At all these places his remarkable fidelity and conscientiousness won the highest respect of the people, as his thorough Biblical scholarship, his instructive discourses, and his devotion to duty, claimed that of his brethren in the ministry.

Edwards, Rev. Jonathan, President of New Jersey College, a most acute metaphysician and distinguished divine, was born at Windsor, Conn., October 5th, 1703. He was graduated at Yale College in



REV. JONATHAN EDWARDS.

1720, before he was seventeen years of age. His uncommon genius discovered itself early, and while yet a boy he read Locke on the Human Understanding with a keen relish. Though he took much pleasure in examining the kingdom of nature, yet moral and theological researches yielded him the highest satisfaction. He lived in college nearly two years after taking his first degree, preparing himself for the office of a minister of the gospel. In 1722 he went to New York, at the request of a small congregation of English Presbyterians, and preached a number of months. In 1724 he was appointed a Tutor in Yale College, and he continued in that office till he was invited, in 1726, to preach at Northampton, Mass. Here he was ordained as colleague with his grandfather, Mr. Stoddard, February 15th, 1727. In 1735 his ministry was attended with very uncommon suc-

ness; a general impression was made upon the minds of the people by the truths which he proclaimed, and the church was much enlarged. He continued in this place more than twenty-three years. He had been instrumental in cheering many hearts with the joys of religion, and not a few had regarded him with all that affectionate attachment which is excited by the love of excellence and the sense of obligations which can never be repaid. But a spirit of detraction had gone forth, in consequence of his strict views of Christian discipline and purity, and a few leading men of outrageous zeal pushed forward men of less determined hostility, and he was released from his charge by an ecclesiastical council, June 22d, 1750.

In this scene of trouble and abuse, when the mistakes and the bigotry of the multitude had stopped their ears, and their passions were without control, Mr. Edwards exhibited the truly Christian spirit. His calmness, meekness, humility, and yet firmness and resolution, were the subjects of admiration to his friends. More anxious for his people than for himself, he preached a most solemn and affecting farewell discourse. He afterwards occasionally supplied the pulpit at times, when no preacher had been procured, but this proof of his superiority to resentment or pride, and this readiness to do good to those who had injured him, met with no grateful return from the congregation. Still, he was not left without excellent friends in Northampton, and his correspondents in Scotland, having been informed of his dismissal from his charge, contributed a considerable sum for the maintenance of his family.

In August, 1751, he succeeded Mr. Sergeant as missionary to the Housatonic Indians, at Stockbridge, in Berkshire county. Here he continued six years, preaching to the Indians and the white people, and, as he found much leisure, he prosecuted his theological and metaphysical studies, and produced works which rendered his name famous throughout Europe. Thus was his calamitous removal from Northampton the occasion, under the wise providence of God, of his imparting to the world the most important instructions, the influence of which has been extended to the present time, and will be felt through all the coming ages. In January, 1758, he reluctantly accepted the office of President of the College of New Jersey, as successor of his son-in-law, Mr. Burr, but he had not entered fully upon the duties of this station, before the prevalence of the smallpox induced him to be inoculated, and this disease was the cause of his death, March 23d, 1758, aged fifty-four. A short time before he died, as some of his friends, who surrounded his bed to see him breathe his last, were lamenting the loss which the college would sustain, he said, "Trust in God, and ye need not fear." These were his last words. He afterwards expired, with as much composure as if he had only fallen asleep. He left three sons and seven daughters.

President Edwards was equally distinguished by his Christian virtues, and by the extraordinary vigor and penetration of his mind. Though his constitution was delicate, he commonly spent thirteen hours every day in his study. He usually arose between four and five in the morning, and was abstemious, living completely by rule. All his researches were pursued with his pen in his hand, and the number of his miscellaneous writings which he had left behind him was above fourteen hundred. They were all numbered and paged, and an index was formed for the whole. He was peculiarly happy in his domestic connections. Mrs. Edwards, by taking the entire care of his temporal concerns, gave him an opportunity of consecrating all his powers, without interruption, to the labors and studies of the sacred office.

As a preacher, he was not oratorical in his manner, and his voice was rather feeble, though he spoke with distinctness; but his discourses were rich in thought, logical in structure, and direct in aim, and, being deeply impressed himself with the truths which he uttered, his preaching came home to the hearts of his hearers.

President Edwards was uncommonly zealous and persevering in his search after truth. He spared no pains in procuring the necessary aids, and he read all the books which he could procure that promised to afford him assistance in his inquiries. He confined himself to no particular sect or denomination, but studied the writings of men whose sentiments were the most opposite to his own. But the Bible claimed his peculiar attention. From that book he derived his religious principles, and not from any human system. The doctrines which he supported were Calvinistic, and when these doctrines were in any degree relinquished, or were not embraced in their whole length and breadth, he did not see where a man could set his foot down with consistency and safety, short of deism or atheism itself. Yet, with all his strict adherence to what he believed to be the truths of heaven, his heart was kind and tender. When Mr. Whitefield preached for him on the Sabbath, the acute divine, whose mighty intellect has seldom been equaled, wept as a child during the whole sermon.

President Edwards' Inquiry into the Freedom of the Will is considered as one of the greatest efforts of the human mind, and is generally regarded as having forever settled the controversy with Arminians, by demonstrating the untenableness of their principles. His other works which are most celebrated, are his books on Original Sin; his treatise on The Affections; his dissertation on the Nature of True Virtue, and that on the End for which God Created the World.

Edwards, Tryon, D. D., fourth son of Jonathan W. and Elizabeth (Tryon) Edwards, grandson of the younger, and great-grandson of the elder, President Edwards, was born at Hartford, Conn., August 7th,

1809; was graduated, with honor, at Yale College, in 1825; studied law in the city of New York; entered the Theological Seminary at Princeton in 1830, where he completed his studies in preparation for the ministry; was licensed to preach by the Presbytery of New York, in 1833; in 1834, was ordained and installed pastor of the First Presbyterian Church of Rochester, N. Y.; in 1845, was installed pastor of the Second Congregational Church of New London, Conn.; in 1867, was installed pastor of the Presbyterian Church in Hagerstown, Md.; and, in 1880, was installed pastor of the First Presbyterian Church of Gouverneur, N. Y.

Dr. Edwards has always stood high, both as a scholar and theologian. He is a man of distinguished ability, untiring industry, high literary attainments, and has been eminently acceptable and successful as a writer, a preacher, and a pastor. His ministry has been blessed with several revivals of religion; and from two of the churches under his pastoral care nineteen ministers and missionaries have been raised up and gone forth. He has always been intelligently active in the interests of education, and, while at Hagerstown, was greatly instrumental in building up Wilson College, of which he was unanimously chosen the first President. He is the author or editor of numerous and valuable tracts; review articles, and volumes; and has also prepared the memoirs, and edited the works, of Rev. Joseph Bellamy, D. D., and of the younger President Edwards, and has edited one or more of the previously unpublished works of the elder President Edwards. He is one of the ablest and best preachers of our Denomination; and the learned and unlearned, alike, listen with interest and profit to his faithful and masterly discourses.

Eells, Dan Parmelee, was born in Westmoreland, Oneida County, N. Y., April 16th, 1825, youngest son of Rev. James Eells and Mehitabel Parmelee. His family removed to Ohio, when he was five years old, but in 1841 he returned to the neighborhood of his birthplace, and entered Hamilton College, in the class of 1848. Unable to meet his college expenses, he was compelled to return home at the end of his Sophomore year, and shortly thereafter his business career began, in Cleveland. In 1849 he became bookkeeper in the commercial branch of the State Bank of Ohio, with which bank and its successor, the Commercial National Bank of Cleveland, he has ever since been connected, holding successively the offices of cashier, vice-president and president. With an interruption of only a few months, this connection has extended over a period of thirty-five years, and during Mr. Eells' management the bank has enjoyed uninterrupted prosperity, and has become one of the most influential banks in the State.

Incidental to his connection with the bank, Mr. Eells has been identified with many important enter-

prises, and has attained an honorable reputation among his associates and in the community at large. As a citizen, incorruptible, public-spirited; in business, enterprising and sagacious; in private life, pure, conscientious, open-handed.

He is also honorably known as the friend of religious and charitable work. The son of a Presbyterian minister, he has always been a Presbyterian, and an active member of the Second Church at Cleveland. Of this church he has been successively a deacon and an elder; and his brother, Rev. James Eells, D. D., now at Lane Seminary, Cincinnati, was for many years its pastor.

The Willson Avenue Mission of the Second Church became Mr. Eells' especial care. From the time of its organization he was superintendent of the Sunday School, and he defrayed almost the entire expense of its support. Eventually he employed a home missionary to labor in this field, and after the organization of a church; under Rev. Carlos T. Chester, he continued to provide liberally for its increased needs. In the Summer of 1883 the corner-stone of the Willson Avenue Presbyterian Church was laid, the building to be completed by April, 1884. It stands on the corner of Willson and Lexington avenues; is constructed of brick and stone; has an auditorium, with seating capacity of seven hundred, and a chapel containing a commodious room for weekly meetings, society rooms and a kitchen. The completed structure, furnished throughout, will cost, with the land, about forty thousand dollars, and is the gift of Mr. Eells to the society. His only stipulations are that the property shall never be subjected to a debt, and that the building shall always be a Presbyterian church.

Mr. Eells is identified with the prominent charities of Cleveland. He is a Trustee of the Women's Christian Association, and of the Cleveland Bethel Union; Treasurer of the Cleveland Protestant Orphan Asylum, and President of the Cleveland Bible Society. With the last named society he has been officially connected since its organization, more than twenty-five years ago.

He has been a Commissioner to three General Assemblies of the Presbyterian Church, and is a delegate to the Presbyterian Ecclesiastical Council, of 1884, at Belfast, Ireland.

Eells, James, D.D., LL.D., is a native of New York. He was born in Westmoreland; August 25th, 1822, and graduated from Hamilton College in 1844. He pursued his theological studies at the Western Reserve and Auburn Seminaries. He received the degree of D. D. from New York University in 1861, and the degree of LL. D. from Marietta University in 1881. He was ordained and installed as pastor at Penn Yan, N. Y., by the Presbytery of Geneva, August, 1851. This relation continued until 1854. He was then pastor of Second Presbyterian Church, Cleveland, Ohio, 1855-9 and 1870-4; at Brooklyn, N. Y., 1860-70; of First Presbyterian Church, Oakland, California,

1874-9; and Professor in San Francisco Theological Seminary, 1877-9. Since 1879 he has been Professor of Homiletics and Pastoral Theology in Lane Theological Seminary. Dr. Eells is a ripe scholar, and an attractive and impressive preacher. He has published a "Memorial of Samuel Eells." In 1877 he was Moderator of the General Assembly at Chicago.

Egbert, Rev. James Chidester, only son of James and Joanna J. Egbert, was born in New York city, October 17th, 1826. He graduated with honor from New York University, in 1852, and afterward from Union Theological Seminary, New York. He was licensed in April, 1855, and in June of the same year, ordained and installed as pastor of the First Presbyterian Church, West Hoboken, N. J., by the Third Presbytery of New York. This church has been Mr. Egbert's only charge. Scarce a higher tribute could be paid him than that, in a field requiring peculiar tact and energy, he has maintained himself so long, retaining all the way through the warm affections of his people and the esteem of his brethren in the ministry. Every department of church work has, under his faithful leadership, been successfully carried forward, and the membership has risen from a score to over 300. It would be to the credit of the Presbyterian Church if she could furnish more numerous instances of so long and useful a pastorate.

Elder, Rev. John, was born in the county of Antrim, Ireland, in 1706. He came to this country as a licentiate, and was ordained and installed, by the Presbytery of New Castle, pastor of the churches of Paxton and Derry, near Harrisburg, November 22d, 1738. When associations for defence against the Indians were formed throughout the province Mr. Elder's hearers, being on the frontier, were prompt to embody themselves. Their minister was their captain, and they were trained as rangers. He superintended their discipline, and his mounted men became widely known as the "Paxton Boys." He afterwards held a Colonel's commission from the Proprietaries, and had the command of the block-houses and stockades, from Easton to the Susquehanna. In tendering this appointment to him it was expressly stated that nothing more would be expected of him than the general oversight. His justification lies in the crisis of affairs.

Mr. Elder joined the Second Presbytery of Philadelphia, May 19th, 1768. In the formation of the General Assembly he became a member of the Presbytery of Carlisle. He died, in the year 1792, at the age of eighty-six, having been a minister of the gospel sixty years, and the pastor of the congregations in Paxton and Derry fifty-six. He is represented by those who knew him as having been a fine looking man, above six feet high, well formed and proportioned, dignified in manner, a fine specimen of an educated gentleman, beloved and respected by the people of his charge, and having great influence for good among them.

Eldridge, Lemuel, long an elder in the Presbyterian Church, Atlantic City, N. J., was born January 7th, 1812, at Cape May Court House, New Jersey. At an early age he was apprenticed, for eleven years, to a bookbinder in Philadelphia, and afterwards in New York. Subsequently he became the manager, in New York city, of the largest bookbindery in the country, with which he was connected for many years. He then severed his connection with this business, and, purchasing a large farm in Chester county, Pennsylvania, lived there for a few years, removing finally to Atlantic City in 1857, which was before the Government lighthouse was built. He served twelve years as Councilman, held the Mayoralty, and filled other positions of trust, with satisfaction to his fellow-citizens and honor to himself. His business interests in Atlantic City were identified chiefly with real estate and shipping. Mr. Eldridge in his private life was universally respected, sustaining with honor all the relations of life, and living the consistent life of a Christian gentleman. His death occurred August 23d, 1883.

Ellinwood, Frank Fields, D.D., the efficient Secretary of the Board of Foreign Missions from 1871, was born in Clinton, N. Y., June 20th, 1826. He graduated from Hamilton College in 1849, and studied theology at Auburn and Princeton Seminaries. He received the degree of D. D. from the University of New York, in 1865. He was ordained and installed by the Fourth Presbytery of Philadelphia, at Belvidere, N. J., June 21st, 1853, as pastor of the church at that place, and continued so until 1854. He was pastor of the Central Church, Rochester, N. Y., 1854-65; Secretary of the Presbyterian Committee of Church Erection, 1866-70; of the Memorial Fund Committee, 1870-71, rendering good service in both positions, and since that date has been one of the Secretaries of the Board of Foreign Missions, resident in New York. Dr. Ellinwood is a superior preacher, and has had the divine blessing upon his labors. He is eminently consecrated to the work now entrusted to his hands, is indefatigable in his efforts for its furtherance, and pleads its claims with an eloquence that never fails to make a deep and during impression on his audience.

Elliott, David, D.D., LL. D., was born in Sherman's Valley, now Perry county, Pa., February 6th, 1787. He graduated at Dickinson College, September 28th, 1808, and by the unanimous selection of his classmates, to whom the Faculty left the distribution of honors, he delivered the *caulidictory*. His first preceptor in theology was his pastor, the Rev. John Linn, with whom he spent two years as a student. His last year was spent with the Rev. Joshua Williams, D. D., of Newville, Pa. He was licensed to preach by the Presbytery of Carlisle, September 26th, 1811. He was pastor of the Church at Mercersburg, Pa., 1812-29, where he labored with great energy, efficiency and success. Whilst here,

the Franklin County Bible Society, in 1815, originated, in his appeal through the newspapers. From 1829 to 1836 he was pastor of the Presbyterian Church, Washington, Pa. To him, during this period, more than to any other man, was due the resuscitation and prosperity of Washington College, after its complete prostration. He declined the proffered presidency of the Institution: he consented, however, in connection



DAVID ELLIOTT, D. D., LL. D.

with his pastoral charge, to become "Acting President and Professor of Moral Philosophy," until a permanent president could be secured, and in the Spring of 1832, handed over the institution to Dr. McConaughy, by whom the presidency had been accepted. In 1835, he was called, by the General Assembly, to take a Professorship in the Western Theological Seminary, Allegheny, Pa. By an arrangement, this was the Chair of Theology. In 1851, he was assigned by the Assembly, with his own cordial approbation, to the department of Polemic and Historical Theology. To this institution he devoted his best years and powers.

Dr. Elliott had many and marked evidences of the confidence and respect of his brethren in the ministry. He was frequently sent as a Commissioner to the General Assembly. He was Moderator of the Assembly of 1837, which held its sessions in Philadelphia. His private character was one of peculiar excellence. This was the real stronghold of his influence. Vigorous and cultured intellect, superior wisdom, unflinching energy, and a life-long service, all came to proportion and power in the moral excellence of the man to whom they belonged. He was genial and

sympathetic in his feelings. His manners had the simplicity, candor, politeness and attractiveness of a true Christian gentleman. He was magnanimous and courteous, even in difference and contest. As he scorned unfair advantage in carrying his point, so he was ever able to detect and expose it in others. The law of uprightness ruled him, both in public and private dealing with his fellow men. He held the confidence of his brethren and the world, in full proportion to the intimacy which opened to their view the secret springs of his action. His friends were life-long in their trusts and attachments.

Dr. Elliott died, March 18th, 1874. As an instructor in theology, in church polity, or in the pastoral care, the Church knew him to be wise and true, and all his pupils revered and loved him. As an ecclesiastic he shone in the Church courts, and lifted his voice most effectively in the administration and guidance of her affairs. Chief among his publications was a volume of "Letters on Church Government," which was well received at the time it appeared, and the work in which he rescued from oblivion, in sweet biographical sketches, the labors of Elisha McCurdy and the other noble pioneers of the Presbyterian Church in Western Pennsylvania, and which generations to come will read with interest and profit.



JOHN MILLOT ELLIS.

Ellis, Rev. John Millot, was born in Keene, New Hampshire, July 11th, 1793. He graduated at Dartmouth College in 1822, and maintained a high character in a class of more than average abilities. He completed his theological course at Andover

Seminary, September 25th, 1825, and was ordained the day following, in the Old South Church in Boston. Furnished with a hundred dollars as outfit, the young minister made his way to Illinois. He first settled at Kaskaskia. During his residence there, he expended a considerable part of his labors west of the Mississippi. In 1828 he removed to Jacksonville. He was deeply interested and very active in building up "an Institution of learning which should bless the West for all time." The designs which resulted in the Female Seminary at Jacksonville, and procured its beautiful grounds, were formed in his house. This Institution continues to be a monument in honor of him and his accomplished wife. His pastorate in Jacksonville ended in 1831.

Subsequently, Mr. Ellis became Secretary of the Indiana Education Society, and while so engaged took an active part in the deliberations which resulted in the foundation of Wabash College, at Crawfordsville. In 1834 and 1835 he served the Education Society, in New England. Afterwards he entered with great warmth into the designs for the aid of Marshall College, Mich. Having organized a church at Grass Lake, he became its pastor in 1836, preaching in a log meeting house, and dwelling in a log cabin. His parish was a scene of constant revivals. In 1840 he was settled as pastor of the Church at East Hanover, N. H., and in 1844 entered the service of the Society for Promoting Collegiate and Theological Education at the West, in which he continued till his death, August 6th, 1855. Mr. Ellis was a Calvinist of the graver type. He was Stated Clerk of his Presbytery, in Illinois. He was the chief agent in organizing the Presbytery of Marshall, and was its first Moderator.

Elmer, Rev. Daniel, was born in Fairfield, Conn., in 1690, and graduated at Yale, in 1713. "For some time he carried on the work of the ministry" in Brookfield, Mass., which he left before 1715. Where he spent the next twelve years is not known. In 1728 he settled at Fairfield, in Cohanzy, West Jersey. In this region, while Whitfield was preaching, November 19th, 1740, the Holy Spirit came down, "like a rushing mighty wind." Some thousands were present, and the whole congregation was moved. Mr. Elmer's congregation divided, in 1741. He died, January 14th, 1755, aged sixty-five years, and his remains lie buried in the old New England town graveyard.

Elmer, Hon. Jonathan, son of Hon. Theophilus Elmer, and grandson of Rev. Daniel Elmer, pastor of the Presbyterian Church, Fairfield, N. J., was the most influential man in Cumberland county and in South Jersey, in the Revolutionary period. He was born November 29th, 1745. His father died when he was sixteen years of age, but he continued his studies under the instruction of the Rev. Mr. Ramsey. He was graduated a doctor of medicine at the University of Pennsylvania, in 1771, and elected the next year a member of the American Philosophical Society. He

commenced the practice of medicine, and his practice soon extended beyond the county. He quickly turned his attention to political affairs, raised a military company, was active in the Committee of Vigilance, entered the Provincial Congress in 1776, and was a member of the committee that formed the first Constitution of the State. He was a member of the National Congress during most of the Revolution, and was a Medical Inspector of the Army. After the establishment of Independence he was two years in the National House of Representatives, and then, in 1789, he was elected to be a Senator of the United States. He became an intelligent lawyer, and for many years, until near the close of his life, he was the presiding Judge of the County Court of Common Pleas. He was clerk of the county from 1776 to 1789, and Surrogate from 1781 to 1802. He was a member of the higher branch of the State Legislature in 1780 and in 1784, President of the State Medical Society in 1787; ordained a ruling elder of the Presbyterian Church in 1799. He resigned his Judgeship in 1814. He died September 31, 1817. The foundation of his greatness and worth was in a great measure laid by the instructions which he received from the ministers of God's Word, the faithful pastors of the church in which he was reared.

Elmer, Rev. Jonathan, graduated at Yale, in 1747, and was ordained by New York Presbytery, pastor at New Providence, N. J., in October, 1750. Elmer, N. J. New Prov. Of the first forty years of his ministry we find no notice beyond the fact that he preached, from Jeremiah xlv, 4, at the execution of Morgan, the Tory, who shot Caldwell in cold blood on Elizabethtown Point. He resigned his charge at New Providence, October, 1793. He acted as stated supply at Millstone, and occasionally at other places, and died, June 7th, 1807.

Elmer, L. Q. C., L.L. D., was one of the most distinguished citizens of New Jersey. He was the only son of General Ebenezer Elmer, a Revolutionary patriot. He was a member of Congress from 1813 to 1815, and was believed to be the oldest living ex-member. He was a distinguished jurist. At one time he was United States District Attorney, receiving his appointment from President Monroe. Subsequently he was appointed Attorney-General of New Jersey, and he was for many years a member of the Supreme Court of New Jersey, retiring from the Bench in 1870, on account of advancing years.

Judge Elmer was the author of "Elmer's Digest of the Laws of New Jersey," also "Elmer's Book of Law Forms," "Reminiscences of the Bench and Bar of New Jersey," a very valuable and entertaining work, and a "History of Cumberland County," and various other historical collections. At the time of his decease he was President of the New Jersey Society of the Cincinnati. His father was also President of this Society at the time of his death, in 1813, and was the last survivor of the original members. Judge

Elmer was for forty years a Trustee of Princeton College, and upon his resignation was succeeded by his son-in-law, Judge John T. Nixon, of the United States District Court. He was a devout Christian, and was for many years a member and an elder of the First Presbyterian Church of Bridgeton, N. J., and President of the Cumberland County Bible Society. He died at his home in Bridgeton, March 11th, 1883, aged ninety years.

Ely, Prof. Charles Wright, A. M., son of Elias S. and Hester (Wright) Ely, was born at Madison, Conn., March 14th, 1839. His earlier years were spent on the farm. After having been fitted for college at Guilford Institute, Guilford, Conn., he entered Yale College in 1858, and graduated in 1862. In October, 1863, he accepted a Professorship in the Ohio Institution for the Education of the Deaf and Dumb, at Columbus, and held it for seven years. In September, 1870, he became Principal of the Maryland School for Deaf and Dumb, at Frederick City, which relation has continued to the present time, with every prospect of indefinite duration. During the Fall of 1882 he was elected Superintendent of the Ohio Deaf and Dumb Institution, at Columbus, but declined. He has been a director of the Young Men's Bible Society of Frederick county for over eleven years. He was elected and ordained a ruling elder of the Presbyterian Church in Frederick City, Md., in January, 1872.

Prof. Ely is an agreeable and judicious man. He has an excellent reputation, as an educator of the deaf and dumb. He combines with a thorough education and large experience that decision of character and forbearance which qualify him in an eminent degree for his peculiar work. In his present position he has been eminently successful, and has shown administrative abilities of a high order, combined with broad and comprehensive views of the work of educating the deaf and dumb and of the adaptation of the best methods to that work. He discharges his duties as an elder with great wisdom, efficiency and acceptableness.

Ely, Dr. Ezra Styles, was born in Lebanon, Conn., June 13th, 1786. He graduated at Yale College in 1803; pursued his theological studies under the direction of his father, Rev. Zebulon Ely; was licensed in 1804, and ordained, by West Chester Presbytery, pastor of Colchester (Congregational) Church, Connecticut, in 1806. He was taken from this charge to act as Chaplain to the New York City Hospital. In 1813 he was installed pastor of the Pine Street Church, Philadelphia, as successor of Dr. Alexander, removed to Princeton, but his strong anti-Hopkinsian tenets led to the division of the church. His activity in all schemes of charity and benevolence was boundless. Jefferson Medical College owes its existence, in a great measure, to him, as one of its Trustees, for, in its pecuniary straits, he bought the lot and erected the building where the

Institution now stands. From 1825 until 1836 he was Stated Clerk of the General Assembly. In 1828 he was chosen Moderator of the General Assembly.

In 1834 his enthusiasm led him to embark as an active patron of Marion College, in Missouri. It was started as a manual labor college, and the products of the land belonging to the institution were expected to defray all expenses. A large number of students was collected, but, finally, the scheme failed of success. In 1844 Dr. Ely took charge of the Church of the Northern Liberties, Philadelphia. He retained this post till struck down by paralysis, August, 1851. His death occurred June 18th, 1861.

Dr. Ely was of a mercurial temperament, which was never completely overcome, in or out of the pulpit. No one went to sleep under his preaching. It has been estimated that he was the means of the conversion of two thousand, two hundred persons. He was a generous and open-handed man. There is good reason for believing that his benefactions during his lifetime amounted to nearly \$50,000.

His published works were, "Visits of Mercy," "The Contrast," "Collateral Bible," Memorial of his father, Rev. Zebulon Ely, and the religious weekly, *The Philadelphian*. He wrote, also, a "History of the Churches of Philadelphia," which is in manuscript, and unpublished.

Ely, Rev. George, was born at Trenton, N. J., January 3d, 1808. He graduated at the University of Nashville, Tenn., in 1833, and pursued his theological course at Princeton Seminary. He was ordained by the Presbytery of New Brunswick, April 29th, 1840, and was pastor of Nottingham (now Hamilton) Square and Dutch Neck, N. J., 1840-56. He died at Hartsville, Pa., August 14th, 1856. Mr. Ely was a fluent and forcible speaker. He preached earnestly and impressively, and was ardently devoted to his work as a minister of the gospel. His Christian consistency and pastoral fidelity won for him the affectionate regard of the congregations which so long enjoyed his labors.

Emerson, Daniel Hopkins, D.D., was a son of the Rev. Brown Emerson, D. D. He was born in Salem, Mass., January 23d, 1810; graduated at Dartmouth College, and studied theology at Andover and New Haven, after which he spent three years as teacher of a Young Ladies' Seminary, in Richmond, Va. He was first settled as pastor in Northborough, Mass., being ordained, October 19th, 1836. In 1841 he was installed pastor of the Presbyterian Church in East Whiteland, Chester county, Pa., and also preached once in four weeks in Downingtown. May 17th, 1846 he was installed pastor of the Presbyterian Church, in York, Pa., and resigned the charge in 1855. The same year he was settled as pastor at St. George's, Del., and continued in this relation until 1868. In 1869 he became pastor of the Eastburn Mariners' Church, Philadelphia; in 1873 was elected General Secretary of the Y. M. C. A., of Oswego, N. Y.: in

1878 became Missionary of the Howard Mission of the First Presbyterian Church, Philadelphia, and in 1880 became Missionary of that Church. He died July 6th, 1883. Dr. Emerson was a gentleman of culture, an excellent writer, an instructive preacher, and willing to serve the Master wherever a door of usefulness was opened.

Emerson, Rev. Luther, was a native of Massachusetts, and a son of the Rev. Joseph Emerson, eminent as a minister, author and teacher. He graduated at Amherst College, with high standing in his class, and pursued his theological studies at Andover Seminary, where his uncle, the Rev. Ralph Emerson, D. D., was Professor of Ecclesiastical History. After being licensed by an Association of Congregational Ministers in his native State, he went to Virginia in feeble health, and spent some time teaching in Amherst and Albemarle counties. He subsequently removed to Highland county, where he was ordained and installed pastor of Pisgah and Goshen churches, by Lexington Presbytery. Here he remained some eight years, preaching the gospel, and was also the Principal of a Female School of high grade. He was called thence to take charge of Shemariah Church, and settled there in 1852. Here he remained till the time of his death, February 9th, 1867, in the fifty-sixth year of his age, a faithful and diligent pastor; and here the Academy at that place (though he did not teach in it), flourished, under his general superintendence. The Presbytery, in its obituary notice of Mr. Emerson, refers to him as "a brother faithful and beloved."

Engles, Joseph Patterson, the son of Silas and Annie (Patterson) Engles, was born in Philadelphia, Pa., January 3d, 1793, and graduated at the University of Pennsylvania in 1811. In 1813 he was appointed co-master of the Grammar school of that institution. In 1817 he was associated with Samuel B. Wylie, D. D., in conducting an academy, and, after Dr. Wylie's withdrawal from it, it was under his sole charge for twenty-eight years. In February, 1845, Mr. Engles was elected by the Board of Publication as its Publishing Agent, and in this position realized the expectations of the friends of the Board. He was an elder in the Scots Presbyterian Church until the time of his death, April 14th, 1861. He was a gentleman of varied literary acquirements, and of signal affability and kindness. The spiritual element of his character was pre-eminent: it entered into his daily life and walk, it permeated all he said and did: to visit the widow and the fatherless, and keep himself unspotted from the world, was his earnest desire, and fully was it realized.

Engles, Rev. William M., D. D., was born in Philadelphia, October 12th, 1797. He graduated at the University of Pennsylvania in 1815, studied theology with Dr. S. B. Wylie, and was licensed by the Presbytery of Philadelphia, October 18th, 1818. July 6th, 1820, he was ordained pastor of the Seventh

or Tabernacle Church, in Ranstead Court, afterwards famous as the scene of the disruption. Here his ministry was faithful and successful, but in 1834 he was obliged to resign, on account of a diseased throat. From the pulpit he stepped into the editorial chair, succeeding Dr. James W. Alexander as editor of the "*Presbyterian*," in which post he continued for thirty-three years. Under his supervision the paper attained an increased circulation and a high reputation as the leading organ of the Old School party. In May, 1838, he was appointed editor of the Board of Publication, which post he held for twenty-five years. In 1840, he was chosen moderator of the General Assembly, Old School; and then filled the office of stated clerk for six years. His death occurred November 27th, 1867.

Dr. Engles owed his reputation more to his pen than to his pulpit efforts. He was too quiet and didactic to be a popular preacher. But to say nothing of his editorial success, to him the Board of Publication was more indebted than to any other individual, according to its own acknowledgment. He took an active part in its inception and progress. He not only rescued from oblivion various valuable works, in danger of becoming obsolete, but added to the Board's issues a number of treatises from his own prolific pen. As these were published anonymously, they cannot here be specified. Mention, however, may be made of the little volume, entitled, "Sick Room Devotions," which has proved of inestimable service, and "The Soldiers' Pocket Book," of which three hundred thousand copies were circulated during the war.

English, Rev. James Theodore, son of James and Alice (Conover) English, was born at English-town, Monmouth county, N. J., October 31st, 1810. In his youth he attended with his parents the Old Tenment Church, of which he early became a member. He was a graduate of Union College and Princeton Theological Seminary, and in 1837 was ordained by the Presbytery of Elizabeth. After supplying the Church at Liberty Corners, N. J., for a year, he was installed its pastor, where he spent thirty-five years in faithful pastoral service till his death, May 17th, 1873. During the first year of his labors there, over thirty were added to the Church, which continued to prosper, several revivals occurring under his earnest ministrations. He died greatly beloved and revered by his people. Few pastorates have been more successful. Of him it could, with special fitness, be said, "He was faithful unto death."

English, Rev. Thomas Reese, A. M., son of Robert and Elizabeth (Wilson) English, was born in Sumter county, S. C., September 1st, 1806. He received his literary training at South Carolina College, where he took a high stand, but left shortly before graduation. He entered upon the study of law, during which time he was elected a member of the State Legislature. Shortly after experiencing a change of heart he began the study of theology under

the direction of the Rev. James McEwen, of South Carolina. He was licensed by Harmony Presbytery, in the Fall of 1832, and in May, 1833, was ordained and installed pastor of Hopewell Church. With the exception of six months, spent as stated supply of the Presbyterian Church in Columbia, Tenn., his whole ministerial life, covering a period of thirty-six years, was spent in the bounds of Harmony Presbytery, where he served, at different times, in a greater or less degree, almost every church in the Presbytery. From 1858 to 1865 he was engaged in the evangelistic work; and from 1865 until his death, which occurred April 11th, 1869, he supplied the churches of Pine Tree, Turkey Creek, Lynchburg and Beulah, preaching to two of them each Sabbath, though widely separated.

Mr. English was a man of ardent temperament and great determination, and those difficulties which cool the ardor of most men were but fuel to the flames of zeal which burned in his breast and eventually consumed him. His chosen field was among the poor and destitute, by whom his name is still revered, and his memory held precious. It was as an evangelist that he achieved his greatest success, giving an impetus and direction to that work which still remain, and leaving quite a number of churches, which date back their origin to his labors, as memorials of his self-sacrificing efforts. As a preacher, he was independent in thought, earnest and often impressive; as a Presbyter, influential and discreet. He was an ardent patriot, and, while eschewing politics, he was the counsellor and leader of his fellow citizens in every time of public danger, and in his death both Church and State suffered loss.

English Version of the Bible. The Scriptures were originally written upon rolls of parchment, similar, probably, to those which are to be seen in the holy place of Jewish synagogues at the present day. These manuscripts were copied with the utmost care. Many versions of them were made from the original Hebrew and Greek into other tongues. The various manuscripts which have come down to the present day all agree essentially in their contents. This is admitted both by believers and unbelievers.

By whom, and at what time, Christianity was first introduced into the British Isles, cannot now be ascertained with any degree of precision. It is certain, however, that many manuscript copies of the Scriptures, or parts of Scripture, in the Saxon tongue, existed at a very early date. One translation of the Psalms is ascribed to King Alfred. For several centuries after this, the general reading of the Bible was prohibited by the Papal See, whose supremacy was then felt and acknowledged.

The first translations of the Bible into English were previous to the invention of printing. They were the result of incalculable labor and expense of time. Transcripts were obtained with great difficulty, and being rare, were purchased at a price which

seems to us incredible. The monks, who employed their time, in lone seclusion, in executing these beautiful manuscript copies of the word of God, knew not for what vast and glorious results they were laboring—like the electric chain, unconscious itself of the tremendous power it is transmitting to others.

The whole Bible was translated into English, but not printed, in the fourteenth century, by Wickliffe. Great efforts were made by the dignitaries of Church and State to suppress this translation. A decree was issued prohibiting all from translating or reading any English version of the Bible. Great persecutions arose. Many were punished severely, and some put to death, for reading the Scriptures in English.

But the day had begun to dawn. It was not in the power of man to roll back the "living wheels" which the Prophet saw. A child may put in motion the nicely-poised rocking stone; but the arm of a giant cannot stay it. The art of printing was invented. The Reformation had commenced. Luther and his coadjutors had lifted up their voices, and Europe was beginning to shake with the volcanic fires which were rumbling beneath her.

William Tindal was among the first in England to catch the spirit of the Reformers; and to him are we indebted for the first printed translation of any part of the Bible in the English language. In order to accomplish his holy work, he left his Order in the church and retired from his native land. Nearly all the copies of this work which found their way to England were publicly burned, by authority; and all who were suspected of possessing and concealing any copies were disgraced, fined and punished. And let it be held in remembrance by us, enjoying without fear or molestation, as we do, the fruits of those labors, that the man who first printed any part of the Word of God in our mother tongue was himself strangled to death and his body burned for his temerity; praying, with his dying breath, in the true spirit of his Saviour, "Lord, open the king of England's eyes."

The first printed translation of the *whole Bible* was by Coverdale, and was probably published at Zurich, in Switzerland, the last page bearing these words:—
"Printed in the year of our Lorde, 1535, and finished the fourth day of October."

Versions of the Scriptures were now multiplied, copies circulated, and the power of God began to be felt. But as yet there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen. This version of the Scriptures generally passes by the name of King James' Bible, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated. It is an intensely interesting question to every Christian, "How much evidence have we

that this is a correct translation of the word of God?" As this is the version universally received by Protestants, wherever the English language is spoken, and there exists no probability that any other will ever supersede it, a few remarks, in passing, upon this point, may not be inappropriate.

1. It is worthy of remark, in the first place, that the Word of God, in the original, is so remarkably distinct, intelligible and obvious in its import that no translator, possessing a tolerable knowledge of the original, and aiming to give a correct version of it, can possibly fail of finding there *all the substantial doctrines of the gospel—all that is necessary to salvation.*

There are some human faces and many scenes in nature so peculiar and striking that the rudest attempt to sketch them cannot fail to convey some idea of the original. Let a thousand artists, of every variety of talent and skill, undertake to paint the face and form of our immortal Washington, and, in all their productions, from the finished and almost breathing pictures of Stewart and Peale, down to the rudest effort of village skill, there will be a convergence of resemblance to one and the same original, that cannot fail to strike the most superficial observer. Or let them attempt to sketch the same bold and lofty mountain, peculiar in its form, striking in its outline—one may present a picture with the last touchings and finishings of skill, but in all you will see a substantial resemblance to an object so prominent and peculiar. So let a thousand men, possessing the least claims to scholarship, of heterogeneous habits and prejudices, undertake to give a translation of the original Scriptures, and *on all substantial points* there will be such an obvious resemblance that none can mistake, and he that runneth may read—just as the eye catches the outline of the vast and lofty mountain.

Men of every character and nation agree in finding the same obvious and fundamental truths in the Bible. Infidel scholars even have been forced to acknowledge that they were there, while they have denied their divine origin. Errorists of every name have admitted that these same declarations were in the sacred text, and then have resorted to notes and comments to explain them away. The following sentence, from the writings of Chrysostom, one of the early Fathers of the Church, not only expresses the same sentiment, but confirms our preceding assertion that the Scriptures existed in Britain at a very early period: "Though thou visitest the ocean and the *British Islands*, though thou sailest to the Euxine Sea, and travellest to the Southern regions, thou shalt hear *all men*, everywhere, reading out of the Scriptures; with another voice, indeed, but not with another faith; in a different language, but with the same understanding." In a word, no man has ever been able to maintain any reputation as a classical scholar who has departed far from that obvious meaning of the Scriptures which is to be found

in every version. So bold, and obvious, and deep-chiseled are these truths, that they can, by no process, be sunk below the surface, and another false, fard-fetched and unnatural construction made to take their place. This is a feature in the original structure of that book which came forth from God. We should have been led to expect it, from what we know of the character and intentions of its Author. Revelation is a gift of light; it cannot thicken and multiply our perplexities. The teacher of infinite wisdom cannot expose those whom he would teach to infinite error. He will rather surpass all other instructors in bringing down truth to our apprehensions. In the language of Milton, "The very essence of truth is plainness and brightness; the darkness and crookedness are our own. The Scriptures protest their own plainness and perspicuity, calling to be instructed, not only the wise and learned, but the simple, the poor, babes and sucklings."

2. But the version we possess claims the *highest character for accuracy*, and that claim is founded on *the number and qualifications of those who made it; the manner in which they executed it; and the circumstances of the times in which they lived.*

The men appointed for this important labor were fifty-four in number, all of them pre-eminently distinguished for piety and profound learning in the original languages of the sacred text. Seven of them deceased, or declined the task, before the commencement of the work; and the remaining forty-seven were divided into six classes, from ten to seven in each. To each of these classes was assigned a certain portion of the Scriptures. Each and every individual in that department translated this portion by himself. These several translations were subsequently read by the whole division, who together agreed upon the final reading. The portion, thus finished, was sent to each of the other divisions, again to be revised; by which arrangement every part of the Bible passed the scrutiny of all the forty-seven translators successively. Furthermore, these translators were empowered to call to their aid any learned men whose studies enabled them to shed light on points of difficulty. The completion of this holy work occupied about three years. The lives of all the venerable men who commenced it, were spared to witness its successful close.

One circumstance *in the aspect of the times* in which this version was made deserves our special attention, affording, as it does, another most satisfactory testimony to its impartiality. Protestantism was then one, and homogeneous; or, if not absolutely so, more nearly than at any after period. It was not yet sundered, and divided into sects and parties. The friends of truth were all occupied in opposition to one mighty error—to a common enemy—and had not yet found time or disposition to attack one another, and build up distinct and divided interests. Hence there existed no temptation on the part of the translators to impress upon their work a single sectarian

feature. In this respect, certainly, it may be pronounced incapable of amendment. Any one can see that it would be difficult, if not impossible, to make a translation, in the day in which we live, when so many unhappy divisions and sectarian jealousies exist, which would conciliate the favor and secure the confidence of all, and be cheerfully acknowledged as the common standard. But so it happened, in the kind providence of God, that the received version was made just in that auspicious moment of peace and union among Protestants, which has secured its adoption by all as the common standard. None have charged it with partiality, as favoring this or that sect, for the good reason that these sects and partialities did not then exist. Men may now differ in their *construction* of particular passages, but we know of no Denomination which has generally expressed a desire for a new and different version. Men may differ in the construction which they put upon the Constitution of their country, but to give up the Constitution itself, and undertake to form another out of present discordant and heterogeneous materials, is a point essentially different in its nature, and, perhaps, impracticable in its execution.

Nothing which diligence, circumspection, scholarship, love of truth, and prayer, could avail, was wanting to perfect this version of the Word of God. It is what it professes to be, a translation, not a paraphrase; each word and expression corresponding to the original. What has, by some, been deemed a defect, is in fact a great excellence in our translation; it preserves, as far as possible, the very idiom of the original, the peculiarities of Oriental diction; thus proving that the men who made it understood what was the best style of translation—that which, like a transparent glass, is not seen itself, but shows everything which is beyond it.

Our version of the Scriptures is pure English. Its words are of Saxon origin. Those venerable translators had not acquired the modern taste for language of foreign extraction. They used the language which belonged to their own soil. They have demonstrated its wonderful resources and powers. They have contributed much to fix our language and save it from premature and universal corruption. It is an interesting fact that the men who have done the most to corrupt the English language have been the least familiar with the English Bible.

It is sometimes said that modern advances in knowledge of the original Scriptures have been so great, that many errors have been detected in the present version. And so much has been said to this effect, studiously, habitually and injudiciously, as we must think, by some of good intentions, that much has already been done toward shaking general confidence in its fidelity. Let it be understood, however, that such assertions do not refer to anything important or essential to salvation, but exclusively, to minute points and more delicate shades of criticism.

With regard to this subject, we would remark, that it is not absolutely certain that the present, so-called, "enlightened age," is so far in advance of other times, in profound learning of the original Scriptures, as the claims of some would lead us to believe. It is as true in reference to generations, as to individuals, that to be inordinately self-complacent is nearly the same thing as being pitifully superficial. Reverence for the old is an original element of a good and great mind. To undervalue the wisdom of those who have gone before us, and to overrate our own, is one of the surest signs of ignorance. But, unhappily, our ears are too familiar with language of such import. One would think, from all that is said about modern advances in knowledge, and "discoveries in religion," that our fathers were involved in melancholy ignorance and errors, and that the present age, like a certain divinity in Grecian mythology, "had been hatched from the egg of Night, and, all of a sudden, had spread its radiant wings on the primeval darkness." It is an interesting circumstance, in connection with our subject, that during that long period of more than a thousand years of general darkness, there was in England, in each century, excepting the fifth and sixth, some one or more scholars pre-eminent for knowledge of the Hebrew language. At the period when the first English translations were printed, such examples, instead of being few, like a star here and there in a cloudy sky, were so numerous as to form an illustrious constellation, whose light has reached our own age. Neither was this knowledge confined to one sex. A celebrated historian of that period remarks, in language somewhat quaint and antiquated, that "many of the daughters of nobility and quality were not only as familiarly traded in the Latin and Greek tongues as in their own, but, also, in the Holy Scriptures were so ripe that they were able, aptly, and with much grace, to translate them into the vulgar tongue, for the public inspection, and edifying of the unlearned multitude." And he adds, "It is now no news in England for inmates of noble houses willingly to set all other vain pastimes at nought for learning's sake—to have continually in their hands either psalms, homilies, or Paul's epistles, and as familiarly to read or reason thereof in Greek, Latin or French, as in English." With all due gratitude for present facilities for *diffusing* knowledge, it would be well for us to bear in mind that many of our fathers were, from their youth up, familiar with the original Scriptures, and that in generations long since passed away some of the venerable ministers of Christ were wont to read, morning and evening, at the family altar, out of the Greek and Hebrew Scriptures. That knowledge is more generally diffused among all classes, and less exclusively confined to the few, in our day, all will allow; but that other times were so far deficient in accurate and familiar knowledge of the original Scriptures as to justify the belief that

any essential improvements will ever be made in the present version, demands a serious doubt.

It is admitted on all hands that the received English version of the Bible far exceeds every other translation. It may be relied on as giving a full, clear and accurate exhibition of the mind of God. The illiterate man who reads it with docility and faith may obtain just as correct information of all that is requisite for salvation, as the most profound and critical scholar the world has ever seen. While we would most earnestly encourage every effort on the part of all who have it in their power to prosecute the study of the Scriptures, in their original tongues—while we feel that the Church has a right to expect this of those who are set for the defence of the gospel, we are very sure that the result of all such investigations will be to heighten confidence in the present version, and fill the heart with unfeigned gratitude to God, for that blessed book which we now enjoy, and which, for more than two centuries, has been pouring its light and consolation wherever the English tongue is spoken. Let science toil, and diligence labor in original investigation, for the Hebrew Scriptures are a mine of solid and inexhaustible gold, where giants may dig for ages; let literature hold up her torch, and cast all possible light upon the sacred text; but we must, and ever shall, deprecate any wanton attacks upon our received version, any gratuitous attempts to supersede it by a new and different translation. It is the Bible which our godly fathers have read, and over which they have wept and prayed. It is the GOOD OLD ENGLISH BIBLE, with which are associated all our earliest recollections of religion. As such let it go down unchanged to the latest posterity. We give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. It is our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read; that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.—*William Adams, D. D.*

Erskine, Ebenezer, D. D., was born in Delaware county, Pa., January 31st, 1821. He graduated at Jefferson College, Pa., in 1843; studied theology at Princeton Seminary, and was ordained by the Presbytery of Philadelphia, September 11th, 1849. He was pastor of Penn Church, Philadelphia, Pa., 1849-51; of the Church at Columbia, Pa., 1851-7; of the Church at Sterling, Ill., 1858-64, and editor of the *Northwestern Presbyterian*, Chicago, 1865-9. He is now pastor of the Church at Newville, Pa., which is one of the oldest and largest in the Presbytery of Carlisle, and which prospers under his acceptable ministry. Dr. Erskine is a Director of the Princeton Theological Seminary. He is an able and instructive preacher, of genial spirit, of decided character, and an efficient and useful member of the judicatories of the Church. He was Moderator of the Synod of Harrisburg.

Erskine, Mason, D. D., was the youngest child of the Rev. John M. and Anna (Lefferts) Mason, and was born in the city of New York, April 16th, 1805. Having graduated at Dickinson College, Carlisle, Pa., of which his father was then President, in 1823, he studied theology for some time, under the direction of the Rev. Dr. Duncan, of Baltimore, and in the Summer of 1825 entered the Theological Seminary at Princeton, where he completed his professional education. He was licensed to preach by the Second Presbytery of New York, in 1826, and on the 3d of May, 1827, was installed pastor of the Presbyterian Church in Schenectady. He became pastor of the Bleeker Street Presbyterian Church in New York, September 10th, 1830. In February, 1836, he accepted the Professorship of Ecclesiastical History in the Union Theological Seminary, and held it till 1842. His death occurred, May 14th, 1851. When the last moment came he declared: "It is all bright and clear."

Dr. Mason had the advantage of impressive manliness and dignity of form. His bearing was courteous and kind. He was of that happy organization which excites admiration without jealousy, and was so considerate and just towards others that all were pleased to acknowledge what was due to himself. He was a strong, substantial, honest man, with no pretension, and without attempt to appear more and greater than he was. His style of preaching was rigorously intellectual, and yet his sermons were characterized by religious pathos. A masculine imagination gave a glow and warmth to all his appeals. His demonstrations were tremulous with emotion, and his proofs were with power, because they were so earnest and sincere. He was generally regarded as a remarkable preacher. During his life he published a number of discourses, and after his decease a selection from his manuscript sermons appeared, under the title of "A Pastor's Legacy."

Eva, William T., D. D., is at present the pastor of the Bethesda Presbyterian Church, Philadelphia, Pa. He was born March 20th, 1827, in the village of Helstone, county of Cornwall, England, and came to the United States with his mother when he was six years of age. By her death, when he was a boy of eleven, he was thrown upon the world to take care of himself, and from that time has done so, without material help from any one. His school days were then ended, and all his subsequent education was obtained by private study, having never had the opportunity to spend a day—except as a teacher—in academy, college, or seminary.

After pursuing a course of study, privately, for the ministry, Mr. Eva obtained license to preach from the Protestant Methodist Church, when he was fifteen years of age. In April, 1843, at sixteen, he was received into membership in the Maryland Annual Conference, as an active preacher, after which he labored at various points in that State. On arriving

at full age, he was ordained with Presbyterian ordination, in the City of Cumberland, Md. Subsequently, while in Washington city, engaged in the double work of preaching and teaching, he was received into the Presbytery of the District of Columbia. About the same time he had the compliment of the honorary degree of A.M. from the College of Delaware.

Mr. Eva's first pastoral charge was the Church of Rockville and Bethesda, Md., where he continued for six years with good success; his second charge, the Sixth Church, Newark, N. J., and his third charge, the First Church of Kensington, Philadelphia, over which he was installed, November, 1860, and in which he was blessed with precious ingatherings, until the membership reached eleven hundred.



WILLIAM T. EVA, D.D.

Then, under the sanction of the Fourth Presbytery of Philadelphia, he led out a colony of one hundred and eighty members, and organized the congregation of Bethesda, which now has a membership of seven hundred, with a spacious and beautiful house of worship, at Frankford Avenue and Vienna Street.

In 1878, Mr. Eva received from the College of New Jersey the degree of D. D. He is an admirable preacher, instructive, earnest, impressive, and a most active and devoted pastor. He has been a member of five General Assemblies, and is one of the Trustees of that body. He is an active Presbyterian, a member of The Board of Publication, and has been Trustee, from the beginning, of the Presbyterian Hospital, in Philadelphia. Besides religious newspaper articles, a few contributions to biographical works, and a few sermons, he has never published anything.

Evans, Rev. David, was of Welsh extraction. In 1713 he graduated at Yale College, after which he received a call from the people of Welsh Tract, and was ordained, November 3d, 1714. He was the recording clerk of New Castle Presbytery for six or seven years. For his services each member gave him a half-crown. He was released from his charge in 1720, and was called to Great Valley, but he declined to accept the call for several years. He was one of the first supplies sent to Sadsbury, west branch of Brandywine, and Comestoga. When he removed to Treddyfryn, he was directed to spend one-fourth of his time at Sadsbury. He died before May, 1751. Mr. Evans is said to have been eccentric and high-spirited. His preaching gave such offence, on one occasion, to a person at Pilesgrove, that, rather than listen a moment longer, he jumped out of the church window.

Evans, Llewellyn J., D. D., is a native of North Wales. He was born in Treuddyn, June 27th, 1833. He graduated at Racine College in 1856; studied theology at Lane Seminary, and was ordained by Cincinnati Presbytery in May, 1862. He was pastor of Lane Seminary Church, 1860-3; Professor of Church History in Lane Seminary, 1863-7, and from that date has been Professor of Biblical Literature and Exegesis in that Institution. He received the degree of D. D. from Wabash College in 1872. Dr. Evans is an eminent scholar, and admirably qualified for the important position he now occupies.

Evans, Rev. Thomas, was received by the Presbytery of New Castle, as a student, from the Presbytery of Caermarthen, in Wales, and licensed May 28th, 1720. A call from the congregation of Welsh Tract was placed in his hands, March 12th, 1723, and he was ordained at Pencader, May 8th. Proclamation was made thrice at the door of the meeting house, by David Evans, Esq., that, if any had allegations to make against his life or doctrine, they should do so before the ordination. Mr. Evans was an excellent scholar and a valuable instructor. He was a bachelor, a book-worm, possessed a fine library, and was continually adding to his store. He was esteemed a truly pious man.

Ewalt, Rev. John Adams, is the oldest child of Z. T. and Belinda (Adams) Ewalt, and was born in Howland, Ohio, January 25th, 1846. He remained at home, assisting his father on the farm, until of age, when he decided to secure a liberal education. His preparatory and collegiate studies were pursued in Oberlin, during which he supported himself by teaching in the Winter. It was at this time that he was converted, and before graduation, in 1871, his life work was chosen. Entering Princeton Seminary the same Fall, he was licensed to preach by the Presbytery of New Brunswick, in April, 1876. Believing that the West offered the widest field for usefulness, the last year of his theological training was pursued in the Presbyterian Seminary of Chicago. Before graduation, in April, 1877, he was called to

the pastorate of the Presbyterian Church in Streator, Ill. May 10th, he was installed pastor of that church. He remained in Streator until February, 1882, when he became pastor of the Presbyterian Church of London, Ohio. He has an impressive manliness and dignity of form; his bearing is courteous and kind. He makes no attempt to appear more than what he is. He is a man who is clear in his convictions, resolute in action, humble in the following of the Master, and a very earnest apostle of Temperance.

Ewing, Charles, LL.D., was the son of James Ewing, a distinguished citizen of New Jersey. He took the first honor in his class at Princeton (1798), and, after graduation, studied law in Trenton, N. J., and was admitted to practice in 1802. In October, 1821, he was appointed Chief Justice of the State of New Jersey, and reappointed in 1831. Judge Ewing may be justly reckoned among the greatest ornaments of the New Jersey Bar. His acquaintance with his own department of knowledge was both extensive and profound, closely resembling that of the English black-letter lawyers. In a very remarkable degree he kept himself abreast of the general literature of the day, and was even lavish in regard to the purchase of books.

He was an elder in the Presbyterian Church in Trenton, and was an active and earnest Christian. He was eminently conservative in Church and State, punctual in adherence to rule and precedent, incapable of being led into any vagaries, sound in judgment, tenacious of opinion, indefatigable in labor, and incorruptibly honest and honorable, so as to be proverbially cited all over the State. Judge Ewing died at Trenton, August 5th, 1832.

Ewing, Rev. Fielding Nathanael, son of Adlai Osborn and Sophia (Gillespie) Ewing, was born September 29th, 1811, in Fredell county, N. C.; graduated at the University of Nashville, Tenn., in 1838; spent a year in teaching at Lebanon in that State; graduated at Princeton Seminary in 1843; was licensed by the Second Presbytery of New York, October 17th, 1842, and was ordained an evangelist by the Presbytery of Muhlenberg, April 3d, 1846. From October, 1844, to October, 1849, he was stated supply to the churches of Morganfield and Careyville, Ky.; then, from February 14th, 1850, to April 18th, 1857, stated supply of Bloomington First Church, Ill.; at the latter date he was installed pastor, and continued so until September 22d, 1858, when he was compelled to discontinue preaching, by an attack of laryngitis, which continued to disable him to the end of his life.

Mr. Ewing was a fast and most helpful friend to the Seminary of the Northwest. In 1862-3, as agent for the Institution, he secured \$15,000 in money and a donation of eighty acres of land, for the main building of the seminary, the erection of which he afterwards supervised. While able to preach, he made full proof of his ministry as a preacher and pastor.

His urbanity, his dignity, and weight of character, his geniality and sociability, his quiet humor, his warm heart, won all whom he approached. On November 25th, 1880, without a fear, he calmly met death, and conquered.

Ewing, Francis Armstrong, M. D., was named in memory of his maternal grandfather, the Rev. James Francis Armstrong, of Trenton, N. J., who was Moderator of the General Assembly of 1804, and died in 1816, having ministered to the Trenton Church thirty years. He was born in Trenton, September 1st, 1806, graduated at Princeton College in 1824, and as Doctor of Medicine in the University of Pennsylvania in 1828. In 1840 he was ordained to the Ruling Eldership in Trenton, and was a devoted member of the Session until his death, which took place December 10th, 1857. Dr. James W. Alexander wrote of him that, "though a professional man by title, he was in fact and of choice much more a man of letters, and a recluse student of science. In the classical languages, in French, in the natural sciences, and in all that concerns elegant literature and the fine arts, he was singularly full and accurate. In matters of taste he was cultivated, correct, and almost fastidious. Music was his delight, and he was equally versed in the science and the art." The only publication that bears Dr. Ewing's name as author, is a volume of four hundred pages, published by the American Sunday-school Union in 1835, entitled, "Bible Natural History, or a description of the Animals, Plants and Minerals mentioned in the Sacred Scriptures, with copious references and explanation of Texts."

Ewing, John, D.D., was a native of Cecil county, Maryland. He was born, June 23d, 1732. He was a pupil of Dr. Francis Alison, at New London, Pa., and for three years a tutor. In 1751 he graduated at the College of New Jersey, then at Newark, N. J., Aaron Burr being President. Here also he served as tutor. He was then engaged as an instructor in the College, afterward University, of Philadelphia. In 1774 and 1775 he visited Great Britain, to solicit aid for Newark Academy, Delaware, in which effort he was quite successful, and made many friends. The University of Edinburgh conferred on him the degree of D. D., and Principal Robertson declared he had never bestowed the degree with greater pleasure, in his life. But, very naturally, the American was not so great a favorite with the high Tories of the period. Dr. Samuel Johnson, in his presence, gruffly abused the colonies as ignorant as well as rebellious. "What do you know, in America?" said he, "you never read." "Pardon me," replied Dr. Ewing, "we have read the 'Rambler.'" "A soft answer turneth away wrath," and the misa major was at once mollified, and paid special attention to the guest for the remainder of the evening.

Dr. Ewing was made Provost of the University of Pennsylvania, in 1779. He was a thorough Hebraist,

and an accomplished scholar, capable of supplying any Professor's place at a moment's warning. He excelled in mathematics, assisting Rittenhouse in running the boundary lines between several of the States. He was a solid and instructive preacher, and much esteemed by the intellectual and cultivated portion of his congregation. Gillett places a high estimate upon him, when he called him "the leading member of Philadelphia Presbytery."

Dr. Ewing died, September 8th, 1802, in the seventy-first year of his age. His lectures on "Natural Philosophy," in two volumes, and a volume of sermons, were published after his death.

Ewing, Hon. John Kennedy, is the only child of Hon. Nathanael and Jane (Kennedy) Ewing, and was born in Uniontown, Fayette county, Pennsylvania, where he still resides, December 15th, 1823. He graduated at Washington College, Washington, Pa., in 1842, and, after studying law under his father, was admitted to the Bar of Fayette county, in March, 1846. By his diligence and ability he soon acquired a large practice and attained eminence in the profession. In the Fall of 1864 he was appointed President Judge of the Fourteenth Judicial District of Pennsylvania, embracing then the counties of Fayette, Washington and Greene. This appointment enabled him to retire at once from the practice of the law, a step he had been endeavoring to take, and imperatively demanded by his impaired health. His discharge of the duties of President Judge added to the public estimation of his character and abilities. Since leaving the Bench he has been largely interested in the coal and iron industries of Western Pennsylvania. Nearly all his life he has had to contend against ill health, but, by virtue of great energy and perseverance, and a strong will, he has succeeded in accomplishing much more than seemed possible.

He united with the Presbyterian Church of his native town, May 4th, 1846, and was therein ordained and installed elder, March 4th, 1860. He was Commissioner to the General Assembly which met in Pittsburg, in 1864, and has frequently been a Delegate

to Synod and Presbytery; while in the session of his own church his services have been invaluable.

Judge Ewing is quiet and modest in manner and bearing, pleasing in address, and courteous and benevolent. He possesses great mental vigor and accurate and extensive information, entertains broad and enlightened views, and is strong in his convictions and earnest in his efforts. A Presbyterian from conviction,



HON. JOHN KENNEDY EWING

he loves his Church and takes the greatest interest in all that concerns her welfare and prosperity; but there is nothing whatever of the bigot in his disposition. His sympathies include all Denominations, and to all his assistance is freely given. A man of earnest piety and charitable disposition, his practice conforms to his professions, and his example and counsel exert a commanding influence.

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Fahnestock, Benjamin A., was born at Berlin, Adams county, Pa., July 8th, 1799. After graduating honorably at Dickinson College, Pa., he began the study of medicine, but soon abandoned the practice of the profession, as it proved uncongential to his taste. For some years he conducted a large enterprise in Chambersburg, and about 1829 removed to Pittsburg, where he established the well-known drug house of B. A. Fahnestock & Co. In this business he accumulated a greater part of the large fortune which he so liberally disbursed in acts of friendship and benevolence. Mr. Fahnestock was a courteous, affable gentleman, and an earnest and active Christian. In Pittsburg he was a ruling elder of the Third Presbyterian Church, and upon his removal to Philadelphia, he connected himself with the Arch Street Presbyterian Church, of which the Rev. Charles Wadsworth was then pastor, where he continued to serve the church faithfully, in the duties of the eldership, until his decease, which occurred July 11th, 1862.

Fairchild, Ashbel Green, D. D., was born at Hanover, N. J., May 1st, 1795. He graduated at Princeton College, in September, 1813; studied theology at Princeton Seminary, and was licensed by the Presbytery of Jersey, April, 1816. Subsequently he made two missionary tours, one in North Carolina, the other on the waters of the Monongahela, and on the upper branches of the Allegheny. He was taken under the care of the Presbytery of Redstone, April 21st, 1818, and was appointed stated supply to the congregation of George's Creek for half of his time, and on July 1st following, he was ordained as an evangelist by this Presbytery. On July 2d, 1822, he was installed pastor of the churches of George's Creek, Morgantown and Greensboro'. In April, 1827, he resigned the charge of the congregations of Morgantown and Greensboro', and became pastor of the Tent Church, to which he devoted the half of his time. From this date he labored faithfully and successfully in the united pastorate of the churches of George's Creek and Tent, till April, 1854, when he resigned the former charge, that he might devote the whole of his time to the Tent congregation, of which he remained pastor until his death, in June, 1864, a period of thirty-seven years.

Dr. Fairchild was greatly beloved by his people, and esteemed by his brethren. As a friend he was ardent and constant. As to scholarship and general intelligence, he was, perhaps, unsurpassed by any of his contemporaries. In him the dignity and simplicity of the gospel ministry were most beautifully combined and exemplified. His Presbytery looked

up to him as a wise counsellor and father. Besides frequent contributions to the weekly religious press, the publications from Dr. Fairchild's pen are: "The Great Supper," "Scripture Baptism," "Unpopular Doctrines," and "What Presbyterians Believe," all of which are issued by the Presbyterian Board of Publication. "The Great Supper" has been translated into German, and, with one or two exceptions, no book published by the Board has a larger circulation.

Fairfield, N. J.—the Old Stone Church.—

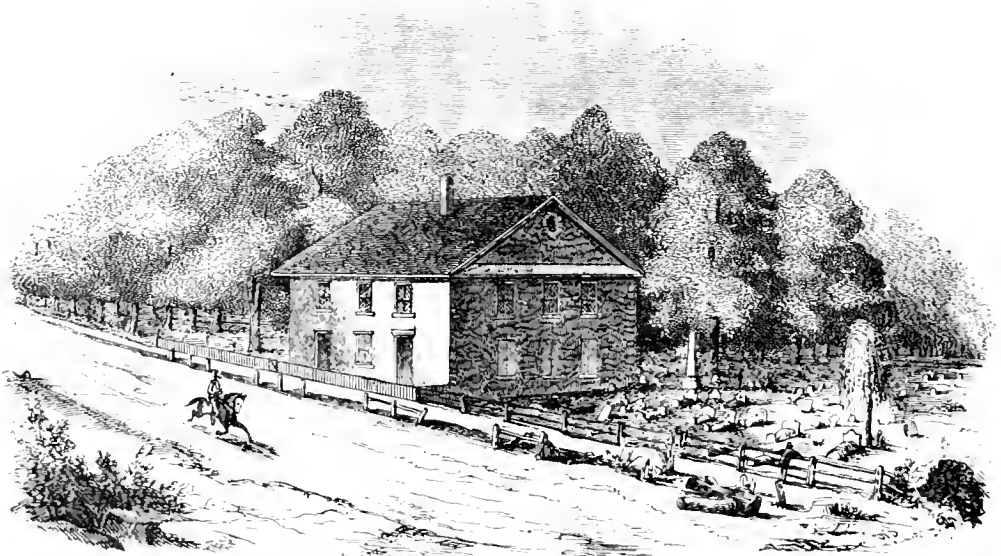
The people who came to this region from the towns and churches of Connecticut, Long Island, and East Jersey, organized this church, about 1690. Their first minister was the Rev. Thomas Bridge, a graduate of Harvard College, a man of wealth, piety, learning, ability and manifold experience. He probably continued here not more than ten or fifteen years. His ministry was in the log-cabin period. The meeting-house was built of logs. Most of the dwellings were doubtless of the same kind. The next minister was the Rev. Joseph Smith, who came from New England, was installed, May 10th, 1709, and continued pastor not more than two or three years. He was followed by a comparatively worthless minister, who never became a pastor of this Church. In 1713 Howell ap Howell, a Welshman, came and preached here acceptably, and was installed pastor, October 14th, 1715, but died, less than two years thereafter. It is believed that during his pastorate the log meeting-house gave place to a frame one, built in the New England style, shingled on the sides and ends as well as the roof. It stood near the site of the old one, in the southeast corner of the old burying ground. The worshippers, having no pews, sat on benches. Mr. Howell's successor was the Rev. Henry Hook, an Irishman, who was admitted to the membership of the Synod, in 1718, but seems to have never been installed here. Before this time Presbyterian meetings began to be held in Greenwich. Several families of Scotch and Scotch-Irish settled there, and trustees, in 1717, received a deed for land on which to build a church edifice. A church was organized as early as 1728. Mr. Hook preached for a time in both Fairfield and Greenwich. In 1724 the Rev. Noyes Parris, of Massachusetts, came here, preached for five years, and then returned to New England.

The first minister who lived here long enough to make any great and permanent mark upon the place was the Rev. Daniel Elmer. His honorable ancestry is well known. He was born in Hartford, Conn., in 1690, graduated at Yale in 1713, taught a classical

school, married and preached several years in Massachusetts; came here, probably, in 1727, with his wife and five children, purchased a farm near the church, and became its pastor in 1729. Mr. Elmer's death occurred January 14th, 1755. His grave is in the old burying-ground, and the inscription on his tombstone is ecclesiastically significant. It does not speak of him as the late pastor of the Presbyterian Church, but of the Church of Christ in Fairfield. Mr. Elmer's successor was the Rev. William Ramsey, who was born in Lancaster county, Pa., in 1732, and graduated at the College of New Jersey in 1751. In the call made out for him, and dated March 22d, 1756, thirty-eight men, whose names were attached to it, agreed to pay the salary, "eighty pounds proclamation," according to an assessment upon all the property of each, made by a committee of their own

As to command the attention and
Gain the esteem of all his Hearers,
In every Station of Life he discharged
His duty faithfully.
He lived greatly respected,
And died universally lamented,
November 5th, 1771, in the 39th year
Of his Age.

The Rev. William Hollingshead succeeded Mr. Ramsey, being installed pastor of the church by the Presbytery of Philadelphia, July 27th, 1773. Soon after it was found necessary to provide for the building of a new house of worship, to make sure of the future comfort and growth of the congregation and the township. The frame building, used more than half a century, was taken down in 1775. The pulpit and benches were set in the shade of an oak near the site of the church, and this was the place of the



OLD STONE CHURCH, FAIRFIELD, NEW JERSEY.

choice. The sum amounted to about eight dollars and a half from each man, in silver, on the average, a yearly payment, by every one, of the price, perhaps, of a good cow or two acres of good land, at that time. Mr. Ramsey was ordained and installed December 1st, 1756. On his marriage (1758), the congregation bought him a farm of one hundred and fifty acres, on the east side of Sayre's Neck, a little below the school-house, about two miles south of the church. His home was on this farm till he died. On his tombstone, in the old cemetery, is the following inscription:—

Beneath this Stone he interred
The Remains of
THE REV. WILLIAM RAMSEY, M. A.
For sixteen years a faithful Pastor of the
Presbytery of Church in this Place
Whose superior Genius and native Eloquence
Shone so conspicuously in the Pulpit

public worship in fair weather. There seems to have been no difficulty in selecting the new site for the new building. The hallowed and grateful associations of the old place, even though sanctified by the graves of their parents, were made subordinate to the prosperity, convenience and welfare of the people, and of posterity. The good of the township required that the church should stand on the main road running through its centre from one end to the other. Accordingly, they bought land here, and determined that a suitable edifice should be erected. The work of building the new house advanced so rapidly that the pastor was able to preach his first sermon in it September 7th, 1780; but the labors of a year were required to finish it within, and to form rules for its use by the families of the congregation. As soon as they could worship in it, the people gave themselves to the promotion of their spiritual interests, and, in

the Spring of 1784, a large number of persons were admitted to the full communion of the Church. The church was incorporated by a special Act of the State Legislature, August 4th, 1783.

In the year just mentioned the church lost the pastoral care of the Rev. Mr. Hollingshead, who accepted a call to the pastoral charge of the Circular or Independent Church of Charleston, S. C., the principal congregation in the chief Southern capital. December 3d, 1789 the Rev. Ethan Osborn was installed pastor of the Fairfield Church. As this eminently useful man has a separate sketch in the appropriate place in this volume, we only here insert the inscription upon the marble shaft to his memory, in the later burial ground at the Old Stone Church:—

Front—Erected August 21st, 1858, to the memory of REV. ETHAN OSBORN, born in Litchfield, Conn., August 21, 1758; died full of faith, and in the hope of a joyful resurrection, May 1, 1858, aged 99 years, 8 months and 10 days.

Right—Graduated at Dartmouth, 1784; licensed 1786; called to Fairfield 1788; ordained 1789, and resigned his charge 1844, having been pastor of this Church 55 years.

Rear—A soldier of the Revolution, a good man, a faithful minister of the Gospel.

Left—He obeyed the command—"Go preach my Gospel." His children in the flesh and in the spirit lie around him.

In August, 1836, the Rev. David McKee, from Kentucky, became co-pastor of the church with Mr. Osborn. During his short co-pastorate, which was dissolved October 1838, there was an extensive revival in the congregation. As stated in the epitaph, Mr. Osborn resigned his charge in 1844. The Rev. Beriah B. Hotchkin was installed November 19th, 1845, pastor of the church, in connection with the Second Presbyterian Church of Fairfield, now called the Second Presbyterian Church of Cedarville. His residence was part of the time at Cedarville, and part in Fairton. Under his ministry numbers were added to the church from time to time. March 16th, 1848, it was determined to build a new church at Fairton, and March 29th, 1850, on a lot contributed by Mr. John Trenchard for the purpose, the house was completed. After the fifth Sabbath of March, 1850, the regular public worship of the congregation was transferred from the Stone Church to the new church in Fairton. The last sermon prior to removal was preached by the old pastor, as was very fitting. It was, as Judge Elmer well said, "a solemn farewell to that place, hallowed by so many endearing associations, and to the people so long under his care." The pastoral relation of Mr. Hotchkin, at his request, and with the reluctant acquiescence of the congregation, was dissolved June 11th, 1850.

The Rev. D. C. Meeker, having preached as supply, was installed pastor, February 12th, 1851, and reaped the harvest of the seed sown by his excellent and devoted predecessor. There was an earnest revived state, as the condition of the church during his stay with them. Since the old parsonage and plantation at Sayre's Neck were sold, in 1807, the church was

without a home for the pastor. Mr. Osborn occupying his own home, the need was not felt till after his resignation. A parsonage was completed in 1853. After serving the church as supply for nearly nine months, the Rev. James Boggs was installed pastor, May 19th, 1857. During his pastorate the church was again visited with an outpouring of the Spirit, of great power. Large additions were made to the church. It enjoyed peace and gradual growth, and the congregation had so increased that an enlargement of the building became necessary, and was completed in 1862. Mr. Boggs continued to labor on till the Autumn of 1866. The Rev. H. E. Johnson, on the withdrawal of Mr. Boggs, was obtained as stated supply, which arrangement continued more than two years and a half. A chapel at the rear end of the church was completed in 1867. Mr. Johnson's labors closed May 9th, 1869. The Rev. Samuel Beach Jones, D. D., of Bridgeton, was then invited to supply the pulpit, and did so, with much success attending his ministry, until he was laid aside by a stroke of apoplexy, October 4th, 1874. The Rev. Samuel Rutherford Anderson, after preaching to the congregation for a year, was installed pastor, November 12th, 1875. In the Winter of 1878-9 the church enjoyed an unusual refreshing.

During the century about one thousand souls have been added to the church on the profession of their faith. There have been seven pastors (including the short co-pastorate of the Rev. Mr. McKee), and two stated supplies. Thirty-seven persons have been associated in the Session and co-operated with the pastor in the spiritual oversight. At present there are five elders and one hundred and forty-seven members. It may truthfully be affirmed that there are few congregations in the land in which have been reared more men of distinction and usefulness than those whose names appear on the records of Fairfield. Some of them are noticed elsewhere in this volume.

The burial ground of this church is invested with peculiar interest. When the house was opened for service, a century ago, and became the birthplace of souls, this ground became the receptacle of the dead. Mr. John Bateman was put in charge of the graveyard. His son John succeeded him, who was again followed by his son Thomas. It continued in the care of this family seventy-seven years. The first burial was the child of John Hanseman, in 1780, marked only by a rude sandstone, without name or date. The second was John Barton. The third, and first marked by a tombstone, is Stephen Clark, Esq., May 13th, 1781. Then follow two Ruths, the wives of two elders, Jedediah Ogden and John Bower. In 1879 the forest trees were cleared away from this ground; it was laid out in regular tiers of lots, with roadway and paths, and an iron fence was built in front. There are now not far from two thousand six hundred bodies reposing in this sacred yard. Only a

little more than one-third have stones with inscriptions, commemorating their names and virtues.

The following verses, on "The Old Stone Church," from the pen of Francis De Haes Janvier, will be read with interest, especially by those who are familiar with the history of the venerable building, and whose early and tender associations cluster around it, as the house in which their fathers and themselves have worshiped:—

THE OLD STONE CHURCH, time-worn and gray,
Survives, though since its natal day
A hundred years have passed away

Still stands, while those who planned and reared
Its walls have long since disappeared,
A sacred shrine, beloved, revered.

With hallowed memories running o'er,
With visions of the times of yore,
Dear to each heart forevermore.

And with them comes the kindly face
Of one whose life we fondly trace—
A Pastor, full of heavenly grace.

A youth when, in those distant days,
He led the flock in Wisdom's ways,
With words of love, and prayer, and praise;

And still, through half a century
Of sweet devotion, lived to be
A Father in God's ministry;

Till, with the weight of years oppressed,
His mission closed—accepted, blest,
He tranquilly laid down to rest.

And reunited now with those
Who, gathered here, these graves enclose,
The Pastor and his flock repose.

But the Archangel's trump shall sound,
And God Himself rend every mound
Within this silent burial ground.

Then shall the dead awake, and be
Redeemed from death's deep mystery
To life and immortality

The fathers sleep; but what they wrought,
The faith and love their lives have taught,
Survive the changes time has brought

And, cherished with their memory,
Prized as a precious legacy,
The OLD STONE CHURCH shall ever be.

Faith. This, in its widest sense, is a dependence on the veracity of another, or belief on testimony. In Scripture the testimony which is the ground of faith means, generally, the divine testimony, announced either by God himself, or by his accredited messengers. Thus Noah credited the warning which the depraved antediluvians disregarded, and used the means which God pointed out to him for deliverance from the approaching deluge (Heb. xi, 7). Faith is distinguished from credulity in that it does not accept anything as true which is not based on sufficient evidence; it is contrasted with unbelief, in that it accepts whatever is proposed to it when the testimony thereof is adequate. We are informed that faith may be dead, if it be merely in the understanding, admitting facts as true, but not realizing their bear-

ing upon ourselves. Such a faith is that historical faith which credits the narrative of our Lord's passion and death, but seeks not, through that, remission of personal guilt. The faith of devils goes further than this, for they 'believe and tremble' (James ii, 19); but they find no means of release from their apprehended doom. True faith is the substance (or realizing) of things hoped for, the evidence (or sure persuasion) of things not seen' (Heb. xi, 1). With such a faith 'Abraham believed God; and it was counted unto him for righteousness' (Gen. xv, 6; Rom. iv, 3; Gal. iii, 6). So those who believe in Christ, accepting his offered mercy, relying on his never-forfeited word, are, for his sake, regarded as God's children. Hence men are said to be 'justified by faith' (Rom. iii, 23-26; v, 1). Faith, if genuine, will work by love (Gal. v, 6), yielding the fruits of a holy life and conversation (Matt. vii, 20; James ii, 26).

The objection which some have made, that the Bible makes so much account of faith, is utterly unreasonable. Though faith is requisite in religion, it is as much requisite elsewhere. Human society, in its whole framework, is so held together, and the kindreds and amusements and business of the world are presenting, to the most earthly-minded, continual images and imitations of that faith which, when demanded of him by the Church and by the Word of God, he may sometimes affect to regard as strange and unexampled. The generous confidence of soldiers in a tried and heroic leader, that enables them, in his company, to dare, at immense odds, all peril, and to pluck victory out of the teeth of death; the implicit confidence of his correspondents in a merchant of known means, and of proved integrity and sagacity, bidding them set a fortune afloat on the credit of his mere signature; the trust of the voyager in the intelligence and vigilance of the navigator to whose keel he commits his estate, and family and life; the reliance of the husbandman upon the regularity of nature's laws, and upon the ordinance of her God, which leads him to plow and sow, in the certain expectation that he shall reap; the unshaken assurance of a friend in the worth and affection of one whom he has long known and intimately loved, and the quiet, serene and rooted trust of a wife or a child in the husband or the parent to whom for years they have looked, and never looked in vain; what are all these but examples, in daily recurrence, that faith is a universal principle, at work in all the relations and under all the responsibilities of our common, earthly life.

And though metaphysicians and divines have involved this matter of faith in mystery, we may be assured that there is nothing more needed for our salvation than that God would inspire us with a belief in the declarations of His Word as real, heartfelt and practical, as that which we put in the laws of providence, in the due return of day and night,

Summer and Winter, seedtime and harvest. It is not a new principle that we need, but the principle that is already in us turned to its right exercise. As a man who is approaching a precipice does not need to get feet, but to get the feet he has turned round, so that every step becomes one from danger to safety, so it is not so much faith we need, as that the faith we have be set on new and right objects, and turned in a new and right direction.

Faitoute, Rev. George, acted as Tutor in the College of New Jersey for a short time after graduating, in 1776. He received his license to preach from the Presbytery of New Brunswick, about 1778, and was ordained and settled at Greenwich, N. J., in 1782. In 1789 he removed to Long Island, and became pastor of the Presbyterian Church at Jamaica, where he died suddenly, on Sabbath, August 21st, 1815, having preached with his usual vigor in the morning. Mr. Faitoute was an amiable, pious man.

Faris, Rev. John McDonald, son of William and Elizabeth (McDonald) Faris, was born May 23d, 1818, in Ohio county, now West Virginia. He graduated at Washington College, Pa., in the class of 1837, receiving a share of its first honor; and at the Western Theological Seminary in the class of 1840. Mr. Faris was licensed to preach by the Presbytery of Washington, in April, 1840. Most of the following Winter was spent in supplying the Church of Lebanon, near Pittsburg; but in the following Spring he accepted a like invitation to become stated supply of the Church of Barlow, Ohio, and at the end of his term was chosen as its pastor. He was ordained by the Presbytery of Lancaster in April, 1842.

After three years of labor at Barlow, Mr. Faris received a call as pastor to the church of Fredericktown, Knox county, Ohio, where he labored successfully until 1855, when he resigned his position in order to accept that of Financial Agent of the Board of Trust of the Synod of Wheeling, then having in charge the endowment of Washington College, his own Alma Mater. Two years later he became pastor of the First Presbyterian Church of Rockford, Ill., where he labored for nearly five years. But again his fine business accuracy and energy came into demand. During two periods, viz. 1863-66 and 1873-81, he was Financial Agent as well as a Director of the Theological Seminary of the Northwest at Chicago, and a part of this time a member and Secretary of the Executive Committee. In the years 1869-73 he was Financial Agent of Westminster College. His official connection with the Chicago Seminary having commenced with its origin, in 1859, was only brought to a close in 1883. Mr. Faris now lives in the retirement of his Illinois farm, near Anna, of the Presbyterian Church of which place his son is pastor. His record is that of an efficient minister, a successful agent of Church Institutions, a faithful friend, and a servant of the Lord, who, approaching life's border, is looking for his Master's coming.

Farquhar, Rev. John, the son of Joseph and Christiana (Fraser) Farquhar, was born in Aberdeen, Scotland. His parents emigrated to the United States and settled in Easton, Pa. He was educated in Lafayette College, studied theology at Princeton, was licensed by Newton Presbytery and ordained by Donegal Presbytery, and installed as pastor over the Church of Lower Chanceford, York county, Pa., in 1846. This was his first and only charge. He died, September 18th, 1866. Mr. Farquhar was a man of clear, vigorous mind, great independence of character, of strong convictions of truth and duty, honest and outspoken in his utterances. As a preacher he was earnest, doctrinal, and practical. As a Presbyter he was intelligent, consistent and rigid in his compliance with the requirements of the Constitution and the forms of order. As a pastor he was endeared to all the people of his charge, ever welcome at their homes, with his genial smiles and kind sympathies.

Farris, Robert Perry, D.D., the son of Robert P. (a lawyer) and Catharine A. Farris, was born in St. Louis, September 6th, 1826. He spent two and a



ROBERT PERRY FARRIS, D.D.

half years in St. Louis University, and three and a half in St. Xavier College, Cincinnati (both Jesuit institutions), receiving the degree of A. B. at the latter, in 1844. He then entered the Sophomore Class in Yale College, and was again graduated with the degree of A. B. in 1847. He then read law in St. Louis, but in the Fall of 1848 entered the Theological Seminary at Princeton, N. J., where he remained two years. He studied theology a third year under the Rev. N. L. Rice, D.D., in Cincinnati. He was licensed to preach by the Presbytery of St.

Louis, June, 1851, and was ordained by the same body, November, 1852. He was called to Peoria, Illinois, in 1853, where he organized and became pastor of the Second Church. His health broke down after six years' faithful service, and for a short time he was employed by the Theological Seminary of the Northwest, at Chicago. He was called to St. Charles, Missouri, in 1860, where he continued as pastor-elect until 1868.

In 1866 he became the editor of the *Missouri* (now *St. Louis*) *Presbyterian*, a position which he has held continuously since. In addition to his editorial work, he has had, in a sense, "the care of all the churches" of the Southern Missouri Synod, and has done a great deal of preaching. Westminster College conferred upon him the degree of D. D. in 1867. He was unanimously elected Moderator of the General Assembly, South, at Staunton, Va., in 1881.

Dr. Ferris is a gentleman of courtly bearing, of intelligent countenance, and of commanding person. As a husband, father and friend, he is the embodiment of kindness. As a preacher, he is simple, clear, full of unction and of force. As a writer, there are few who wield a more facile or more potent pen. His style is distinguished more for its strong Saxon than for its classic elegance. No one can mistake what he means, or fail to feel its force. Though educated chiefly by the Jesuits, his paper has always bristled with opposition to them. A man of transparent honesty and of decided convictions, he has no patience with dissimulation or trickery, and sometimes wounds by his candid and caustic utterances. He is one of the strongest men of the Missouri Synod of the Southern Presbyterian Church, and wields an influence in that body which is modestly exercised, but is practically potent. His friends love and admire him; his enemies fear and respect him.

Ferguson, Rev. Angus Norman, son of Norman and Catharine (Campbell) Ferguson, was born in Moore county, N. C., January 4th, 1837. He entered Davidson College, September, 1855, and remained over a year, when failing health compelled him to leave the Institution. He pursued his theological studies in the Seminary, at Columbia, S. C., and was licensed by Fayetteville Presbytery, October 4th, 1862. In January, 1863, he took charge of Ben Salem, Euphronia and Macedonia churches, in the same Presbytery. He supplied Macedonia two years, Ben Salem seven, and Euphronia nine. He was ordained in April, 1865, and in June, 1871, he took charge of Laurel Hill Church, in Richmond county, and Lambertton Church, in Robeson county. Having served the Church in Lambertton, he withdrew from it, to take charge of Smyrna Church, in the same Presbytery. He still continues to serve these churches, Laurel Hill, as pastor, and Smyrna, as stated supply.

The cordial and unassuming manner of Mr. Ferguson ensures him ready access to the confidence and esteem of all who meet him. His style of preaching

is earnest and practical, rather than profound or metaphysical. Without any effort at display he stands behind the Cross, and holds up Jesus as the only Saviour of sinners. Hence his labors have been greatly blessed in building up his Master's kingdom. As a Presbyter he is punctual and faithful, and as a pastor, zealous and laborious.

Ferrier, Rev. Edsall, D. D., was born at Warwick, Orange county, N. Y., on the 30th of October, 1831. He graduated at Lafayette College, Easton, Pa., in 1854, and studied theology at the Seminary at Princeton. He was pastor of the Second Presbyterian Church of Florida, N. Y., from 1859 to 1865, when he was elected Professor of the English Language and Literature in Washington and Jefferson College, Canonsburg, Pa. In 1866 he accepted the Grad Professorship of English Language and Literature in Pennsylvania College, Gettysburg, and occupied that chair until 1873, when he became pastor of the First Presbyterian Church at Mauch Chunk, Pa., and continues as such to the present time. The degree of Doctor of Divinity was conferred upon him by the trustees of Lafayette College, in 1881.

Dr. Ferrier is a highly accomplished scholar and writer, and is thoroughly conversant with the various departments of English literature. His attainments in philology are varied and extensive, and his scholarship is at once general and accurate. As a writer his style is terse and vigorous, and he expresses his thoughts in strong and striking forms of language. He possesses the didactic faculty in a very high degree, and has had marked success as an instructor in college. He is an earnest, edifying and impressive preacher, and his ministry has been attended with great usefulness and signal indications of divine favor.

Ferry, Hon. Thomas White, was born at Mackinaw, Michigan, June 1st, 1827, and is the second son of the late Rev. William M. Ferry, of Granby, Mass., a Presbyterian clergyman, who, under the auspices of the American Board of Missions, established an Indian mission on the Island of Mackinaw, in 1822. The family subsequently removed to Grand Haven, Ottawa county, Michigan, then a wilderness. Here his sons grew up amid the privations and struggles of a pioneer life.

The Hon. T. W. Ferry was thus early trained in a Christian household, and throughout the whole of his busy and eventful life, the religious convictions of childhood have been ever with him, drawing him ever to the side of the Church of Christ, and making him prominent in all educational and philanthropic works. Wherever duty called him, there he has not failed to identify himself openly with the cause of Religion and everything promotive of intelligence and morality. His business life has been various and widely extended, sufficient to engross the whole time of the strongest and most industrious of men.

But he is more distinguished among his countrymen in his political and public career, it having fallen

to him to have a peculiar prominence on some of the most thrilling occasions in the history of our Republic, particularly when he presided at the National Centennial Celebration at Philadelphia, July 4th, 1876, and subsequently at the joint convention of the two Houses of Congress, for the electoral count, in 1876.

Mr. Ferry is a man of fine mould and figure; dark chestnut or auburn hair, and beard flowing to the breast; not florid or imaginative in speech, but of plain, sound, practical, hard sense, and has borne a remarkable part in the political and legislative debates and measures of a whole past generation, although he is even now only in his prime. He has held many important offices and positions of public trust, and been subjected to ordeals which only the coolest courage and stoutest nerve could support; and in every situation he has been always equal to the demand, and has left a public name behind him which is without a stain. For some years he was a member of the Legislature of his native State, and subsequently became a member of the House of Representatives, in Congress, from Michigan, where he rendered distinguished service. In 1871 he took his seat in the American Senate, and soon rose to the highest rank in the most dignified and powerful legislative body in the world. Several times he was chosen to the Presidency of the Senate, over very powerful and older men. To him it fell to guide the Senate in some of the most difficult and complicated emergencies, which he did with eminent success. His last Senatorial term expired March 3d, 1883, and soon after he sailed for Europe, where, after a long and honorable career in public life, he finds a grateful repose, and may enjoy, even amid the attractions of the Old World, the welcome retrospection of a most valuable and noble service to his State, his Nation, and to mankind.

Ferry, Rev. William Montague, the son of Noah and Hannah (Montague) Ferry, was born in Granby, Mass., September 8th, 1795. He graduated at Union College in 1820; attended the Theological Seminary at New Brunswick, N. J., for two years, and finished his studies under Gardiner Spring, D.D., of New York. He was licensed and ordained by New York Presbytery in 1832, and, under a commission from the United Foreign Missionary Society, he was appointed as missionary to the Indians of the northwest, which led to the establishment of the Mackinaw Mission on the island of Michilimackinac, Michigan. The history of his labors there is that of incessant toil. He established schools among the Indians, and hundreds of their children were brought under the influence of religion.

On November 2d, 1831, Mr. Ferry removed with his family to the point where the city of Grand Haven now stands; his was the first white family in the county. Here they encountered the toils and trials of pioneer life in its various forms; but soon he added

to his wealth, and scattered blessings in his path. He maintained the preaching of the Word, and for eighteen years he built that people up in the faith, without fee or reward. Where he instituted the Church, in a log hut on the shore of Lake Michigan, six churches now gather to worship God. He died December 30th, 1867, in Grand Haven, and his decease was deemed a public calamity. The Councils, in referring to him as "the founder and father of this city," recorded "their high estimate of his qualities of mind and heart, as a most affectionate friend, a man of untiring business enterprise, large benevolence, inflexible integrity of purpose, and firmly fixed moral and religious character."

Mr. Ferry directed in his will that, on his tombstone, after his name, age, etc., should be this inscription:—

"First, toil; then rest.

First, grace; then glory."

For religious, charitable and educational purposes, he bequeathed \$137,000. He was the father of the Hon. T. W. Ferry, who has been a member of the United States Senate from Michigan.

Field, Rev. Jacob Ten Eyck, was the son of Jeremiah and Jane (Ten Eyck) Field, and was born in Lammington, N. J., October 31st, 1787. Early in life he united with the Presbyterian Church, and was prepared for college by his pastor, Rev. William Boyd. Graduated from Princeton College, 1806. He studied theology under Dr. Woodhull, of Monmouth, and was licensed by the Presbytery of New Brunswick. 1807 he was appointed by the Home Missionary Society to labor in Stroudsburg, Pa. In the Spring of 1810 he received a call from the Presbyterian Church, Flemington, N. J., but preferred to serve as a supply for six months before deciding to accept. He was ordained and installed, November 28th, 1810. Remained in Flemington until April 27th, 1813. The congregation parted from him with reluctance. He then accepted a call to D. R. Church, Pompton, N. J. From 1833 to October 5th, 1841, was stated supply, and then pastor, of the Presbyterian churches of Stroudsburg and Middle Smithfield, Pa. In 1839, when fifty-two years old, he was disabled by a stroke of paralysis, from which he never sufficiently recovered to resume his work, although he lived twenty-seven years, dying at the advanced age of eighty, at Belvidere, N. J., May 15th, 1866. He established a scholarship in Lafayette College, which bears his name. When in health he was a man of fine personal appearance, and of good talents.

Field, Samuel, son of Charles Field, of Philadelphia, was born in Delaware county, Pa., August 12th, 1823. Throughout his life he has been engaged in mercantile pursuits, and has won an enviable reputation for his integrity, ability and success. He is a gentleman of great affableness, courtousness of manner and benignity of spirit. He is, and has for years been, a ruling elder in the Walnut Street Church,

Philadelphia, in which he is held in high esteem for his excellent Christian character, and is very active in aiding every good work. Mr. Field is very liberal in contributing to charitable and religious purposes. No proper appeal to him, in this direction, fails of a response. He has been a prominent member of several business corporations of the city, in which his judiciousness and uprightness have been highly appreciated. For many years he has belonged to the Presbyterian Board of Education, and shown a deep interest in the cause. From the very establishment of the Presbyterian Hospital, in Philadelphia, he has been a member of its Board of Trustees, and devoted himself earnestly to the promotion of its prosperity. He has also taken a leading and very influential part in founding and fostering the Presbyterian Home for



SAMUEL FIELD.

Widows and Single Women, and the Presbyterian Orphanage. Mr. Field has been chosen several times to represent his Presbytery in the General Assembly, and in that judicatory, as in all others, has been marked by steadfast and cheerful fidelity to duty.

Findley, Samuel, D. D., son of the late Samuel Findley, D. D., so well known and so long revered in the Associate Reformed Church, was born in West Middletown, Pa., October 26th, 1818. He graduated at Franklin College, Ohio, in 1839. His theological studies he pursued in the Associate Reformed Seminary, at Allegheny, Pa., and in the summer of 1841 was licensed to preach by the Second Presbytery (Associate Reformed) of Ohio. On October 12th, 1842, he was ordained by the same Presbytery, *sine titula*, in order to serve as stated supply at La Fayette, Indiana.

As a pastor and educator, Dr. Findley has rendered long and faithful service to the Church of Christ. In 1843 he was installed pastor of the united charge of the churches of Troy, Chesterville and Sulphur Springs, Ohio. In 1846 he was chosen Principal of the Edinburg Academy, near Wooster, Ohio. In 1848 he accepted the Associate Principalship of the Chillicothe Academy, of which his brother, Dr. W. T. Findley, was at the time Principal. He was chosen Principal of the Chillicothe Female College in 1850. In February, of 1853, he removed to Antrim, Ohio, to become President of Madison College, a new institution under care of the Associate Reformed Church. In July, 1856, Dr. Findley was elected to the Principalship of the Urbana Female Seminary, but, on account of objection made to his want of orthodoxy on Psalmody and Communion, he declined this election, resigned the Presidency of Madison College and, on July 27th, 1856, connected himself with the O. S. Presbytery of Zanesville, Ohio. On March 20, 1857, he was installed pastor of the Sixth Church (O. S.), of Pittsburg, Pa., where he served until in the summer of 1861, when he became Professor of Logic and Rhetoric in the Western University of Pennsylvania. In 1865 he took charge of the pastorate of the Fourth Presbyterian Church of Dayton, Ohio, and also of the Chaplaincy and a Professorship in the Western Military Academy, in the same city. Dr. Findley's next charge was that of the New Jersey Church, at Carlisle, Ohio, where he labored for eight years, from 1870 to 1878. Since 1879 he has been pastor of the united congregations of Somerville and Collinsville, Ohio. He was honored, in 1873, by being made correspondent member of the American Entomological Society. While pastor of the Sixth Church, Pittsburg, he, for over two years, edited the *Pennsylvania Teacher*, and in 1878 published a volume entitled "Rambles Among the Insects," at the special request of the Presbyterian Board of Publication.

Findley, Rev. Thomas M., is the second son of William and Eleanor (Caruthers) Findley, and was born at Glade Run, Venango county, Pa., September 29th, 1847. After graduating at Monmouth College, Ill., in 1871, with the first honor of his class, he was for two years engaged in teaching. He graduated at Princeton Theological Seminary, April 28th, 1879, and was licensed the next day, by the Presbytery of New Brunswick. He preached at Keyport, N. J., until May, 1880. June 23d, 1880, he was installed pastor of the Presbyterian Church, Indianapolis, Iowa. Here his labors were very successful. At the solicitation of the Committee of the Presbytery of Southern Dakota, he agreed to take charge of the Presbyterian University of Southern Dakota, located at Pierre, and on October 10th, 1883, was elected and formally made President of the new Institution. President Findley is a broad and vigorous thinker, an earnest and persevering worker, and a fine scholar. As a

writer he is clear and forcible, as a speaker, earnest and persuasive.

Findley, Hon. William, the fourth Governor of Pennsylvania under the Constitution of 1790, from December 16th, 1817, to December 19th, 1820, was born at Mercersburg, Franklin county, June 20th, 1763. He commenced life as a farmer, on a portion of his father's estate, which at the death of his father, in 1799, he inherited. The first office which he ever held was that of Brigade Inspector of militia. In 1797 he was elected a member of the House of Representatives of the State Legislature. He was again elected to the House in 1803. He proved himself a leading member, and one of the most useful in the House, being placed in the most responsible positions. January 13th, 1807, he was elected State Treasurer, and was annually re-elected to that office for eleven years, when he resigned to assume the duties of Chief Magistrate.

At the session of the Legislature, 1821-2, Governor Findley was elected to the Senate of the United States for the full term of six years. At the expiration of his Senatorial term he was appointed Treasurer of the United States Mint at Philadelphia, and resigned the office on account of the infirmities of age. He died at Harrisburg, at the residence of his son-in-law, Governor Shunk, November 12th, 1846. Governor Findley was a very popular man. In his domestic relations he was most exemplary. He was charitable in the largest sense. He was a Christian in faith and practice. Baptized and brought up in the Presbyterian Church, he accepted its Standards, and respected and hospitably entertained its ministers. In his inaugural address as Governor, in enumerating the duties which should be required of public servants, he included that of cherishing "by their example, the purity and beauty of the religion of the Redeemer."

Findley, William Thornton, D. D., is the oldest son of Rev. Samuel and Margaret (Ross) Findley, and was born near West Middletown, Washington Co., Pa., June 2d, 1814. He removed, with his parents, to Ohio in 1824. Graduated at Franklin College, in 1839. During the year of his senior studies he performed the duties of College Tutor. He was licensed by the Second (Associated Reformed) Presbytery of Ohio, to preach, June 12th, 1839, after one Winter's study in the Theological Seminary in Allegheny, Pa., Rev. John T. Pressley, D. D., Professor. At this time his health had become so seriously impaired that all his future theological studies were pursued under the supervision of a Committee of Presbytery. He spent the Winter of 1840-41 in the South, and derived lasting benefit by a voyage of about eleven days on sea, on his return home. He engaged in mission work in Dayton, Ohio, from the Fall of 1841 till in the Fall of 1843. He was pastor of the Associate Reformed Church in Chillicothe, Ohio, 1843-1855. During his pastorate here he was four years Principal of the Chillicothe

Academy, with his brother Samuel as Associate Principal three years. He was pastor of the First Presbyterian Church, Springfield, Ohio, 1855-59, and pastor of the Presbyterian Church, Xenia, Ohio, 1859-1869. In the last week of January, 1869, he entered upon his pastorate of the Central Presbyterian Church, Newark, N. J., in which relation he still continues. In 1867-68 he edited the *Family Treasure*, a literary and religious magazine, which originated with Dr. David McKinney, in Pittsburg, but was published at above date in Cincinnati, Ohio. Dr. Findley is an instructive preacher and a forcible writer. He has published about twenty separate



WILLIAM THORNTON FINDLEY, D. D.

sermons and addresses. He is ready for every good work, diligent in his Master's service, blessed in his ministry, and beloved by the communities in which he has labored.

Fine, Hon. John, was born in the city of New York, August 26th, 1794. He graduated from Columbia College in 1809, next to the head of the class. He studied law, and in 1815 opened an office in St. Lawrence county. In 1824 he was appointed first Judge of the county, and reappointed at the expiration of successive terms of office until he retired on his election to Congress, in 1838, where he served, during the latter of his two years, on the Committee of Foreign Affairs. In 1841 he was again placed on the Bench, and sat there until the reorganization of the courts in 1847, under the new Constitution of the State. In 1848 he was chosen a State Senator, and most happily impressed himself on the legislation during his period of service. From 1821 to 1833 he

acted as County Treasurer, and, on his resignation, the Board of Supervisors bore unqualified testimony to the ability, accuracy and integrity with which he had discharged his trust. In 1852 he published a valuable volume of lectures on "Law." Judge Fine's name is as familiar to the Synod of Central New York as that of any minister who has lived within its bounds. Indeed, his life-work was not less religious and ecclesiastical than secular. No man surpassed him in the fervor of his piety and the activity of his benevolence. On removing to St. Lawrence county he was substantially a superintendent of the missionary field about him, and looked after the waste places and feeble churches, and was constantly consulted about them. He was a frequent and nearly a constant member of the Presbytery and Synod, and afterward prominently a Commissioner to the General Assembly, and active in planning and executing its schemes. He took a prominent part in initiating and consummating the "Remmon." Judge Fine died in 1867. For fifty-six years he served as ruling elder in the church at Ogdensburg, and was one of the first two chosen for the office there.

Finley, General Clement A., was the son of Samuel Finley, who was a nephew of the Rev. Dr. Samuel Finley, President of Princeton College, a Major in the Virginia line during the Revolutionary War, and a commander of a regiment of Mounted Riflemen in the war of 1812. He was born in Newville, Cumberland county, Pa., in 1797; graduated at Washington College, Pa.; studied medicine in Chillicothe, Ohio, and received his diploma in the Medical Department of the University of Pennsylvania. Dr. Finley entered the army August 10th, 1818, as Surgeon's Mate of the First Regiment of Infantry, then stationed at Baton Rouge, La. He subsequently filled the positions of Assistant Surgeon, and Surgeon, and was Medical Director in the field, with Generals Jessup, Scott, and Taylor, in the Black Hawk, Seminole, and Mexican Wars. He spent nearly eight years on the frontier of Arkansas, Louisiana and Florida, accompanied the commands that established Forts Leavenworth, Jefferson Barracks, and Gibson, and went with General Dodge on one of the earliest expeditions to the Rocky Mountains in 1831.

In 1861 he was appointed Surgeon General of the United States Army, and having served his country honorably and acceptably forty-four years, he retired from active service upon his own application. The commission of Brevet Brigadier General was given him by the President on his retirement, for long and faithful service. General Finley was a fine specimen of a Christian gentleman. His appearance was commanding and impressive. Even in advanced years, he retained the graceful bearing of the soldier. Modest and retiring, he was yet the centre of many strong friendships and attachments. He was by religious profession, and from strong convictions, a

Presbyterian, and his long and useful life was ever adorned by Christian fidelity.

Finley, Rev. James, was born in County Armagh, Ireland, in February, 1725; was educated at Fagg's Manor, under Samuel Blair; was licensed by New Castle Presbytery, and installed pastor of East Nottingham, on the Rock, in Cecil county, Md., in 1752. Mr. Finley crossed the Alleghenies in 1765, and again in 1767, and by the direction of the Synod, supplied Ligonier, and the vacancies beyond the mountains for two months, in 1771-2. His pastoral relation at Nottingham, against the remonstrance of an attached people, was dissolved, May 17th, 1782. He was not dismissed to Redstone Presbytery till April 26th, 1785, and he was received by that body June 21st. He was called to Rehoboth and Round Hill, both in the Forks of Youghiogheny, in the Fall of 1781, and remained there till his death, January 6th, 1795. On removing to the West, the Supreme Executive Council of Pennsylvania intrusted important business to Mr. Finley, and commissioned him as a Justice of the Peace and a Judge of the Common Pleas.

Finley, Rev. John Evans, a nephew of President Finley, was licensed to preach by New Castle Presbytery, about 1780, and was settled at Fagg's Manor, Pa. About the year 1795 he removed to Kentucky, and became pastor of the Presbyterian Church at Bracken, Mason county, where he exercised his ministry during the great revival in the West.

Finley, Robert, D. D., was born at Princeton, N. J., in 1772; graduated at Princeton College in 1787, and by the advice of Dr. Witherspoon, was appointed teacher of the Grammar School connected with the college. After remaining in this situation some time, he took charge of an academy at Allentown, N. J. In 1791 he removed to Charleston, S. C., and became Principal of an academy in that city, where he gained a high reputation as a gentleman, a Christian, and a teacher.

Having determined to devote himself to the ministry, Mr. Finley returned to Princeton, and again conducted the Grammar School, but was soon appointed Tutor in the college, and served in that capacity from 1793 to 1795. On September 16th, 1791, he was licensed to preach by the Presbytery of New Brunswick, and on June 16th, was ordained and installed pastor of the Presbyterian Church at Baskingridge, N. J., where he also conducted one of the largest and most popular schools of the day.

About this time Mr. Finley conceived the idea of African Colonization, and he may be considered as the founder of the American Colonization Society. In 1817 he was elected to the Presidency of the University of Georgia, but he had hardly entered upon the duties of his new position, when disease seized him, and he died, October 3d, 1817. Dr. Finley was a man of decision and energy. His perceptions were uncommonly vivid, and his feelings proportion-

ately strong. He sustained a high rank as a preacher, and published several sermons.

Finley, Samuel, D. D., was born in the year 1715, in the county of Armagh, Ireland. After having obtained the rudiments of an English education, his parents sent him to a school at some distance from home, in which he distinguished himself by his successful application.

In his nineteenth year he left his native country, with a view to find a home on this side of the Atlantic, and arrived in Philadelphia, September 28th, 1731. After his arrival, he resumed his studies, with reference to the ministry, put himself under the care of New Brunswick Presbytery, and having gone through the prescribed trials, was licensed to preach, August 5th, 1740. As this was a period in which the public mind was greatly awakened to religious things he traveled extensively, for some time after his licensure, and co-operated vigorously with the friends of the revival. He labored for a considerable time, and with great success, in West Jersey, in Deerfield, Greenwich, and Cape May. He was ordained, probably as an evangelist, by the Presbytery of New Brunswick, October 13th, 1742.

In August, 1743, Mr. Finley received a call from Milford, Conn., and the Presbytery sent him to Milford "with allowance that he also preach for other places thereabouts, when Providence may open a door for him." In June, 1744, he accepted a call from the congregation in Nottingham, Md. Here he instituted an academy, with a view chiefly of preparing young men for the ministry, which acquired great reputation, and was resorted to by many from distant parts of the country, some of whom attained eminence. He was chosen to the presidency of the College of New Jersey, upon the death of President Davies, in 1761, and, having accepted this appointment, his administration, which continued for five years, fully met the highest expectations that had been indulged in regard to it. By unremitting application to the duties of his office, his health was impaired, and he died, July 17th, 1766. In his last illness he was more than conqueror. His joyful experience was a most remarkable attestation of the power of the grace of God to give victory over the last enemy. In the afternoon of the day preceding his death, to a friend who said to him, "pray sir, how do you feel?" he replied, "full of triumph. I triumph through Christ. Nothing clips my wings but the thought of my dissolution being prolonged. O, that it were to-night! My very soul thirsts for eternal rest!"

Ebenezer Hazard, Esq., of Philadelphia, formerly Postmaster General of the United States, who had been a pupil of Dr. Finley, says of him:—

"He was remarkable for sweetness of temper and politeness of behavior. He was given to hospitality, charitable without ostentation, exemplary in the discharge of all relative duties, and in all things show-

ing himself a pattern of good works. As a divine he was a Calvinist in sentiment. His sermons were not hasty productions, but filled with good sense and well digested sentiment, expressed in language pleasing to men of science, yet perfectly intelligible to the illiterate. They were calculated to inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful."

Dr. Finley's publications consisted mainly of sermons, the last of which was preached on the death of President Davies, 1761.

First Presbyterian Church of Chicago.

This Church was organized June 26th, 1833, by the Rev. Jeremiah Porter, and consisted of twenty-five members, of whom sixteen belonged to the garrison of Fort Dearborn. In the Spring of 1833 two companies of United States troops were transferred from the Falls of the St. Mary to Fort Dearborn. They had enjoyed, during the year 1832, the ministerial labors of the Rev. Mr. Porter, and many of the officers and soldiers had been hopefully converted to God. These troops, under command of Major John Fowle, and accompanied by their minister, landed at that Fort May 13th, 1833. About six weeks afterwards the First Church was organized, by adopting the Covenant and Articles of Faith of the Presbytery of Detroit. Mr. Porter continued as stated supply of the Church until his removal to Peoria, Ill., in November, 1835. During his ministry its members increased from twenty-five to about one hundred.

For two years after Mr. Porter's removal, the pulpit was supplied, partially, by the Rev. Isaac Taylor Hinton, then pastor of the Baptist church there, and by the Rev. William McLain, since of Washington City, and the Rev. J. J. Miter, subsequently of Beaver Dam, Wis. July 1st, 1837, Rev. John Blatchford, now deceased, was installed the first pastor, and in August, 1839, he was dismissed, at his own request. The Rev. Flavel Bascom commenced his labors in December, 1839; was installed November 10th, 1840, and remained pastor until December, 1849. Following Mr. Bascom, the Rev. Harvey Curtis began his ministry, August 25th, 1850, and was installed pastor on the 13th of October following. After a successful pastorate of about eight years, he was dismissed, June 8th, 1858, for the purpose of assuming the office of President of Knox College, at Galesburg, Ill., which office he held, with honor, until his death, Sept. 18th, 1862.

Dr. Curtis was succeeded by the Rev. Z. M. Humphrey, who commenced his ministry May 15th, 1859. He was installed June 7th, of the same year, and for nearly nine years he ministered to the church, ending, February 3d, 1868, a pastorate crowned with usefulness. Dr. Humphrey then removed to Philadelphia, and thence, in 1875, to Cincinnati, as Professor of Church Polity and Ecclesiastical History in Lane Seminary. He died November 13th, 1881, universally beloved. In July, 1868, a call was given to the

Rev. Arthur Mitchell, who commenced his labors October 25th, and was installed November 10th following. He was dismissed August 9th, 1880, to the First Presbyterian Church of Cleveland, O., closing a nearly twelve years' pastorate, which was dissolved with much regret. Dr. Mitchell was succeeded by the Rev. John H. Barrows, D. D., of East Boston, Mass., who commenced his ministry November 6th, 1881, was installed on the 8th of December following, and still holds the important position, with very encouraging evidence of the divine blessing accompanying his faithful labors.

The first church edifice erected for the use of this church and congregation was a frame building, twenty-six feet by forty, and stood on the southwest corner of Clarke and Lake streets. It was opened for worship January 1st, 1831. In 1837 this building was removed to the southwest corner of Clark and Washington streets, and enlarged by increasing its length twofold. In 1840 it was again enlarged, by doubling its width. In the Fall of 1847 the foundation of a brick edifice was laid, sixty-five feet by one hundred. The basement rooms were opened for worship January 1st, 1849, and the whole house finished and dedicated in September following, at a cost of about \$21,000. In the growth of the city, it was found that, on account of the encroachments of business, the location was not good. Besides, an increase of church sittings was needed, to supply the wants of the rapidly increasing population. Accordingly, the lot and building then occupied by the congregation was sold, in November, 1855, and a lot immediately purchased, on Wabash avenue between Van Buren and Congress streets, at a cost of \$16,000, and a new church edifice, costing about \$115,000, was erected thereon, for the use of the First Presbyterian Church and congregation.

The church here built was occupied from the Fall of 1856 until destroyed by the great fire of October 9th, 1871. In April, 1865, a lot was leased on Congress street, running back to and uniting with the church, on which a large and commodious brick chapel was built, at a cost of \$22,000, and in which the Sunday School was held, as also the devotional and social meetings of the church. This building was also destroyed by the fire of October, 71. After the destruction of both church and chapel, and before any action had been taken toward securing a new location, the growth of the city and change of residences again called for a removal further south. Overtures were made by the City of Presbyterian Church, which had commenced the building now occupied by the First Church congregation, to unite the two churches and complete the present edifice. Owing to the large amount of building in the city for the next two years the expense was much above the estimated price, so that when completed the total cost, including the ground, was \$160,000.

In addition to its important Railroad Mission, the First Church founded, and for nearly ten years

carried on, Foster Mission, on the west side, with 500 scholars, which is now under the care of the Third Presbyterian Church; it also established the Sands Mission, on the north side, afterwards relinquished to the North Presbyterian Church, in 1857, and the Indiana Street School, relinquished to the Second Presbyterian Church. This church also organized, in 1858, the Archer Avenue Mission, and sustained it until 1860, when it was transferred to the care of the First Baptist Church; and from 1869 until 1878 it, in great part, sustained the Forty-first Street Presbyterian Church, now under the care of the Rev. Arthur Swazey, D. D., with a growing congregation and every prospect of a bright future. In its present prosperous condition it has a fulfillment of the Divine promise: "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

First Presbyterian Church, Philadelphia.

The exact time of the organization of this church is not known, the early records having been lost. The records extant date back to 1698, the congregation worshipping in a store belonging to the Barbadoes Company, at the northwest corner of Second and Chestnut streets. The first pastor of this church was the Rev. Jedediah Andrews, who came from New England in the Autumn of 1698. Mr. Andrews was known as an independent minister, but was also denominated Presbyterian. The congregation afterwards procured a lot on Market street, at the corner of what is now Bank street, between Second and Third streets, upon which they erected a small house of worship. This structure was enlarged in 1729, when the Presbyterian form of government was adopted. The funds necessary for this improvement were partially raised in Boston, Mass. This edifice continued to be the place of worship until 1793, when it was superseded by a more spacious and elegant building, erected partly on the old site. The congregation worshipped here until their removal to their present location, at the corner of Washington Square and Seventh street, in 1821.

The pastors of this church have been as follows:—Rev. Jedediah Andrews, 1698 to 1717; the Rev. Samuel Hemphill was elected as an assistant or colleague of Mr. Andrews in 1735, but served in this capacity only a short time. In 1739 the congregation called the Rev. Robert Cross as colleague pastor with Mr. Andrews. Upon the death of Mr. Andrews, in 1747, Mr. Cross continued the pastoral office until June 23d, 1758, when he resigned. During his pastorate the Rev. Francis Alison, D. D., was employed, in 1752, as assistant to Mr. Cross, and subsequently as colleague with Dr. Ewing, until his death. Rev. John Ewing, D. D., was pastor from 1759 to September 8th, 1802. In 1801 the congregation called the Rev. John Blair Linn, D. D., as colleague, and on the death of Mr. Ewing, in 1802, he became sole pastor of the church until his death, August 30th, 1841. Rev. James Patriot Wilson, D. D., was pastor from

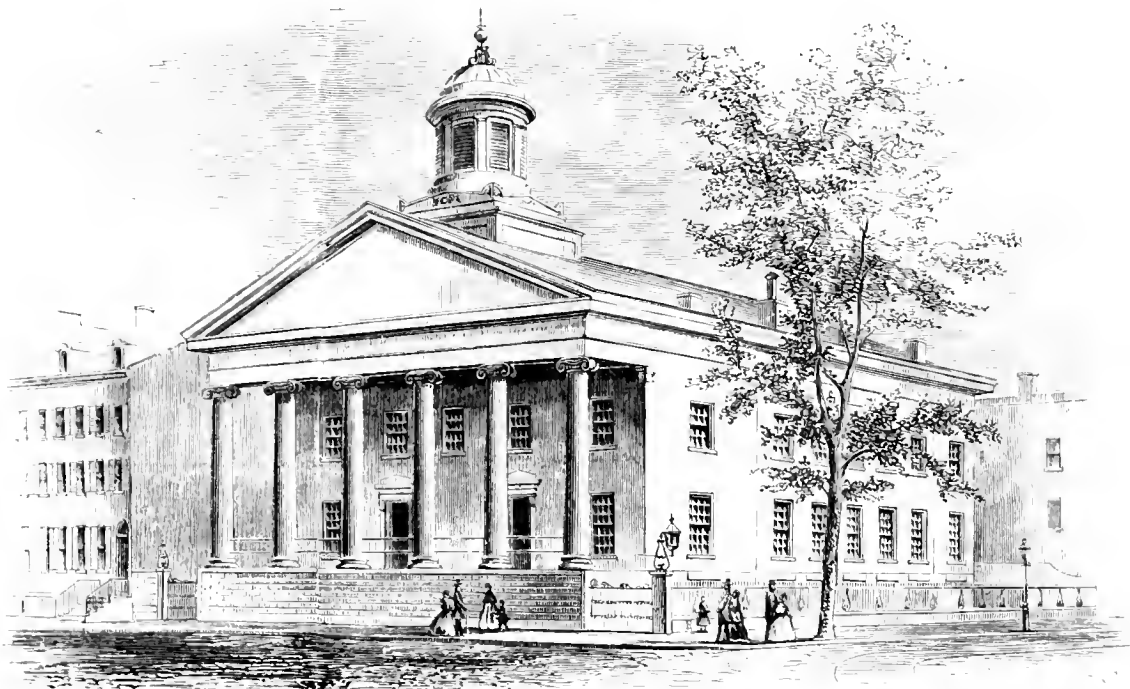
May, 1806, to the Spring of 1830. The Rev. Albert Barnes was installed pastor, June 25th, 1830, and filled the pulpit until 1867, when he resigned and was appointed Pastor Emeritus, which position he retained until his death, in 1870. Rev. Herrick Johnson, D. D., LL. D., was pastor from 1868 to 1874, when the present incumbent, the Rev. Lawrence M. Colfelt, was installed as pastor of the congregation. Sketches of most of these gentlemen will be found in their appropriate place in this volume.

The General Assembly of the Presbyterian Church in the United States met in this edifice in 1863, and the first meeting of the General Assembly after the "Reunion" was held here, in May, 1870.

The location of this church is "down town," the

pastors, and of the faithful German (Webber), since 1782.

The First Church gave first sign of life in applying to the Presbytery of Redstone for supplies, on the 14th of April, 1784. The Rev. Joseph Smith was appointed to preach, in August. No other notice of organization is made in the Presbyterial records. In October, 1785, the Rev. Samuel Barr, licentiate of Londonderry Presbytery, Ireland, appeared in the Presbytery of Redstone, having had his attention directed to Pittsburg as a field, by merchants who met him at the house of his father-in-law, at New Castle. There was not complete satisfaction on the part of Presbytery at first, but Mr. Barr's work began and went forward without formal installation. The Church of



FIRST PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

population for many years having steadily moved to other sections of the city, but notwithstanding the drain upon it, it is still, numerically, one of the strongest of the Denomination in Philadelphia.

First Presbyterian Church, Pittsburg, Pa.

Arthur Lee, a Virginian, visited Pittsburg, in 1783, and wrote thus: "It is inhabited almost entirely by Scots and Irish, who live in paltry log houses, and are as dirty as in the North of Ireland, or even Scotland. . . . There are in town four attorneys, two doctors, and not a priest of any persuasion, nor church, nor chapel, so that they are likely to perish without benefit of clergy." But Arthur Lee had no ear for the echoes of Beatty and Duffield's preaching, in 1758 and 1766, of McLure's in 1772, of McMillan's in 1775, besides that of the garrison

Pitts-township (now Beulah Church) united with the First Church in the call to Mr. Barr.

Where the Church at first worshiped no scrap, even of tradition, remains to inform us. There had been a bent fixed toward a certain property, by the burial there of certain soldiers and officers, but it was not until December 4th, 1786, that a bill was introduced into the Assembly at Philadelphia, asking that, in a new laying out of things, lots should be set apart for "a church and burying ground." "For what church?" was asked. "There is but one church there," answered Hugh Braekkenridge, the representative, "all go to that." After some discussion, whether the words "religious Christian society," or "religious society," or "Presbyterian congregation," should be inserted in the bill, the last phrase, through the influ-

ence of Mr. Findley, prevailed, and the bill, having passed over to September 21st, 1787, was passed in that shape, on the 29th September of that year.

Before the Assembly had acted, and mainly through the influence of Mr. Barr, who had gone east to obtain money for building and a grant of land, the Penn heirs had deeded two and a half lots of the ground already designated, for the nominal "consideration of five shillings, as well as of the laudable inclination they have for encouraging and promoting morality, piety and religion in general, and more especially in the town of Pittsburg." This deed was executed to eleven trustees, of whom six had been officers in the Revolutionary army. On this ground the Church proceeded to erect (some think had already begun to erect) their first house of worship—a structure of "moderate dimensions and squared timber." Another lot was purchased, with foresight and private means, by Mr. Barr, and came into the hands of the trustees in 1802.

A history of the times asserts that the church was "not remarkable, early, for exemplary piety." Many of them were a gay, fashionable, worldly people, conforming to the customs and manners of the times." ("Old Redstone," page 377.) Mr. Barr's ministry closed in 1789. From June, 1789, to November, 1792, there were only supplies, Mr. Robert Findley being the principal one. From November, 1792, to October, 1793, Mr. Samuel Mahon, licentiate of Carlisle Presbytery, preached, and was called, but the Presbytery did not see its way clear to put the call in his hands. From October, 1793, to October, 1800, is almost a blank. There are no sessional records, as there are none, indeed, until 1817, and the church does not appear in Presbytery in any form, except in April, 1795, to ask supplies, and then again in June, 1799. At this time, though there were great revivals in the surrounding country, the city was as the heath of the desert. The First Church was asleep in the midst of a harvest. A song of gleam of promise, long to be deferred, fulfillment, is found in Dr. Herron's preaching in the old log church in 1799, much to the annoyance of the neighbors, which seemed to claim the neglected

The Rev. Robert Steele, from Ireland, became supply of the First Church in October, 1800. When fairly settled, in 1802, a few persons, dissatisfied with the spiritual food afforded them, petitioned for the formation of the Second Church, and the church organization, after some opposition, was granted, in 1804. In this year the First Church began and built (with some finishing work in 1805) a large house of worship, built of brick, over and around the log structure, which was itself used until the new one was almost completed, and then the venerable timbers were thrust out at the windows. There was growth by immigration at this period, but little otherwise. The tone of piety, if tradition is correct, was but little improved, while the pecuniary embarrassment of the debt caused by the new house was so severely felt that in 1807 a lottery of first and second schemes, to raise \$2000, was authorized, and pressed

to actual drawing. It was, however, unsuccessful, and the debt had to be subsequently otherwise provided for.

Testimony to the personal character, ability and earnestness of Mr. Steele is abundant, but the tide was too strong. At his death, March 22d,



FIRST PRESBYTERIAN CHURCH, PITTSBURG, PA.

1810, the church life seemed weak. The preaching of the Rev. Joseph Stockton, which followed, *ad interim*, for about one year, was refreshing and strengthening. He is said to have refused the salary voted for his services, and in other services was greatly useful in the two cities.

The Rev. Francis Herron, pastor at Rocky Spring, Franklin county, Pa., since 1800 (*see his Sketch*), came to visit his relative, Dr. Brown, of Washington, Pa., and preached in the First Church, by request. Great interest was excited, and such a call followed him home as brought him back again in the Fall of 1811. Existing difficulties only stirred the noble and evangelical pastor to exertions. The truth as it is in Jesus, faithfully and affectionately preached, and earnest pastoral work, wrought speedy change, with God's blessing, among the backslidden, strengthened the hands of the constant, and attracted the attention of the worldly. In three years the pecuniary difficulties were ended, and then came church enlargement, re-seating of pews, and building the session-

room, in 1811. The impetus of the Sabbath-school movement had already begun to be felt. Dr. Herron and the pious Joseph Patterson formed the Sabbath-school Association of Pittsburg, in 1817. A special building for the promotion of this great interest, the first of its kind in all the region, was erected in 1826. The blessing of God continued on the church, which cared for its own and other children. The Third Presbyterian Church was formed in 1833, with full consent and approval of the First, and some of the choicest material of the First entered the enterprise. The First Church, with alternations, of course, continued to grow and prosper, until, in December, 1850, Dr. Herron felt the need of transferring the increasing burden to younger shoulders.

Dr. William M. Paxton came, early in 1851, from a two years' pastorate at Greencastle, Pa., to take charge of the First Church. (*See his Sketch.*) The older were edified with his ministry, the younger were attracted, the congregations rapidly increased, and the third edifice for the church was decided upon immediately after a gracious and productive revival. The building was the handsomest of its time, and has stimulated many others of like grade. During Dr. Paxton's pastorate the life of the church was deepened, its numbers largely increased, and its beneficence greatly developed. Its termination in June, 1865, was a matter of great regret, and only permitted, by acquiescence of the congregation, in action based upon considerations, mainly of health, which the pastor regarded as imperative. The interim was supplied, to the great satisfaction of the congregation, by the Rev. Dr. A. A. Hodge.

The Rev. Sylvester F. Scovel became Dr. Paxton's successor, in December, 1865, and continued in charge of the church until July, 1883, when he resigned, to accept the presidency of Wooster University. Under Dr. Scovel's ministry the church was greatly blessed. Popular as a preacher, diligent as a worker, and faithful as a pastor, his efforts were crowned with success. Precious revivals in 1867 and 1876 resulted in a large increase of the membership. The organization of the church was perfected, by the institution of its first Board of Deacons; a parsonage was purchased in 1876-79, at the cost of \$18,000, and in 1880-81 a Sabbath-school room, with latest facilities for Christian work of every description, was erected, at a cost of \$24,000. Dr. Scovel enjoyed, in a high degree, the confidence and affection of the large and influential congregation he so faithfully served, and, amidst their deep regrets for his separation from them, to occupy a new sphere of duty to which he feels himself called, carries with him the abiding regards of his flock, and their best wishes for his future usefulness and happiness. (*See his Sketch.*)

The First Church has, naturally and by reason of zeal, also been a place of beginnings, and wide influences have started thence, the extent of which is measureless. It was the place of the first meeting of

the Synod of Pittsburg, in 1802. The "Moral Association," about 1812, was formed there, for the city. The Sabbath School Association began there, in 1817. The first Temperance meetings were held there. The Western University was there inaugurated, in 1819. The Western Missionary Society was formed there, in 1802, by the Synod, and the Western Foreign Missionary Society had its beginnings there, in 1831, in the councils of the little Session-room, between Swift and Herron, and like-minded ones; the first to do faithful work for our own land for twenty-seven years and be merged into the Assembly's Board of Missions, with the full consent of its originators, and the second to present and represent the great principles of Church action in the conversion of the world, until it became triumphant in 1837, and became, "as it was always intended it should become" (said Dr. Swift), "the Board of Foreign Missions of the General Assembly of the Presbyterian Church." Here the first missionaries were commissioned, and Pinney has lived to speak from the same pulpit from which, fifty years ago, he was sent to Africa. The Western Theological Seminary had its beginnings here, likewise (1825-7), and its first classes recited here. The General Assembly met in the First Church at its first venture west of the mountains, in 1835; again met there in 1836, then in 1849, then in 1865; then gave it, with the Third Church, the hallowed associations of re-union, with its communion, in 1869, and met there again—the first meeting in the new series of Assemblies which pay their own expenses, and thus may continue popular rather than select. And it was made the place of the first effective gathering of the precious memories of Western Presbyterianism by the Memorial Convention of 1875, with its admirable result and volume.

Nor must it be forgotten that there have been held in the First Church a series of four distinctively revival conventions, embracing the membership of several western Synods, all of them productive of much edification, and two of them, to wit, 1812 and 1857, followed by great outpourings of the Spirit. Such are the known connections of the latter, that some have traced directly to its influence the presumed perpetual convention of prayer for the "outpouring of the Holy Spirit upon all flesh," called "The Week of Prayer," the Sabbath of the intercessory year.

It may only be added that the First Church has been characterized by its attachment to and interest in, the city with which it has grown up. Starting the very year the city plan was adopted, it has ever been an integral part of its life. Its part in city charities and helpful institutions is written every where in their history. The ground at the Western Pennsylvania Hospital, and thirty-five years' Presidency of the Board of Managers of the principal orphan asylum, attest the interest of one faithful woman; and they are not the only witnesses she has

left; nor is she the only benefactor of the city. Many of the noblest citizens have been identified with its interests, temporal or spiritual, or both. Judge Addison, John Wilkins, James Ross, the Brackenridges, the Craigs, James O'Hara, Harmar Deiny, John Thaw, William Robinson, the Laughlins, Michael Allen, William Plummer, and others. There was a day when it was said "There are but two things in Pittsburg, the devil and Dr. Herron, and the Doctor seems to be getting the advantage." When he died, business houses were closed, and even the Courts adjourned in his honor. And though he died, the church he taught lives still in the city, and for the city, and will continue a blessing to it, beyond doubt, to the latest syllable of recorded time.

Fish, Rev. Peter, was descended from an old family of Long Island. He was licensed by the Presbytery of New York, in 1779, supplied the Presbyterian Church at Newtown, Long Island, from October 20th, 1785, until November, 1788, when he was installed pastor at Connecticut Farms, N. J., where he remained for ten years, and then removed to Holland Patent, N. Y., and labored there for a time. Being in poor health he purchased a place in Newtown, and removed there in the Spring of 1807. He died, November 12th, 1810.

Fisher, Daniel Webster, D. D., was born at Arch Spring, Huntingdon county, Pa., January 17th, 1838. His academical studies were pursued at Milwood and Airy View, Pa. His college course was taken at Jefferson College, Pennsylvania, where he graduated in 1857. He immediately entered the Theological Seminary at Allegheny, Pa., completing his professional studies in 1860. In April, 1859, he was licensed by the Presbytery of Huntingdon, and in April, 1860, he was ordained by the same body. He began his ministry with the Thalia Street Presbyterian Church, New Orleans, La., in 1860. In 1861 he became pastor of the First Presbyterian Church of Wheeling, W. Va., continuing with them until 1870, when he took charge of the Second Presbyterian Church of Madison, Ind. In 1879 he was called to the Presidency of Hanover College, which position he still holds.

Dr. Fisher was popular, both as pastor and preacher. His preaching is always solid and instructive. His administration of the College has by every successful. Under his judicious management the Institution has recovered from the financial embarrassments in which he found it at the commencement of his presidency, and has attained an efficiency that it has never known before. His administration is kind, yet just and firm. His teaching is clear, thorough and practical. His most marked trait is his intense mildness, hating shame and pretense of every kind. He is a plain, solid, honest man, without pretension, and without affectation of any kind.

Fisher, Hon. John, was born in Londonderry, N. H., March 13th, 1806. He came to the Rev.

N. Y., and subsequently resided in Lagrange, Warsaw, Hamilton, Canada, and Batavia, N. Y. Whilst he was in Hamilton he was elected first to the Council and afterwards to the Mayoralty of that thriving city. In 1855 he removed from Hamilton to Batavia, where he was among the foremost in suggesting and helping to establish and nourish church, educational and other enterprises calculated to promote the best interests of the village. His influence did much to secure the location of the New York State Institution for Blind there. In 1868 he was elected by his district a member of Congress, and by his unbending honesty and truthfulness and his integrity to his convictions, he speedily gained the respect and esteem of his fellow members. He was an honest, faithful, conscientious representative. Mr. Fisher was a Trustee of Auburn Theological Seminary, 1863-70. He was a member of the Presbyterian Church, a sympathetic, benevolent, consistent Christian man, loved and honored by most of the community in which he lived, and respected by all. He died at Batavia, March 28th, 1882.

Fisher, Prof. M. M., D. D., LL. D., was born in Parke county, Indiana, October, 1831. He graduated at Waveland Presbyterian Academy in 1853, and the same year entered Hanover College, where he received the degree of A. B. in 1855. Soon after completing his literary course Dr. Fisher accepted a Professorship in Westminster College, at Fulton, Mo. In 1856 he was made Professor of the Ancient Languages. In 1857 he was assigned to the Chair of Latin Language and Literature, a chair which he occupied till the Fall of 1870. He was licensed to preach by the Presbytery of Missouri, in 1858, having completed his theological course under the Rev. Dr. S. S. Laws. He was ordained by the same Presbytery in 1860. In connection with his duties as College Professor, he was, for the most of his time, in charge, in whole or in part, of the Presbyterian Church at Fulton, one of the largest in the Synod.

In 1870 Dr. Fisher resigned his position in the Synodical College, after a period of service extending through fifteen years, and became pastor of the Presbyterian Church, in Independence, Mo. While there he was President of Independence Female College, a position to which he was called soon after accepting the pastorate of the Church. When the Rev. N. L. Rice, D. D., resigned the Presidency of Westminster College, in 1871, Prof. Fisher was recalled to the Chair of Latin, and also to the Chairmanship of the Faculty, a position which he had held for years previous to his resignation in 1870. While there was a Theological Department in connection with the College, Dr. Fisher was in charge of the Semitic languages.

In the Fall of 1877, after having served nineteen years in Westminster College, Dr. Fisher was called to the Chair of Latin in the State University, at Columbia, a position which he accepted and still holds. By his

scholarship and literary labors he has acquired an international reputation. His published works are regarded as authority in both England and America. He is now engaged in a series of books which, it is hoped, will soon be published. The *New England Journal of Education*, Boston, speaks of Dr. Fisher as "one of the ablest of living teachers." In the estimation of scholars, his work, entitled "The Three Pronunciations of Latin," contains the ablest defence of the English system that has ever appeared.

Fisher, Samuel Ware, D. D., LL. D., was born in Morristown, N. J., April 5th, 1811. He graduated at Yale College in 1835; then spent a year in Middletown, Conn.; and after that studied divinity at Princeton for two years, and at Union Seminary, New York, for one year. He held a high rank, both as a collegian and a seminarist. In 1839 he was called to West Bloomfield, N. J., now Montclair, as the first pastor there, and remained three and a half years, manifesting, as the Session testify, "the fervent zeal and the unremitting labor which have ever made his life so full of usefulness and honor." In 1843 Dr. Fisher removed to Albany, and was installed over the Fourth Church, October 13th, in which his labors were largely blessed. In 1846 he accepted a call to the Second Presbyterian Church, Cincinnati, and during his eleven years' pastorate in that city, 178 were added to the church on examination, and 218 by letter, while its benevolent activity was greatly quickened.

In 1858 Dr. Fisher accepted the presidency of Hamilton College. His presidency was notable, and in certain directions very successful. His gifts did not qualify him for permanency in a college, and his tastes did not affect it, and finishing the work given him to do there, he gladly returned to the pastorate, and November 15th, 1867, resumed it, in the Westminster Church, Utica. This church greatly prospered under his ministry, which continued until 1871, impaired health compelling him at that time to resign the charge. He died at College Hill, O., January 18th, 1874. Dr. Fisher's traits were pronounced. He was honorably ambitious and aspiring, and enjoyed authority as well as eminence. His convictions were positive, unyielding and openly expressed. Principle preponderated with him over hurry and force. Conscience was his master faculty, and, incapable of trickery, he could not perpetrate wrong. His heart was aglow with zeal for the welfare of his race. His style of composition was admirably adapted to popular discourse—free, affluent and intense. His matter was not weighted with learning, and yet considering its purpose, sufficiently supplied with it. He spoke in words that burned, and the themes in which he most delighted were those that most partook of the gospel. Many of Dr. Fisher's sermons and addresses were put to the press. In 1852 he published a volume entitled "The Three Great Temptations," and in 1860, a volume

of "Occasional Sermons and Addresses." A course of sermons at Utica, on the "Life of Christ," appeared in print after his decease.

Fisk, Ezra, D. D., was born in Shelburne, Mass., January 10th, 1785. He graduated at Williams College, in 1809, studied theology under the direction of Dr. Packard, and was licensed to preach by the Franklin Association, April 19th, 1810. After preaching some months, as a licentiate, he was ordained as an evangelist, and proceeded to Georgia, where he labored for two years in districts comparatively destitute of the preaching of the gospel. In the Autumn of 1812 he removed to Philadelphia, where he acted for some months as a city missionary. In August, 1813, he became pastor of the Presbyterian Church in Goshen, N. Y., where he labored faithfully about twenty years. In 1832 he passed the Winter in Georgia, for the benefit of his health. In his absence he received the appointment of Corresponding Secretary of the Board of Domestic Missions, but from a conviction that to fulfill its duties properly would require more labor than he was able to endure, he declined the appointment.

In May, 1833, Dr. Fisk was elected to the Professorship of Ecclesiastical History and Church Government in the Western Theological Seminary, and accepted the Chair. On his way to enter upon his duties he was taken sick in Philadelphia, and died, on December 5th. His remains were removed, by request of his former charge, and deposited amid the ashes of his beloved people at Goshen. In 1830 Dr. Fisk presided as Moderator of the General Assembly. His published works consist of an Oration, delivered at Williams College in 1825; a lecture on the Inability of Sinners; his Farewell Sermon on leaving Goshen; a series of articles on Mental Science, in the *Christian Advocate*, and several valuable articles in the *Biblical Repository*.

Fitzgerald, James H., was born in Cumberland county, Va. Liberally educated, and inheriting a competent estate, he was enabled to fill up the measure of duty as a private citizen, and to devote himself to labors for the welfare of his fellow-men. Early in life he was called out from his retirement to represent the county in the Legislature of the State. The sphere of politics, however, was not the one in which he most delighted to serve his generation, and do good to the human race. Becoming connected by marriage with a family whose residence was at the Falls of the Kappahannock, in the neighborhood of Fredericksburg, he was led to make his home in that healthy and beautiful situation. As an elder in the Church, Trustee of Hampden-Sidney College, Director of Union Theological Seminary, President of the Central Board of Foreign Missions and a helper in every good word and work, he expended his strength and the resources of an ample income.

The kindness of Mr. Fitzgerald's disposition was equaled by the firmness of his moral principles. In-

stead of seeking prominence in any cause or act in which he was associated with others, he seemed to make every one a leader, rather than himself. Naturally gentle, he was truly brave; retiring and unassuming, he was strictly honorable. In the judicatories of the Church, which he very generally attended as representative, he was always a welcome member, a model of propriety in action, coolness of judgment, and correctness in decision. Through him the influence of the Church in Fredericksburg was commanding, and in him the Church in Warrenton had a firm friend and generous helper. During a visit to Europe, he died, in Paris, May 6th, 1852, and his remains were deposited in the private burial ground at the Falls, June 2d. The Rev. G. W. McPhail, in a sermon preached on the occasion, and subsequently published, characterized the departed elder as a model of the Christian gentleman.

Fithian, Rev. Philip Vicars, was born in Cumberland county, N. J. He was licensed to preach by the Presbytery of Philadelphia, in 1775. For some time he labored as a missionary under the direction of the Presbytery, and then entered the army as a Chaplain. At the Battle of White Plains he fought in the ranks. He died in 1776, from disease contracted in camp.

Fitzhugh, Edward H., was born in the county of Caroline, in the State of Virginia, in 1816. He united with the Presbyterian Church of Wheeling, under the ministry of Rev. Henry R. Weid, D.D., in 1818. He was ordained an elder in that church in 1850, and continued his connection with that church, and remained a member of its Session until 1861, when he removed to Richmond, Virginia. In 1862 he united with the First Presbyterian Church of Richmond, under the ministry of Rev. Thomas V. Moore, D.D. In 1867 he was elected and installed an elder in that church, of which he still remains a member. In 1867 he was elected, by the General Assembly of the Southern Presbyterian Church, a member of the "Assembly's Executive Committees of Publication and Education." By continued re-elections he remained a member of both committees while they were met, and he still is a member of the Committee of Publication.

John Fitzhugh is a Lawyer, and practiced his profession many years in Wheeling, W. Va., and for some years in Richmond, Va. In 1850 he was elected by the Legislature of that State, Judge of the Circuit Court of the county of Richmond. He held that position until 1854, when he retired on office expired, and he returned to the Bar. He was a member of the General Assembly of the Presbyterian Church, which met at New Orleans in 1857, representing in part, the Presbytery of Washington, and in 1858 he was a member of the General Assembly, which met at Baltimore, representing the Presbytery of Fort Henry.

Flagler, Thomas (Thomas), son of Abraham and Sarah Thom Flagler, was born at Pleasant Valley,

Steuben county, N. Y., October 12th, 1811. At the early age of eighteen he was the successful editor and proprietor, as well as publisher, of the *Chattanooga Republican*, at Oxford, N. Y. He removed, in 1836, to Lockport, Niagara county, N. Y., which has since been his residence. In 1840 he was ordained a ruling elder of the First Presbyterian Church of Lockport, which position he has faithfully maintained ever since. From 1838 to 1843 he was the editor and publisher of the *Niagara Courier*, at Lockport. He then engaged in the hardware business for twenty-seven years. He is now President of the Holly Manufacturing Company, and of the Niagara County National Bank. He represented his district in the State Legislature in 1842, 1843, and 1860, was a member of the Thirty-third and Thirty-fourth Congress, and was also a member of the Constitutional Convention of the State of New York in 1868. Mr. Flagler's practical judgment, promptness of action, rectitude and honesty have given him great influence. He has honored all the positions of Church and State to which he has been called. He is universally respected and beloved by the community in which he lives.

Flinn, Andrew, D. D., was born in the State of Maryland, in 1773. When he was little more than a year old his parents migrated, with their family, to Mecklenburg county, N. C. After his preliminary education, he entered the University of North Carolina, where he acquitted himself well, both as a scholar and a Christian, and received, with considerable marks of distinction, the degree of Bachelor of Arts, in 1799. Having studied theology, he was licensed to preach the gospel by the Presbytery of Orange, in the year 1800. In June, 1803, he was ordained and installed pastor of the Church at Fayetteville, N. C. Here he was indefatigable in the discharge of his duties as a pastor, and was obliged, besides, to teach a school, in order to make out a competent support. But in the latter part of the year 1805 his united labors as pastor and teacher became so oppressive, that he felt himself obliged to resign his charge. He now removed to Camden, S. C., where he was instrumental in organizing and building up a very respectable Presbyterian congregation. After laboring there for a short time, he went to Williamsburg District, and preached for a while to the churches of Beaufort and Indiantown.

On the 15th of April, 1811, Dr. Flinn was installed pastor of the Scotch Presbyterian Church of Charleston. This was the theatre of his most important labors, and here, especially, he gained his wide and brilliant reputation. His soon came to be known extensively in the Church, and in the North as well as the South, as one of the most impressive and attractive preachers of his day. His labors in Charleston were attended with a manifest blessing, and both his church and congregation had a rapid and healthful growth. He continued in this connection till the

close of his life, which occurred February 21th, 1820. In 1812 Dr. Flinn was Moderator of the General Assembly. As a preacher, he was distinguished by earnestness, solemnity and pathos. The all-absorbing object of his ministry was to awaken the consciences of men and lead them to the Saviour. He was faithful and exemplary in his attendance upon the judicatories of the Church. Whether he was found in the General Assembly or in the meetings of Synods and Presbyteries, his personal influence, judicious counsels and glowing zeal were always highly appreciated.

Folsom, George Palmer, D. D., is a native of New York. He was born in Buffalo, December 16th, 1826, and graduated from Williams College in 1847. He was a teacher at South Bend, 1847-8, and in business, 1848-9. He was ordained by Genesee Presbytery, 1853; pastor at Attica, N. Y., 1852-9, and at Genesee, 1859-68; District Secretary of the Board of Church Erection, at Chicago, Ill., 1869-71; settled at Baraboo, Wis., 1872-8; Chicago, Ill., 1879-80, and from 1880 has been pastor at Iowa City, Ia. The degree of D. D. was conferred upon him by Williams College, in 1881. Dr. Folsom is a faithful and successful preacher. He has published sermons and historical addresses.

Fontaine, Thomas Littleton. The history of the Presbyterian Church in this country is closely linked with the days of persecution and the tyranny of governments in other lands. Liberty of conscience and the right to worship God in the exercise of it, when oppressed elsewhere, found an asylum here. Driven by the Revocation of the Edict of Nantes, the founder of a distinguished French family took refuge on American soil. From this family of Huguenots was descended Thomas Littleton Fontaine, who was born in Maryland, 1806. Along the line of his family, both in this country and France, are found many persons distinguished for piety and talents, and many ministers of the gospel. He bore the family marks. He gloried in the Cross of Christ with a fervor and fearless zeal that seemed to worldly minds an infatuation. The spirit he was of was that which was shown in the martyrs.

In early manhood he publicly acknowledged the Saviour, and united with the First Presbyterian Church of St. Louis, of which Dr. W. S. Potts was then pastor. He and his wife were among the original members of the Second Church, formed under the pastorate of Dr. Potts. He was resident within the bounds of these churches for about fourteen years. He afterwards removed to New Madrid, where he spent most of his remaining life.

Mr. Fontaine valued opportunities for doing good as few men value them, and with ceaseless ardor did he follow the injunction, "Whatsoever thy hand findeth to do, do it with thy might." To him was due the organization of the first Sabbath School in New Madrid, and the establishment of the Presby-

terian Church there. During a short residence in Batesville, Arkansas, he secured the organization of a Presbyterian Church in that place, and the erection of a house of worship, in which he was a ruling elder. New Madrid was the principal scene of his labors. When the church was organized there, in 1856, he was made an elder in it, and he was for a number of years its only ruling elder. There, surrounded by the artfulness and corruption of Romanism and the vices of a mammon-serving world, his consecration to the service of Christ marked him as a peculiar man. He was by nothing daunted. He yearned for souls, with what seemed an irresistible passion, hoping and believing to the end.

Foote, Charles Henry, D. D., son of Alvan and Ann (Palmer) Foote, was born at Lenox, Mass., June 17th, 1825; graduated at Williams College, in 1849; taught one year at the Academy, in Mendon, N. Y.; studied law one year; graduated at Princeton Seminary, in 1854, and was licensed by New Brunswick Presbytery, February 8th, 1854. He was pastor of the Second Presbyterian Church, in New Brunswick, N. J., from May 23d, 1854, until October 15th, 1857; of Jerseyville Church, Ill., from April 15th, 1860, until April 16th, 1868; of the Church at Cairo, Ill., from May 10th, 1868, until September 20th, 1871; of the North Church of St. Louis, Mo., from November 25th, 1871, until October 20th, 1875, and of the Walnut Street Church at Evansville, Ind., from April 23d, 1876, until September 27th, 1878. His last charge was at Ionia, Mich., where he was installed October 19th, 1879. He died June 28th, 1880. In all his settlements Dr. Foote's labors were eminently successful in winning souls, and the additions to all his churches, during his pastorates, were unusually large. He was a scholar of much more than usual culture. As a preacher he took a high rank. His social qualities and gifts were eminent.

Foote, William Henry, D. D., was born in Colchester, Connecticut, December 20th, 1794. He entered Yale College, in September, 1811; in the Spring of 1816 went to Virginia as Tutor in a private family, at Falmouth; returned to college in September, and received his degree of A. B., September 11th, 1816. Afterwards he resumed his duties as Tutor, in connection with the duties of which position he began to hold religious meetings in destitute neighborhoods, thus early developing a spirit which never ceased but with his life. In October, 1817, he placed himself under the care of the Presbytery of Winchester as a candidate for the gospel ministry. In July, 1818, he left Falmouth and became an assistant in the school of the Rev. Dr. Hill, in Winchester. In October, 1818, he went to the Theological Seminary at Princeton, but having injured his health by the excessive study incident to an effort to keep up with two classes he left the Institution in the Fall of 1819. He was licensed to preach the gospel, October 30th, of that year. After his licensure he performed mis-

siatory labor for some time, at the Ridge, and the Northern Neck. He began preaching, October 29th, in a circuit embracing Shenandoah county, and parts of Frederick and Hampshire. After preaching as a missionary at other places, in June, 1822, he organized and afterwards became pastor of the Church of Woodstock, and also the previously existing Church of Stoverstown (now Strasburg). While residing in Woodstock he established and conducted an academy.

In September, 1824, Dr. Foote was installed pastor of the congregations of Mount Bethel, Springfield and Romney, residing at Romney, where he established, and conducted with great success, a Male and Female Academy. His first pastoral connection with Romney extended to 1838, during which period his abundant labors there and throughout the country were greatly blessed. About the beginning of 1838 he was Agent of the "Central Board of Foreign Missions," and labored with great earnestness and success in the bounds of the Synods of Virginia and North Carolina. While engaged in this work he became deeply interested in the early history of the Presbyterian Church and ministry, and the fruits of his investigations are seen in his admirable "Sketches." In May, 1845, he returned to his old charge, in Romney and the Academy, and there continued until 1861, after which he was Agent for Hampden-Sidney College, then returned once more to Romney and Springfield, to labor till the close of his life, which occurred November 22d, 1869.

Dr. Foote was in many respects a marked man, of clear and strong convictions, and indomitable energy in carrying them into action. As a missionary and pastor, he was abundant in labors, never deterred by difficulties or dangers from the discharge of duty. As a member of different ecclesiastical bodies, he was faithful and judicious. In debate he was vigorous and logical. As a scholar, he was accurate and well informed; and as a writer, easy, copious and attractive. In his home and moments of relaxation he was affectionate and sympathetic, preserving greenness of heart even down to old age.

Ford, John Richardson, was born in Danville, Ky., May 8th, 1801. At about the age of sixteen he moved to Natchez, Miss., where he resided for a number of years. He joined the Church at Danville, Ky., in 1831, and was made an elder of the same in 1839, and after moving to Missouri he was chosen to the same office in the Presbyterian Church of Lexington, Mo. In 1838 he moved with his family to Pettis county, Mo., and afterwards, in 1862, to Laclede county, near Lexington, Mo., where he spent the rest of his days.

"Oldmell" Ford, as he was commonly called, was a man of fine appearance, kind, hospitable and generous, of strong convictions, sincere in the belief and frank in the expression of them. His piety was unostentatious, but genuine. He loved the Word and

people of God, and he was not "without chastisement," especially in his later life, but tribulation wrought in him patience, experience, hope and love. He lived to a good old age—more than fourscore—revered by his children, loved by his friends and respected by all.

Ford, Rev. Joshua Edwards, the son of George W. and Mary (Edwards) Ford, was born in Ogdensburg, N. Y., August 3d, 1825. He graduated at Williams College, Mass., in 1844; studied Divinity in the Union Theological Seminary, New York City, and was licensed and ordained by the New York Fourth Presbytery. In 1847, under the direction of the A. B. C. F. M., he sailed as a missionary to Syria, accompanied by his wife, having married Miss Mary Perry, of Williamstown, Mass. His first station was Aleppo, Northern Syria, a field of peculiar trials, owing to the prejudices of the people against the truth and the multitude of his labors. Besides being missionary for that city, he was forwarding agent, postmaster, and banker for several other stations further in the interior, and his duties were very onerous. In answer to an urgent call he left his family in Aleppo, and spent six months in Mosul, preaching the gospel. When the Central Turkey Mission was formed, including Aleppo within the field, Mr. Ford was transferred to Beirut, where he labored most zealously for four years. From thence he removed to Sidon, where he had to meet the responsibilities of a wide field, while much of the time his associates were laid aside by sickness. By the invitation of the Turkish Missions Aid Society he visited England in 1861, and spent several months in presenting most ably the claims of Syria upon the sympathies of the Church of Christ.

In the Summer of 1865 Mr. Ford returned on a visit to the United States, by the advice of physicians, for the health of his family. He expected speedily to return to his field of labor, but, after pleading the cause of missions in his native country with earnestness and zeal, on April 3d, 1866, he slept the sleep of death. Mr. Ford was eminently unselfish, wholly devoted to his work, and was willing to be counted anything or nothing that Christ might be exalted. He was emphatically a man of prayer, and one who prayed in faith, expecting an answer. He had a power over other Christians associated with him, stimulating them to greater prayerfulness and labor, though seemingly himself unconscious of it. He was one in whom the grace of God abounded and was active; he loved God and walked with Him.

Foreign Missions, Board of. The first or General Presbytery established in the United States was organized as an Evangelistic Society. Its first foreign missionary work began among the heathen aborigines of this country, in 1741, and in 1751 a standing rule was adopted by the General Synod, in view of the "exigencies of the great affair of propagating the gospel among the heathen," an annual

collection be taken in each church. Other movements, in different portions of the Church, were instituted at various times, and distinct societies formed for labor among the Indians. This feeling for direct missionary effort increased, and in 1817 the General Assembly recommended measures which resulted in the establishment of the United Foreign Missionary Society, which did a good work, for years, among the Indians. In 1826 it was amalgamated with the American Board.

Whilst many in our Church sympathized with the American Board, and co-operated with it, others stood aloof, holding to the doctrine that the Church, in her corporate capacity, was entrusted with the duty of evangelizing the world. This led to the formation, in Pittsburg, of the Western Foreign Missionary Society, in October, 1831, which soon drew around it those who held to the principle named, and who, under the guiding hand of Rev. E. P. Swift, the first Secretary, commenced operations in different countries. The first report of this Society was made in May, 1833, and showed receipts to the amount of \$6,431.90; with missionaries appointed to Western Africa, India, and North American Indians. In 1837 the Board of Foreign Missions was organized by the General Assembly, and to it all the missions and funds of the Western Foreign Missionary Society were transferred. In that year the receipts were \$22,832.54, and its missions were as already enumerated.

As soon as the Board was created it drew to it friends who had not co-operated with the Western Society, so that the gain in receipts the first year (1838) was 100 per cent. over those of 1837. The working force in the field, reported for this same period, was 15 missionaries, 6 laymen, and 16 females. No native laborer is mentioned. Two missionaries were sent out in December, 1837, to the Chinese in the Eastern Archipelago. This mission was established at Singapore, and continued until the opening of China to missionary effort, in 1843, when it was transferred, first to Macao, and then, when reinforcements arrived, to Canton, Amoy and Ningpo. This was the fourth important mission of the Board. The following were established, in succession, until the reunion in 1870: Siam, 1840, and reoccupied in 1846; Corisco, 1849; Chinese in California, 1851; Bogota, 1856; Brazil, 1859; Japan, 1859; Laos, 1867.

The total receipts to the Western Foreign Missionary Society, till May, 1837, were \$92,361. The growth for the next ten years was steady, and the receipts from the living membership of the Church and from legacies were \$627,438. In the next decade, from 1848 to 1857, \$1,193,291; from 1858 to 1867, \$1,858,061. The growth in this decade is remarkable, as in this period the whole Southern Presbyterian Church, with a large portion of the border churches in Kentucky and Missouri, ceased to contribute through the Board. The contributions of the churches for the next three years, or until the reunion of the Old and

New School branches, were, including \$41,692 raised for the debt by a few friends, in 1870, \$877,682, so that the new Board commenced its work without a balance against it; adding these sums together, and the total raised by one branch of the Church, through its own Board, was \$1,511,873. The number of missionaries sent to its different missions in this same period were about 206 ministers, 110 unmarried ladies and 62 laymen. These laymen were largely employed among the Indians. As most of the missionaries are married, the number of women in connection with the Board is larger than that of the men. From 1871 to 1883 the total receipts from the sources named have been \$6,558,783, or a little over half a million per annum (\$504,521). The average number of communicants for this period has been 537,335. So that the members of our Church have not reached, including legacies, the sum of one dollar per annum to this cause.

At the reunion, the following missions and missionaries were received: Kohlapur, 1870, one missionary and his wife, 20 communicants and 127 scholars, one station. From the American Board, Syria Mission (1870), 8 missionaries, 1 unmarried lady, 4 stations, 2 native preachers, 291 communicants and 1674 scholars. Gaboon Mission (1870), 2 missionaries, 1 station and 10 communicants, no report of the school. Seneca Mission (1870), 3 missionaries, 3 stations and 216 communicants. Persia Mission (1871), 4 missionaries, 1 physician, 1 unmarried lady, 1 station, 700 communicants and 900 scholars. Dakota Mission (1871), 2 missionaries, 1 teacher, 1 ordained native minister, 2 stations, 164 communicants and 151 scholars. In addition to these, two missionaries of Peking were transferred to the Board in 1870, making a total, including Kohlapur, of 6 missions, 22 ordained missionaries, 1 physician, 2 unmarried ladies, 1404 communicants and 2909 scholars, as far as reported. The number of native laborers is incomplete. The following missions have been established since 1870 among the Indians: Nez Percés, Chippewas, Winnelagoes, Iowas, Saes and Choctaws; Mexico, 1872; Chili (1873), transferred from Foreign Christian Union; Guatemala, 1882.

The following comparison will show the rapid development of the work, from the reunion to the present time, November 1st, 1883:—

	Missionaries.	Physicians.	Unmarried Ladies.	Ordained Native Laymen.	Educators (Natives).	Communicants.	Scholars.
1871.....	111	5	28	18	23	3,512	19,954
1883.....	106	16	130	92	143	18,656	21,253

The receipts in 1872, when the two branches were thoroughly consolidated, were \$151,276; and in 1883, \$655,588.

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH,
MAY 1, 1883.

MISSIONS.	STATIONS.	Mission begun.	MINISTERS.			LAY MISSIONARIES.			SUPPORTS.						
			American.	Ordained.	Interstate.	American.			Communicants.	Boarding.		Day.		Total.	
						Male.	Female.	Native.		Boys.	Girls.	Boys.	Girls.		
INDIAN TRIBES:															
Senecas	Upper and Lower Cattaraugus and Mitzeheny, etc.	1811	2	2	2	2	223
Chippewas	Ojibwah	..	1	1	1	..	..	1	79	1	5	25	21	..
Ojibwas	Blackbird Hills	1836	1	..	..	1	..	1	61	..	..	..	..	50
Dakotas	Yankton Agency and Poplar Creek	1835	3	2	1	..	..	5	228	..	10	100	83	193
Creeks	Waukaha	1849	3	1	1	1	..	5	111	50	50	25	..	115	
Seminoles	Wewoka	1849	1	1	1	..	..	2	60	45	15	3	1	64
Nox Pines	Lapwai and Kamia	1842	1	1	6	..	..	7	528	..	..	10	11	21
Winnabagoes	..	*1881	1	..	..	..	..	1	..	..	..	..	..	..
Iowa and Sacs	..	*1881	1	..	..	..	..	1	..	..	..	..	..	..
Chostaws	Spencer Academy	*1881	2	..	..	1	2	..	..	60	..	..	..	60
Total			16	9	17	3	30	16	1,290	189	100	163	120	372	
MEXICO	Four Stations and several Outstations	1872	7	8	13	..	7	21	7,220	20	22	150	200	392	
GUATEMALA	One Station	1882	1	..	..	..	1	..	..	..	..	..	..	..
SOUTH AMERICA:															
United States of															
Colombia	One Station	1856	2	..	..	..	3	2	31	..	13	24	38	75
Brazil	Nine Stations and several Outstations	1829	9	6	..	..	13	13	1,110	16	30	121	97	264
Chile	Four Stations	..	6	..	..	..	5	1	272	..	..	110	70	180
Total of South America Mission			17	6	..	..	21	19	1,413	16	43	235	205	519
AFRICA:															
Liberia	Eight Stations	1833	1	..	..	..	3	2	210	..	..	78	70	148
Gaboon & Congo	Four Stations and seven Outstations	1842	8	2	2	2	13	21	111	61	62	41	7	171	
Total of African Mission			12	2	2	4	16	21	661	61	62	119	77	322	
ASIA:															
INDIA:															
Lodiana	Ten Stations and nine Outstations	1834	17	13	1	2	32	84	458	36	140	41,312	41,138	5,626	
Furrukhabad	Six Stations and eight Outstations	1836	10	3	..	..	16	81	389	15	39	11,300	48,0	2,193
Kolapore	Three Stations	1853	5	..	2	..	7	15	91	..	..	239	160	399
Total of India Mission			32	16	3	2	55	179	1,022	51	179	52,851	49,777	8,158	
SIAM:															
Two Stations and three Outstations	1840	1	..	2	1	13	7	148	40	38	57	113	228		
One Station	1867	1	..	..	1	8	1	141	..	..	10	10	20	
Total for Siam Mission			2	..	2	2	21	8	289	40	38	67	123	248	
CHINA:															
Canton Mission															
One Station	1836	6	..	6	1	10	51	571	20	90	337	430	1,166		
Ningpo Mission															
Five Stations and several Outstations	1844	12	10	14	1	14	29	781	71	45	400	157	673		
Shantung and Peking Missions															
Four Stations and several Outstations	1861	14	2	6	..	18	17	1,167	85	37	26	30	1,8		
Total of China Mission			32	12	26	4	42	90	2,719	176	152	888	626	1,867	
FORMOSA:															
Two Stations	1851	3	..	2	..	6	6	228	..	..	..	..	..
JAPAN:															
Four Stations	1870	8	6	7	2	22	16	1,025	101	120	4200	298	620		
PERSIA:															
Four Stations and eighty-one Outstations	1834	10	29	30	1	22	40	1,717	63	71	2,024	473	2,631		
SCYRIA:															
Five Stations and forty-three Outstations	1823	11	4	31	..	20	160	1,006	..	180	1,015	1,000	5,815		
General total			160	91	113	21	210	885	18,606	720	971	14,467	5,123	21,215	

* Resumed. † Last year's Report.

RECEIPTS FROM WOMEN'S SOCIETIES FROM 1870 TO 1883.

SOCIETY.	1870-71 1871-72	1872-73	1873-74	1874-75	1875-76	1876-77	1877-78	1878-79	1879-80	1880-81	1881-82	1882-83
Philadelphia	\$1,717.50	\$1,433.76	\$720.02	\$78,269.8	\$75,908.90	\$81,128.17	\$117,180.90	\$95,112.51	\$101,713.19	\$112,967.03		
New York	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00	1,100.00
Albany	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Day	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Brooklyn	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Southwest	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00
Total	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00

* A key-note of the year's work is given in the Report of the Board of Missions, New York, 1883. These receipts represent the amount received during the regular receipts of the Board.

About the time of the reunion there was an awakening among the women of the Church, in foreign missions, and as a result of this several Women's Societies have been organized, that have been in thorough sympathy with and heartily loyal to the Board in all their aims and endeavors. The table of receipts by the Board, on the preceding page, will show what they have done since 1870. The first four years have been merged in one column, for want of space:—

There has been a steady increase in the gifts of the living membership of the Church, from the formation of the Board to the present time, but whether the increase of the receipts has kept pace with the augmented wealth of the Church is a question. The following facts are of interest. Beginning with 1840, when the minutes of the O. S. branch were pruned and represented its own constituency, we have annually, from the living membership of the Church, excluding legacies, the following average for each decade:—

1840 to 50.....	40	cents per member.
1850 to 60.....	18½	" " "
1860 to 70.....	68½	" " "

Beginning with the year 1872, when the contributions of the N. S. branch were given in bulk, for the first time, to the Board, and taking the annual average per member during the next decade, or to 1881, and the sum is eighty cents, while for the last two years, the average per annum is eighty-three cents for each communicant. Most of the legacies left to the Board were the outcome of previous training and of interest in the cause, so that they properly represent, with the specific donations from the living membership, the amount of sympathy with the work.

The system of agencies was maintained by the Board till 1853, when it was virtually abandoned. From 1840 to 1853 inclusive, the average from each communicant was forty-two and one-fourth cents per annum, while for the next sixteen years, or down to reunion, the average for each year was sixty-one and one-half cents per member.

From the organization of the Board to 1870 it consisted of one hundred and twenty members—sixty ministers and sixty laymen. These met annually, at least, for the consideration and superintendence of matters relating to the work at home and abroad. As these members were scattered through all portions of the Church, it was not easy to get a strong representation at the annual meeting. An Executive Committee was elected every year by the Board, to whom was entrusted the care and control of missionary operations. In 1870 it was decided by the reunited Church to do away with a large Board, and constitute a small Board of fifteen members, directly amenable to the Assembly, thus superseding the old Executive Committee. The Board is simply a committee of the General Assembly.

The Board was eminently favored in its first Secre-

tary. In 1836 Hon. Walter Lowrie resigned his office as Secretary of the United States Senate, and accepted the Secretaryship of the Western Foreign Missionary Society. When it was transferred to the newly organized Board, the following year, he was re-elected to fill the same office, and continued to discharge its onerous and trying duties till a few months prior to his death, in 1868. His varied attainments and great executive force were all consecrated to the cause. He had, during his connection with the Board, many wise and able counsellors, both in the ministry and laity; and the Church and the cause owe much to this class of workers, who not only give their means, but their valuable time and counsel, to help forward the work.

The present Executive Officers are, Rev. John C. Lowrie, D.D., 1838; Rev. D. Irving, D.D., 1865; Rev. Frank F. Ellinwood, D.D., 1871; Wm. Rankin, Esq., Treasurer, 1850.

Foreman, Rev. John Preston, son of William and Susan (Parker) Foreman, was born in Ralls county, Mo., December 18th, 1840. He graduated from Westminster College, Mo., in 1861; entered Princeton Seminary in 1861, and having completed the full course, was regularly graduated in 1864; was licensed by the Presbytery of Palmyra, Mo., May 13th, 1863; and was ordained as an evangelist by the same Presbytery, August 27th, 1864. All his ministerial life was spent in Missouri. He was stated supply at Lick Creek, 1864-65; at Big Creek, 1865-68; at Ashley, 1868-69; at Glasgow, 1869-72; at Liberty, 1872-74. During the year 1875 he was compelled to suspend his ministerial work, on account of illness, during which he was a great sufferer from acute physical pain. After severe surgical treatment he regained his health, and resumed the active duties of the ministry at Plattsburgh, in 1876, where he labored with great efficiency and acceptance until disease compelled him to cease, in March, 1882. He died in Ralls County, Mo., at the residence of his sister, Mrs. McElroy, June 10th, 1882, in his forty-second year. He was an earnest Christian, an able, acceptable preacher, a good man, universally respected and beloved.

Foreman, Rev. Stephen, son of Anthony and Natce (Elizabeth), a full-blooded Cherokee woman, was born at Oo-you-gilogie (near Rome), Ga., October 22d, 1807, and was taught first at a mission school among his own people, and afterwards one year and a half by Prof. H. P. Goodrich, at Union Seminary, Prince Edward, Va.; first united, on profession, with the Presbyterian Church at Candy's Creek, Ga., in his eighteenth year; was never connected with any college; entered Princeton Seminary in the Fall of 1831, and spent there one year; then two years, 1832-34, in the theological department of Marysville College, Tenn.; was licensed by Union Presbytery, Tenn., September 25th, 1833, and ordained an evangelist by the same Presbytery, at Madisonville, Tenn.,

September 23d, 1835. He labored as stated supply at Candy's Creek Church, Cherokee Nation, Ga., 1834-38, until his nation was compelled to remove to Arkansas; then as an evangelist among them, 1834-61, preaching at Dwight Mission Station, Honey Creek, Fairfield Mission Station, and many other points, and was in part supported by the A. B. C. F. M. During the civil war, 1861-65, he resided and preached as a missionary in Texas; then returned to his former home at Park Hill, Cherokee Nation, where he resided for the remainder of his life, preaching and laboring among his people, until compelled by bodily infirmities to desist, a short time before his death. In addition to his constant and zealous missionary labors, Mr. Foreman rendered valuable services to the Cherokee people in other ways, and, except that of principal chief, filled, at one time or another, almost every office in their power to give. In the last years of his ministry he built a church at Park Hill, out of his own funds, and preached in it. He died at Park Hill, Cherokee Nation, Indian Territory, of paralysis, December 8th, 1881, in the seventy-fifth year of his age, strong in the faith of the Gospel.

Fort Wayne (Indiana) First Presbyterian Church. The distinction of having first preached to the actual settlers of Fort Wayne, according to the distinctive faith and usages of the Presbyterian Church, and under ecclesiastical appointment, is due to the Rev. John Ross, a native of Ireland, familiarly and reverently known throughout the two Synods of Indiana, as "Father Ross." This venerable servant of God afterwards died in Tipton county, Indiana, at the age of ninety-three.

In December, 1822, Mr. Ross, then pastor of a church in the New Jersey settlement, on the west side of the Big Miami, opposite the town of Franklin, visited this post, under appointment of the General Assembly, to labor for three months as a missionary among the destitutions of this frontier region. The settlement here comprised about one hundred and fifty or two hundred souls, including French and half-breed families, mainly engaged in the Indian trade. The nearest white settlement was at Shame's Prairie, forty miles southeast, and except as the trace was dotted with an occasional settler, a day's journey, apart all northwest of Piqua, Ohio, was a wilderness. The missionary took passage in a light two-horse wagon, with Matthew Griggs, afterwards with his family, members of the Fort Wayne Church, then of Lebanon, Ohio, and visiting Fort Wayne on a trading expedition, with furs and dried fruit.

Father Ross, in a letter dated November 26th, 1859, describes the peril and exposure of the first missionary journey, how the first night's encampment in the woods, a few miles north of Dayton, was made memorable by the howling of wolves on every side, how the snow storm afterwards met them in the wilderness, with intense cold, which froze fast in the mud the wheels of their wagon, how failing to strike

fire from the flint, the woodsman's last hope, they were compelled to leave their conveyance under guard of a faithful dog; how, by walking and leading their horses, the cold being too severe to ride, they reached Fort Wayne at a late hour on a wintry night; and with what kindness he was received by Samuel Hanna, who afterwards became a ruling elder in this church—a kindness, the remembrance of which, after the lapse of forty years, was still fresh in the old missionary's grateful heart.

Father Ross continues: "The next day being the Sabbath, I preached in the Fort morning and afternoon, because there was no other convenient place to preach in. . . . I visited the place five times from 1822 to 1826. I was once sent out to Fort Wayne by the Synod of Ohio."

Allen Hamilton, postmaster at Fort Wayne, December 10th, 1828, wrote to the Home Missionary Society, saying there had been no minister there since the town was laid off, and urging their claims by saying that the canal was laid off through the place; that there were, in the town and immediate vicinity, five hundred inhabitants; that there was no preaching within eighty miles, etc. In response to this appeal, the Rev. Charles E. Furman was appointed a missionary for Fort Wayne, who, after preaching some six or eight months, passed on to other fields.

In June, 1831, Rev. James Chute, of the Presbytery of Columbus, visited Fort Wayne, and, on the 1st of July following, at the request of the few Presbyterians then residing there, organized the First Presbyterian Church of the place, consisting of eleven members. On the 4th of October, 1831, the church was received under care of Miami Presbytery, whose place of meeting was some one hundred and twenty miles distant.

Of the first members of this church, two were half-Indians, who had before, in 1820, joined the Baptist Church under the labors of Rev. Mr. McCoy, missionary to the Indians at this post. They were nieces of "Little Turtle," the celebrated war-chief of the Miamis, the force of whose fierce courage, as leader of the savage hosts, our countrymen had felt on this spot, in the bloody conflict with Harnar's Army, in 1790, and again in the defeat of St. Clair, on the Upper Wabash, in 1791. They were daughters of Captain Wells, who, at the age of twelve years, had been taken prisoner, or rather stolen in Kentucky, and adopted by the Miami tribe.

The want of a place of worship, affording reasonable comfort, at Fort Wayne, was a chief hindrance of church progress for the first six years. Six or eight different rooms were occupied in succession within this period. The religious services connected with the organization were held in the open air, under a rude shelter of boards, near the junction of Columbus and Harrison streets, on ground now occupied by the canal basin. For a time, the little brick school room, about twenty by twenty-five feet, then standing

some two hundred feet southwest of the present county jail, in a cluster of sumach shrubbery, was the place of worship. Then the Masonic Hall, on the site of Hill and Orbison's warehouse, a room, perhaps, thirty by forty feet, was occupied until surrendered, in June, 1833, to the first printing press ever set up in northeastern Indiana (*Fort Wayne Sentinel*, established by Thomas Tigar and S. V. B. Noel). Next a carpenter's shop, on the north side of Columbia street, near Harrison, was for some length of time the Sanctuary. At the close of each week's work the shop was hastily transformed from its material to its adaptation to sacred use, by removing the shavings and adjusting the benches minus their backs, with the work-bench for a pulpit-desk. A small room on the opposite side of Columbia street was for a short time used, as was likewise a room in the old brick tavern, in the same street, on the site of Morgan and Beach's store-room. During the Summer of 1833, and afterwards in 1835 and 1836, the old brick Court House, long since gone to decay, was occupied as a place of worship. Such were the wanderings and adjournings of the little congregation, until, in 1837, they found a home and resting place in their own church building, the small frame, forty feet square, near the east end of Berry street.

In that little frame church, on what is now the site of the residence erected by Charles McCulloch, Esq., in 1881, were organized both the Synod of Northern Indiana and the Presbytery of Fort Wayne, the former in October, 1843, and the latter on January 1st, 1845.

In that period of progress and growth, the frame church having in a short time become too small, the enterprise of erecting the commodious edifice now occupied was considered, as early as 1844. The corner-stone was laid by the pastor, Rev. H. S. Dickson, with appropriate religious ceremonies, in October, 1845. The basement of the new building was first occupied for public worship in 1847, and the upper room completed and solemnly dedicated to the worship of Almighty God in November, 1852. The sermon was preached by the Rev. Thomas E. Thomas, D. D., then President of Hanover College.

A brief notice of those who have preached the gospel is appropriate to this historic sketch. The labors of Rev. James Chute were continued, in humble, self-denying faithfulness, from the organization of the church till called to his rest on the 28th of December, 1835. His memory is blessed. Following the death of Mr. Chute, the pulpit was supplied, first, in 1836, by Rev. Daniel Jones, and after him by Rev. Jesse Hoover, a Lutheran minister, until October, 1837; Rev. Alexander T. Rankin was next invited to this field. He entered on his ministry in October, 1837, and continued to labor here until September, 1843. Rev. William C. Anderson was called to the church in the Spring of 1844. Though declining to accept the call, he took charge of the church, and

preached for some six months, guiding it, under the providence of God, most happily through the period of its greatest trials and danger. In September, Mr. Anderson's health having failed, a call was forwarded to Rev. H. S. Dickson. Mr. Dickson was installed pastor in November, 1845. Until this time the fixed relationship of pastor and people had not been enjoyed by this congregation—the several ministers having labored as stated supplies. In the Fall of 1847, Mr. Dickson having resigned the pastorate, Rev. Lowman P. Hawes supplied the pulpit for about six months. In August, 1848, Rev. J. G. Riheldaffer, then of the graduating class of Princeton Seminary, accepted a call and was installed as pastor, continuing in that relation until he resigned, in 1851. In November, 1851, Rev. Jonathan Edwards D. D., was installed as pastor. He resigned in July, 1855, to accept the presidency of Hanover College, and was succeeded by Rev. John M. Lowrie, D. D., who was installed in November, 1856. During the vacancy before the settlement of Dr. Lowrie, Rev. J. H. Burns supplied the pulpit for a few months. The pastorate of Rev. Dr. Lowrie continued to the time of his death, September 26th, 1867. In March, 1868, Rev. Thomas H. Skinner, D. D., accepted the call of this congregation. Dr. Skinner resigned September 18th, 1871, to accept a call to the Second Presbyterian Church of Cincinnati. February 5th, 1872, Rev. D. W. Mollatt, then a pastor at Georgetown, D. C., accepted a call to this church, and continues in charge of it, blessed in his labors and beloved by his people. Most of these brethren are elsewhere noticed in this volume.

Foster, Rev. James Bonner, was born in Southeastern Indiana, July 6th, 1837, and was brought up in Israel Township, Preble county, Ohio. He graduated at Miami University, Oxford, Ohio, June, 1858; studied theology in the United Presbyterian Seminary at Monmouth, Illinois; and was licensed to preach by the First United Presbyterian Presbytery of Ohio, April, 1859. In 1860 he was appointed, by the United Presbyterian Board of Home Missions, to preach in Dayton, Ohio, where he was ordained in January, 1861. After three years of faithful work in Dayton, he accepted a call to Kirkwood, Ill., where he labored successfully for three years. Called to the Orchard Street Presbyterian Church of Cincinnati, August, 1867, he became a member of what was then the Old School Presbytery of Cincinnati. After a pastorate of three years, during which he won the warm affection of his people, he was compelled to resign, on account of ill health. Early in 1871 he accepted an invitation to supply the Cumminsville Church, and, in October, received their unanimous call. Greatly beloved by his people, he labored here as long as he had strength. In the hope of regaining his health, he visited friends in South Carolina. The hope was vain. Rapidly declining, he died, of consumption, at Due West, S. C.,

February 25th, 1873. His remains were laid to rest among his kindred, in the old Hopewell burying ground, in Preble county, Ohio. He was a good man, a faithful pastor and a true friend.

Foster, Rev. William, a native of Lancaster county, Pa., was licensed to preach by the Presbytery of New Castle, April 23d, 1757, and ordained and installed pastor of Upper Octorara and Doe Run Presbyterian churches, Pa., October 19th, 1768. In the Revolution Mr. Foster engaged heartily in the cause of civil liberty, and encouraged all who heard him to do their utmost in defence of their rights, and on this account he became very obnoxious to the enemy, and more than once attempts were made to seize him. On one occasion Mr. Foster was called to Lancaster, to preach the gospel to the troops collected there, previous to their joining the main army. The discourse was so acceptable, that it was printed and circulated, and did much to arouse the spirit of patriotism among the people. Mr. Foster was a graduate of Princeton College (1761); was a man of very superior mind, and was much esteemed and respected by all who knew him, for his solid sense and unaffected piety. He held a high place among his brethren, as his name constantly occurs in connection with positions of trust and responsibility. He occasionally received theological students under his care. He died September 30th, 1780. His death-bed was a scene of triumph.

Fowler, Philemon Halsted, D.D., son of William and Margaret (Stevenson) Fowler, was born in Albany, N. Y., February 9th, 1811. He graduated from Hobart College, at Geneva, N. Y., in 1832, and for one year after his graduation was Tutor in that Institution. He graduated at Princeton Seminary, in 1836; was licensed by the Presbytery of Albany, October 15th, 1835, and was ordained, *sine titulo*, by the same Presbytery, August 24th, 1836. From October, 1836, to November, 1839, he served, as pastor elect, the Second Presbyterian Church of Washington, D. C., which was afterwards merged with the T. Street Church, into the New York Avenue Church. At the latter date he removed to Elmira, N. Y., where he was installed as pastor, December 1th, 1839, and continued to labor with great usefulness and popularity until he was released, December 16th, 1850. He next became pastor of the First Presbyterian Church of Utica, N. Y., over which he was installed, February 10th, 1851, and where he labored with large success and growing reputation until released on account of failing health, February 9th, 1874. He was brought into wider notice, by being made a member of the Joint Committee on Revision, in 1866, on the part of the New School General Assembly, in all the deliberations of which Committee he took an active and influential part. In 1869 he was elected Moderator of his General Assembly, then sitting in the Church of the Covenant, in New York city, at the same time that his friend and fellow student,

the Rev. M. W. Jacobs, D. D., was made Moderator of the Old School Assembly. Hence it fell to the lot of these two jointly to preside at the opening of the first General Assembly of the reunited Church, in Philadelphia, in May, 1870, and to Dr. Fowler to preach the opening sermon.

After he resigned his church at Utica Dr. Fowler continued to reside in that city, but usually spent his winters on his orange plantation, at San Matteo, on the St. John's River, in Florida. While here he ministered a considerable length of time to the church at Jacksonville, greatly encouraging and helping that then struggling enterprise. He died peacefully, at Utica, N. Y., December 19th, 1879.

Dr. Fowler was the author of a number of published sermons and small volumes, his largest work being his "History of Presbyterianism in Central New York." He was long a corporate member of the American Board of Commissioners for Foreign Missions, a Trustee of Hamilton College, and a Director of Auburn Theological Seminary. He was widely known and honored for his personal qualities and his high reputation as a preacher and pastor. He preached Christ with great directness and fidelity, and his ministry was an eminently fruitful one.

Fox, Rev. Louis Rodman, was born at Doylestown, Pa., January 10th, 1831. For a time he practiced law. He studied theology at the Seminary in Princeton. He was missionary at Bustleton, N. J., 1863-4, and pastor elect at Tuckerton, 1864-5. He was ordained an evangelist by the Presbytery of Burlington, April 28th, 1864; was pastor of North Church, Washington, D. C., 1865-71; assistant pastor to the Rev. Dr. Boardman, in the Tenth Church, Philadelphia, Pa., 1872-4, and stated supply at Providence and Jacksonville, N. J., 1876-80, when he accepted the pastorate of the Union Church, Detroit, Mich., in which he still continues. Mr. Fox is a gentleman of polished address, winning manners and earnest piety. His discourses are carefully prepared, replete with instruction, and delivered with much solemnity. He is characterized by great faithfulness in the Master's service.

Franklin, Rev. William Sheldon, was born in Aurora, N. Y., October 23d, 1811. He studied at Cayuga and Cortland Academies, and Cazenovia Seminary, and received the degree of A. M. from Madison University in 1855. He was a student of Auburn Theological Seminary. His fields of labor were, Five Corners, N. Y., 1842-64; Camden, 1864-7; Marcellus, 1867-70; Ludlowville, two years; Jamesville, two years; Ridgville and Oneida Lake, two years; General Secretaryship of Y. M. C. A., Syracuse, two years. He died at Danforth, N. Y., March 6th, 1882. Mr. Franklin's ministry was marked with signal fidelity and earnestness, with untiring zeal and industry, and with higher than average ability. Both in thought and diction his sermons were more than ordinary productions. He aimed pre-eminently at scriptural-

ness, and was very faithful and fearless in his presentation of the truth. He possessed unusual gifts in prayer. He was very successful in gathering many into the Master's fold. His last days were days of overflowing spiritual joy and abounding peace.

Frazer, David R., D. D., was born in Baltimore, Md., July 10th, 1837. He graduated at the Central High School in 1852, and was engaged for four years in the wholesale dry goods business in that city. He entered Delaware College, at Newark, in January, 1858, and the College of New Jersey in 1859, graduating in 1861. He graduated at the Union Theological Seminary, New York city, in 1861, and was licensed by the Presbytery of the District of Columbia in 1861, and ordained in 1865. He was pastor of the First Church, Clifton, Staten Island, from April, 1865, to November, 1867; of the First Church, Hudson, N. Y., from November, 1867, to June, 1872; of the First Church, Buffalo, N. Y., from June, 1872, to February, 1880; of Classon Avenue Church, Brooklyn, N. Y., from February, 1880, to February, 1883, from which date he has had charge of the First Church, Newark, N. J. Dr. Frazer is a gentleman of very winning address and benevolent spirit, a fine scholar, a superior preacher, a faithful friend, and in all the important pastoral relations he has sustained, the Divine blessing has accompanied his attractive and earnest ministry.

Frederick City, Md., Presbyterian Church.

Presbyterianism has existed for one hundred and fifty years, and the present Presbyterian Church has been planted for over a century among the people of Frederick City. The beautiful valley in which the city is situated was settled about the year 1730, by hardy Germans, who soon after established a church in "Frederick Town," known as the "German Presbyterian Church." No records of this Church have been preserved earlier than 1717, but it has been recorded that, at that date, there was an "organization which had existed for several years without a pastor," and the congregation was occupying its "second church, the first having already grown too small or gone to decay." This church was Calvinistic in doctrine and Presbyterian in polity. But all its religious services were conducted in the German language. This, to the thrifty Scotch-Irish people and others of the Presbyterian faith, who had settled in Frederick Valley almost as soon as the Germans, and who could not understand the German language, was a great hindrance to their uniting in church fellowship with the German Presbyterian Church. And this naturally led to a desire on the part of these English-speaking Presbyterians for the organization of a church in which the services would be conducted in their own language. Hence, prior to the year 1780, there was a small congregation of these English Presbyterians in "Frederick Town," and the surrounding country, imperfectly organized, meeting together for public worship, in private houses, seeking and receiving ministerial supplies from the

nearest Presbyteries, and earnestly desiring, though unable to support, a pastor. In order that the congregation might be distinguished from the German Presbyterians, it (according to its earliest records), "adopted the distinctive appellation of English Presbyterians." The year 1780 is considered as the date of the more formal commencement of the church now known as THE PRESBYTERIAN CHURCH IN FREDERICK CITY, MARYLAND.

Rev. Stephen Bloomer Balch, D. D., began preaching to the English-speaking Presbyterians of "Fredericktown" as early as 1780, immediately after he was permanently settled at "Georgetown, on the Potomac." As a result of his labors this church was regularly organized in 1782. It was originally connected with the Presbytery of Donegal, but it was transferred to the Presbytery of Baltimore at its organization in 1786, and it is one of four churches that have continued in this connection ever since. About the year 1782 the congregation erected a church on what is now known as the "Presbyterian Graveyard." It was "a plain brick structure, with brick floor, high-backed pews and lofty pulpit." Dr. Balch continued his work in this church, preaching one or two Sabbaths each month, until 1790, when his church in Georgetown, having very much increased, demanded all his time, and he resigned.

Rev. David Baird, who had preached to the congregation for some time in 1786, succeeded Dr. Balch in 1791, and remained for about two years. Rev. Cunningham S. Semple began to supply the pulpit about the year 1791. Subsequently the Pipe Creek Church was added to his charge. His ministry continued for about three years. It is believed that the celebrated "Blind Preacher," Rev. James Waddell, D. D., supplied the pulpit for some time, during the year 1797. Rev. Samuel Knox, D. D., D. D., became pastor of the church in 1797. In connection with his pastorate he was President of Frederick Academy (now Frederick College). He resigned the pastorate in 1803. Rev. John Brackenridge became stated supply in 1809, after the church had been vacant for six years, and remained about a year. Rev. Patrick Davidson was elected pastor in 1810, entered upon his duties the same year, but was not installed till 1815. He established a number of preaching stations in the surrounding country. During the first part of his ministry the church was reorganized, according to the provisions of the "Form of Government."

In 1819 the congregation purchased two lots on West Second street, opposite the grounds of Frederick College, for the erection of a place of worship, and after various hindrances, the original portion of the present church edifice was completed, in 1825, and afterwards dedicated to the worship of Almighty God. Then came a period of stated supplies—Rev. E. J. Morrison in 1825; Rev. Donald McIntosh from 1825 to 1828; Rev. J. W. McCullough, D. D., from 1828 to 1830, and Rev. J. S. Galloway in 1830.

Rev. J. G. Hammer, D. D., was elected pastor in September, 1830, entered upon his duties the same year, but was not installed till July, 1831. The spiritual interests of the church greatly improved under Dr. Hammer's ministry. He resigned in 1833. The church continued vacant for a year; it was then supplied by the Rev. Joseph Smith, D. D., who became pastor in 1838, till August, 1831, and subsequently by Rev. T. P. Shelman, for three months. The Rev. Philo Fuller Phelps was elected pastor in November, 1831, and installed the following June. He resigned in 1836. Rev. William Blood was elected pastor in April, 1837. He supplied the church for one year, but was not installed. Rev. Joseph Smith, D. D., was elected pastor in July, 1838, and was installed in January, 1839. The church was prosperous during his pastorate. He resigned in September, 1842, but continued as stated supply till April, 1843. Rev. John Miller was installed pastor October 31st, 1843, and his labors were much blessed. He resigned in December, 1848. Rev. Joseph M. Atkinson, D. D., was installed pastor in July, 1849. His pastorate was marked by the unity that pervaded the congregation, and the great zeal of the members in spiritual work. He resigned in July, 1855. Rev. Jacob W. E. Ker was elected pastor in December, 1855, but being unwilling to accept, he was appointed stated supply for a year. Rev. John B. Ross, M. D., was chosen pastor in October, 1857, installed soon after, and resigned in November, 1862. In 1858 the church edifice was enlarged, remodeled and repaired, at considerable expense. After Dr. Ross' resignation the church was without a pastor or stated supply till May, 1861, when Rev. Robert H. Williams took charge of it, and labored with success. Mr. Williams resigned the pastoral relation, January 23d, 1880. The Rev. Irwin P. McCurdy was installed over the congregation, July 8th, 1881. His pastorate has been more particularly marked by the development of the activities of the congregation in thorough organization and liberal contributions. During the first year of this pastorate a larger number was added to the membership of the church than in any previous year of its history, with a single exception, during Dr. Hammer's pastorate.

Freeman, Rev. Jonathan, was born at Woodbridge, N. J., April 4th, 1765. He was licensed to preach March 3d, 1793, by the Presbytery of New York, and was elected and installed pastor of the Church in Hopewell, May 25th, 1794. After remaining here about two years he resigned his charge, and in 1797 removed to Bridgton, where he labored till October, 1805. He was again pastor of the Church at Bridgton, N. J., until he died, November 17th, 1822. Mr. Freeman preached several sermons. He also contributed largely to several religious periodicals. He possessed a liberal mind, was a highly respectable scholar, fair preacher, and acceptable preacher.

French, Edward W., D. D., was born at Barre, Vt., in 1829. He was graduated, with high honor, at Williams College, Mass., in 1852. He studied theology at Union Seminary, N. Y., and at Newport, R. I. He was licensed by the Third Presbytery of New York City, in 1856. During the same year he aided in the organization of a Presbyterian Church in Bergen, Hudson county, N. J. (now Jersey City), to whose pulpit he was at once unanimously called. He has had no other charge, and is now just completing the twenty-seventh year of his pastorate in the "First Presbyterian Church of Jersey City Heights," in which he is greatly beloved.

Dr. French is, in bearing, courteous and cordial to all; in pulpit manner, deliberate and quiet, yet intense and effective; in style, terse, original, incisive, packed with thought and luminous with apt illustration; in matter, combining the profound and solid with the practical; in treatment, scholarly, exhaustive and tender. Every sermon, with or without manuscript, is "beaten oil." In theology, he is eminently evangelical. He preaches and lives the whole glorious gospel, to which the victory is pledged. His power is proven by his permanence, and his permanence enhances his power. His church is a tower of strength for spiritual religion and all genuine reforms. He is an active and potential force in his Presbytery, of which, for several years, he was the Stated Clerk. Many of his sermons and tracts have been published and widely distributed.

French, Hon. George H., was born in Junius, Seneca County, N. Y., January 18th, 1820. When eighteen years of age, he commenced teaching, and continued in this employment several winters, working on his father's farm during the intervening summers. In 1842 he removed to Tekonsha, Calhoun County, Mich., and settled upon ninety acres of new land near that village; but the following Spring returned to his native place, where he resided about two years. In September, 1844, he again journeyed west, settled at Tekonsha, taught the village school during the Winter, and commenced again upon his land in the Spring of 1845. Here he remained, improving his farm, till the Fall of 1848. He then removed to Homer, his present residence, and engaged soon after in the mercantile business, in which he still continues. For over twenty-five years he has steadily pursued an honorable and successful business career. He has always contributed generously of his means to promote the cause of education and religion, and to advance the general interests of the town. In Tekonsha and in Homer he has been frequently called by his townsmen to positions of public trust, and in the Fall of 1860 he was elected to the State Senate, and was re-elected two years later. To him the village of Homer and its surrounding country are largely indebted for the competing lines of railroad built through the town within the last ten years.

Mr. French was elected deacon of the church in

Homer, in 1851, and elder in 1853, and by re-election, once in three years, continues a member of the Session until the present time. In April, 1882, he was elected Moderator of the Presbytery of Lansing, and served as such. As a member of the Session, as superintendent of the Sabbath School, as solicitor for contributions for any form of Church work, he has few equals. He contributes liberally of his means, and is always present and active in the prayer meeting, and wherever else he can do work for the Master. In ability and tact he has no equal in the Presbytery, and in Christian spirit no superior.

French, Justice Clement, D.D., is a native of Vermont. He was born at Barre, May 3d, 1831. He graduated at Williams College in 1853, and at the Union Theological Seminary, New York, in 1856. On March 5th, 1857, he became pastor of the Central Congregational Church, in Ormond Place, Brooklyn, and continued so, with success in his ministry until 1870, when impaired health necessitated his resignation of the charge. In November, 1871, his health having improved by travel, he consented to supply the pulpit of the Westminster Presbyterian Church of Brooklyn, and March 6th, 1872, was installed its pastor. Here his labors were greatly blessed. He is at present the esteemed pastor of the Park Presbyterian Church, Newark, N. J. Dr. French possesses fine social qualities. In his manners he is exceedingly polite and cordial. His writings are fearless, graceful, and eloquent. As a preacher he is calm, thorough, and effective. He is an earnest, practical worker, makes no compromises with and asks no favors of the adversary, and has little patience with those who do.

Fuller, Charles, one of the original members, and active in the organization of the Presbyterian Church of Scranton, Pa., was descended from the Pilgrims of the Mayflower. For thirty-three years he was a member of the Session of that Church, and for thirty of these acted as Clerk and Treasurer. For over sixty years he was a worker in the vineyard of the Master, and for half a century was identified with every good enterprise in his own and other churches, and in the communities in which he lived. All his life he was a warm friend of missions, and his name is borne by a native of China educated through his instrumentality. He died November 29th, 1881.

Fullerton, Hon. David, was born in Cumberland Valley, Pa., in 1772. He was for many years in the Senate of the State, as Representative from Franklin county, also a member of the Congress of the United States, and was one of the most honest, active, and self-denying Representatives who ever served the people. His whole career as a Representative was marked by the highest integrity, combined with the most active measures for the good of the people. He was President of the bank at Greencastle, and conducted the leading mercantile business of the town. He died February 1st, 1843. Mr. Fullerton was an elder in the Presbyterian Church of Green-

castle, always in the lead in the support of the Church, and the first superintendent of the earliest (1817) Sabbath-school organization known of in the history of the place of his residence. He was the father of the Rev. Matthew Fullerton, who for a time was the esteemed pastor of the Presbyterian Church in Hagerstown, but died in his early ministry.

Fullerton, Rev. Hugh Stewart, was born near Greencastle, Pa., February 6th, 1805. In 1812 his father removed to Baltimore and engaged in mercantile business. His complete failure, after two years, necessitated a removal, and the family sought what was then the far West. In 1815 they went to Fayette county, Ohio, building a one-roomed cabin in the wilderness, for the home of the father, mother and eleven children. Humble as the residence was, it was so aristocratic as to be known for miles around as "the house with the glass window." From the time when he was fourteen years of age almost the entire charge of the farm, and of providing for the support of the family, fell on the young lad. In 1826, one of the "fever years" in that region, he was called, in the space of a few months, to follow to their graves his loved mother and six brothers and sisters. Great as was the grief of these changes to him, they left him at liberty to fulfill the life-long wish of his mother, that he should enter the ministry. By the assistance of friends he became a student at Ohio University, and after studying theology with Dr. Crothers, was licensed by Chillicothe Presbytery, April 8th, 1830. A member of Presbytery, in criticising his "trial sermon," said, "He is just like a good screw-auger, takes hold right away, cuts all the time, and stops when he gets through." The Summer after his licensure he spent in home missionary work, among the vacant churches of the Presbytery. In 1831 he became pastor of Union Church, four miles from Chillicothe, and was much beloved, and blessed in his labors. In 1832 he was installed pastor of the Church in Chillicothe, where he was also very successful. The greater part of 1837 he was an efficient agent for the A. B. C. F. M. In 1838 he took charge of the Church at Salem, Ross county, Ohio, where he spent twenty-six years of most laborious life before God called him home. Mr. Fullerton was a man of humility, simplicity of nature, and self-denial. He was an exemplary Christian, and an earnest, fearless and successful preacher.

Fullerton, Rev. Robert, S., the son of Thomas and Elizabeth (Stewart) Fullerton, was born in Bloomingburg, Ohio, November 23d, 1821. He was educated at Miami University, Ohio; studied divinity at the Western Theological Seminary, Allegheny, Pa.; was licensed by Chillicothe Presbytery, and ordained by the same Presbytery in 1850. He entered upon the service of his Master as a foreign missionary under the care of the Presbyterian Board of Foreign Missions. He was stationed at Mynpoother, Agra,

Futtegurgh, Dehra, etc. in Northern India. He died October 4th, 1865, of cancer, at Landour, on the Himalayah mountains, and was buried in the mission cemetery, at Dehra, the station to which he belonged. Mr. Fullerton was a most devoted missionary, and his brethren held him in high esteem. As a preacher he was simple, forcible and Scriptural. He was of a thoroughly affectionate nature. The sole object of his life appeared to be usefulness. One of his most striking characteristics was the geniality and wholesomeness of his nature. His death was one of triumph. Just before his departure he said to his family and friends, "I am so inexpressibly happy that I must talk to you a little while. I wish to say that I would not exchange this bed of pain for crowns and kingdoms. I did not think that I should be permitted to enter the land of Babel while here on earth, but I have entered it. Do not think that this is excitement; I am as calm as ever I was, but my peace and joy are beyond expression. Oh, can it be that God would thus reveal himself to one so unworthy! Heaven is indeed begun below."

Fulton, Rev. John L., was born April 11th, 1836, near Paris, Washington county, Pa. He graduated at Monmouth College, Monmouth, Ill., June, 1862, taking a course in theology in the United Presbyterian Theological Seminary of the same place. He was licensed to preach by Monmouth Presbytery (I. P.), April 26, 1863. He was sent to Iowa as a missionary; settled at Cedar Rapids, July 1st, 1863, and was ordained April, 1864. Resigning his charge at Cedar Rapids, July 1st, 1867, he became pastor of the Mill Creek Presbyterian Church, January, 1868, connecting himself with the Presbytery at Washington. This pastorate he resigned to take charge of the Broadway Church, Baltimore, February, 1873. He assumed his present charge, Second Presbyterian Church, Allegheny, Pa., September, 1876. The ruling characteristics of Mr. Fulton's preaching are practicalness and earnestness. His discourses teem with Scriptural texts, combined with startling and quaint illustrations gathered in out-of-the-way lines of reading. He is a faithful pastor, and a warm and devoted friend.

Fulton, Rev. R. H., is the son of Henry and Elizabeth (Plumer) Fulton, and was born near Monongahela City, Washington county, Pa. He graduated with honors in the first class of the United College of Washington and Jefferson, in 1866. Having spent four years in teaching and in the private study of theology, he entered the middle class in the Western Theological Seminary in 1870, and graduated in April, 1872. He was licensed to preach the gospel in 1871, and, having been called to the pastorate of the Second Presbyterian Church of Baltimore, he was ordained and installed by the Presbytery of Baltimore in —, 1872. In May, 1883, he accepted a call to the Northminster Church of Philadelphia, and was installed by the Presbytery of Philadelphia Central, in June, 1883.

In his first pastorate, Mr. Fulton had for predecessors such men as Dr. Jonathan Edwards, Dr. George P. Hays, Dr. J. T. Smith, Drs. Robert and John Breckinridge; and, at the end of eleven years, it seems universally conceded that he has proved himself the peer of any of these illustrious men. As a preacher of the gospel, he is scholarly, interesting, instructive, persuasive, edifying, and frequently very eloquent. As a pastor, he is generous, dignified, prudent, compassionate. As a Presbyter, he is able, courteous, faithful. He has always taken an active part in all the business of his Presbytery and Synod; and, having made himself very familiar, both with the underlying principles and the specifications of our Book of Government and Discipline, he ranks high as an executive officer and debater in our Church courts. A number of his sermons have been published, and several of his reports as Chairman of the Committee on Foreign Missions in the Synod of Baltimore.

Fulton, Rev. William, is of Scotch-Irish parentage, his ancestors being relatives of Robert Fulton, of steamboat notoriety. His early training was received in the Old Country. He was installed pastor of the Reformed (Dutch) Church, Manayunk, Pa., in 1855. Having withdrawn from this field, for a time, he accepted a second call to this congregation, and remained its pastor until 1868, when he was unanimously called to the Bridge Street Presbyterian Church of Catasauqua, Pa. In this charge he labored with much success and acceptance, until 1875, when he received a unanimous call to the Presbyterian Church of Conshohocken, Pa. Soon after commencing his work at the latter place a precious and extensive revival occurred, through which 166 persons were added to the church. The church is still prosperous under his ministry, and has recently built a commodious and handsome parsonage for the pastor. Mr. Fulton is the author of several tracts. One, called "The Middling Man," has been published by our Board of Publication, and his tract, "Saved for Nothing," published by the Dublin Tract and other Societies, has been very largely blessed, and has had a wide circulation. He is emphatically a gospel preacher, in the strict sense of the term. His utterances are always pointed, vigorous and full of meaning. His style is logical and argumentative, always presenting clearly and forcibly the great fundamental doctrines of grace, and with earnestness appealing to the mind and conscience of his hearers. As a Bible exponent, he is rarely excelled, exhibiting often a peculiar vein of originality, both in thought and diction.

Futhey, Hon. John Smith, is a native of Pennsylvania. He was born September 3d, 1820, in West Fallowfield (now Highland) Township, Chester county. He was educated at the Unionville Academy, in that county, and after studying law, was admitted to the Bar, February 7th, 1843. In 1848-9 he was ap-

pointed Deputy Attorney-General for Chester county, and in 1853, he was elected District Attorney of Chester county, by the popular vote. This position he held from November of the latter year until November, 1856, discharging the duties with great ability. As a leading member of the West Chester Bar he long enjoyed a large and lucrative practice. He has a decided and a well-improved taste for archaeological investigation, and has contributed much valuable antiquarian in-

formation to the press. His work, entitled "The History of the Upper Octorara Church," is one of decided merit. For several years he has been President Judge of the Court of Chester county, and has met the demands of his office with great ability, fidelity and acceptableness. He is an active member of the First Presbyterian Church of West Chester, and, in 1872, was elected one of its ruling elders.

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Gage, Rev. Henry Bartlett, was born near Chillicothe, Ohio, June 15th, 1815. He graduated at Marietta College, in 1869, standing third in his class, and the same year entered the Theological Seminary at Princeton. Removing to Colorado, on account of his health, he was, by the direction of the Presbytery of Colorado, placed in charge of the recently-organized church at Colorado City, at the base of Pike's Peak. He was licensed by the Presbytery at Golden, April, 1871, being the first Presbyterian licentiate in the Rocky Mountains. He was ordained September 8th, 1872, and is at this date the oldest minister in continuous connection with the work in the Synod of Colorado. From 1870 to 1873 he was in charge of the churches of Colorado City and Colorado Springs; from 1873 to 1876, at Central City, Colorado; from 1876 to 1879, at Colorado Springs, the second term. He was installed, November 15th, 1879, pastor of the Church at Pueblo, Col. At Central, Colorado Springs and Pueblo, he developed the churches, from aid-receiving to self-supporting, created and fostered missionary enterprises, and remembered all the departments of Church work.

Mr. Gage's vacations have been largely given to missionary exploration among the newer mining camps in the out-of-the-way mountain districts. During his present pastorate at Pueblo, he has edited with ability and published the *Presbyterian Herald*, a monthly Church paper. He is a preacher of more than ordinary originality and popular acceptance, a most successful pastor, possesses an earnest missionary spirit, and is a warm, sympathizing friend, and an active Presbyter.

Gale, George W., D. D., was born at North-east, Dutchess county, N. Y., December 3d, 1789; graduated at Union College; studied theology at Princeton, and was licensed by the Presbytery of Hudson in September, 1816. On October 29th, 1819, he took charge of the Church at Adams, N. Y., where he enjoyed a great revival of religion, among the converts of which he reckoned Rev. Charles G. Finney and many other eminent men. He resigned this charge in 1826. He was the founder of the Oneida

Manual Labor Institute, at Whitesboro, N. Y. But his great life-work was the founding of Knox College, at Galesburg, Ill., in 1835. He died, September 13th, 1862. Dr. Gale's intellect was strong, clear, logical, acute, penetrating, active, well furnished, and well disciplined. In pulpit power he was respectable, but not eminent. His prejudices, founded in convictions, were strong, and his antipathies liable to be shaded with severity. His piety was a governing principle, organized into his whole being, and controlling his plans, labors, comforts and purse. Stern in rebuking those who deserved it, before his Maker he lay in the dust.

Gallaher, Rev. James, was of Scotch-Irish descent, and was born in Washington county, Tenn., in 1792. He graduated at Washington College, then under the Presidency of Dr. Doak; studied theology under the direction of the Rev. Edward Crawford and Dr. Stephen Bovelie, and was licensed by the Presbytery of Abingdon, in December, 1815. Almost immediately he was invited by the Church of New Providence and by the people of Rogersville, to become their pastor. The church accommodations at New Providence were merely a small brick school-house, that would seat about one hundred and fifty persons. In a short time, under his labors, the congregation increased until it numbered four hundred church members, and sometimes a thousand hearers.

Mr. Gallaher was a very efficient and popular preacher. His scholarly attainments were, indeed, quite meagre, but his imagination was fervid, his oratory well-nigh perfect, and his piety ardent and sincere. Taking, in his sermons, the broadest, plainest, most common-sense views of the Bible, he carried the convictions of his hearers with him, and, whether pathetic, violent, vociferous, earnest, or pointed, he uniformly secured their sympathy. Wherever he went he was sure to attract crowds around him, and on them he left no doubtful or transient impression. In 1830 he was settled over the Third Presbyterian Church, Cincinnati. In 1835 he became a Professor in the Theological Department of Marion College. In 1839 he removed to St. Charles, Mo., where he had his

home till the close of his life, laboring faithfully as stated supply of the church there, and making occasional visits through the surrounding country. In 1852-3 he was Chaplain of the House of Representatives in Congress. At the close of the Session, he resumed his labors as an evangelist, and was thus employed when death overtook him, October 19th, 1853.

Galloway, Rev. John Smith, the son of John and Margaret Galloway, was born in Gettysburg, Pa., August 5th, 1806; graduated at Jefferson College in 1826; graduated at Princeton Theological Seminary in 1829, and was licensed by Carlisle Presbytery in 1828. After leaving the seminary, he preached for some time in the churches of Meckersburg, Pa., and Frederick, Md., and then took charge of the united congregations of Somerset and Newton, in Muskingum county, Ohio. Instead of settling in these churches, as he was desired to do, he accepted an appointment as agent of the Board of Education, in which he continued until invited to the Church of Springfield, Ohio, where he began his labors in April, 1832. This was his only pastoral charge, and in it his ministry of eighteen years was one of the most useful in the history of the Presbyterian Church. After resigning this charge, he was eleven years an agent for the American Bible Society, and the last year of his life he was Principal of the Cooper Female Seminary, Dayton, Ohio. He died in peace, August 25th, 1862. Mr. Galloway was distinguished by simplicity of character, purity, frankness, and earnestness of purpose. Among ministers he was "the beloved disciple." Though highly impulsive and emotional, he was never known to be under the influence of evil passion. The Cross, the life of Christ, was the constant theme of his effective ministrations. He never took part in controversy in the spirit of a partisan, yet was ever ready to take a decided stand on all important questions.

Gamble, Hamilton Rowan, was born in Winchester, Va., November 29th, 1798. His parents were Irish Presbyterians, his father a ruling elder. His education was principally obtained in Hampden-Sidney College, Va. When about eighteen he was admitted to the Bar in Virginia, and afterwards in Tennessee and Missouri, before he was twenty-one. He went to Missouri Territory in 1818, and resided for some years in Franklin, Howard county. In 1821 he was appointed Secretary of State of Missouri, but resigned the office in the following year, and took up his residence in St. Louis, where he was his home till his death.

His temperament was phlegmatic, and his natural disposition was even, but capable of high and dangerous excitement. His mind was well balanced, acute, discriminative, logical and analytical, moving calmly, examining thoroughly, considering coolly, weighing honestly and concluding confidently. His power was in finding, stating and applying facts and principles.

He had neither imagination, wit, humor nor eloquence. His career at the bar was a successful and eminent one. For many years he was at the head of the legal profession in Missouri. He held for four years, in 1851-55, a seat on the bench, and was Presiding Judge of the Supreme Court of that State. The character of his mind was admirably suited to that high position, but he did not appear as great there as at the bar. He never sought political office, but was once elected to the House of Representatives of the State. In 1861 he was elected from St. Louis county to the State Convention of Missouri, by which body, July 31st, 1861, he was appointed Provisional Governor of Missouri, a post which he held until his death, on the 31st of January, 1861.

His Christian life began in 1832, when he united with the First Presbyterian Church of St. Louis, under the pastorate of the godly William S. Potts, of which church he became a ruling elder. In 1838 he headed a colony from it, which was organized as the Second Presbyterian Church of St. Louis, of which he was immediately chosen a ruling elder; and he continued in that office while he lived, and was a tower of strength to the church. The transforming power of divine grace was signalized in him. From being given over to worldliness, in some of its worst forms, he became a man of marked and steady purity of life. Naturally of hot and hasty temper, he was enabled by the Holy Spirit's help, so to keep it in subjection, that none would suppose he had ever been subject to its dominion. By nature, of powerful and inflexible will, and prone to be overbearing, he became considerate and patient toward others, and as gently submissive as a child to God's will, even in its most afflictive forms. As he grew in years and grace, he would say to intimate Christian friends that he had but two great objects in life—religion and the law. He had a profound faith in prayer, and practiced it faithfully. Secret prayer was habitual with him, and on fit occasions he inculcated its observance on other professors of religion. Though not of emotional nature, his heart was ever tender to the touch of Gospel truth. He made the Bible his companion and guide. He was well-grounded in the great doctrines of grace, as formulated in the Standards of his Church.

Not spasmodically, but regularly, he was faithful in the discharge of his duties as a member and officer of the Church. In the Session, while kind and charitable toward delinquents, he had no sentimental weakness over their transgressions or shortcomings, nor any fear of offending their friends, or disturbing the peace of the church by subjecting them to discipline. To his pastor he was an ever ready support, counsellor and friend. What is my duty? was with him, in all things, the ever-present and controlling question. For the answer he habitually looked to God, and when he felt that it had been given, he followed its teachings with unquestioning steadfastness.

He gave largely and freely of his means for the cause of Christ and for benevolent objects, but expressed sorrow that he gave only from a sense of duty, and had not such feeling in it as he thought a child of God ought to have in giving. Such was the man, the lawyer, and the Christian. This is not the place to attempt any reference to his character and acts as a public man, in the last three years of his life.

Gamble, Hon. James, was a member of the Presbyterian Church, and for years he served acceptably and usefully as a ruling elder. He was a native of Lycoming county, Pa., having been born on a farm near Jersey Shore, January 28th, 1809. He studied law with A. V. Parsons, Esq., and was admitted to the Bar in 1832. In 1841 he was elected a member of the State Legislature, and was re-elected in 1842. While in the Legislature he served as Chairman of the Committee of Ways and Means, when the appropriation for the Portage Railroad over the Allegheny Mountains was made. He was elected to Congress from the Eleventh District in 1850, and re-elected in 1852. After leaving Congress he was not called to public life again until 1859, when Governor Packer appointed him President Judge of the district composed of Clinton, Centre and Clearfield counties, to fill the vacancy caused by the sudden death of Judge Burnside. He served about a year, when he retired to private life again. In 1868 he was elected President Judge of the Lycoming District, and served his full term of ten years. On retiring from the Bench, in 1879, he was tendered and accepted a banquet from the members of the Bar, as an expression of their esteem. He was a Director of the Bald Eagle Valley Railroad Company, and of the Williamsport National Bank. Judge Gamble died at his residence in Williamsport, Pa., February 23d, 1883. He was a gentleman of marked excellence of character, a consistent Christian, a jurist of superior ability, and held in the highest regard by the community in which he lived.

Garnet, Henry Highland, D. D., was born a slave, in Kent county, Md., December 23d, 1815. After receiving his primary education at schools in New York City, he graduated at Oneida Institute, Whitesboro, N. Y., with honor, in 1839. He immediately began teaching at Troy, N. Y., meanwhile studying theology under Dr. Beaman, and assisting in the services of the Liberty Street Presbyterian Church of that city. In 1842 he was licensed to preach, and ordained and installed the first pastor of this church, where he labored with great acceptance for nearly ten years. For a short time he also published a paper called "*The Clarion*."

In 1850, he was invited over to England to lecture in the interest of the Free Labor Movement, where he was regarded as one of the ablest and most eloquent speakers. In 1851, he was sent from England as a delegate to the Peace Congress at Frankfort-on-the-Main, after which he spent some time traveling and lecturing in Prussia and France. About this time,

also, he connected himself with the United Presbyterian Church of Scotland, whence he was sent as a missionary to Sterling, Grange Hill, Jamaica, West Indies. Here his labors were effectual, but owing to ill health, he was obliged to return to the United States. He was pastor of the Shiloh Presbyterian Church in New York City until 1865, when he was called to the Fifteenth Street Presbyterian Church, Washington, D. C. Here he labored successfully. In 1869 he was called to the presidency of Avery College, and after a brief service in that position, he was recalled to the pastorate of the Shiloh Presbyterian Church, New York. Appointed by President Garfield as Resident Minister to Liberia, in the Fall of 1881 he fell a victim to the African fever, February 13th, 1882, and passed to his reward in heaven.

Dr. Garnet was a great and good man; great in the native power of his mind, great at heart, and great in the power of endurance. Few men could express themselves more clearly, forcibly and eloquently than he. The poor of his people honored him as their leader, and his ability was admitted and admired by all. At his funeral, the President and his Cabinet and all the leading men of the little Republic were present to do him reverence.

Gauss, Rev. O. W., M.D., grandson of C. F. Gauss, Prof. of Astronomy and Mathematics in Hanover University, Germany, is the second son of the late C. W. Gauss and Louisa (Faldenstein) Gauss, of St. Louis, and was born in Glasgow, Mo., March 20th, 1842. He graduated at Washington University, St. Louis, in 1863, and received the Physician's Degree from the St. Louis Medical College, in 1865. He was, after three years' practice of medicine, licensed to preach by the Presbytery of Missouri, in connection with the (then Independent) Synod of Missouri, and was ordained, *sine titulo*, by the Presbytery of Potosi, of the same Synod, in the same year, to take charge of some churches in Cape Girardeau county. He was pastor of the Church of the City of Cape Girardeau, 1873-5, at which time he took charge of the Boonsville Presbyterian Church, in which he continues to labor with fidelity and success.

Gayley, Samuel A., D. D., son of Daniel and Nancy Gayley, was born December, 1822, in the county of Tyrone, Ireland. His father removed his family to this county in 1842, and settled in Chester county, Pa. He graduated at Lafayette College in 1847, taking the first honor of his class, and at Princeton Theological Seminary in 1850. He was licensed by the Presbytery of New Castle in 1849. After leaving the Seminary he took a commission from the Board of Home Missions, to labor in Luzerne and Carbon counties, Pa., with Whitehaven as his central point. On June 3d, 1851, he was installed pastor of the Great Island congregation, Lock Haven, Pa. On June 9th, 1856, he was installed pastor of the Church of West Nottingham, Md., where he still labors.

In all of Dr. Gayley's fields of pastoral labor he has been eminently successful. In Whitehaven he found but one Presbyterian, but when he left the town there was an organized church of twenty-five members and a vigorous Sabbath-school. Weatherly, another of his preaching stations, was ready for organization. At Lock Haven the membership doubled during his pastorate of less than five years. The labors rendered necessary by the growth of the church here broke down his health, and led him to accept the call to West Nottingham. The latter church has grown steadily under his ministry, and is stronger, both in numbers and in working power, now, than it has ever been in its history. It is considered the best equipped rural church in the Synod of Baltimore. Dr. Gayley was Principal of the West Nottingham Academy, an incorporated Institution under the control of the Church. Under his management it reached a degree of prosperity greater than it ever had attained before. He resigned in 1874, because the duties of school and church were too onerous.

Gayley, Rev. Samuel Maxwell, son of Andrew and Margaret (Crawford) Gayley, was born in the town of Creevy, parish of Ardstraw, county of Tyrone, Ireland, June 14th, 1802. He was put to the study of the Latin language at ten years of age, and continued the study of the ancient classics until he reached his seventeenth year. He studied for the ministry two years, under the direction of the Rev. Andrew Maxwell. He arrived in this country May 31st, 1823, resumed his studies under Dr. Wylie, and was licensed to preach April 4th, 1828, by the Reformed Presbytery of Philadelphia. He labored for a season, with success, at Chambersburg, Pottsville and Mauch Chunk, Pa. He withdrew from the Reformed Presbyterian body; joined the Presbytery of New Castle, in 1833; then preached at Rockland Church, near Wilmington, sixteen years, in the meantime resuscitating the First Presbyterian Church of Wilmington. He also gathered and organized the Green Hill Presbyterian Church, near Wilmington, and ministered to it for a time. Other waste places around very often enjoyed his ministrations. He died December 19th 1862. Much of Mr. Gayley's time was devoted to teaching, for which he had peculiar qualifications. He took a great interest in the cause of education generally. He was a man of great industry, and his piety, like his character, was of a manly type. As a preacher, he was more argumentative than ornate, and confined himself to the presentation of gospel truth.

Gayley, Rev. Samuel Rankin, the son of Andrew and Eleanor Rankin Gayley, was born in October, 1828, in the town of Creevy, parish of Ardstraw, County of Tyrone, Ireland. In 1847 he arrived in America, and immediately became Assistant Teacher in the Wilmington Classical Institute, of which his uncle, the Rev. Samuel M. Gayley, was Principal. He graduated at Lafayette College, in

1853, delivering the Latin Salutatory on that occasion. After studying theology at Princeton, he was licensed to preach by the Presbytery of New Castle, in April, 1855, and was ordained by it, as an evangelist, July 1st, 1856. On the 11th of October he sailed as a missionary for Shanghai, China, arriving at that place on February 7th, 1857. Death closed his earnest labors in that field July 29th, 1862.

Mr. Gayley possessed fine talents, and was capable of the highest class of intellectual efforts. He was a thorough gentleman, in the noblest and best sense of the term. Modesty was a notable feature in his character. Conviction of duty was the mainspring of his every act. He had the elements of character which would have made him eminently useful in any position in which he might be placed. He labored not long in the Master's vineyard; long enough, however, to see some precious souls saved through his instrumentality. He left to the Chinese Christians, as they have some of them remarked, a living representation, rarely and beautifully complete, of the pure and peaceable religion of Jesus.

Geary, John White, ex-governor of Pennsylvania, was born at Mt. Pleasant, Westmoreland county,



JOHN WHITE GEARY.

Pa., December 30th, 1819. He taught school, became a merchant's clerk in Pittsburg; afterwards studied at Jefferson College; finally became a civil engineer, and for several years was connected with the Allegheny Portage Railroad. He was lieutenant-colonel of the Second Pennsylvania Regiment in the Mexican war, wounded at Chapultepec, and for meritorious conduct was made first commander of the city of

Mexico, after its capture, and colonel of his regiment. In 1849 he was made postmaster of San Francisco; soon after, alcalde of that city, and its first mayor. In 1852 he returned to Pennsylvania and settled on his farm in Westmoreland county. From July, 1856, to March, 1857, he was Governor of Kansas.

On the 15th of January, 1867, General Geary was inaugurated Governor of Pennsylvania, a position in which, by election to a second term, he served six years. During that period the debt of the Commonwealth was reduced over ten millions of dollars. It was a time of unusual activity in business and the proper development of the industrial resources of the State. At the session of the Legislature of 1870 an effort was made to take from the sinking fund of the State bonds, to the value of nine and a half millions of dollars, the proceeds of the sales of the public improvements formerly owned by it, in aid of certain railroads. The Governor, interposing his veto, prevented this contemplated outrage. In July, 1871, a serious disturbance of the public peace and order of the city of Williamsport took place, rendering the civil authorities powerless. Under this necessity a reliable military force was sent forward by the Governor, to protect and aid the authorities in enforcing the civil processes. By the presence of the troops the law-abiding citizens were encouraged and the lawless disheartened. A Bureau of Labor Statistics and of Agriculture was established, by an act of the Legislature of April 12th, 1872. Governor Geary connected himself, by profession of faith, with the First Presbyterian Church, at Harrisburg, soon after he entered on his office. He died suddenly, in that city, February 8th, 1873.

Gelston, Rev. Samuel, was born in the north of Ireland, in 1692, and came as a probationer to New England, in 1715. Received in the Fall under the care of Philadelphia Presbytery. He labored for a short time to the people of Kent, in Delaware; then went to Southampton, Long Island, where he became colleague of the pastor, being installed April 17th, 1717, and remaining about ten years. In August, 1728, he took into consideration a call to New Castle. The next month he was called to New London, Pa. He left his charge in 1733, and fell under censure, which, however, was soon removed. In April, 1736, he joined the Presbytery of Donegal, and was sent to Opequhon, to Conestoga and Conodoguinet. In the Fall he was directed to supply Pequea, and in the Spring, being about to remove from the bounds of Presbytery, was dismissed. He is said to have died October 23d, 1782.

General Washington and the Presbyterians. It is not for any low, sectarian purposes that we bring into the same picture the Father of his country and the Church of our hopes and love. On the contrary, it is with a view of endearing the greatest of men to those whom this article may reach, and of increasing their patriotic affection. Washington,

it is well known, was an Episcopalian, by birth and by attachment. Before the Declaration of Independence he was a vestryman, both in the church at Alexandria and in the Polish Church, the latter being his own parish church. He partook regularly of the Communion, until he entered upon the office of General in the American army, after which time there is said to be but a single well-authenticated instance of his celebrating the Lord's Supper. This will be noticed in the course of our article, among the incidents which brought General Washington into interesting relations to the Presbyterian Church.

I. A PRESBYTERIAN PROPHECY.

Samuel Davies, one of the greatest of our ministers and orators, was settled in Virginia at the eventful period which preceded the American Revolution. With the true Presbyterian spirit, he was forward in every movement relating to the liberties and safety of his country. In 1755 he preached a sermon before one of the volunteer corps of Virginia, which had been raised to repel Indian and French invasion, immediately after the defeat of General Braddock. In the course of this sermon he alludes to the great men whom God raised up from time to time, and inspired with an enterprising public spirit, to accomplish some useful service in their day and generation.

"As a remarkable instance of this, I might point to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, for some important service for his country."

This interesting prophecy, uttered by one of the greatest of ministers in reference to one of the greatest of men, had a fulfillment far beyond the most sanguine hopes.

II. WASHINGTON'S VICTORY AT PRINCETON.

On the 1st of January, 1777, the sun set gloomily upon the waters of the Assampink, a narrow and feeble barrier between the British and American armies. Cornwallis, who had the superior force, and was advised to use his advantages without delay, resolved to wait for the morning. "If Washington is the man I think he is, he will not be found in the morning," was the remark of a sagacious officer. Before midnight Washington was on his march to New Brunswick. At Princeton he encountered three regiments of the enemy, and in a gallant engagement put them to flight, with the loss, however, of the lamented General Mercer, a noble Scotchman, who had in his youth been present at the battle of Culloden. In this engagement, Washington is said to have fearlessly and immovably exposed his person, but Providence had a gracious design in his preservation, according to the fervent expectations of Davies, in 1755. The British troops having retreated to the college, which they had previously used for their barracks, Washington ordered an assault upon them, and triumphantly delivered Nassau Hall from the enemies who had profaned its name of liberty and its courts of religion and learning.

It was certainly, to us, an interesting providence, that one of Washington's memorable achievements should be at what might be then called the headquarters of the Presbyterian Church. Here Samuel Davies, the prophetic herald of Washington's fame, had lived and died, as President of the very college which Washington now purged of the foe, and the war-horse of the illustrious General passed near the distinguished minister's grave. Here, too, lived the honorable Richard Stockton and the Rev. Dr. Witherspoon, both of whom had signed the Declaration of Independence only six months previously, and the latter of whom was, at the time, President of the college. The deeds of Washington brought into historical notice the humble village of Princeton, a distinction not unworthy the services of Davies, of Witherspoon, of Stockton and of Presbyterians generally in the cause of the American Revolution.

III. WASHINGTON AT THE COMMUNION TABLE IN THE PRESBYTERIAN CHURCH AT MORRISTOWN, NEW JERSEY.

It is the Sabbath. The congregation are assembled in the house of worship, and among their number is the Commander-in-Chief of the American Army. With a willing and devout spirit he unites with the people of God in the ordinances of religion. After a solemn sermon from a venerable minister, a hymn is sung, and the invitation given to members of sister churches to unite in the celebration of the Lord's Supper. A well-known military form rises in response to the invitation. With solemn dignity and Christian meekness he takes his seat with Christ's people, and partakes of the bread and wine. It is Washington at the communion table in a Presbyterian Church.

The circumstance that renders this incident in Washington's life remarkable is, that it was the only time, after his entrance upon his public career, that he is certainly known to have celebrated the sacrament of the Lord's Supper.

*It would seem that the religious services of the Church at this time were held, not in the meeting-house, but in an orchard, not far from the parsonage. The Rev. O. L. Kirland, for a time pastor of the Second Presbyterian Church at Morristown, and whose wife was a granddaughter of the Rev. Dr. Timothy Johnes, in a letter to the Rev. Nicholas Chevalier, of Christiansburg, Va., says: "Mrs. Kirland recollects very distinctly that she was accustomed to hear father speak of the fact that the religious services of the congregation were conducted in the orchard in the rear of the house, whilst Washington was here, during the Revolutionary war."

†Mrs. S. died, with one of our lay sisters, and a grand daughter of a Mrs. F. of, whose name has been deemed unwelcome, fragment with pen, and meane that her grand daughter tells her about attending the meetings in the orchard. On one occasion when the old lady was present. *Washington was sitting in his high chair, in the orchard, and I sat by his side, and he was very much engaged in conversation with me. He was very much engaged in conversation with me. He was very much engaged in conversation with me.*

Mr. Kirland also recounts that he attended the meeting in the orchard, as there was a meeting there, and he was very much engaged in conversation with me. He was very much engaged in conversation with me. He was very much engaged in conversation with me.

‡Dr. Sparks in his Life of Washington, thus alludes to this

The Rev. Dr. Cox, of Brooklyn, New York, first gave to the public the circumstances attending this interesting event, which he received from Dr. Hillyer, who had it from the lips of Rev. Dr. Timothy Johnes himself, the latter being pastor of the Church at Morristown at the time.

"While the American army, under the command of Washington, lay encamped in the environs of Morristown, New Jersey, it occurred that the service of the Communion, then observed semi-annually only, was to be administered in the Presbyterian church of that village. In a morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Johnes, then pastor of that church, and, after the usual preliminaries, thus accosted him: 'Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday. I would learn if it accords with the canons of your Church to admit communicants of another denomination?' The Doctor rejoined, 'most certainly; ours is not the Presbyterian table, General, but the Lord's Table, and we hence give the Lord's invitation to all his followers, of whatever name.' The General replied, 'I am glad of it; that is as it ought to be; but, as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities.'

"The Doctor reassured him of a cordial welcome, and the General was found seated with the communicants the next sabbath."

This incident in the life of Washington shows, in the first place, his own impressions that he was a religious man, entitled to the privileges of the household of faith; and, in the second place, it shows that he understood the spirit and principles of the Thirty-nine Articles, which recognize other evangelical churches as belonging to the true catholic Church. The anecdote, in either aspect, commends itself to thoughtful consideration.

IV. WASHINGTON AT THE COMMENCEMENT OF THE COLLEGE OF NEW JERSEY, IN 1783.

In 1783 Congress held its sessions in Princeton, having adjourned to that place from Philadelphia, in consequence of some mutinous proceedings of a portion of the Philadelphia line. Washington was invited by Congress to visit Princeton, with a view of consultation in reference to the arrangements for

fact. "The circumstance of his withdrawing himself from the communion service, at a certain period of his life, has been remarked as singular. This may be admitted and regretted, both on account of his example and the value of his opinion as to the importance and practical tendency of this rite. . . . Whatever his motives may have been, it does not appear that they were ever explained. Nor is it known, or to be presumed, that any occasion offered. It is probable that after he took command of the army, finding his thoughts and attention necessarily engrossed by the business which devolved upon him, in which frequently little distinction could be observed between Sunday and other days, he may have been led improperly publicly to partake of an ordinance which, according to the rite he entertained of it, imposed severe restraints on outward conduct and required pledges to perform duties impracticable difficult in his situation. Such an impression would be natural to a serious mind, and although it might be founded upon erroneous views of the nature of the ordinance, it would not leave the less weight to a man of a delicate conscience and habitual reverence for his Lord. There is proof, however, that on one occasion, just before the war, he partook of the Communion, but this was at a season when the army was in camp, and the activity of business and cares might be suspended." Dr. Sparks relates Dr. Cox's anecdote.

peace and other public concerns. Their sessions were in the library room of Nassau Hall. On the last Wednesday of September the Commencement exercises of the College occurred, and Congress adjourned to attend them. The valedictory orator on that occasion, then in his twenty-first year, was the celebrated Dr. *Ashebel Green*. At the close of his oration, he, with great tact, turned to General Washington, who, with the members of Congress, had a seat on the platform, and made a most eloquent and effective personal address, congratulating him on the happy issue of the long and perilous contest in which he had been engaged, and thanking him, on behalf of his fellow-students and the authorities of the College, for the important and distinguished services rendered to the country during the war, brought, at length, so much through his own instrumentality, to a glorious termination. This incident excited a thrilling interest in the whole assembly. The presence of Congress and of the Commander-in-Chief of the American army rendered this Commencement, perhaps, the most memorable that has occurred since the origin of the Institution. The following is the account given by Dr. Green, in his autobiography:—

"The church in Princeton had been repaired during the Summer (1783) which preceded the Commencement at which I received my Bachelor's Degree. An extended stage, running the length of the pulpit side of the church, had been erected, and as the President of Congress was a trustee of the college, and the President of the College had recently been a distinguished member of Congress, and that body itself had been accommodated in the college edifice, an adjournment to attend Commencement seemed to be demanded by courtesy, and was readily agreed on. We accordingly had on the stage, with the trustees and the graduating class, the whole of the Congress, the Ministers of France and Holland, and the Commander-in-Chief of the American army. The valedictory oration had been assigned to me, and it concluded with an address to General Washington. I need not tell you that, both in preparing and delivering it, I put forth all my powers. The General colored as I addressed him, for his modesty was among the qualities which so highly distinguished him. The next day, as he was going to attend on a committee of Congress, he met me in one of the long entries of the college edifice, stopped and took me by the hand, and complimented me on my address, in language which I should lack his modesty if I repeated it, even to you. After walking and conversing with me for a few minutes, he requested me to present his best wishes for their success in life to my classmates, and then went to the committee-room of Congress. I never took a copy of my valedictory oration, but carelessly gave the original, at his request, to Shepard Kollock, who then printed a newspaper at Chatham, in Morris county. It was published by him, in October, 1783. I have made several efforts to find the paper which contained it, but hitherto without success."

It was at this same Commencement that the Trustees of the College requested General Washington to sit for his portrait. This picture, taken by Peale, in 1781, is a full length portrait of Washington in the vigor of manhood. In the background is represented the battle of Princeton and the death of Mercer. Washington stands in a posture of dignity, and even majesty, the right hand with the sword referring to that battle, which Washington always regarded as one of the deciding victories of the Revolution. The flag of his country is, by a happy artistic artifice, made,

as if by *accident*, to wave about his head. This celebrated picture, hanging in the very frame which formerly contained the picture of George II (the latter having been decapitated by a cannon-ball), now adorns the gallery of Nassau Hall.

One other circumstance rendered this Commencement memorable—the gift of two hundred and fifty dollars, presented by General Washington to the College. It is recorded on the minutes of the trustees "that Dr. Witherspoon reported that His Excellency, General Washington, had delivered to him fifty guineas, which he begged the trustees to accept as *a testimony of his respect for the College.*"

The oration delivered before Washington and Congress, the painting and the gift, concur in making the Commencement of 1783 a rallying point of pleasant recollections to Presbyterians, in reference to the Father of our country.

V. WASHINGTON AND THE GENERAL ASSEMBLY.

The first meeting of the "General Assembly of the Presbyterian Church in the United States of America" was held on May 21st, 1789. Dr. Witherspoon preached the sermon, and after the election of Moderator, the following, being its *first* official act, was passed by the Assembly:—

"Resolved, unanimously, That an address be presented from the General Assembly of the Presbyterian Church to the President of the United States, and that Drs. Witherspoon, Alison and S. S. Smith be a committee to draft said address."

On the 26th of May the General Assembly took into consideration the draft of an address to the President of the United States, which, being amended, was adopted, and is as follows, viz.:—

"To the President of the United States:—

"**SIR**—The General Assembly of the Presbyterian Church in the United States of America embrace the earliest opportunity in their power to testify the lively and unfeigned pleasure which they, with the rest of their fellow citizens, feel, on your appointment to the first office in the nation.

"We adore Almighty God, the Author of every perfect gift, who hath endowed you with such a rare and happy assemblage of talents, as hath rendered you equally necessary to your country in war and in peace. Your military achievements insured safety and glory to America, in the late arduous conflict for freedom, while your disinterested conduct and uniformly just discernment of the public interest gained you the entire confidence of the people; and, in the present interesting period of public affairs, the influence of your personal character moderates the divisions of political parties, and promises a permanent establishment of the civil government.

"From a retirement more glorious than thrones and sceptres, you have been called to your present elevated station, by the voice of a great and free people, and with an unanimity of suffrage, that has few if any examples in history. A man more ambitious of fame or less devoted to his country would have

refused an office in which his honors could not be augmented, and where they might possibly be subject to a reverse. We are happy that God has inclined your heart to give yourself once more to the public. And we derive a favorable presage of the event from the zeal of all classes of the people, and their confidence in your virtues, as well as from the knowledge and dignity with which the Federal Councils are filled. But we derive a presage even more flattering, from the piety of your character. Public virtue is the most certain means of public felicity, and religion is the surest basis of virtue. We, therefore, esteem it a peculiar happiness to behold in our Chief Magistrate a steady, uniform, avowed friend of the Christian religion, who has commenced his administration in rational and exalted sentiments of piety, and who, in his private conduct, adorns the doctrines of the gospel of Christ, and on the most public and solemn occasions, devoutly acknowledges the government of Divine Providence.

"The example of distinguished characters will ever possess a powerful and extensive influence on the public mind, and when we see, in such a conspicuous station, the amiable example of piety to God, of benevolence to men, and of a pure and virtuous patriotism, we naturally hope that it will diffuse its influence, and that, eventually, the most happy consequences will result from it. To the force of imitation we will endeavor to add the wholesome instructions of religion. We shall consider ourselves as doing an acceptable service to God, in our profession, when we contribute to render men sober, honest and industrious citizens, and the obedient subjects of a lawful government. In these pious labors we hope to imitate the most worthy of our brethren of other Christian denominations, and to be imitated by them, assured that if we can, by mutual and generous emulation, promote truth and virtue, we shall render a great and important service to the republic, shall receive encouragement from every wise and good citizen, and above all, meet the approbation of our Divine Master.

"We pray Almighty God to have you always in His holy keeping. May He prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant.

"Signed by order of the Assembly,

"JOHN RUTHERFORD, *Moderator.*

"*Philadelphia, May 26th, 1789.*"

WASHINGTON'S REPLY.

From A. C. the Assn. of the Clergy, p. 10.

"*To the General Assembly of the Presbyterian Church, in the United States of America:—*

"GENTLEMEN.—I receive with great sensibility the testimonial given by the General Assembly of the Presbyterian Church in the United States of America, of the lively and unalloyed pleasure experienced by them on my appointment to the first office in the nation.

"Although it will be my endeavor to avoid being elated by the too favorable opinion which your kindness for me may have induced you to express of the importance of my former conduct, and the effect of my future services, yet, conscious of the disinterestedness of my motives, it is not necessary for me to conceal the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence on the assistance of Heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my countrymen. While I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings, I will observe, that the general prevalence of piety, philanthropy, honesty, industry and economy seems, in the ordinary course of human affairs, particularly necessary for advancing and confirming the happiness of our country. While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences, it is rationally to be expected from them, in return, that they will all be emulous of evincing the sincerity of their professions by the innocence of their lives and the benevolence of their actions. For no man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian, or a credit to his own religious Society.

"I desire you to accept my acknowledgments for your laudable endeavors to render men sober, honest and good citizens, and the obedient subjects of a lawful government, as well as for your prayers to Almighty God for His blessing on our common country, and the humble instrument which he has been pleased to make use of in the administration of its government. GEORGE WASHINGTON."

VI. WASHINGTON, AND WASHINGTON COLLEGE, VIRGINIA.

In the year 1774 the Presbytery of Lexington, Va., resumed the consideration of a school for the liberal education of youth, judged to be of great and immediate importance. We do, therefore, agree to establish and patronize a public school. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of the Rev. Mr. John Brown; and the Presbytery reserve to themselves the liberty, at a future session, more particularly to appoint the person by whom it shall be conducted, and the place where it shall be fixed." Thus commenced, under Presbyterian auspices, the education of youth in the Valley of Virginia. The Institution took the name of LIBERTY HALL. It was the means of training many useful ministers, and among the number the venerable ARCHIBALD ALEXANDER, &c. &c. It was a bulwark of liberty, as well as of learning and religion. It was incorporated in 1783, but the Presbytery retained a connection with it for some time; and although not now under ecclesiastical supervision, it is still managed by Presbyterians.

In 1785 the Legislature of Virginia expressed their sense of the value of General Washington's services, by a donation of one hundred shares in the James River Company and other property. Washington felt a delicacy either in accepting a donation for his private use, or in declining the gift of the State. When the shares began to be productive, in 1795, he addressed a communication to the Legislature, stating that he would appropriate them to a seminary at any place they might deem proper to recommend. The Legislature, in reply, requested General Washington to appropriate the shares to a seminary in the "upper country." In 1796 Washington wrote to the Governor of Virginia his final conclusion, stating, "After careful inquiries to ascertain a place, I have, upon the fullest consideration of all circumstances, destined those shares to the use of LIBERTY HALL Academy, in Rockbridge county."

The following correspondence passed between the trustees of the academy and General Washington, on this occasion:—

Str:—It was not earlier than September, 1797, that we were officially informed of your liberal donation to Liberty Hall Academy.

Permit us, as its immediate guardians, to perform the pleasing duty of expressing those sentiments of gratitude which so generous an act naturally inspires. We have been long sensible of the disadvantages to which literary institutions are necessarily subjected, whilst dependent on precarious funds for their support. Reflecting particularly on the many difficulties through which this seminary has been conducted since the first moments of its existence, we cannot but be greatly affected by an event which secures to it an independent and permanent establishment. Convinced as we are that public prosperity and security are intimately connected with the diffusion of knowledge, we look around with the highest satisfaction on its rapid advances in these United States, unfeigningly rejoicing that the citizen who has long been distinguished as the assertor of the liberties of his country adds to this illustrious character the no less illustrious one of patron of the arts and of literature. And we trust that no effort may be wanting on our part to encourage whatever branches of knowledge may be of general utility.

That you may long enjoy, besides the uninterrupted blessings of health and repose, the happiness which none but those who deserve it can enjoy, and which arises from the reflection of having virtuously and eminently promoted the best interests of mankind is the fervent prayer of the Trustees of Washington Academy, late Liberty Hall.

By order of the Board,

SAMUEL HOUSTON, Clerk.

His Excellency, GEORGE WASHINGTON,

Late President of the U. S. A.

WASHINGTON'S REPLY.

MOUNT VERNON, 17th June, 1798.

GENTLEMEN:—Unaccountable as it may seem, it is nevertheless true, that the Address with which you were pleased to honor me, dated the 12th of April, never came to my hand until the 11th inst.

To promote literature in this rising empire, and to encourage the arts, have ever been amongst the warmest wishes of my heart. And if the donations which the generosity of the Legislature of the Commonwealth of Virginia has enabled me to bestow upon Liberty Hall, now, by your politeness, called Washington Academy, is likely to prove a means to accomplish these ends, it will contribute to the gratification of my desires.

Sentiments like those which have flowed from your pen excite my gratitude, whilst I offer my best vows for the prosperity of the Academy, and for the honor and happiness of those under whose auspices it is conducted.

GEORGE WASHINGTON.

Trustees of Washington Academy.

In 1813 Washington Academy was incorporated as a *College*. The donation of General Washington forms a considerable part of its present endowment, and is believed to yield an annual income of about three thousand dollars. Thus did the Father of his country assist in perpetuating an institution which has trained many worthy sons for the ministry of the Presbyterian Church, as well as for other professions in life. As a PATRON OF EDUCATION his name is endeared to us, and he who led our armies to liberty, and our national councils to prosperity and honor, has also been instrumental, under the same divine guidance, in conducting many of our youth to learning, religion and usefulness.

Gennet, Charles, was born in the city of New York, June 9th, 1807. His parents removed to Poughkeepsie, Dutchess county, in the year 1812, where he received a plain English education, chiefly in the Lancasterian schools of those days. He removed to Richmond, Va., in 1829, where he engaged in mercantile pursuits, in which he continues at this present time (1883). In the year 1831 he was received in the First Presbyterian Church, under the charge of Rev. William J. Armstrong, and was elected deacon in the Grace Street Presbyterian Church, Rev. C. H. Read, D. D., pastor, in 1860.

Mr. Gennet acted as Treasurer of this church for some twenty-five years, and was elected Treasurer of Publication by the General Assembly of 1867, which office he retained until 1878. He has been a successful man in mercantile life, and an active worker in all the schemes of the Church, and, though now nearly fourscore years of age, retains his bright, genial manners, and his methodical attention to business.

George, William, D. D., was born in the north of Ireland, near the noted city of Derry, in the year 1829. While yet a mere boy he came with relatives to Kentucky, which became his permanent home. After varied experiences, some of which were sufficiently severe, including services with Kentucky troops in the Mexican War, he pursued a liberal course of study at Danville, preparatory, collegiate and theological. He graduated from Centre College in 1855, a worthy member of one of the most distinguished classes ever connected with that Institution. Having consumed three years in teaching, he entered the Danville Theological Seminary. Licensed by the Presbytery of Transylvania in the Spring of 1861, he was, after completion of the theological course, ordained by the Presbytery of Ebenezer, in the Fall of 1861, and installed pastor of the Springfield Church, which, with that of Mount Sterling, he had been serving. In 1863 he became pastor of the Midway Church. In 1870 he returned to the Springfield pastorate. In 1873 he was translated to the Bethel Church. All this service was in Kentucky. In 1880 he was settled in Fort Worth, Texas, where he still is pastor of a prosperous church.

Dr. George possesses some of the best traits of the good stock whence he sprang; a warm heart, a genial humor, a strong intellect, a fine moral sense; pluck that delights in overcoming obstacles; sympathy that glows with tenderness for all the afflicted; loyalty to Christ that counts no costs and fears no peril in its devotion to the Church and cause of his Lord. Of course, therefore, his has been a successful ministry. Called always to feeble churches, as an able, scholarly and consecrated pastor, he has always built them up in numbers, in sound doctrine and in spiritual power.

Gerrish, John, D. D., the oldest son of Joseph and Sarah (Church) Gerrish, was born April 26th, 1814, at Canterbury, N. H. He entered Dartmouth College, but failed to complete the course of study, on account of the state of his health. For a few years he devoted his attention to agriculture. Regaining his health, he entered Bangor Theological Seminary in 1843, and graduated in 1846. For some years he labored as an itinerant missionary in Vermillion county, Indiana. He was pastor at New Washington, Indiana, from October, 1853, to July, 1862. He subsequently supplied the Church in Lapeer, Michigan, from June, 1865, to December, 1877, he was pastor of the Church of Homer, Mich., where his labors were eminently successful and satisfactory. After leaving Homer he preached two years at Washington, Ind., and two years at Kansas, Edgar county, Ill. From the latter place he removed to Hays City, Kansas, where he is at present engaged as stated supply of the Presbyterian Church. As a preacher, Dr. Gerrish is clear, logical and profound, always elucidating his subject fully. Well acquainted with Church government and ecclesiastical law, his opinions have great weight with those who know him best. As a pastor he has watched and led his flock, endeavoring himself to his people, cheerfully sacrificing his own preferences and feelings when the cause of Christ and the interests of the Church required such sacrifice. His ministerial career has been that of a faithful servant of the Lord.

Gibson, Rev. Joseph T., was born February 13th, 1814, in Jefferson county, Pa. He graduated at Washington and Jefferson College, in the class of 1839. During the next two years he was Superintendent of Public Schools of Indiana county, Pa., and at the same time he prosecuted the course of study prescribed by the Western Theological Seminary. Having graduated from that Institution in the Spring of 1841, he accepted a call to Covey Chapel Presbytery of Baltimore, where he did remarkably good service for eight years. From Baltimore Presbytery he was dismissed to the Presbytery of Allegheny, that he might accept a call to the Church of Sharpshong, Pa., his present charge.

Mr. Gibson is a gentleman of frank manners, modest carriage and magnanimous disposition. He preaches well, with or without notes. He is not content with

surface truth, but works down to the bottom facts, and puts them before his audience in a masterly style, progressing, without a break or lateral deviation, to the end of his discourse. As a pastor, he looks well to his flock, and displays, in the management of affairs, executive ability of a high order.

There are few abler Presbyters than Mr. Gibson. To his knowledge of the form of government, the decisions of the General Assembly, and of ecclesiastical polity, he adds a ready wit, courage of opinion, and persuasive speech, which give him great influence in deliberative assemblies.

Gibson, William J., D. D., was born August 22d, 1810, in Ryegate, Vt. He graduated at Jefferson College, Pennsylvania, in 1826. After teaching for a time, and having studied theology privately for two years previously, under the care of the Reformed (Covenanter) Presbytery, he changed his church relations in 1830, and was licensed to preach the gospel by the Old Presbytery of Philadelphia, October 30th, 1831. Soon after he received a call to the Ninth Presbyterian Church, Philadelphia, which had just been vacated by the Independent Presbyterian Church, Rev. John Chambers, pastor, and was installed its pastor February 7th, 1832. In this church he continued his ministry until the Spring of 1838. He became pastor of the Church in Hollidaysburg, Pa., in April, 1839. In 1841 he was called to the Union Church, Philadelphia. The following year he was called to Williamsburg, and while pastor there he supplied Martinsburg, until called for half his time to Sinking Valley. After a prosperous pastorate of some years in this field, he was called, in 1852, to Lick Run, at Jacksonville, Centre county, then a large, strong church. Here he continued until October, 1861. He subsequently supplied the churches of Pine Grove and Duncansville, and finally became pastor of the churches of Martinsburg and Duncansville, which he continued to serve until increasing blindness and growing infirmity compelled his retirement from the active ministry. He died in 1883.

Dr. Gibson was highly appreciated as a minister of the gospel and profound theologian. He was a faithful and fearless advocate of sound doctrine. He was also a good Presbyter, well versed in Presbyterian law and modes of procedure. His interest in all religious questions and work was unabated to the last. As an author he wrote much and powerfully for the press, and has left behind a printed debate on Baptism, showing great skill and deep research, and a history of Huntingdon Presbytery, with several biographical sketches of its deceased members, both clerical and lay.

Giddings, Rev. Salmon, A. M., was the father of Presbyterianism in a portion of Illinois lying East of the Father of Waters. In December, 1815, he was commissioned by the Connecticut Missionary Society to labor in the western country, particularly St. Louis. He came to that city on horse back, that same Winter,

preaching often while passing through the destitute settlements. The people were hospitable, fed his horse and made him welcome. He slept in their log cabins, partook of their plain fare, prayed in their families and talked to their children. He reached St. Louis, April 6th, 1816, and at once entered upon his labors on both sides of the river. He proceeded to organize Presbyterian churches, and as soon as possible united with three others in forming a Presbytery. Mr. Giddings labored in St. Louis for more than six years without a house of worship, constantly calling upon the people to rise up and build. At length this object was accomplished, and in June, 1825, the first Presbyterian Church building in St. Louis was dedicated. On Sabbath, November 9th, 1826, Mr. Giddings was installed pastor of the congregation. He died in St. Louis, February 1st, 1828, and the remains were deposited in a vault beneath the pulpit.

In due time a marble tablet was placed in the wall, with this inscription:—

IN MEMORY OF
REV. SALMON GIDDINGS, A. M.,

First Pastor of the First Presbyterian Church in St. Louis.

He was born in Connecticut, March 3, 1782; became a member of the Church of Christ 1807; was a graduate of Williamstown College,

Mass., and a student at Andover Theological Seminary; was

ordained to the Gospel Ministry 1814; arrived in Missouri as the First Protestant Missionary, 1815; organized the First Presbyterian Church in St.

St. Louis, Nov. 15, 1817; died in the assurance of a joyful resurrection, Feb. 1, 1828,

aged 45 years, 10 months, 28 days

As a man, he was kind, prudent and decisive; as a Christian, he was pious, cheerful and prayerful; as a minister, meek, laborious and persevering. His body mounds in its vault under this

house of worship, which his labors contributed to erect. His spirit has gone to receive its reward.

"Well done, good and faithful servant."

When, in 1853, the edifice was pulled down, that vault was opened. A few bones, clean and bare, were all that remained, save a small residuum of dark, damp dust. The relics were disinterred and placed in a copper urn in a cemetery vault, and, when the new edifice was dedicated, deposited again beneath the pulpit.

Giger, George Musgrave, D.D., was born in Philadelphia, Pa., June 6th, 1822; graduated at Princeton College, with high honors, in 1841; studied theology at Princeton Seminary; was licensed by Baltimore Presbytery, in 1844; and in 1860 was ordained by New Brunswick Presbytery. Soon after finishing his theological course he was chosen Tutor in Princeton College; in 1846 he was elected Adjunct Professor of Greek, and in 1854, Professor of the

Latin Language and Literature, which chair he held till 1865, when declining health compelled him to resign. He died, October 14th, 1865. Dr. Giger was ardently attached to the interests of the College with which he was so long connected. He bequeathed to it his library, and made it a residuary legatee to the amount of thirty thousand dollars. He was a faithful man—never preferred policy to duty—never made a compromise with conscience. As an instructor he was eminently successful. He was public-spirited as a citizen. His efforts in the cause of education, his self-denying labors in behalf of the colored people, for whom he preached in Witherspoon Church, in Princeton, and his uprightness and fidelity in all relations, won him warm regard.

Gilbert, Eliphalet Wheeler, D. D., was born in Lebanon, N. Y., December 19th, 1793. He graduated at Union College, in 1813, and was ordained by the Presbytery of New Castle, May 29th, 1818. Soon after his licensure he became pastor of the Second Presbyterian Church of Wilmington, Del. There he remained until 1831, during which year he accepted the presidency of Delaware College. He returned, however, to Wilmington in the following year, in obedience to the call of the Hanover Street Church. In 1841 he became once more President of Delaware College, and retained this office until 1847, when he accepted a call from the Western Presbyterian Church, Philadelphia. Here he remained until his death, in 1853.

Dr. Gilbert was a man of clear mind and of decided views; skilled as a controversialist, yet with such courtesy to his opponents, that when the joust was over they were among the first to sit down in his tent. He was "mighty in the Scriptures," and studied them with constant care. His effort as a preacher was to set forth the truth in strong, sharp outlines, yet these outlines were often illuminated and tinted by vivid lights and touches. He was an omnivorous reader, and drew knowledge and illustration from every available source. In the discussion of theological questions he charmed his hearers by crystalline statements, acute distinctions, and the playful radiance which he threw over all. His life ran into that of the Church at large, like a clear, bright stream, whose qualities were only diffused, not lost, after the stream had ceased to flow.

Gilbreath, Rev. John Naylor, son of James and Jane Naylor Gilbreath, was born in Rhea county, Tenn., September 1st, 1811. He was graduated from Greeneville College, Greene county, East Tennessee, 1835, and immediately afterwards entered Princeton Seminary, where he was regularly graduated in September, 1840. He was licensed by the Presbytery of New Brunswick, August 5th, 1840, and was ordained by the Presbytery of St. Louis, at Potosi, Mo., April 4th, 1841. From 1841-42 he served the Church at Des Peres, Mo., as stated supply, then accepted a call to the two churches of Des Peres and Bonhomme, and

was installed over Bonhomme Church, October 2d, 1842, and over Des Peres Church, November 27th, 1842. He was released from Bonhomme Church, January 3d, 1846, and from Des Peres Church, April 21st, 1849. In October, 1846, he established and became principal of the Des Peres Institute, a position he successfully occupied until 1861, at the same time, during all these years and until 1868, supplying, most of the time, the Des Peres Church. He then labored about four years, 1869-73, as a missionary in the southwestern part of Missouri; subsequently supplied Newport Church two years, 1874-76; then the Church at Washington, Mo., one year, 1876-7, and the Joachim Church one year, 1877-8. He then again became stated supply to Des Peres Church, and continued there to the end of his life. He died, March 7th, 1881. Mr. Gilbreath was a good man, a genial companion, a warm friend, a zealous laborer in the work of the ministry, a staunch upholder of sound doctrine, unsparring of his means and efforts for advancing the cause of Christ.

Gilchrist, Rev. Adam, was born in Charleston, S. C., April 10th, 1806. He graduated at Dickinson College, Carlisle, Pa., in 1825; studied theology at Princeton, N. J., and was licensed by New Brunswick Presbytery in 1830. The following year he was ordained and installed by Charleston Presbytery as pastor of the Church in Walferboro, S. C. Here he labored earnestly and faithfully, when he accepted a call to the Church in Fayetteville, N. C., and was installed its pastor in March, 1841. Here it was that his life-work was accomplished. He was a faithful pastor and a kind counsellor. His humility, purity and exalted piety won for him the affection and esteem of all with whom he associated. He died, March 27th, 1861.

Gildersleeve, Rev. Benjamin, D. D., was born near Norwalk, Conn., January 5th, 1791. Whilst in charge of a school at Green's Farm, Conn., he was hopefully converted, and united with the Church. He graduated at Middlebury College, Vt., in 1811, and, after teaching in Georgia, entered Princeton Seminary in 1817, remaining there a little over a year. For a time he was editor of "*The Missionary*," In 1826 he became editor of "*The Christian Observer*," which post he held until 1845, when he removed to Richmond, Va., where he was sole editor of "*The Watchman and Observer*," until 1856, and after that, until 1860, was associated with the Rev. Moses D. Hoze, D. D., and the Rev. Thomas V. Moore, D. D., as editor of "*The Central Presbyterian*." During his residence in that city he preached wherever he found an open door, especially in the Virginia Penitentiary, where his labors were greatly blessed. In advanced life he lost his sight, but continued his ministry long after his vision was entirely gone. He died at the residence of his son, Dr. J. R. Gildersleeve, Tazewell county, Va., June 29th, 1875, in his eighty-fifth year, leaving, especially in the region where he spent his later years, a fragrant memory.

Gill, Rev. William Hugh, is a native of Ireland. He was born in County Down, February 27th, 1811. He graduated at Jefferson College, Pa., in 1861, and pursued his theological studies at the seminaries of Allegheny and Princeton. Ordained by the Presbytery of Blairsville, June 26th, 1867, he was pastor at Greensburg, Pa., 1867-70; pastor-elect of the Sixth Street Church, St. Joseph, Mo., 1870-72; pastor of the Central Church, Allegheny, Pa., 1872-78; and in 1878 was installed over the Church at Westfield, N. J. He resides at present at Greensburg. He is a preacher of ability, and earnest in the Master's work.

Gill, Rev. William John, the son of James and Mary (Edgar) Gill, was born, March 26th, 1830, in county Down, Ireland. After the usual preparation, he entered the college at Belfast, when not quite sixteen years of age, and having completed the required six years' course of study, including theology, was licensed by the Down Presbytery, about 1852. Having preached as a licentiate, under Presbyterian direction, with much success, he was ordained and installed over the Church of Lismore, by the Presbytery of Cork. Providential circumstances having led him to Scotland, he attended medical lectures in Glasgow for several months, and accepted, for a year, the position of Secretary of the West Coast Mission, which, by his efforts, was established on a secure basis. His second pastoral charge was a congregation of the Free Church of Scotland, on the Isle of Bute, whence he was called to the Presbyterian Church of Salford, Manchester, England, over which he was installed, March, 1863. Coming to America, for a vacation trip, in 1871, he was called to the First Presbyterian Church, Des Moines, Iowa. This call was accepted, and the pastorate continued until 1879, when he was called to the Westminster Presbyterian Church, Baltimore, Md., his present charge (1883). Mr. Gill's pastoral labors have been greatly blessed. He has ever been generously unselfish in aiding weak churches. As a preacher he has a vivid conception of his subject, great command of language, and an earnest, sympathizing manner. In his sermons the great doctrines of the Word of God, and the privileges and duties resulting from them, are enforced by arguments and illustrations drawn from that Divine source, and from vast stores of human learning.

Gillam, Rev. Jeremiah C., was born November 30th, 1826, at Peter's Creek, Allegheny county, Pa. He graduated at Jefferson College, in 1856. After graduating he spent three years in the Theological Seminary at Allegheny, and was licensed to preach the gospel by the Presbytery of Coshocton, in April, 1859, at Millersburg, Ohio. He seems to have been an exception to the proverb, "A prophet is not without honor, save in his own country," for he has been preaching in the neighborhood of his early home all his life. His first pastoral charge was Mount Eaton, where he remained from 1859 to 1868. Dur-

ing this pastorate he also conducted a select English and Classical school, at Berlin, Ohio, called Berlin Institute. After leaving this charge he preached to the churches of Shreve and Homessville, as stated supply, for three years, adding greatly to their prosperity. He was then called to the churches of Canal, Fulton and Marshallville, where he remained over seven years, doing a good work. He is at present pastor elect and stated supply at Mt. Eaton, where his work has been greatly blessed. He is an acceptable preacher, and an excellent and useful man in the ministry.

Gilland, Rev. James Wesley, is the fourth of six sons of Thomas and Susan (Conrad) Gilland, and was born in Antrim township, Franklin county, Pa., November 24th, 1853. Having graduated at Lafayette College, Easton, Pa., in June, 1877, he entered Union Theological Seminary, New York, in September of the same year, where he completed the course of study in May, 1880. He was licensed to preach by the Classis of East Pennsylvania, Reformed (German) Church, which met at Easton, Pa., May 25th, of the same year. Was received under the care of Carlisle Presbytery as a licentiate from the Reformed Church in the United States the following October. Received and accepted a call from the Presbyterian Church at Duncannon, Pa., January 9th, 1881, when he was ordained and installed the following June. His brief pastorate has been greatly blessed.

Gillespie, Rev. George, was born in 1683, in the town of Glasgow, and educated in the University there. He was licensed by Glasgow Presbytery, early in 1712, and came to New England in the Spring. He first settled at Woodbridge. He was ordained May 28th, 1713, having received a call from the people of White Clay Creek. Red Clay, Lower Brandywine and Elk River, besides White Clay, seem to have formed his charge for several years. He is said to have organized the congregation of the Head of Christiana, and he served it till his death, which occurred January 2d, 1760. Mr. Gillespie was zealous for the interests of the Church, and was remarkably punctual in attendance on Presbytery and Synod. Mr. Alison, who knew him, called him "that pious saint of God."

Gilliam, Marshall M. was born in Buckingham county, Virginia, on the 10th day of December, 1843, of Presbyterian parents. He came, on his father's side, of an old Huguenot family, whose ancestor was an early settler in the State. His mother was a daughter of Benjamin Marshall, of Virginia. He entered the Junior Class at Hampden-Sidney College, in his fourteenth year, and graduated with distinction, in the entire curriculum of that Institution, at fifteen and a half years of age. While a student at college he made a profession of his faith in Christ and became a member of the Presbyterian Church. He entered the University of Virginia as a student in the academic and law departments. He was one

of the first graduates in the Law Class of 1867. While at the University he united with Professor Minor in some religious work among the colored people in that vicinity. He came to Richmond, Va., in 1868, and entered the legal profession, and has been closely engaged in the practice of law since that time. He has been an active worker in Sabbath schools the greater part of his life, and has been superintendent of the Sabbath School of the Second Presbyterian Church of Richmond, for the last fourteen years. He is a ruling elder of that Church, to which office he was elected in 1875. He has been a member of the Committee of Publication since 1879.

Gilliland, Rev. James, a son of Alexander and Frances Gilliland, was born in Lincoln county, N. C., October 28th, 1769. He graduated at Dickinson College, Carlisle, Pa., in 1792, and presented his theological studies, partly, at least, under the direction of the Rev. William C. Davies, of South Carolina. He was licensed to preach by the Presbytery of South Carolina, September 26th, 1794, and was ordained and installed pastor of the Broadway congregation in 1796. He retained his connection with this congregation a little less than eight years, and both his character and ministrations were highly appreciated. He resigned this charge, April 4th, 1804, and in 1805 settled in Red Oak, Brown county, O., where he remained till the close of his life, February 1st, 1845. Mr. Gilliland was of a social, cheerful disposition. He was a very humble and modest man. Self nothing, Christ all in all, seemed to be his motto. On the plain head-stone that marks his grave, the only memorial, by his own request, is, "James Gilliland, Born —, Died —." His sermons were clear, practical, experimental, instructive, and often strikingly original. But that which imparted the richest lustre to all his powers was his sincere, heartfelt godliness. He was an eminently devout and experimental Christian.

Gilman, Winthrop S., was for many years an elder of the Presbyterian Church of Alton, Ill. He now resides, in advanced years, at Hey Ho, New York. His pastor at Alton, Rev. A. T. Norton, D. D., bears this testimony of him: "His name is associated with every public or private enterprise, in the early history of the church. Possessing a delicacy of feeling, a refinement of manner almost feminine, he was yet ever true to his convictions and firm in manly purpose. Broad and liberal in his views, yet ever guided by principles so fixed that all knew where to find him. Generous, even to the Scripture rule, in his benevolences, yet so silent and unobtrusive that few knew their extent or variety. No good cause ever failed of his sympathy or of material aid to the extent of his ability. Occupied through a long life by the demands of a large business, yet so systematic that he found time, not only for church and public duties, but for so thorough and general reading that few are more familiar, not only with the

best current literature, but with that of past times, or possess a truer love for it. In short, few are so well entitled to the name of a Christian gentleman. He is one of the best and most influential elders the Presbyterian Church in the United States has ever had." Mr. Gilman was chairman of the Assembly's Committee which carried to a successful completion the magnificent project of a memorial re-union fund of five million dollars.

Glen, Rev. William Renwick, was born in Glasgow, Scotland, January 12th, 1812, and came to the United States at an early age. He was prepared for college at the Hudson River Seminary, Stockport, N. Y., and Barr Seminary, Vt., but never graduated at any college. He graduated at Princeton Seminary in 1848, was licensed by the Presbytery of North River, April 21st, 1847, and, supported in full by the late Francis N. Buck, Esq., of Philadelphia, labored as a missionary to the coal miners of Schuylkill and adjacent counties, Pa., 1847-52. He was pastor of the Church at Tamaqua, Pa., from June 9th, 1852, until August 12th, 1856; of German Valley Church, N. J., from October 17th, 1856 until January 13th, 1868, and pastor elect at Bloomington, Ill., from January 20th, 1868, until installed, July 11th, 1869, which relation was dissolved after the Rennon, April 5th, 1871. He then served the Church at Heyworth, Ill., from April 5th, 1871, until July 1st, 1872. From July 1st, 1872, to January 1st, 1873, he labored as a missionary to the feeble and vacant churches of Bloomington. He was installed pastor of the church at Monticello, Ill., June 10th, 1873, and, on account of impaired health, resigned the charge, May 1st, 1875. He died March 31st, 1880. Mr. Glen was a man of a tender, true and affectionate nature, of deep and fervent piety, prayerful, conscientious, industrious, an unflinching worker, wearing himself out for Christ, always keeping in view, as his great aim, the salvation of souls.

Glendy, Dr. John, was born in Londonderry, in the north of Ireland, June 24th, 1755. Exiled by the British Government for supposed complicity with the Irish Rebellion, he found an asylum in America. After preaching in Virginia for two years very acceptably, he was called, in 1803, to the Second Church in Baltimore, expressly formed for him by his admirers. He served as Chaplain to Congress in 1806, 1815 and 1816. His growing infirmities led to the settlement of Dr. John Buckenidge as associate pastor in 1826, and finally compelled him to resign entirely. He died in Philadelphia October 4th, 1832, aged seventy-seven.

Dr. Glendy's style resembled that of his fellow-countrymen, Currier and Phillips. It was a torrent of eloquent declamation. He fascinated his audience and commanded their rapt attention by his graceful, ornate and fluent diction. He was neat in his dress, and wore his hair curled and powdered. His manners were courtly, and he was profuse in the language of

compliment. Though not deficient in orthodoxy, his preaching was not calculated to awaken sinners or to promote revivals. The only production of his pen was an "Oration on the Death of General Washington."

Glover, Rev. William, was born of sturdy Scotch ancestry, in Edinboro', April 9th, 1815. His early religious training laid the foundation for a sterling and symmetrical Christian character. In 1832 he emigrated with his parents to Canada, where he learned the miller's trade. At the age of twenty-seven, he was brought to make a public confession of Christ, and he soon began a life of Christian activity and usefulness. At the age of forty-four he was ordained an elder in the Presbyterian Church of Peterboro', Canada, and for eighteen years past he has filled that office in Lockport, N. Y., as a co-pastor of the flock. He is one of the founders and original elders of Calvary Church. For thirteen years past Mr. Glover has been a missionary of the Presbyterian Board of Publication, not only disseminating the printed gospel, but "preaching publicly and from house to house." He is frequently called to supply pulpits, and has sometimes filled vacancies steadily for a year. Although very acceptable as a preacher, he has thought best to decline ordination and the pastorate. His preaching is eminently Biblical, and though not scholastic, it is so surcharged with the unction of the Spirit, and enforced by character, that it proves a great blessing. His unworldliness and spirituality render his visits like those of a heavenly stranger, and yet a universal friend. God's grace has wrought mightily in and through him, assisting pastors in revivals and conducting them alone. He magnifies his eldership, both in teaching and ruling, and in it all he is encouraged and aided by a devoted and beloved wife. His well known wisdom in difficult and delicate church affairs renders him a frequently solicited counsellor. His eminent piety and consistency have made him greatly respected and beloved, so that "his praise is in all the churches."

Godfrey, Captain Benjamin, was born at Chatham, Mass., December 4th, 1794. He spent nine years in Ireland, where he was probably occupied in short coasting voyages. The war of 1812-15 brought him home, and he was connected with the naval service during some part of the war. He afterwards made several voyages, as commander of a merchant ship, to various parts of the world, including Italy and Spain. He also, in command of his own ship, made many voyages from Baltimore to New Orleans and the West Indies. In 1826 he located at Matamoros, Mexico, where he opened up a very successful mercantile business. Subsequently he lived, prosperous in business, in New Orleans, where he remained until 1832, when he came North and settled in Alton, Ill. He united with the Alton Presbyterian Church, on profession, November 3d, 1833. The same year he erected, with his own means, a commodious

stone church, with a basement and spire, on the northeast corner of Third and Market streets, where the Episcopal Church now stands. He retained the title to the property in his own hands, and gave the use of it to the Presbyterian and Baptist churches, who occupied it jointly until 1831, when the Baptists removed elsewhere, and the Presbyterians occupied it solely until April 27th, 1845.

July 5th, 1840, Captain Godfrey was elected an elder in the Alton Presbyterian Church, and remained such until September 18th, 1844, when his church relation was transferred to Monticello Church, in which he acted as elder until his death. With him originated the idea of the Monticello Female Seminary, and upon the building he expended \$53,000. His name was associated with every good public and



CAPTAIN BENJAMIN GODFREY.

private enterprise in the place of his residence. Few are so well entitled to the name of a Christian gentleman. He died at Godfrey, Ill., August 13th, 1862.

Goodale, Montgomery Smith, D. D., son of Timothy and Lydia Goodale, was born in Conway, Mass., March 23d, 1806. After graduating at Amherst College, in 1831, and completing his theological course, at Hartford Seminary in Connecticut, he was ordained and installed pastor of the Presbyterian Church of Amsterdam village, New York, by the Presbytery of Albany, in 1837. In this relation Dr. Goodale continued until the year 1871, when he became Pastor Emeritus, retiring from the active work of the ministry, but retaining the confidence and love of the people who have grown up under his careful training.

Without making any pretension, Dr. Goodale was an earnest and faithful preacher of the doctrines of grace, never shunning to declare the whole counsel of God. The result of this great fidelity is seen in the successive revival seasons which contributed so largely to make the church what it is to-day, one of the best and most active in the Presbytery of Albany.

Dr. Goodale has fully justified the reputation which has long been accorded to him, of being not only a true and good man, but a wise counsellor. By his honesty and wisdom and good common sense he became the trusted adviser of other churches besides his own. He was eminently and in the best sense a man of peace. And for thirty-seven years, amid all the agitations of Church and State, the Presbyterian Church in Amsterdam enjoyed uninterrupted harmony. Others have entered into Dr. Goodale's labors, but his influence for good is still felt, and some of his last works rank among his best works, the efforts put forth in his riper years. Dr. Goodale, at an early day, was a corporate member of the American Board of Commissioners of Foreign Missions. During his ministry he published a number of occasional sermons. But his memorial is the church to which he gave his life.

Goodhue, Rev. George Franklin, the son of Samuel and Mary Goodhue, was born in Deerfield, New Hampshire, June 16th, 1821. He was educated at Dartmouth College, and studied divinity in the Theological Seminary at Princeton, N. J., where he was licensed by New Brunswick Presbytery, and entered upon his labors as a missionary in New Jersey, at May's landing, Weymouth, and several stations. He was appointed to this field June 1st, 1849. The following year he removed to the West, settling at Marengo, Ill., where he was ordained and installed, and where he labored for a number of years, thence to Belydere, Ill., and on the breaking down of his health, he removed to Southeast, N. Y., where he labored until his death, November 8th, 1865. Mr. Goodhue was among the first and most successful founders of the Presbyterian Church in Northern Illinois. He was identified with every good cause: the ministry foremost, and with it education, religious literature, temperance. He was a missionary, pastor, church builder, school founder, superintendent of colportage, and president of collegiate institute. "In all his private relations," says one who knew him well, "he was what, if it were all told, would be regarded as the language of intemperate eulogy. But he was indeed so faithful, so utterly unselfish, so constant, so true, so gentle and easy to be entreated, so full of mercy and good fruits, so patient under disappointment and even under misrepresentation, so genial, generous and sympathizing, so ready to bear others' burdens, and yet so humble and so unconscious of his own generosity, so ignorant or unmindful of his own self-sacrifice, and making himself so happy in the happiness he provided for others, that

it would be as difficult to exaggerate his virtues as to discover his defects."

Goodrich, Harvey, was born in Cayuga county, N. Y., in 1793, and removed to Albion in 1823. He was for some time officially connected with the Erie Canal. He was ordained elder of the Albion Church, January 11th, 1825, and served in this office until his death, August 4th, 1863. He was a man of profound convictions and positive characteristics, and yet eminently a man of peace. He abounded in good works, kindly ministering to the poor, the sick, and the afflicted. He died in the full and blessed hope of the gospel. To this man of consecrated life, more than any other, perhaps, is to be traced the origin of the Presbyterian Church of Albion, N. Y., in 1821.

Goodrich, Hiram P., the son of Benjamin D. and Elizabeth (Plummer) Goodrich, was born in 1800, at Richmond, Mass. He graduated at Union College, N. Y.; studied theology at Princeton, N. J., and was licensed by Albany Presbytery in 1825. On leaving Princeton, in 1826, he was elected Professor in the Union Theological Seminary, Va.; he also labored as an evangelist through the destitute portions of the Presbytery of West Hanover, working earnestly for the good of souls. On resigning his professorship he went to Missouri, and entered fully upon his Master's cause, first at Marion, where he was also President of the College; then Jefferson City, St. Louis, and Charondelet; winning souls to Christ, building churches, and working with apostolic zeal. Whilst thus employed he died, May 17th, 1858.

Goodrich, William Henry, D. D., was born in New Haven, Conn., January 19th, 1823. He was a son of Rev. Chauncey A. Goodrich, D. D., long a distinguished Professor in Yale College, and in the theological department of that University. His grandfather was for years a distinguished member of the United States Senate, and his mother was the daughter of Noah Webster, the distinguished American lexicographer. Few men could look back upon a nobler ancestry, and yet this fact never led Dr. Goodrich to forget that his own character and usefulness must depend upon his own life and labors. He graduated at Yale College, in 1843, served as Tutor in that Institution for two years, studied theology in the Divinity School of New Haven, and then spent a year in foreign travel. He then became pastor in Bristol, Conn., and at the end of four years was called to the pastoral charge of the Presbyterian Church in the beautiful city of Burlington, N. Y. In 1859 he became associate pastor, with Dr. Aiken, of the "Old Stone Church" of Cleveland; as Dr. Aiken soon afterwards became Pastor Emeritus, Dr. Goodrich became sole pastor in active service, in which position he continued, with two long interruptions, occasioned by illness, for fourteen years, honored and loved, not only by his own congregation, but by all to whom he was known. As a preacher he was distinguished for culture, earnestness and spirituality. He was not

much given to philosophical speculations and theorizing, but was eminently practical and impressive. His elocution was of a high order, and in preaching he commanded the close attention of all. In social life he was a gentleman, in the best sense of that term, and all loved his companionship. Very few men have ever lived who were so dearly loved as Dr. Goodrich. His heart was large, and he took into it all the people whom God had committed to his care. When any of his people were afflicted in any way, he sympathized most tenderly with them. He was the friend, not only in name, but in reality, of all who needed friendship.

After a ministry of twelve years in Cleveland, his health became seriously impaired. He left, in 1872, for a long vacation in Europe. Before leaving he had seen Dr. Hiram C. Hadyu installed to fill his place during his absence, and, as was expected, to be his associate pastor on his return. There followed him over the ocean the prayers and the love of thousands. His expectations of restored health were not realized. Bravely and cheerfully he bore up against the progress of disease, until, on Saturday evening, July 11th, 1874, in the city of Lausanne, Switzerland, his great, loving heart ceased to beat, and he passed into the presence of Him whom he so deeply loved and had so faithfully served, to be forever with the Lord.

Gordon, Hon. Isaac Grantham, was born December 22d, 1819, in Lewisburg, Pa. He is emphatically a self-made man, having risen, without any external advantages, to deserved eminence. Having received the rudiments of an ordinary English education in the common schools of his native place, by studying at night and during intervals of work, he reached an intellectual culture of a high order. He studied law in Lewisburg; was admitted to the Bar in April, 1843; opened an office in Curwensville, Clearfield county, and in 1846 settled in Brookville, Jefferson county. He was a member of the State Legislature in 1860 and 1861, being, in the latter year, Chairman of the General Judiciary Committee. In 1866, he was appointed President Judge of the Twenty-eighth Judicial District, to fill up an unexpired term. In 1873 he was elected to the Supreme Bench of the State, which position he continues to adorn by his ability, integrity and fidelity. Judge Gordon is an honored and useful elder in the Presbyterian Church.

Gordon, Thomas Patterson, D. D., was born in Monongahela City, Pa., July 23d, 1834, graduated at Jefferson College in 1854, and at the Western Theological Seminary in 1857, was licensed by Ohio Presbytery, and the following year was installed by Lancaster Presbytery as pastor of the Church in Cumberland, Ohio. He labored here with great acceptance till 1862, when he removed to Fayette, Pa., as pastor of Mintours Church, and remained there a few years. In January, 1866, he was appointed as agent for the Board of Domestic Missions. He resigned

this position the first of July following, and accepted a call from Manchester Church, Allegheny, Pa. This pastorate lasted till 1850, when he removed to Wells-ville, Ohio. In 1856 he became pastor of the Sixth Church, Pittsburg, Pa. He remained in this charge but a single year. In 1857 he removed to Terre Haute, Ind., where he labored with faithfulness and zeal, and with the blessing of the Master, until his death, August 15th, 1865. As a friend and companion, Dr. Gorin was kind and genial, as a Presbyter he possessed great excellence; as a preacher he was eminently scriptural and faithful, and as a Christian he was devout and humble, and lived near to the Throne of Grace. His character commanded confidence and esteem wherever he was known.

Gorin, Rev. M. G., son of B. W. and Mary C. Gorin, was born in Louisiana, Pike county, Missouri, April 28th, 1836. He graduated at the University of Missouri, July 2d, 1852; studied law under Hon. J. B. Henderson, of St. Louis, and practiced law for some years, in co-partnership with Hon. T. S. Richardson, of Memphis, Mo. In December, 1863, Mr. Gorin removed to Lebanon, Ky., and the next Spring to Springfield, in the same State, where, for several years, he practiced his profession. At Springfield he made a public profession of religion; united with the Presbyterian Church, and was soon afterwards called to serve the Church, as a ruling elder. His profession of religion and connection with the Church mark the beginning of an entirely new manner of life, to which succeeding years but add development.

Notwithstanding many discouragements he soon commenced, under the direction of Rev. T. A. Braeken, D.D., of Lebanon, Ky., a course of study, preparatory to the gospel ministry, and was licensed by Transylvania Presbytery (Ky.), in September, 1870; ordained by the Presbytery of Palmyra (Mo.) in 1871, and shortly afterwards installed by the same Presbytery pastor of the Presbyterian Church, Memphis, Mo., his present field of labor.

Mr. Gorin is a superior classical scholar, and a critical expounder of the Word of God. He possesses a good physique, and his manner in the pulpit is dignified, earnest and impressive. Readily comprehending doctrinal truths in their systematic relations, his sermons, distinctly Calvinistic, are more instructive than emotional, though not lacking in earnest application and tender appeal. They abound in Scripture proofs, and the Cross of Christ is their central truth. The whole so preached as to warn every man, and teach every man in all wisdom.

Mr. Gorin is a man of decided religious convictions, hence of decided and uniform Christian character, and displays untiring activity in Church work. Having, over great obstacles, entered the ministry, his life is devoted to the work unto which he is called; and, without conferring with flesh and blood, or turning aside to please men, he goes forward as God opens the way. He is a successful pastor, a

growing Presbyter, and is yet in the vigor of strong manhood.

Gosman, Abraham, D. D., was born at Danby, Tompkins county, N. Y., July 25th, 1819. He graduated at Williams College, in 1843. The next year he entered Princeton Seminary, and went through the prescribed three years' course, remaining another year upon a Fellowship, after completing the regular course. In the session of 1850-51 he assisted Dr. J. Addison Alexander in the Hebrew department, and in May, 1851, he was ordained to the ministry, and installed pastor of the Church at Lawrenceville, N. J., where he still remains, beloved by his people and blessed in his labors. Dr. Gosman was chosen to complete "The History of the Israelitish Nation," from Samuel to the Babylonish Captivity, left incomplete by Dr. Archibald Alexander. He also translated and edited a portion of Lange's Commentary on Genesis and Deuteronomy. In 1850 he contributed to the *Princeton Review* an article—"Neuman's Hebrew Commonwealth," and in 1851 another—"Pearson on Infidelity."

Gould, Capt. Gilbert, was born in Franklin County, Mass., February 24th, 1779, and descended from a long line of pious ancestors, being able to trace them back for thirteen or fourteen generations, Puritans, of England. He migrated to French Creek, Western Virginia, as one of many pioneers to the same place, in 1811. A Presbyterian Church was soon afterwards organized, and he became a prominent member and a ruling elder, which office he held fifty-four years, till his death, at the age of ninety-eight years. His influence in moulding the opinions of the people, and building up that prominent church, was great; for, though not well educated, in the common sense of the word, he was a reader and a thinker, and retained his mental faculties remarkably till the last. He was grandfather of the Rev. J. L. Gould, now missionary to the Hydahs of Alaska. All his numerous children became members of the same church.

Gould, Rev. William Ripley, was born in Sharon, Conn., May 27th, 1789; graduated at Yale College, in 1811, and at Andover Seminary in 1814. He was licensed and ordained as an evangelist in 1814, by the Hartford North Consociation, and was commissioned by the Connecticut Missionary Society to labor in Ohio for one year. But before the year closed he was invited to settle permanently at Gallipolis, Ohio. The town had been settled by French Catholics, who brought their priest with them from France, but failed to supply themselves with another after his death. Mr. Gould became the father of Presbyterianism, and, indeed, of the Protestant religion, within a wide field of thirty miles in distance, surrounding the town where he settled. After a laborious and eminently successful ministry of more than twelve years, he returned to Connecticut in 1825, and became a pastor in Torrington and Barkhamstead, Conn. In 1839 he was recalled and

re-installed over the same church which he had organized and first ministered to at Gallipolis. In 1846, he finally left Ohio, and resided in Pottstown, Pa., without a regular charge, until his death, July 24, 1867. Alike in labor for Christ, and in suffering with them, Mr. Goulding was an example to his brethren in the ministry.

Goulding, Thomas, D. D., was born in Midway, Liberty county, Ga., March 14th, 1786. At the time of his death he was the oldest of fifteen ministers from one church, occupying, usefully and honorably, various important and responsible stations in the South. He received the principal part of his academic education at Wolcott, Conn., and studied law in New Haven. He was licensed to preach the gospel by Harmony Presbytery, in 1813. A few months after his licensure he commenced preaching, as a stated supply, at White Bluff, and was ordained and installed pastor of that church, January 1st, 1816. Here he labored faithfully, acceptably, and successfully, for about six years, during which time the warmest reciprocal attachments were formed between himself and his flock. In 1822 he resigned his charge, and removed to Lexington, Oglethorpe county. Here he remained for eight years, during which he exerted a strong and salutary influence over some of the first minds of the State.

On the establishment of the Theological Seminary of the Synod of South Carolina and Georgia, he was elected by the Synod its first, and for a time, its only Professor. For one year he instructed a Theological class at Lexington, in connection with his pastoral labors, and was then transferred, by direction of the Synod, to Columbia, S. C., the present site of the seminary. After serving the church laboriously, in the department of Ecclesiastical History and Church Government, for several years, in connection with others associated with him, he resigned his chair as Professor, and was called to be pastor at Columbus, in January, 1835. For thirteen years and a half he was the laborious and faithful pastor of that church. He found it comparatively weak, and, by his persevering fidelity, raised it to influence and strength. He was, for many years in succession, elected President of the Board of Trustees of Oglethorpe University, and held this office at the time of his death, which occurred June 26th, 1848. Dr. Goulding's character was formed of a rare combination of intellectual and moral qualities, that fitted him to be at once eminently popular and eminently useful. His intellect was much above the ordinary standard, and it had been cultivated by diligent and long-continued study. As a preacher, he was always sensible and instructive, and sometimes his pulpit efforts rose to a very high order of excellence.

Graham, Rev. Chauncey, was ordained by a council, January 29th, 1750; pastor of Rumbout and Poughkeepsie, in Dutchess county, N. Y. He gave up Poughkeepsie, September 29th, 1752. He was

annexed to Dutchess Presbytery on its being received by the Synod in 1763. The records for many years are in his clear, beautiful hand. Being dismissed from Rumbout, he supplied Fishkill, and opened an Academy there. He took his dismission from the Presbytery in 1773, and died in 1781.

Graham, Mrs. Julia A., was the only daughter of Charles Graham, whose ancestor, James Graham, was a near relative of the Duke of Montrose, and came to this country with Sir Edmond Andros, Governor of the Province of New York, in 1678. In 1685 he was appointed Attorney General, and settled at Morrisania, then in Westchester county, at a homestead which was in the family during Mrs. Graham's girlhood. On her mother's side she was of Scotch-Irish descent, and her grandfather was a vestryman of Trinity Church. Her father was a distinguished member of the New York Bar, till his death, in 1838. Mrs. Graham had all the advantages which wealth, social connections and the best educational facilities could bestow upon her girlhood and young womanhood. Naturally her mind was acute and active. In 1833 she married the late General James Lorimer Graham, who otherwise was not related to the family, and shortly after made a tour of Europe, in after years extending her travels to the Holy Land. She joined the Presbyterian Church, of which her husband was a member. She gave her life to the work of Christ. Her beautiful home on Washington Square was the centre of many Christian activities. In 1862 she became a member of the Woman's Bible Society, and soon had the main responsibility of the work of superintending the Bible Women, which she did until the close of her life. She was also one of the Board of Managers of the Presbyterian Home for Aged Women, from its organization, in 1866.

In 1867 Mrs. Graham, with other ladies, formed a society, called the New Mexico, Arizona and Colorado Missionary Association, of which she was made President. For nearly three years this society labored to send out the means of grace to the distant and destitute parts of our country. At the time when the reunion of the two branches of the Presbyterian Church took place, this Society decided to enlarge their organization, and they became, in the Spring of 1870, the Ladies' Board of Missions, Auxiliary to the Home and Foreign Boards of Missions of the Presbyterian Church, of which Mrs. Graham was President up to the time of her death, February 19th, 1883.

In the death of Mrs. Graham the cause of missions lost one of its most devoted and indefatigable friends. Her influence had made itself to be felt, not only in our own country, but in many a far distant land. Not only was she mourned by those who had been associated with her in New York, but by others in the various mission fields, who had been cheered by her faithful correspondence and her unflinching sympathy and love. Many a young missionary teacher, in the isolation of her distant work, had found in her

heart a refuge for her confidences and her sorrows, and had learned to love her as a mother. As the President of the Ladies' Board of Missions, she was wholly devoted to its interests. Although others who were associated with her were ever ready to lend their counsel and their help, yet none could keep pace with her indefatigable zeal, or devote, as she did, their whole time and strength to the work. Even when, amid the distracting influences which prevail in a great city, she encountered apathy in others, and suffered manifold discouragements where she had expected help, it was only to return to her work with the rebound of new purpose and increasing toil.

Of the last illness of Mrs. Graham it may be said, emphatically, that her end was peace. Though called to great suffering, she realized, in a rare degree, the sustaining grace of God, and seemed only to think of the last messages of love which she desired to send to one and another who had been associated with her in her great work. Out of the crucible of her patient suffering rose, for days and weeks, a spirit of prayer for missions, from which all the dross of self had been purged away. Verily she was abundant in labors, and died working for missions. Of her, as of another faithful one, it may well be affirmed, "she hath done what she could."

Graham, Rev. Loyal Young, was born near the town of Butler, Pa., in 1838. His father, James H. Graham, and his mother, Frances Graham (Thompson), were worthy members of the Presbyterian Church of Butler. Mrs. Graham died when her son Loyal was but an infant. Two days before her decease she dedicated this son to the Lord, in baptism, and then said to her pastor, for whom she named him, "I dedicate my boy to the gospel ministry. I wish you to watch over him, and take charge of his spiritual instruction." Mr. Graham graduated at Jefferson College in 1858, and pursued his theological studies at the Western Theological Seminary. He was licensed to preach by the Presbytery of Allegheny, April 12th, 1860. He was pastor at Connellsville, Rehoboth and Peoria, with grand results of his ministry in these several places. In the position he occupies at present, as pastor of Olivet Church, Philadelphia, God has remarkably smiled upon his labors. The church has had a steady and solid growth. He is a faithful, earnest preacher, wholly devoted to his work, and is greatly beloved by his congregation, as well as esteemed by his brethren.

Graham, Samuel Lyle, D.D., was of Scotch-Irish extraction, and born in the town of Liberty, Bedford county, Va., February 9th, 1791. In May, 1812, he entered Washington College, Lexington, as a student, and graduated in April, 1814, receiving at the same time a premium awarded by the Faculty to the best scholar in the class. In 1815 he joined the Theological Seminary at Princeton, continuing until the close of the prescribed course, and was licensed to preach the gospel by the Presbytery of

New Brunswick, April 29th, 1818. After his licensure, he was occupied for some months on the frontier in Indiana, then returned to Virginia, and for nearly two years following was engaged in missionary labors in Greenbriar and Monroe counties. In 1821 he removed to Granville county, N. C., was ordained by the Presbytery of Orange, September 7th of that year, divided his labors between the congregations of Oxford and Grassy Creek, and established a female school at Oxford. In 1828 he resigned his charge of the Oxford Church, and assumed the pastoral care of Nutbush Church, in connection with Grassy Creek. In 1830 and 1831 extensive revivals occurred in his churches. In 1832 he was elected to the Chair of Ecclesiastical History in the Union Theological Seminary, Va., but felt it to be his duty to remain with his pastoral charge. In 1833 he resigned the pastoral care of the Nutbush Church, and gave the portion of time he had devoted to that to the Church in Clarksville, Va. In 1834, he relinquished the care of Grassy Creek Church, and his labors were now divided between the churches of Clarksville and Shiloh, over which he was installed in July, 1835. In 1838 he was again elected to the Professorship in the Union Theological Seminary, accepted the position, and while faithfully discharging its duties, spent most of his Sabbaths in supplying vacant churches, within a moderate distance of the seminary. He died October 29th, 1851. Dr. Graham was a man of decidedly vigorous intellect, and much given to profound reflection. As a preacher, he was deservedly held in very high esteem. In the judicatories of the Church he was judicious and conciliating, but firmly and immovably attached to the doctrines and polity of the Presbyterian Church. He was particularly popular with young men, in whose enterprises and pursuits he took a kindly interest. He was always a great favorite of Dr. Archibald Alexander, which, of itself, is no mean praise.

Graham, Rev. William, was born, December 19th, 1745, in the township of Paxton, near Harrisburg, Lancaster county (now Dauphin), Pa. During his course at the College of New Jersey he stood pre-eminent as a scholar, and graduated in 1773. He studied theology under the tuition of the Rev. Mr. Roan, and was licensed by the Presbytery of Hanover, October 26th, 1775. Mr. Graham commenced his labors as a teacher in a classical school at Mount Pleasant, Va., which was the germ whence sprung Washington College. The school was subsequently removed to Timber Ridge meeting-house. The income from the Academy being small, and Mr. Graham's salary for preaching to the two congregations of Timber Ridge and Hall's meeting-house (now Monmouth) being paid in depreciated currency, it was impossible for him to support his family, and he resolved to engage in farming, purchasing a small farm on the North River, within a mile or two of the present site of Washington College. After

relinquishing the establishment at Timber Ridge, Mr. Graham opened a school in his own house, which was continued until, in 1782, it was incorporated, under the name of *Liberty Hall*, which name it retained until it was endowed by General Washington, when his name was substituted for that which it had before borne.

Mr. Graham possessed a mind formed for accurate and profound investigation. As a preacher he was always instructive and evangelical. He was an ardent patriot and a thorough republican. From the time of his ordination he became a teacher of theology, and most of those who entered the holy ministry in the Valley of Virginia pursued their preparatory studies under his direction. Some of his pupils rose to eminence in the Church, and as Professors or Presidents of literary institutions. He died in Richmond, Va., June 8th, 1799, and his remains were deposited near the Episcopal Church, on the hill, over which a plain marble slab, with a short inscription, is placed. "The extent of the influence exerted by this one man over the literature and religion of Virginia," says Dr. A. Alexander (who was one of his students), "cannot be calculated."

Grant, Asahel, M. D., the Nestorian missionary, was born in Marshal, Oneida county, N. Y., August 17th, 1807. After studying medicine, he opened an office at Braintrim, Wyoming county, Pa., and, losing his wife four years after, he removed to Utica, N. Y., where he acquired a large and lucrative practice, and was an exemplary, active and useful Christian, and a valuable ruling elder in the First Presbyterian Church. On May 11th, 1835, Dr. Grant, accompanied by his second wife, Judith Lathrop Campbell, sailed from Boston, under commission from the A. B. C. F. M., and on October 27th arrived at Oroomiah, his destined station. The district is the Persian frontier in the direction of the Turkish Empire. The people for whom his labors were designed formed the scattered "remnant of a Church that once disputed with Rome the spiritual dominion of half the world." At this time, they had shrunk from the people of "twenty-five metropolitan provinces to a small sect," allowed to exist by Mohammedan tolerance, but pecked by exaction and pursued by persecution. Dr. Justin Perkins preceded Dr. Grant, and Mr. Merrick followed him. A school was immediately opened and operations rapidly extended and in every direction.

In 1839 Dr. Grant visited the almost inaccessible region in which the Nestorian Patriarch, Mar Shimon, resided. Here, on the rugged hills of Koordistan, and within its deep ravines, "the Waldenses of the East, the Protestants of Asia," dwell, Christians who had preserved, with few corruptions, an apostolic faith. The difficulties and dangers of the trip made it foolhardy to ordinary eyes, but did not daunt the zealous missionary, and he set out on it with the promise from the Patriarch of a guard through the Koord villages. His time, as a physician had gone

before him, and often saved his life and secured him favors and help. For five weeks he journeyed there, taking the hardest fare and suffering the greatest fatigue, as well as encountering peril, and obtaining the information he desired, and encouraged by it to expect success in an enterprise there, he came back to his station.

Soon after—1841—the death of Mrs. Grant and the breaking down of his own health rendered a return to the United States an unavoidable necessity. His report to the Board determined it to establish a mission in the mountains, and in April, 1841, he went back to inaugurate it. In 1842 he made a tour, accompanied by the Patriarch, Mar Shimon, to the villages and sections of the region, and, selecting Asbita as the headquarters and centre, Mr. and Mrs. Laurie, April, 1843, opened a school there and started a mission. Soon after, Dr. Grant learned that the Pasha of Mosul was forming an alliance with the Koords, for the subjugation of the Mountain Nestorians, who had always been independent. Dr. Grant strove, in vain, to induce the infatuated people and their Patriarch either to make terms with the Turks, and so vanquish the Koords, or secure protection against them, or to make an alliance with the Persians, and so conquer both Koords and Turks. A shocking massacre ensued. The dead bodies of the murdered Nestorians filled the valleys and choked the mountain streams. For a time the mission buildings were left untouched, but in the end they too were destroyed, and the missionaries fled for their lives. Escaping to Mosul, Dr. Grant gave himself up to the relief of the poor fugitives who crowded the city, and there his health rapidly failed, and on the 25th of April he died.

Devotedness to missions was only one of the forms which Dr. Grant's passion for usefulness put on. Doing good was the aspiration of his soul and the aim of his life. Mrs. Grant, a remarkable woman, shared all her husband's enthusiasm for the Nestorians, and was scarcely less useful to them, and as much beloved by them. When she died, the bishops begged leave to bear her to her burial.

Grant, Rev. Thomas, was ordained by the Presbytery of New Brunswick in 1791, and was settled as pastor of the churches of Amwell and Flemington, N. J. Mr. Grant died in 1811, being succeeded in his churches by Rev. Jacob Kirkpatrick, D. D.

Graves, Rev. Allen Truman, son of Calvin and Lydia (Isbell) Graves, was born in Saratoga county, N. Y., June 25th, 1809. He graduated at Miami University in 1837; was stated supply at Huntington, Tenn., 1841-43; ordained evangelist by the Presbytery of the Western District, April 7th, 1843; was stated supply at Trenton, Tenn., 1843-51; stated supply at Bethel, Miss., 1852-55; assistant editor of *Presbyterian Herald*, Louisville, Ky., 1855-58; agent of the United States Christian Commission, 1864, and teacher in Plainfield, N. J., 1858-70. He

died December 5th, 1878. As a preacher, Mr. Graves was serious and earnest. His services were especially sought for at sacramental seasons and protracted meetings, and his labors were greatly blessed in bringing sinners to Christ. He was an accurate scholar; from conviction a thorough Presbyterian, and ever ready to maintain and defend the doctrines of our standards. His end was peace.

Graydon, William, Esq., was born September 2d, 1759, near Bristol, Pennsylvania, and spent his early life in Philadelphia, where he pursued his classical education, and studied law in the office of EDWARD BIDDLE, Esq. He removed to Harrisburg, and entered upon the practice of his profession, while quite a young man. He was well educated, and a man of fine literary tastes. He was elected, at some date prior to 1812, an elder of the Church at Harrisburg. He was highly esteemed as a gentleman of the old school, in his manners refined, courteous, of unblemished integrity in the many trusts committed to him, of high and honorable principles, and in the Church and walks of Christian life a man of true piety and deep devotion to the Church, of which he was a ruling elder for twenty-eight or thirty years. He was honored by his fellow-citizens with the office of Magistrate, was a Justice of the Peace for several years, and published a "Book of Forms," well known as a standard to professional men, also a Digest of the Laws of the United States. He died October 13th, 1810, in the eighty-second year of his age, ripe in years and full of honors.

Gready, Rev. William Postell, son of Andrew Plyme and Prudence Eliza (Switzer) Gready, was born in Charleston, S. C., June 5th, 1817; was graduated from Yale College, A. D. 1842; went immediately to Princeton Seminary, where he spent three years, 1842-45, and was regularly graduated; was licensed by New Brunswick Presbytery, April 23d, 1845, and was ordained by Hopewell Presbytery, an evangelist, at Thyatira, Jackson county, Ga., August 15th, 1847. Immediately after his licensure he served for some months a mission church in Charleston; in 1846-47 he supplied the Church at Turkey Creek, Ga.; supplied the united churches of New Hope and Danielsville, Ga., 1847-50; supplied the Church at Perry, Houston county, Ga., 1850-56; then removed to the county of Pickens (now Oconee), S. C., where he supplied, 1857-73, the churches of Retreat, Tugalo and Richland, as a domestic missionary. Tugalo Church had a house of worship on each side of the river, one in South Carolina, the other in Georgia. In 1873 the members residing in the latter State organized a separate Church at Toccoa City, Ga., which, in connection with Hopewell Church (and for one year, 1871-72, the Church at Gainesville, Ga., also, he supplied until within a year of his death. Early in the year 1881 he was prostrated by a sickness from which he never fully recovered. He died, calmly and peacefully, on his farm, four miles from Carnes-

ville, Ga., and fifteen miles from Toccoa, January 28th, 1882. He was a fair scholar; a well-read theologian; a sound, instructive, spiritual and faithful preacher; a pious and devoted man of God.

Green, Ashbel, D.D., LL.D., was born at Hanover, Morris county, N. J., a son of the pastor, Rev. Jacob Green. In 1778, at the age of sixteen, he was teacher of a school, but dismissed it and entered the army. He was promoted, young as he was, to be orderly sergeant in the militia. Becoming infected with skepticism, he was cured of it by the study of the New Testament. He entered the Junior class, half advanced, and graduated at Nassau Hall, in 1783, with the highest honors. After acting for a while as Tutor, then as Professor of Mathematics and Natural Philosophy, he entered the ministry. Declining invitations from Charleston and New York, he was ordained colleague to Dr. Sproat, in the Second Church, Philadelphia, May, 1787. He was very popular, and large accessions were made to the church.

From 1792 till 1800 he served as Chaplain to Congress, along with Bishop White. In 1812 he was made President of the College of New Jersey. While he elevated the standard of learning in the college, he did not neglect discipline and religious instruction.

In 1815 there was a revival of religion, and thirty students were its subjects, among them such men of mark as John Breckinridge, Dr. Charles Hodge, Bishop Melville and Bishop Johns. In 1822 he resigned and returned to Philadelphia, where he applied himself to editing the *Christian Advocate* for twelve years.

In 1821 Dr. Green was elected Moderator of the General Assembly. He was a member of the Assembly in the years, successively, 1837, 1838 and 1839, and took a decided stand in favor of the Old School party. "The trumpet gave no uncertain sound." In 1846 the Old School Assembly met in Philadelphia, and the venerable man was led in. The whole Assembly rose to do him honor, and the Moderator, Dr. Hodge, welcomed him, to which Dr. Green responded. He was conducted to a chair, placed for him under the pulpit, but was able to remain only a short time. May 19th, 1848, he paid the debt of nature, in the eighty-sixth year of his age. He was found dead, in the posture of prayer.

Dr. Green's long experience and active habits gave him great weight in the councils of the Church. Dr. Van Rensselaer styled him "the connecting link between old times and new." Scarce an important action was taken in which he had not a share. He was identified with the history of the Church from the beginning. He could appropriately apply to himself the words, "*quorum pars magna fui.*" Some objected that he was dictatorial, or at least, magisterial. Dr. Carnahan thought him "fitted to adorn any station." Dr. Janeway regarded him as "the first preacher in the Presbyterian Church."

His discourses were written, but not read. He was also in the habit of writing his prayers, to which they

owed their richness and variety. To weighty matter he added an impressive manner, a transparent style, beautiful diction and a good delivery.

"The scholars pay to see, though goodly yet not dull,
Strong withal of reason, without overflow, full."

His printed works, comprising, an Autobiography, and "Lectures on the Shorter Catechism," fill several volumes.

Green, Rev. D. D., was born in Washington county, Pa., August 12th, 1828. He graduated at Jefferson College in 1856, and at the Western Theological Seminary in 1859. He was licensed by the Presbytery of Richland, at Frederickstown, O., and ordained a Foreign Missionary by the same Presbytery, at Shelbyville, Ohio. His field of labor was Ningpo, China, to which he was sent out in 1859, and which he occupied until the Fall of 1866. He then removed to Hang Chow, where he remained till May, 1869, when he returned home to his native land, in feeble health. In 1870 he settled as a home missionary at Doniphan, Kansas, where he labored till the time of his death, September 25th, 1872. He was an earnest student and a devout servant of the Master, and died in the triumphs of the faith he sacrificed so much to preach. Said one who was with him at his death, "The valley had no shadow for him, and when his articulation failed in English his tongue found utterance in the Chinese, 'Yong Wha' glory. He not only taught us how to live, but how to triumph over death."

Green, Rev. Enoch, of the class at Princeton which graduated in 1769, was ordained by the Presbytery of New Brunswick, in 1762, and installed pastor of the Presbyterian Church at Deerfield, N. J., June 9th, 1769. While pastor of this church he was abundant in missionary labor, on the coast of New Jersey. During the Revolution he acted as chaplain, and died, November 20th, 1776, from camp fever, contracted while in the discharge of his duty.

Green, George Smith, of Trenton, N. J., was the oldest of three brothers, who, in their lives, were prominently identified with the Presbyterian Church, the other two being John C. Green, of New York city, and Henry W. Green, late Chancellor of New Jersey. His death, which occurred at Trenton, November 17th, 1883, closed a long, active, and in every respect, an honorable and exemplary Christian life. Of a retiring, modest disposition, not given to the conventional forms of demonstration, Mr. Green was as strong in his intentions as in his will and his integrity, a man of sound judgment and uniform character in his connections alike with the world and with the Church. He was for forty-two years a communicant, for twenty-nine years a ruling elder, and nearly as long a trustee of the First Presbyterian Church of Trenton.

Green, Henry Woodhull, LL. D. This eminent lawyer was a brother of Mr. John C. Green whose sketch is below, and was born September

20th, 1801, at Maidenhead (now Lawrenceville), in the county of Hunterdon (now Mercer), N. J. He graduated at Princeton College, with honor, at the early age of sixteen. He was licensed as an attorney-at-law, in 1825, and continued to practice, in Trenton, for twenty-one years. After receiving many honorable and responsible appointments of various kinds, he was, in 1846, appointed Chief Justice of the Supreme Court of New Jersey, and at the expiration of his term of office, in 1853, was reappointed. On the 14th of March, 1860, he was appointed Chancellor, and entered immediately upon the duties of his new office. In the Spring of 1866 he resigned his Chancellorship, on account of his health, which had become enfeebled by his intense and unremitting labors, and imperatively demanded repose. A voyage to Europe, from which he returned after five months of absence, proved of essential benefit. His last years were largely spent in devotional studies and exercises, as he had, to a great extent, withdrawn from professional and public cares. His death occurred at his residence in Trenton, N. J., December 19th, 1876, in the seventy-third year of his age.

Chancellor Green was, for many years, a ruling elder in the First Presbyterian Church of Trenton. He was also a warm and liberal supporter of the various Boards of the Presbyterian Church. Whenever he appeared in its judicatories, he was always an influential member. He was a Commissioner to the General Assembly at Albany, in 1868, and was sent by it as one of its delegates to the other Assembly, then sitting at Harrisburg, Pa. He was always a devoted friend to the Institutions at Princeton. From 1833 he was, until his death, a Trustee of the Theological Seminary, and the President of its Board of Trustees, from 1860. In 1850 he received the degree of LL. D. from Princeton College, and, at the same time, was elected a member of its Board of Trustees. He was universally esteemed one of the most accomplished jurists, and one of the ablest and most upright judges our country has produced.

Green, Rev. Jacob, a native of Malden, Mass., graduated at Haverd College, in 1741, and was licensed by the Presbytery of New York, in September, 1745. He was soon called to Hanover, and was ordained in November, 1746. The support of a large family led him to engage in the practice of medicine, and he continued it for thirty years. He was very diligent in catechizing, and endeavoring to promote piety in the young. During the Revolution he was foremost in his country's cause, and, against his will, was elected to the Provincial Congress, and was Chairman of the Committee which drafted the State Constitution. Mr. Green died, May 24th, 1799, whilst a revival of religion was in progress in his congregation. He was an instructive, plain, searching, practical preacher, a watchful, laborious pastor, and was eminently successful in doing good.

Green, John Cleve, for twenty-one years a Trustee of Princeton Theological Seminary, and a most munificent benefactor of both the Seminary and the College at Princeton, was born in Lawrenceville, N. J., April 14th, 1800. He was of true Presbyterian lineage, his father being an elder in the Presbyterian Church, a grandson of Rev. Caleb Smith, of Newark Mountain, and great-grandson of Rev. Jonathan Dickinson, the first President of the College of New Jersey. In his early youth he entered the counting-room of Messrs. N. L. & G. Griswold, in New York city. In 1823 he embarked as supercargo on the ship Potosi, for Callao, and, with the intermission of a year spent in Spain, he continued voyaging in this capacity to South America and China until 1833, always acquitting himself satisfactorily to his employers. Being in Canton in the Fall of 1833, as agent of the Messrs. Griswold, Mr. Green was invited to join the house of Russell & Co., one of whose partners had been obliged to leave on account of ill health, and for six years his was the leading mind in the administration of the affairs of that house.

Returning home in the year 1839, with an ample fortune, and establishing his residence in the city of New York, Mr. Green continued, for a time, his connection with the China trade, but subsequently other enterprises engaged his attention. He became a Director in the Bank of Commerce, a Trustee and President of the Bleeker Street Savings Bank, and Director in various important railroad companies. He was long connected with the New York Hospital, as one of its governors; also with the Deaf and Dumb Asylum and other kindred institutions. He established or aided in establishing the Home for the Ruptured and Cripples, of which he assumed the presidency, being one of its most generous benefactors. He connected himself with the church of the Rev. Dr. Potts, while worshiping in Duane street, and both there and after its removal to University Place, he was one of its most active and liberal supporters. His contributions to all causes of benevolence and Christian enterprise were large, but unostentatious. His enlightened zeal on behalf of liberal education was shown, not only by large gifts to other institutions, but by his princely munificence to the College of New Jersey.

Mr. Green was one of the most efficient and punctual of the Trustees of Princeton Seminary during the entire period of his connection with the Board. He was for many years its Financial Agent, entrusted with the care and investment of its funds, and in that capacity rendered it essential service. That Seminary is also largely indebted to his generous liberality. It owes to him the endowment of the Helena Professorship of Church History, one of the houses occupied by a Professor, the renovation of the chapel at an expense equal to the original cost, the remodeling of the main Seminary building, handsome contributions to its various funds, and finally a legacy of fifty thou-

sand dollars. He died, April 29th, 1875, peacefully, and in the calm confidence of a Christian hope.

Green, Col. Lewis, a ruling elder, first in the Lexington Church, and subsequently in the Prairie Church, Lafayette county, Mo., was born in Tennessee in 1791; went to Missouri in 1836, and died the death of the righteous in 1875. Of strong and active mind, close observation, sound judgment, and fixed purpose, he took an active part in all that he conceived to be promotive of either Church or State. Trained to the life of a soldier he exhibited the vigor and courage of a soldier in the Christian warfare. His influence was strong, and he exerted it honestly in the interests of truth. God gave him many years of life and usefulness. Upon his death, the following resolution was adopted by "The Old Men's Club of Lafayette county":—

Resolved, That we honor the memory of our departed friend as a patriotic soldier of 1812, as a citizen eminently faithful to all his obligations, as a neighbor universally beloved and respected, and as a Christian whose consistent life ever reminded us that he had been with Jesus."



LEWIS WARNER GREEN, D. D.

Green, Lewis Warner, D. D., was born in Boyle county, Ky., January 2nd, 1806; graduated at Centre College; then at Princeton Seminary, in 1832; was licensed by Transylvania Presbytery, and, having received an appointment as Professor in Centre College, he entered upon the duties of this position, which he held for two years, discovering much ability as an instructor. He spent a little more than two years abroad, under the auspices and advantages

of European Professors and Libraries, and on his return to his native land he resumed his Professorship, and very soon received an appointment to the Vice-Presidency of Centre College, with the department of Belles Lettres under his control, being, at the same time, joint supply, with Dr. John C. Young, of the Presbyterian Church of Danville. For a time he was Professor in the New Albany Theological Seminary, Indiana, and then was elected by the General Assembly to the Chair of "Hebrew and Oriental Literature" in the Western Theological Seminary at Allegheny, Pa., which position he occupied for seven years, with great credit to himself and to the general satisfaction of the Church. Next he became pastor of the Second Presbyterian Church, Baltimore, Md., where he soon commanded the attention not only of his own church, but of the whole city. In 1818 he was chosen to the presidential chair of Hampden-Sidney College, Va., and occupied it for eight years with much acceptance and success. In 1856 he was summoned to the presidency of the Kentucky State Normal School, by a voice so unanimous and urgent that he felt it to be his duty to accept the responsible position. After some time he was chosen to the presidency of Centre College, on the death of Dr. John C. Young, and labored for the prosperity of the Institution, with great zeal and efficiency. His death occurred, May 26th, 1863.

Dr. Green was eminent as a scholar, and equally so as a teacher. His intellect was vigorous and brilliant. To the business of communicating knowledge to students, he brought a wonderful knowledge of the human mind, and a somewhat unusual power of stimulating the youthful mind to enlarged desires after truth. He was a most agreeable companion, the united charms of his manner and conversation being unsurpassed. By the habits of his professional life, and the enlarged sympathy of a profound and liberal mind, he exerted a strong influence over the young. As a preacher, he stood in the foremost rank, possessing, in almost unlimited profusion, the inherent qualities that lie at the basis of successful public speaking. He was greatly beloved by those who knew him, and his death produced a deep and universal sorrow.

Green, Rev. Oliver McLean, was one of the faithful band of workers who have done so much to carry the gospel to the "Sunrise Empire" of Japan. He passed from this world of shadows into the clear light of the better land, November 17th, 1882, in his thirty-eighth year. He graduated at Princeton College in 1867, and at Princeton Seminary in 1870. After this he studied one year in the Seminary at Columbia, S. C. Though in delicate health during his whole course of study, he maintained a high standing in all his classes. After leaving the Seminary Mr. Green preached in the coal regions of Pennsylvania, his native State, and in 1873 he served, for several months, the Presbyterian Church in Alexandria, Va., where he was greatly admired and

beloved. But his heart was set on a foreign field, and, having been ordained by his Presbytery, in Carlisle, Pa., in the Fall of 1873, he started for Japan on the 15th of October of the same year. As soon as he reached his field he set himself, with all the ardor of his nature, to the work before him. In a surprisingly short time he began to preach to the natives in their own tongue. During most of the time of his residence there he was Clerk of the Presbytery, and kept the records in both English and Japanese. He was greatly beloved by his associates and trusted by the natives. Mr. Green's constitution having given way under exposure and labor, he came home, in October, 1880, to die, and enter into the perfect rest beyond. His mortal remains await the resurrection morn, in the little churchyard in Dickinson, Cumberland county, Pa., where his infant feet first sought the house of God.

Green, William Henry, D. D., LL. D., was born at Groveville, near Bordentown, N. J., January 27th, 1825. He graduated at Lafayette College in 1840, where he remained a short time as Tutor. He pursued his theological studies in Princeton, and upon the completion of his course, in 1846, was made assistant teacher of Hebrew. After remaining three years in this capacity, during a portion of which he supplied successively the pulpits of the First and Second churches in Princeton, he became the pastor of the Central Church in Philadelphia, where he labored for a time with great acceptableness and success.

In 1851 Dr. Green was elected Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, as successor to Dr. J. Addison Alexander, who was transferred to the Chair of Ecclesiastical History. In 1859 the title of his Professorship was changed to that of Oriental and Old Testament Literature. In 1861 he published a Grammar of the Hebrew Language; in 1863, a Hebrew Chrestomathy; in 1866, an Elementary Hebrew Grammar; in 1863, "The Pentateuch Vindicated from the Aspersions of Bishop Colenso," and in 1870 he translated Zockler's Commentary on the Song of Solomon, for the American edition of Lange's Commentary. He has also contributed numerous valuable articles to the *Princeton Review*. Dr. Green is a gentleman of lovely spirit, an attractive preacher, and an able writer. He was a member of the Second General Council of the Presbyterian Alliance, which convened at Philadelphia, September, 1880.

Green, Rev. Zachariah, was, for many years, the patriarch among the pastors of Long Island, N. Y. He was born at Stafford, Conn., in 1760. In the Revolutionary War he joined the army, and was present on Dorchester Heights when the British landed at Throgg's Neck. He was also engaged at the battle of White Plains, and at the battle of Whitmarsh, Pa., he was wounded by a ball, in the shoulder. On his recovery he entered Dartmouth College, 1782.

His health failed, and he did not remain to graduate. His theological course was completed under Dr. Jacob Green, of Hanover, N. J., and in 1785, he was licensed by the Morris County Associated Presbytery, and by them, in 1787, ordained pastor of the Church of Cutchogue. Ten years later he was settled at Setaukhet, where he remained for fifty-one years. His death occurred, June 20th, 1858, in his ninety-ninth year.

Greene, Rev. William Brenton, Jr., the oldest child of William Brenton and Eliza Harriet (Arnold) Greene, was born in Providence, R. I., August 16th, 1854. Having graduated from Princeton College, in 1876, he taught, for a year, in the Preparatory School at Princeton, N. J. He entered the Theological Seminary at Princeton in the Fall of 1877. In the college he was the valedictorian of his class; in the seminary, also, he took high standing in scholarship.

In the Spring of 1880, in the second term of his Senior year, he received a unanimous call to the First Presbyterian Church in Boston, Mass. He accepted this call, and was licensed, in May, by the Presbytery of Boston. In June he was installed and ordained. Having done not a little to forward the cause of Presbyterianism in that city, he remained there till April, 1883. About six weeks before, a committee from the Tenth Presbyterian Church in Philadelphia had heard him preach, and shortly after their visit to Boston a unanimous call to become their pastor was sent to him by the congregation of this church. He accepted this call, and was installed as pastor of the Tenth Church, in May, 1883. He has spent his Summer vacation traveling in Europe.

Mr. Greene is characterized by methodical industry; each day's work is carefully planned, and, rising early, he pushes it before him; thoroughness; in college he devoted himself, not simply to the studies which he liked, but to the whole curriculum; and the same trait is now seen in the varied work of preacher, pastor and presbyter; an excellent judgment and a strength of character which lead others to ask his advice and to rely upon him; a piety which is felt rather than heard, and which makes diligent use of the means of grace; a humility which always esteems others better than himself.

His preaching is upon both the doctrines and the duties. It is never superficial, and although argumentative and profound, and delivered with great deliberation, yet the analysis is so careful, the thought is so clean cut, the utterance is so earnest, that he merits the high praise that the common people hear him gladly.

Greenman, Rev. Nehemiah, was born at Stratford, Conn.; graduated at Yale, in 1718, and was licensed by Suffolk Presbytery very soon after. The first year of his ministry he spent at Moriches and Quogue, now Westhampton. He was called, April 14th, 1750, to the New Society in South Ham-

over, N. J., and was probably ordained by New York Presbytery while laboring there. He joined Abingdon Presbytery, in May, 1753, and commenced preaching at Pilesgrove (now Pittsgrove), and was installed December 5th, continuing to be pastor until April 9th, 1779. He died before the next November. Mr. Greenman spent part of his time at "Aloes Creek." He also gave one-fourth of his time to Penn's Neck (probably Quilhawken).

Gregory, Caspar Robue, D. D., son of Caspar Ramsay and Mary (Holmes) Gregory, was born in Philadelphia, September 17th, 1824; graduated from the University of Pennsylvania, in 1843; taught nearly two years, 1843-4, in private families; graduated at Princeton Seminary, in 1847; was licensed by the Presbytery of Philadelphia, April 5th, 1848; then taught another year, and was ordained an evangelist by the same Presbytery, May 20th, 1849. His field of labor was as a missionary, under appointment of the Presbyterian Board of Foreign Missions, among the Choctaw Indians, at Spencer Academy, in the Indian Territory. At the end of one year his health gave way, under excessive labor, and he left the mission in July, 1850. He labored with much success, as pastor of the Church at Oneida, N. Y., from February 9th, 1852, until March 1st, 1862. After a successful pastorate of the First Church at Bridgeton, N. J., from May 12th, 1864, until October 7th, 1873, he became Professor of Sacred Rhetoric in Lincoln University, Pa., where he labored zealously and most successfully until his death, which occurred February 26th, 1882. His end was full of faith and hope. Dr. Gregory was an earnest man, throwing his whole heart into whatever he undertook. His mind was quick, vivacious and well cultivated. His preaching was of a high quality, and as a Professor he was most devoted and faithful.

Gregory, Daniel Seely, D. D., is a native of the town of Carmel, N. Y., and was born August 21st, 1832. He graduated at the College of New Jersey in 1857. After graduation, and while a student at the seminary, he acted as Tutor in Rhetoric in the session 1859-60, when he completed his course at the seminary. After licensure he settled as pastor at Galena, Ill., and continued in this relation until 1863. He then accepted the charge of the Second Church of Troy, N. Y., where his labors were very greatly blessed, and several hundred added to the membership of the church. In 1867 he accepted a call to the Third Congregational Church of New Haven, Conn., and in 1869 became pastor at South Salem, N. Y. He was Professor of Metaphysics and Logic in Wooster University, Ohio, 1871-5; Professor of Mental Science and English Literature in the same institution, 1875-78, and in 1879 was elected President of Lake Forest University, Illinois, which position he still holds. Dr. Gregory is an eminent scholar, and a writer of unusual force. He has contributed several valuable articles to the *Princeton Review*; 1866, "The Preach-

ing for the Times;" 1868, "The Pastorate for the Times;" "Studies in the Gospels;" "Matthew the Gospel for the Jew."

Gresham, Hon. John J., was born in Burke county, Georgia, on the 21st of January, 1812. His father, a Virginian by birth, was reared in Kentucky, and in his early manhood removed to Georgia. His mother was the immediate descendant of one of a colony of Associate Reformed Presbyterians who came from the north of Ireland and settled in Jefferson county, Georgia, in the latter part of the last century.

He received a liberal education and graduated with the highest honors of his class at the University of Georgia in 1833. He was soon afterwards admitted to the Bar, and entered the practice of law in his native county, but in the year 1836 he removed to Macon, Georgia, where for many years he devoted himself to his profession with marked success, becoming prominent in all the enterprises of his adopted city. While he did not seek political preferment, he was twice chosen Mayor of Macon, and in 1866 was elected, almost without opposition, to the State Senate.

He united himself with the Presbyterian Church in Athens, Ga., while in college, and during his long and useful life has always been a leading and active worker in all the enterprises of the Church, and to his wise counsels and sound judgment, his brethren, both at home and abroad, have been wont to defer with the greatest respect and consideration. He was chosen an elder in the Macon Church in the year 1848, and since that time has been a frequent member of the General Assembly and other Church courts, and was a delegate from the Southern Church to the Presbyterian Council at Philadelphia in 1880.

More than ten years ago he retired from the practice of the law, and has given his entire time to the various benevolent and educational institutions with which he has been so long and prominently identified. For many years he has been a valued member of the Board of Directors of the Theological Seminary at Columbia, S. C., and of the Trustees of the University of Georgia, of which Board he is now the President: thus holding a position which has always been filled by the very first men of the State. He is also an active member of the Board of Public Education in the county of his residence, and of several other educational and charitable institutions in the City of Macon.

Mr. Gresham is still a resident of Macon, the home of his early manhood, honored and respected by the church and the community. His Christian character has always been remarkable for its purity, both in life and doctrine.

Gretter, Rev. John A., the son of Michael and Joanna Gretter, was born in Richmond, Va., September 28th, 1810. He graduated in the University of Virginia in July, 1829; prosecuted his theological studies under the direction of his pastor, the Rev.

Stephen Taylor was licensed to preach in 1833, and was ordained in September, 1834. Soon after his ordination he was sent as a missionary to Gemito, Powhatan county, Va., where he labored with great acceptance. In the Spring of 1836, he became mathematical instructor in the Caldwell Institute at Greensboro', N. C., and, as a thorough mathematician, did much to elevate the character of the Institution. During this time he accepted a call from the congregations of Bethel and Gum Grove, nine and twelve miles distant, to preach to them on alternate Sabbaths. This he did, to their entire satisfaction, for several years. He then accepted a call to the Church in Greensboro', dissolved his connection with the Caldwell Institute, and in April, 1844, was installed pastor of the church. He entered upon his labors with great zeal and efficiency, and as he began, so he finished, ever on the alert to improve opportunities for benefiting his flock, and helping forward the great cause of truth and righteousness. The church greatly prospered under his ministry. He died January 21st, 1853. Mr. Gretter was a man of much literary cultivation, and a forcible and polished writer and speaker. But it was as a preacher that he was most generally known and admired. He strove successfully to combine those two great elements of good preaching, clear statement of doctrine, and pungent, faithful appeal. His pastoral labors and success were abundant. He exerted a strong influence in the several judicatories of the Church. "He loved Jesus," says the Rev. James H. McNeill, "His service, His ministers, and His saints. His religion was without ostentation, without moroseness, cheerful and manly."

Gridley, Samuel Hart, D. D., was born in Kirkland, N. Y., December 28th, 1802, and studied at Hamilton College, from which Institution he received the title of Doctor of Divinity, in 1855. He studied theology at Auburn, N. Y., and was ordained by the Oneida Association, in September, 1829. His fields of labor have been, Springville, N. Y., 1829-30; Perry, 1830-6; and Waterloo, from 1836, where he has been Emeritus Pastor since 1873. Dr. Gridley has published sermons and articles, and has been a trustee of Auburn Seminary, from 1849, and Vice-President of the trustees, from 1870. He has been faithful during his long life, and the divine blessing has crowned his labors with success.

Grier, Isaac, D. D., was born at Jersey Shore, Pa., January 7th, 1806. He graduated at Dickinson College, Pa., in 1828. After his graduation, he was engaged for a time in teaching. He was ordained by the Presbytery of Northumberland, November 12th 1831. He was stated supply of Shamokin and Washington, Pa., 1833-4; pastor of Washington, and stated supply of Buffalo and Bethel churches, 1834-53. Since 1854 he has been pastor of Buffalo Church. He resides at Millinsburg, Pa. He is a brother of the Hon. Robert C. Grier, who was for years a Justice of

the U. S. Supreme Court. Dr. Grier is a solid and instructive preacher, and a diligent and faithful pastor. As a member of Presbytery he is highly esteemed for his soundness of judgment and dignified Christian character. His labors as a minister have been blessed.

Grier, Rev. Isaac, Sr., was one of the eleven members that constituted the Presbytery of Huntingdon, Pa., April, 1795, and one of the five who constituted the Presbytery of Northumberland, at its organization, in October, 1811. His parents' names were Thomas and Martha, Scotch-Irish emigrants. He graduated at Dickinson College, Carlisle, in 1788; was received under the care of the Presbytery of Carlisle, April 15th, 1790, and studied theology under Dr. Charles Nisbet. He was licensed, December 21st, 1791, and appointed a missionary to supply, during the Winter and Spring, the churches of Harrisburg, Paxton, Upper and Middle Tuscarora, Bedford, Great Cove, etc., and was as far west as Pittsburg, preaching several times in that place.

In the Spring of 1792 Mr. Grier was appointed to missionate on the West and Northeast branches of the Susquehanna, and on through the State of New York. He was ordained, April 9th, 1794, at Carlisle, and at the same time he was installed pastor of the congregations of Lycoming, Pine Creek and Great Island, commissioners from the congregations being present. In the Spring of 1794, he removed to Lycoming county, near to Jersey Shore, and in 1802, owing to his small salary, took charge also of a classical school. He received a call to the united churches of Sunbury and Northumberland, and removed to Northumberland, in the Spring of 1806, and in addition to his pastoral charge, and supplying Shamokin Church once a month, he took charge of the academy in Northumberland. He died, August 23d, 1814. Mr. Grier was the father of the Hon. Robert C. Grier, one of the Judges of the Supreme Court of the United States. As a teacher of the Latin and Greek languages he is said to have had no superior in Pennsylvania.

Grier, Rev. James, a native of Bucks county, Pa., graduated at Princeton College, in 1772, with the highest honors of his class, and acted as Tutor for about one year. He was licensed by the First Presbytery of Philadelphia, in 1775, and ordained and installed pastor of Deep Run Presbyterian Church, Penna., in 1776, where he remained until his death, November 19th, 1791. Mr. Grier was amiable and conciliatory in his disposition and manners. Ordinarily using but little gesture, and that of the mildest kind, in the pulpit, his manner was always earnest, and, at times, it became deeply impassioned. He had power over an audience to which few attain. To illustrate this—on a Communion Sabbath he followed up the sacramental service with a sermon on the text, "And the door was shut." After reading the passage he closed the Bible, with an action somewhat energetic, and lifting up his hands, apparently in the deep-

est agony, exclaimed: "My God! and is the door shut?" The impression on the whole congregation was perfectly overwhelming.

Grier, Rev. John Walker, was born in Bucks county, Pa., in 1789. He graduated at Dickinson College, Carlisle, Pa., in 1809, and studied theology at the Theological School of the Rev. Dr. J. M. Mason, of New York, and also at the Theological Seminary at Princeton, N. J. His health being very precarious, he was much delayed in his preparations for the ministry, but was finally licensed by the Presbytery of New Castle, October 1st, 1818. Mr. Grier, for a few years, taught a classical school, but, having received a commission as Chaplain in the United States Navy, he was ordained by the Presbytery of Philadelphia, May 25th, 1826. As a Chaplain, he officiated, at different periods, at almost all the naval stations in this country, and made five voyages, some lasting more than three years, in the vessels of war—Delaware, North Carolina, Potomac, Ohio, and St. Lawrence. His last public service was performed as Chaplain of the Navy Yard at Pensacola, Fla.; and in 1859 he resigned his commission, passed the remainder of his days in the families of his children, and died, March 25th, 1861. Mr. Grier was the father of the Rev. Dr. M. B. Grier, one of the editors of the *Presbyterian*. He was an humble, earnest Christian, an accomplished and affable gentleman, of great purity and dignity of character, and highly esteemed by all who enjoyed his acquaintance.



MATTHEW B. GRIER, D.D.

Grier, Matthew B., D. D., son of the Rev. John W. Grier, Chaplain of the United States Navy, was born at Brandywine Manor, Chester county, Pa., July

25th, 1820. He graduated at Washington College, Pa., in 1838. After studying law for a time in Philadelphia, he prosecuted his theological studies at Princeton Seminary. He was ordained by the Presbytery of Baltimore, December 3d, 1847, and was pastor at Elliott's Mills, Md., 1847-52, and at Wilmington, N. C., 1854-61, in which charges his labors were crowned with success. In 1861 he became editor of *The Presbyterian*, Philadelphia, and in connection with the duties of this position, was stated supply of the Church at Gloucester City, N. J., 1867-9, and since 1875 has had charge of the Church at Ridley Park, Pa. Dr. Grier is a gentleman of genial spirit, dignified bearing and cultivated manner. He is a graceful and vigorous writer. His sermons are prepared with care, preached with solemnity and pervaded with the tone and teachings of the gospel. His course as an editor, has been marked by much ability, correct taste, sound judgment and firm adherence to the truth as embodied in the Standards of our Church. He has the esteem and confidence of all who know him.

Grier, Rev. Nathan, was born in Bucks county, Pa., September, 1760. He graduated at the University of Pennsylvania in 1783; studied theology under the direction of his elder brother, the Rev. James Grier, of Deep Run; was licensed to preach by the Presbytery of Philadelphia in 1786, and in the same year received and accepted a call from the Forks of Brandywine, Chester county, Pa., and was installed as their pastor in 1787, in which relation he continued until the end of his life.

Mr. Grier was an able and faithful minister. His judgment was sound and discriminating, and his talents as a preacher eminently popular. The arrangement of his discourses was natural and lucid, and the matter of them at once eminently evangelical and practical. With a voice clear, pleasant and commanding, he exhibited a solemnity of manner and a deep and tender earnestness, which never failed to secure attention, and often made a powerful impression. He spoke as one who believed and felt the force of divine truth, and the weight of ministerial responsibility. In all his relations as a pastor, a citizen, an ecclesiastic and a man, he was earnest in his endeavors to know what was right, and inflexibly firm in his adherence to it. As a husband, a father, and guardian of his family, his whole demeanor was characterized by Christian dignity, condescension, affection and faithfulness. As the Presbyterian Church in America had not then provided theological seminaries, and students in theology availed themselves of the libraries and instructions of the pastors of churches, as they had opportunity, the estimation in which Mr. Grier was held as a pious, able and successful minister of the gospel, induced many to avail themselves of his direction and aid. Twenty-seven years he served the congregation of the Forks of Brandywine with fidelity and success, until,

having finished the work which was assigned him, he was summoned from his labors on earth to a glorious reward in heaven. His death occurred March 31st, 1844.

Grier, Hon. Robert Cooper, was the eldest son of Rev. Isaac Grier, and grandson of Rev. Robert Cooper, D. D. He was born in Cumberland county, Pa., March 5th, 1791, and graduated at Dickinson College in 1812. He assisted his father in conducting the Academy at Northumberland, Pa., and on his father's death became Principal, devoting his leisure hours to the study of law. He was admitted to practice in 1817, and opened his office in Bloomsburg, Columbia county; in 1818 he removed to Danville, in the same county. In 1833, being appointed Judge of the District Court of Allegheny county, he removed to Pittsburg. On August 1th, 1846, he was nominated by President Polk, one of the Judges of the United States Supreme Court, and unanimously confirmed the next day. In 1848 he removed to Philadelphia, and continued to reside there until his death, which occurred September 25th, 1870.

Judge Grier was eminently distinguished for integrity of purpose, fidelity to his client, and benevolence to those of limited means, preferring justice to gain. He stood very high as a lawyer and as a judge. The esteem of his legal brethren was exhibited in the great deference given to his decisions, and their warm personal friendship. At the death of his father, he took charge of his brothers and sisters, ten in number, cared for and educated all, as a faithful guardian, until they were settled in life. At the time of his residence in Pittsburg, Judge Grier was an active and influential elder of the First Presbyterian Church, Allegheny, then under the pastoral care of the Rev. Dr. E. P. Switt.

Grier, Rev. Robert Smith, the son of Rev. Nathan and Susanna Smith Grier, was born at Brandywine Manor, Chester county, Pa., May 11th, 1790. He graduated at Dickinson College in 1809; studied theology under the instruction of his father; was licensed by New Castle Presbytery, September, 1812, and soon after was called to the churches of Tom's Creek and Piney Creek, near Emmetsburg, Md., where he was ordained and installed by Carlisle Presbytery, in April, 1814. This was his only charge. He died December 28th, 1865. As a preacher, Mr. Grier's ministrations were characterized by punctuality, fidelity and ability. He was clear, energetic and instructive. As a friend and citizen he was sincere and honest. With a great flow of animal spirits, and a ready fund of humor, he combined remarkable decision and independence of character. His piety was never doubted by any one. It was an intelligent piety, based upon fixed principles. For nearly fifty-two years he went in and out before his people, who fully appreciated his services, and their attachment to and affection for their pastor suffered no abatement during this long period.

Griffin, Edward Dorr, D. D., was born at East Haddam, Conn., January 6th, 1770, and graduated at Yale College, with one of the highest honors of his class, in 1790. He pursued his theological studies under the direction of the Rev. Dr. Jonathan Edwards, of New Haven, and was licensed to preach, in October, 1792, by the West Association of New Haven county. From the very start, his preaching was attended with a signal blessing. He was pastor of the Congregational Church at New Hartford from June 4th, 1795, until October 20th, 1801, at which time he was installed as colleague pastor with the Rev. Dr. McWhorter, over the Church at Newark, N. J. His ministry was signalized, in 1807, by a most remarkable revival, of which he said, in his journal, "Ninety-seven joined the Church in one day, and about two hundred in all." During his eight years' pastorate, four hundred and thirty-four persons were added to the church.

In 1808 Dr. Griffin accepted an appointment to the Bartlett Professorship of Pulpit Eloquence in the Theological Seminary at Andover, and on July 31st, 1811, was installed pastor of the Park Street congregation, Boston. In the Winter of 1812-13, he delivered his Park Street Lectures, on successive Sabbath evenings, to a crowded audience, collected from all classes of society. June 20th, 1815, he was installed pastor of the Second Presbyterian Church in Newark, N. J. During this second period of his residence in Newark, besides attending with exemplary fidelity to all the appropriate duties of a pastor, he devoted himself, with characteristic energy, to the establishment and support of several of the leading benevolent institutions of the day. He was one of the original founders of the American Bible Society, and had also an important agency in establishing the United Foreign Mission Society, and in promoting the interests of the school established by the Synod of New York and New Jersey, for the education of Africans. His celebrated "Plea for Africa" was distinguished alike for learning and eloquence. About 1821 he was elected President of Williams College, and his connection with the Institution proved most auspicious to its interests. On account of enfeebled health, he resigned this position, in 1836, removed to Newark, and died November 8th, 1837. His exercises in the immediate prospect of his departure were characterized, not only by the "peace which passeth understanding," but by "the joy unspeakable and full of glory."

Dr. Griffin's publications consisted largely of sermons, orations and addresses, all of which bore the impress of his vigorous intellect. He was eminently a man of mark, both in the literary and religious spheres. His power of clear, penetrating, and, at the same time, of lofty and comprehensive, thought; his skill and force in argument, his rhetorical genius and culture, his eloquence, his majestic person and manner, all pervaded and controlled by his enlightened, religious devotion, performed efficient service for the

Church, and placed him among the greater lights of his age.

Griffin, Nathaniel Herrick, D. D., was born in Southampton, Long Island, December 28th, 1811. He graduated at Williams College, Mass., in 1831, with high reputation as a scholar, after which he entered Princeton Theological Seminary, and pursued his studies there for two years. He was a Tutor for one year afterwards in Williams College. In 1837 and 1838 he was stated supply, first of the Church at Westhampton, L. I., and subsequently at Franklin, N. Y. He was installed pastor of the Church at Delhi, N. Y., June 27th, 1839, but by reason of failing health, this connection was dissolved in 1841. He passed a year in Williams College, supplying the place of Prof. Tatlock, who had gone to Europe. After teaching in Brooklyn, N. Y., from 1843 until 1846, he was called to fill the Professorship of the Latin and Greek Languages in Williams College. In 1853, this Professorship being divided, he was made Professor of the Greek Language and Literature. After eleven years' service as a Professor, he resigned in 1857 and opened a private school in Williamstown. In 1868 he relinquished this to take charge of the College Library, and retained the position of Librarian until his death. He was Secretary of the Williams College Alumni Association for twenty-four years; published the Triennial Catalogues for eleven years; prepared the first Alumni Necrological Sketches; published valuable articles in various reviews and magazines, and was widely known. His death occurred, October 16th, 1876.

Dr. Griffin was a man of clear and decided piety. While in Princeton Seminary he determined to go on a foreign mission, but afterwards abandoned his purpose, for the sake of his widowed mother. His heart was always in the ministerial work, and it was the great trial of his life that his poor health compelled him to relinquish it. Perfect trust in the Saviour was the marked feature of his life and of his last days. He was able to commit himself and all his interests to Jesus. He was an active, earnest and useful Christian man, doing much to promote the temporal and spiritual good of all around him.

Griffith, Rev. Timothy, taught a classical school in Philadelphia, in 1737, and graduated at Yale, in 1742. The Presbytery of New Castle ordained him, in 1743, as successor to Rev. Thomas Evans, in Pender. He supplied the Church of Tredeffryn, once a month, for several years. When the province was threatened with invasion, he was elected Captain of the company raised in New Castle county, in September, 1748. He was a missionary in Western Virginia, in 1751. He removed to a farm in Appoquiniminy, and resided on it till his death, in 1754. During that time, he probably supplied New Castle and Drawyers.

Grigg, Rev. George Cooper, son of William and Isabella (McDowell) Grigg, was born in the District, S. C., February 19th, 1814. He graduated at

at the South Carolina College, in 1838 and at the Theological Seminary, in Columbia, in 1841. He was licensed in the Spring, by Harmony Presbytery, and November 6th, 1841, was ordained and installed pastor of the Salem Church. He died, May 28th, 1861. Throughout his long pastorate he had the entire confidence and cordial esteem of his charge.

Mr. Gregg was a man of solid excellence and intrinsic worth; he was in the highest sense, an honest, true and devoted Christian man. His mind was of a high order and well cultivated. His preaching was solid and instructive, sound in doctrine, clear in statement, strong in argument and close and unambiguous in application. As a Presbyter among Presbyters, his knowledge of the principles of our Church polity, his acquaintance with the forms of business, and his instinctive perception of what each case required, gave him a deserved pre-eminence.

Grimes, Joseph Smiley, D. D., was born near New Athens, Ohio, July 23d, 1827. His parents, Joseph Grimes and Martha Edgar McCollough, were of Scotch-Irish descent. He graduated from Franklin College, New Athens, Ohio, in 1847. In his Senior year he represented the Philo-Literary Society of the College, as orator in the annual contest, and received the honor for the Society. In 1849 he entered the Western Theological Seminary, Allegheny, Pa., and was licensed to preach by the Presbytery of St. Clairsville, Ohio. In June, 1853, he was ordained by the Presbytery of New Lisbon, Ohio, and installed pastor of the Presbyterian Church in Salem, Ohio, where he served until June, 1857. For six months subsequent he held a call to and supplied the First Church in Miami City, Ohio, and then declining that call, he accepted one to Columbia, Lancaster county, Pennsylvania, in June, 1858. In April, 1861, he became pastor of the First Presbyterian Church in New Castle, Pennsylvania, and there remained until September, 1865. In the Spring of 1866 he took charge of the First Church in Rockford, Illinois, where he preached until September, 1869, when he accepted a call to the Presbyterian Church in Alliance, Ohio, and is still serving that body as pastor.

Dr. Grimes is a man of very marked traits of character. A strong and original thinker, he possesses quick and keen perceptions, vigorous powers of analysis and a method of sermonizing peculiarly his own. He is an able and influential preacher. He combines in a happy manner the topical and logical methods in his discourse, and his delivery is rapid, earnest and emphatic. His dignified and unbending bearing, combined with a highly developed social nature, command for him the respect and esteem of all classes. Dr. Grimes' ministry has been greatly blessed. Since his settlement in Alliance, six hundred and fourteen communicants have been added to his church. No less than thirty pastors, now occupying the pulpits of the Presbyterian Church throughout the country, have attributed their conversion and

entrance upon the ministry to his instrumentality. As a Presbyter he is zealously devoted to the strict law of the Church, and thoroughly acquainted with the deliverances of the Assembly. He is Chairman of the Presbyterial Committee on Theology and the Sacraments, in the examination of candidates.

Grimke, Francis James, was born at Charleston, S. C., November 1th, 1850. He was the second of four sons of Nancy Weston and Henry Grimke. Hearing of the opportunities at the North for education, he entered Lincoln University, Chester county, Pa., in the Fall of 1866, and was graduated therefrom as an A. B. in 1870. For one year after graduation he taught mathematics in the Preparatory Department of the University, and also acted as its Financial Agent. He studied law for three years at Lincoln and Howard Universities, but finally decided to relinquish the law for the ministry, and entered the Princeton Theological Seminary in 1875, and was graduated therefrom in 1878. The Rev. Dr. McCosh speaks of him "as a young man of very high order of talent, and of excellent character. I have heard him preach, and I feel as if I could listen to such preaching, with profit, from Sabbath to Sabbath." Dr. Craven, who was one of his examiners at graduation, said, "In my judgment he was the peer of any man in his class." His first charge was the pastorate of the Fifteenth Street Presbyterian Church at Washington, D. C., which he still holds. He was ordained and installed by the Washington Presbytery, June, 1878, and has since devoted himself to the work in Washington City. He is a Trustee of Howard University, and an active worker in all that pertains to the advancement of the colored race.

Grover, Rev. Stephen, was born at Tolland, Conn., July 16th, 1758. His father, Ebenezer, had a family of six children. The oldest son, Joseph, was ordained over the Presbyterian Church in Parsippany, N. J., in 1775. But feeling that his ecclesiastical freedom was infringed by being a member of Synod, he withdrew from Presbytery in 1779. (See Gillett's Presbyterian Church, vol. 1, p. 210.) He was settled over the Church in Bristol, N. Y., where he died, aged eighty-four. Stephen Grover was the youngest son. Early converted, from his youth he was devoted to the ministry. His education was delayed by his efforts to support himself. At the breaking out of the Revolution he was a student in Dartmouth College. He at once volunteered as a soldier in the Continental army, and served until the close of the war, obtaining rank in his regiment. He then returned to college and graduated with honor in 1786. He at once came to New Jersey, where his brother Joseph was located, and in two years was licensed to preach.

He was the first pastor of the Presbyterian Church at Caldwell, N. J., and was mainly instrumental in the erection of the first edifice, the corner-stone of which he laid in 1794. He continued in that charge until his death, in June, 1836, when he was seventy-

seven years old. From the beginning of his ministry until its close, his church was the scene of frequent and powerful revivals, over a hundred uniting at one time, on several occasions. It is believed he was the instrument, under God, in the conversion of over one thousand six hundred souls. He was active in all the work of the Church, in educational enterprises, in missionary, Sabbath-school and benevolent efforts. He was ardent and pathetic, and to the end of his life found his highest happiness in preaching the gospel, and in ministering to the wants of his fellow-men. He was the associate of a group of eminent ministers—Drs. Richards and Griffin, of Newark; Hillyer, of Orange; Fisher, of Paterson; Judd, of Bloomfield.

Grundy, Robert C., D. D., the son of Samuel and Elizabeth (Caldwell) Grundy, was born in Washington county, Ky., in 1809. He graduated at Centre College; studied theology at Princeton; was licensed by Transylvania Presbytery, and installed by Ebenezer Presbytery, as pastor of the Church in Maysville, Ky., in 1836. This relation existed for twenty-two years. In 1858 he was installed pastor of the Church in Memphis, Tenn. In 1863 he became pastor of the Central Presbyterian Church, Cincinnati, Ohio. He died June 27th, 1865. Dr. Grundy was a generous, earnest, fearless man, a vigorous preacher, an active Presbyter. In the relations of private and social life he was remarkably courteous and ever chivalric. None doubted his sincerity. He was ever ready to defend the truth and oppose error. He was identified with various institutions of the Church, and never spared himself when good could be accomplished. He seemed truly a man of God.

Gulick, Rev. Peter Johnson, was born at Freehold, N. J., March 12th, 1797; graduated at the College of New Jersey (where he roomed with James Brainerd Taylor), in 1825, and immediately entered Princeton Seminary, remaining there two years. He was licensed to preach by the Presbytery of New Brunswick, August 7th, 1827, and was ordained by the same Presbytery, as an evangelist, October 3d, 1827. Immediately after his ordination, November 3d, 1827, he embarked at Boston for the Hawaiian Mission, under commission from the American Board of Commissioners for Foreign Missions, and labored at Waimea, on the Island of Kauai, from 1828 until 1835; at Koloa until 1843; on the Island of Malokai until 1847; then at Waiaha, on Oahu, until 1857; after this he resided at Honolulu, until his removal to Japan, in June, 1871. Thus he labored more than forty-six years on the Sandwich Islands, and his labors were greatly blessed of God. He saw a nation transformed from barbarism into enlightened and devout Christians, and his name will always be held in honor as that of one of the foremost and most useful pioneers, who, under God, brought about that wonderful transformation. In his old age he went to Kobe, Japan, and spent his last days in the home of one of

his sons, where, on December 8th, 1877, after a short and painless illness, he gently breathed his last, in the eighty-first year of his age. He was a man of faith and prayer, and earnest labor for God. He never returned to his native land after entering on his great work in the Sandwich Islands. Five of Mr. Gulick's children are missionaries of the A. B. C. F. M., in Spain, China and Japan, and a sixth, who was a missionary, is agent of the American Bible Society, in Japan.

Gurley, Phineas Dinsmore, D. D., the youngest child of Phineas and Elizabeth (Fox) Gurley, was born at Hamilton, Madison county, New York, November 12th, 1816. But during the infancy of this son the family removed to Parishville, St. Lawrence county. His father was born and educated a Quaker, though his ancestry were Scotch Covenanters,



PHINEAS DINSMORE GURLEY, D. D.

and his mother was a member of the Methodist Episcopal Church, and in all her intercourse was a model of Christian charity. He graduated at Union College, in 1837, with the first honor. Shortly after his graduation he entered the Theological Seminary at Princeton, where he took a very high stand as a scholar, a gentleman, and a Christian. During the vacation of 1838 he performed missionary labor in Sussex county, Del. In April, 1840, he was licensed to preach the gospel by the Presbytery of North River. December 15th, 1840, he was ordained to the work of the ministry by the Presbytery of Indianapolis, and installed pastor of the First Church of Indianapolis, Ind. Here he very soon acquired a powerful influence, not only by his correct, able,

scriptural preaching, but by his faithfulness as a pastor, and his considerate, exemplary deportment in all the relations of life.

Influenced largely by a regard to his health, Mr. Gurley accepted a call to the First Presbyterian Church, Dayton, Ohio, and was installed its pastor by the Presbytery of Miami, in April, 1850. Here he remained four years, during which he was indefatigable in his labors, and the church enjoyed unwonted prosperity. In March, 1854, Dr. Gurley was installed pastor of the F Street Presbyterian Church, Washington City. Here he continued, discharging his various duties with great fidelity and success, until he finished his course with joy. In 1858 he served as Chaplain in the Senate of the United States. In 1859, a union of the Second Presbyterian with the F Street Church having been consummated, the united body was known from that time as the New York Avenue Church, Dr. Gurley continuing its pastor. To the building of the noble edifice now occupied by this church he contributed largely, by collecting funds, both at home and abroad. He was a member of the General Assembly in 1866, and Chairman of the Judicial Committee. The same General Assembly appointed him a member of the Committee of Fifteen,

to confer with a similar Committee of the New School General Assembly, in regard to the reunion of the Presbyterian Church. In 1867 he was chosen Moderator of the General Assembly which met at Cincinnati. He died, September 30th, 1868, and his departure was eminently peaceful, and even glorious.

Dr. Gurley had a well formed and robust frame, that seemed fittingly to represent his intellectual and moral character. He had great power of endurance, and could perform more labor than almost any of his contemporaries. He was earnest and firm, yet descending and conciliatory. His preaching was not highly impassioned, but it was eminently clear, evangelical and spirited, and fitted to find its way to both the understanding and the heart. As a pastor, he united great discretion with great fidelity, and no one knew better than he how to mingle in scenes of sorrow. As a Presbyter, the various ecclesiastical bodies with which he was connected testified their respect for him and their confidence in him, by placing him in their highest positions of influence and responsibility. As a Christian he was humble, zealous, consistent, and his grand inquiry always was, what his Lord and Master would have him to do.

II

Hadden, Rev. Isaac, was among the earliest of the ministers who settled in Alabama. A licentiate of the Presbytery of South Carolina, he commenced the work of a missionary in 1823. He was ordained an evangelist at Montgomery, March 24th, 1825. His grave is in the burying ground of Bethel Church, of which he had been the pastor for a number of years. He had passed into the autumn of life, had spent twenty-five years of his ministry within the region of country comprised within the bounds of the Synod of Alabama, was widely known through its churches, and was a man of great prudence, of mature Christian character, and as a minister of Christ, efficient and successful.

Hageman, John Frelinghuysen, Counsellor-at-Law, was born in the village of Hartlingen, in Somerset county, a few miles north of Princeton, N. J. He graduated at Rutgers College in 1836, and was admitted to the Bar in 1839, and practiced his profession in Princeton for a number of years. In 1850 he was a member of the Legislature of the State, having been elected from the county of Mercer, on general ticket, to the House of Assembly. From 1851 he was a ruling elder in the First Presbyterian Church of Princeton, and a trustee of the Theological Seminary of the same place. He was accustomed to write for the secular papers, and for eight years from

1859 he, with other gentlemen, contributed to the editorial department of the *Princeton Standard*.

In 1862 Mr. Hageman was nominated by Governor Olden, to the Senate, for Prosecutor of the Pleas for the county of Mercer, accepted the appointment, and held the office for the term of five years, when he declined a renomination tendered by Governor Ward. The celebrated trial of Charles Lewis, in 1863, who was convicted and executed for the murder of James Rowand, of Princeton—a remarkable case of circumstantial evidence, which was published in pamphlet, and the several bribery indictments against members of the Legislature, and of its lobby, in 1866, were among the most important and exciting criminal cases which occurred during his term. While holding this official relation to the State, Mr. Hageman and all the other prosecutors in the State were interrogated by the Corresponding Secretary of the New York Prison Reform Association, on the subject of the Administration of Criminal Law. He and Courtlandt Parker, prosecutor of Essex county, were the only ones who responded, and their responses were published in the special report of that Association in 1867. In reference to that report, he contributed, by request, an article for the *Princeton Review*, in 1868.

Haines, Daniel, LL.D., was born in New York, January 6th, 1801. His father was for many years a

well-known and successful merchant in that city. He graduated from New Jersey College, in 1820; studied law, and was licensed in 1823, and as a counsellor, in 1826. He was called to be Sergeant-at-Law, in 1837, one of the last upon whom this distinction was conferred in New Jersey. He settled in Hamburg, N. J., in 1824, where he resided until his death. In 1843 he was chosen Governor by the Legislature. In 1845 he declined the nomination for Governor, under the new Constitution, which then went into effect, but in 1847 he was again nominated and elected, serving the full term of three years. In 1852 he became a Justice of the Supreme Court, and being reappointed, held that office fourteen years. He was elected a Trustee of Princeton College in 1845. When re-elected Governor, he resigned, that another might be chosen in his place, because, as Governor, he became President of the Board. In 1850, on the expiration of his term, he was again made a Trustee, and continued to be so until his death. He held important positions, by appointment of the Governors and Legislatures of New Jersey, during the later years of his life. In 1872 he attended the National Prison Reform Association in London, being appointed by the Governor to represent his State. He was Presiding Officer of the Association on the day it was visited by the Prince of Wales.

Useful and honored as Judge Haines was in political life, he was even more useful and greatly beloved as a pious man. He was made a ruling elder in the North Hardiston Presbyterian Church (New School), in 1837, which office he held forty years. He frequently represented his Presbytery in the General Assembly, where he was placed upon important committees. He was prominent in all the measures adopted for uniting the two branches of the Church, and was a member of the joint committee to whom were referred the difficult legal questions connected with the reunion. He was a corporate member of the A. B. C. F. M., and was active in the American Bible Society, Sabbath-school work, and Temperance. His disposition was gentle, his manners mild, his spirit devout, and his piety was of the Johannean type. He was a man of prayer and constant study of the Divine Word. He was very conscientious in the observance of the Sabbath, and had an ardent desire for the conversion of souls. During all the years of his public life he continued to take an active part in the prayer-meeting. When he was Governor a physician, of Trenton, remarked to a friend, "I have seen a strange sight to-day—the Governor of this State go into the room of a man, a stranger, and kneeling at his bedside, pray for his salvation."

Governor Haines had great influence in private conversation, and thereby led many to the Saviour, some of them members of the Bar of New Jersey. On his last Sabbath afternoon he made a list of families and persons to be prayed for and visited that week. He

was a Sabbath-school superintendent for nearly half a century, and generally taught a Bible class. For forty years he made the offer of a copy of the Bible, or of some standard religious work, to every scholar committing to memory the Westminster Shorter Catechism. About the year 1837 he was engaged in a Sabbath-school work near his home, where, upon a mountain, men, women and children from the charcoal burners were gathered in a log house, for religious instruction and for short addresses. The last Sabbath of his life he superintended his Sabbath School, taught his class, attended public service twice, and proposed to conduct a meeting in a private house that evening, but before the hour came he was stricken with death, January 26th, 1877. Thus he brought forth fruit, even in old age, passing away in the still, calm beauty by which his life had been adorned. Gov. Haines was the brother of Mrs. Doremus, who was the founder of Woman's Work for Woman among the heathen, and who was so active among the charities of New York city.

Haines, Mrs. F. E. H., daughter of Sampson Vryling Stoddard and Electa (Barrell) Wilder, was born February 19th, 1819, at Paris, France. Her childhood was spent in Paris, in Bolton and Ware, Mass., and Brooklyn and New York, N. Y.

While in Paris, her father's house was the centre of the evangelical activities of France. The Paris Tract Society was formed in his parlor, in 1818; the Bible Society, in 1819, and the Missionary Society in 1822. In that same room the leading evangelical divines of Europe and America, visiting Paris, were accustomed to meet and worship. It was also frequented by many who have achieved a world-wide reputation in politics, letters or art. Returning to this country with his family, her father's American, like his Parisian, home continued the centre of ceaseless Christian activities, Mr. Wilder being variously connected with twenty-one societies and institutions. He was one of the original founders of the American Tract Society, American Home Missionary Society, American Education Society, and American and Foreign Christian Union. He was also one of the original trustees that founded Amherst College. He was, for many years, President of the Tract Society and a leading director in many others.

Amid such associations, Francis was moulded and prepared for her own life of usefulness and activity. At eleven years of age she was received into active church membership. In 1832 she is active in a juvenile foreign missionary society. Later, she is a working member of the New Jersey State Temperance Alliance; a member of the Executive Committee of the Woman's Christian Temperance Union, for N. J., and active in the local work. Mrs. Haines was also, for a number of years, on the Executive Committee of Mrs. Doremus' Union Missionary Society; for ten years a Vice-President of the Woman's Foreign Missionary Society of the Presbyterian Church; fourteen

pastor of the First Foreign Mission Church, Assenon, Maine, and the New England Free-Trade Foreign Mission Church, Boston, and organized, with others, the American Society of Foreign Missions in New York in 1832. From October, 1837, to 1853, he was pastor of the Williams Seminary, and of the Home Missions in New Jersey, and of the First Foreign Mission Church in New York. He was pastor of the Presbyterian Church, State Street, New York, during which position he was well regarded and successful.

Haines, Selden, D. D., was born in Hartland, Conn., November 27th, 1804, and graduated at Yale College in 1829. He began the study of law with Hays and Tamm in P. H. Keegan, N. Y., and subsequently the bar in Trumbull county, Ohio. From 1830, until he practiced his profession six years, which he relinquished that profession, and was licensed to preach, he was called by the Presbytery of Trumbull, Ohio, September, 1830, and was ordained to that Presbytery in February, 1837, and spent the following nine or ten years in Ohio and Western New York as a home missionary. In January, 1840, he accepted a call from the First Presbyterian Church in H. H. N. Y., where he remained until September, 1846, when the church here in that place has ceased to be an established organization, when which post he resigned, and in 1848, the Rev. Wm. E. Kim became the pastor of the united congregation. Dr. Haines was for three years pastor of the Houston Street Church in New York, and for five years was pastor of the Presbyterian Church in Saratoga, N. Y., and afterwards six years in Champlain and Rossville, N. Y., and is compelled to abstain from preaching since 1877, in consequence of physical debilities. He has labored faithfully and successfully in the Masters' service. He is now the senior member of the Presbytery of Ohio.

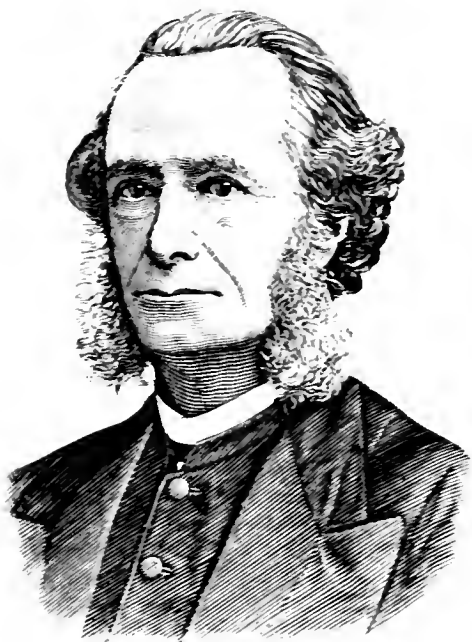
Halt, Rev. Benjamin, graduated at the College of New Jersey in 1774, and was licensed by the Presbytery of New Brunswick, October 25th, 1774, as pastor of the First of July. He was ordained to that office in 1777, and pastored that the Presbytery of New Brunswick, N. J. When settled in that office, he was the first to apply the doctrine of the Cross. He resigned his charge in America, 1783, and was settled in Connecticut, 1784, in New Britain, and died there 1797.

Halbert, Rev. William Rheem, was born in Ohio, 1812, and died in 1880. He studied at the same school as the Rev. Mr. Halbert, and was ordained to the same office in 1837, and pastored that the Presbytery of New Brunswick, N. J. He was settled in that office in 1837, and died there in 1880.

• **Halt, Rev. Benjamin**, was born in New York, 1774, and was ordained to the same office in 1777, and pastored that the Presbytery of New Brunswick, N. J. He was settled in that office in 1777, and died there in 1797.

1808, as a pastor. He died at Canisus, April 24th, 1884. Mr. Halbert was a man of far more than ordinary social, intellectual, and religious qualities. Amongst his brethren to whom he was known, no one was a more welcome guest. In the churches where he had been invited to preach, no one was more gladly heard. In his own mind, he was a faithful and a capable pastor and preacher.

Hale, George, D. D., was born in Catskill, Greene county, N. Y., June 25th, 1810. He graduated at Williams College, Mass., in 1830, and afterward studied as Theologian two years. After spending three years in the Theological Seminary at Princeton, he was licensed, November 1st, 1836, by the Presbytery of Catskill to begin his labors at Pennington, N. J., November 15th, 1838, and was ordained pastor



GEORGE D. HALE, D. D.

there by the Presbytery of New Brunswick, February 7th, 1839. His pastoral relation with that church, which was a happy and successful one, was dissolved March 7th, 1839, that he might accept the office of Secretary of the Presbyterian Relief Fund for Dissolved Ministers and their Families. In this office he still continues, ardently devoted to his important work, and cheerfully blessed in securing for it a constant growing prosperity.

Dr. Hale has for ten years a member of the Presbyterian Board of P. W. in Conn., for ten years a member of the Board of Education of the Presbyterian Church, and has been for twenty-two years a Trustee of Princeton Theological Seminary. He is a genial and accomplished gentleman, untiring in his efforts to do good, and, by the excellence of his

character and his ability as a minister, has won the esteem of his brethren and the confidence of the Church.

Hall, Charles, D. D., the eldest child of Jacob Hall, was born at Williamsport, Pa., June 23d, 1799, though, while he was yet in his infancy, the family removed to Geneva, N. Y. He graduated at Hamilton College in 1824, with the first honors of his class, studied theology at Princeton, and was licensed to preach by the Presbytery of Newark, April 24th, 1827. In that year he was called to the office of Assistant Secretary of the American Home Missionary Society, in the city of New York, and accepted the appointment. In the Autumn of 1837 he was appointed one of the co-ordinate Secretaries for Correspondence, and in this office he continued until his death October 31st, 1853, discharging its duties with rare ability and fidelity. Dr. Hall was for several years the editor of the *Home Missionary*, and wrote a considerable part of each of the Annual Reports of the American Home Missionary Society, during the twenty-five years that he was connected with it. He published a tract entitled "Plans and Motives for the Extension of Sabbath Schools" for which there was awarded to him a prize of fifty dollars, the Daily Verse-Expositor, consisting of a brief commentary on the Acts of the Apostles, a Plan for Systematic Benevolence, and a sermon on the Means of the World's Conversion, published in the *National Preacher*, 1841.

Hall, David, D. D., was born at Slate Lick, Armstrong county, Pa., December 13th, 1828. He graduated at Jefferson College, Pa., in 1850, and was Principal of the Witherspoon Institute, in Butler, 1850-51. After graduating at the Western Theological Seminary, Allegheny, in 1854, he took a post-graduate course in Princeton Seminary, 1854-55. He was called, November, 1855, to be co-pastor with the Rev. Dr. James Hoge, in the First Presbyterian Church of Columbus, Ohio. He was ordained by Allegheny Presbytery, November 5th, 1856, and the same day installed pastor of the churches of Union and Brady's Bend. He became pastor of the First Church of Mansfield, Ohio, May 6th, 1866, and was released from that charge March 24th, 1874. On June 30th, 1874, he was installed pastor of the Presbyterian Church of Indiana, Pa., where he still is.

Dr. Hall is a man of fine presence and dignified bearing. He is a good speaker, earnest and impressive. In natural disposition and temperament he is rather timid, shrinking from preaching on set occasions. His motto seems to be: "Do all the good you can, and say nothing about it." He likes best to preach to his own people, with a single eye to benefit them. He is a man of fine scholarship and much general culture. His style of preaching is characterized by clearness, simplicity and strength. He abounds in illustrations from nature. In his preaching he emphasizes Christian morality, honor, manliness, integrity, truth,

chivalry, charity, helpfulness, as in the sight of God and in the love of Christ. He teaches that salvation is largely character, and exalts Christ's offices of Prophet, or Teacher and King, as well as His office of Priest. He is bold as a lion, in the pulpit, in rebuking wrong-doing, meanness, dishonor and injustice of every kind. He makes an impression on the community, by his efforts to tone up public



DAVID HALL, D. D.

morals. His ministry at Indiana has been largely blessed, and he is greatly beloved and admired by his people.

Hall, Rev. George, was born at Keene, N. H., June 4th, 1804; was a student at Dartmouth College; pursued his theological studies at Princeton Seminary, and under the direction of Rev. Drs. Erskine Mason and Henry White, in New York city, and was licensed by the Third Presbytery of New York, October 12th, 1835. After being pastor of the Congregational Church at Weston, Conn., from 1837 to 1841, he seems to have been without any settlement until 1860, but temporarily supplied various churches in Connecticut and New York. He was stated supply to Fayette and Ebenezer churches, Miss., from 1849 to 1871, and to Port Gibson Church from 1872 to 1874. He then became stated supply of the Church in Fayetteville, Tenn., from 1874 to 1876. In the latter year he returned to Port Gibson, Miss., where he died, September 4th, 1878. Mr. Hall was a truly noble and good man. He was eminently devoted to the work of saving souls. His memory is warmly cherished in the churches he served in Mississippi, Tennessee, and by all who knew him.

Hall, James, D. D., was born of Scotch-Irish parentage, at Carlisle, Pa., August 23d, 1711. When he was eight years old, the family removed to North Carolina. He graduated at Princeton College in 1741, with a high reputation as a scholar, especially in the exact sciences; studied theology under the direction of Dr. Witherspoon, and was licensed to preach by the Presbytery of Orange, in 1775 or 1776. On April 8th, 1778, he was installed pastor of the united congregations of Fourth Creek, Concord and Bethany, holding this relation till 1790, when he was released from the pastorate of the first two churches, that he might have more time to devote to the cause of domestic missions. His connection with the Bethany congregation continued during the remainder of his life.

During the scenes of the Revolution, Dr. Hall's heart went fully into the American cause, and he declined no service, whether secular or sacred, by which he might hope to promote it. In 1779 he led a select company of cavalry on an expedition into South Carolina, performing the double office of commander and chaplain, and was absent for several months. At the close of the war he set himself, with all his energies, to repair the waste places of Zion, to restore the stated ordinances of the gospel where they had been discontinued, and to elevate the standard of Christian feeling and character. In 1793 he commenced his missionary excursions, under the direction of a Commission of Synod. In the Autumn of 1800, under a Commission of the General Assembly, he commenced a mission to Natchez, together with two other brethren whom the Synod had appointed to accompany him. This was the first in the series of Protestant missionary efforts in the lower part of the Valley of the Mississippi. He was a commissioner to the General Assembly from the Presbytery of Orange sixteen times, and was Moderator of that body in 1803. He died, July 25th, 1826, and his body lies entombed in Bethany churchyard. Dr. Hall was a warm and active friend of revivals of religion. His preaching was distinguished for a clear, earnest and pungent exhibition of the truths of God's Word. He was eminently a man of missions. His heart was in the work of spreading the gospel, and his life was earnestly and successfully devoted to it.

Hall, John, D. D., is of Scotch-Irish parentage, and was born in the County Armagh, Ireland, July 31st, 1829. He entered Belfast College when he was only thirteen years of age, and, notwithstanding his extreme youth, was repeatedly a Hebrew prize man, and uniformly succeeded in obtaining prizes in other departments of his collegiate and theological studies.

He was licensed to preach at the age of twenty, and was at once chosen to labor as "The Students' Missionary" in the West of Ireland, where he did good service for the cause of Christ, was equal to all demands, and received a training of invaluable ser-

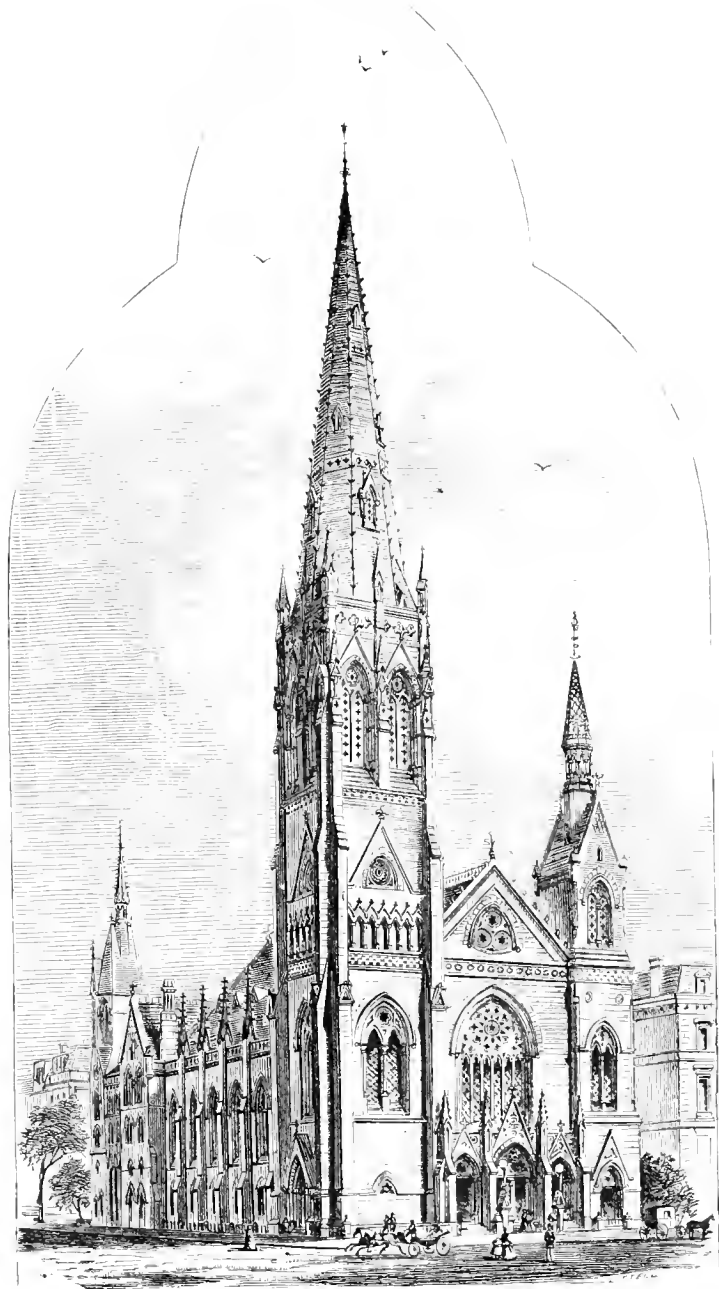
vice to him. In this mission station the young preacher did his work, in the best sense of the word, so conspicuously well that he was chosen pastor of the First Presbyterian Church at Armagh, over which he was installed in 1852. In 1858 he was called to the Church of Mary's Abbey, now Rutland Square, in Dublin, where he took a foremost stand among the preachers of that metropolis, and a prominent place among its men of letters and influence. In this high place of the field he pursued his scholarly investigations, edited *The Evangelical Witness*, demonstrated that he was an earnest friend of popular education, and received from the Queen the honorary appointment of Commissioner of Education for Ireland, which position he filled most judiciously and gratuitously while he remained in Dublin.



JOHN HALL, D. D.

In 1867 he was a delegate from the General Assembly of the Presbyterian Church in Ireland to the Presbyterian churches of the United States, by whom he was received with great warmth and courtesy, and before whom his addresses were extremely eloquent.

After his return to Ireland he received by telegram a unanimous call to the Fifth Avenue Presbyterian Church in New York, which he accepted, entering upon his labors on November 3d, 1867. In this field he has been increasingly popular, influential and prosperous. The church edifice in which his people worshiped when his pastorate began soon became inadequate for their accommodation, and a magnificent church was erected in 1873-71 on the corner of Fifth avenue and Fifty-fifth street, costing about one million of dollars, which is the largest Presbyterian Church in New York, if not in the world, and the congregation occupying it the most wealthy. The membership is very large; the annual benevolent



FIFTH AVENUE PRESBYTERIAN CHURCH, NEW YORK CITY

contributions exceed \$100,000, and the charitable work carried on at the several mission chapels supported by the church is so varied and comprehensive that our space will not permit us to enter into detail. It must suffice to state that whatever wealth can furnish and large experience can suggest for aiding, elevating and evangelizing the masses, are used in the furtherance of the good work.

Dr. Hall is often called to preach in other cities, on special occasions, to address public meetings convened to advance in any direction the interests of morality and religion, and to officiate at the funerals even of those who have belonged to other denominations.

The Chancellorship of the University of the City of New York was unanimously offered him, and, without accepting it, he discharged its duties for two years.

He has secured and retains the warmest affection and confidence of his own people, and is regarded by all as a most judicious public citizen, as well as a sympathetic, prudent private adviser.

Dr. Hall appears to speak *extempore*, but his sermons are written more or less fully, although he never brings the manuscript to the pulpit. His public exercises are never erudite, but always manifest a thorough knowledge of his subject, even to the minutest details. He argues, illustrates, examines, penetrates, convinces, and notably commends the truth to every man's conscience, in the sight of God. He makes no demonstrations, but while calm and moderate in both language and gestures, he is deeply impressive. It is the impressiveness of dignity, of solemnity, of learning; of one who is fully convinced of the truth he is uttering, who has no motive or policy in regard to any person or circumstance, and who is as anxious for the attention and salvation of the beggar as the millionaire.

His language is always simple, chaste and scholarly, arresting the attention of children, and yet instructing, delighting and moving the most cultured. All is said kindly but forcibly, and when his theme requires it, often pathetically.

In 1875 he delivered the course of lectures in Yale Theological Seminary, on "The Lyman Beecher Foundation," has since delivered an annual course of lectures to the students in the same College, and in several other colleges and seminaries, is a frequent contributor to religious and sometimes to secular journals, always manifesting, whether in speech or writing, the same breadth of culture, soundness of judgment, and singleness of aim. He is also the author of several popular religious books. Dr. Hall is above the medium height, with a full, large figure, and a head with marked intellectual characteristics. His manners are dignified, calm, agreeable, and withal cheerful and animated in social intercourse, quickly endearing himself to those with whom he comes in contact. He combines in a rare degree

those qualities which are pleasing in social life and invaluable in a public career. There is probably no man occupying a pulpit in America who exercises a wider influence for good, or who has won a truer fame by a consistency and devotedness worthy of all imitation. He is still in middle life, in the fullness of his strength, and it may be has many years of usefulness yet before him.

The new building erected by Dr. Hall's congregation is built mainly of brown stone, and our illustration will give a better idea of its general appearance than any description. It is only necessary to say, that every part is thoroughly constructed. There is no more sham or pretentiousness about it than about the man who now preaches the everlasting gospel within its walls. The audience-room is at least equal to any in the land. It is capacious, cheerful, churchly. The interior walls form an immense ellipse, which must, in a building of the size of this one, be advantageous for its acoustic properties. The ceiling is vaulted in the centre and provided with reflectors for lighting. Five aisles divide the long sweep of pews, which are arranged in semi-circular lines, into convenient lengths. The floor descends from the entrance nearly to the pulpit, and then rises again, so that every sitting will have a comfortable view of the speaker. Broad galleries nearly encircle the room. These are supported on light pillars, which will present little or no obstacle to a view of the pulpit. The organ is behind and above the pulpit, and there is a small choir gallery, which can be made available, if necessary, though Dr. Hall's people are wise and devout enough to do their own singing. The oak and ash of the wood-work, the delicate fresco, simple but elegant, and the light prevailing tone of the stained glass in the windows, which are simple, add vastly to the attractiveness of this spacious place of worship, which, under the Divine blessing, is the source and centre of so much pure and potent influence for the advancement of the Redeemer's kingdom.

Hall, John, D. D., was born in Philadelphia, August 11th, 1806; graduated at the University of Pennsylvania, in 1823, and in December, 1827, was admitted to practice at the Philadelphia Bar. In 1832 he relinquished the practice of law, with a view to devote his life to the ministry, and being elected a manager, and afterwards Secretary, of the Mission work of the American Sunday-school Union, his training for the ministry was chiefly in the course of active work in this service. He was editor of the *Sunday-school Journal* and the *Youth's Friend*, revised the first five volumes of the "Union Questions on the Bible," and prepared the seven subsequent volumes of the series. He produced nine original works and compiled six others, which have now a place upon the catalogue of the Union. In 1839 he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed, August 11th, 1841, pastor of

the First Church in Trenton, N. J., and no inducement has been able to make him engage in labor in another field. When he entered upon his pastorate in Trenton, the First had been the only Presbyterian Church for more than a century; now there are six churches in the city. His ministry has been greatly blessed.

In 1852-3 Dr. Hall delivered a course of lectures in the Princeton Theological Seminary, filling a temporary vacancy in the chair of Pastoral Theology. In addition to the works he prepared for the American Sunday-school Union, nine volumes appear on the catalogue of the Presbyterian Board of Publication. He has also published some occasional sermons, and been a frequent contributor to various religious and literary journals. Numerous articles from his pen have appeared in the *Princeton Review*. Dr. Hall is an able scholar, a vigorous and graceful writer, an instructive and impressive preacher, and has wielded a large influence for good by his pen and from his pulpit.

Hall, John G., D. D., the son of William and Mary Thomas (Haines) Hall, was born at Brooklyn, N. Y., October 16th, 1816. He graduated from the University of the City of New York, in 1836, and took his second degree in 1839. His theological instruction was had at the Union Seminary, N. Y., whence he graduated in 1839; and the same year he was licensed by the Third Presbytery of New York. He has had three pastoral settlements, viz., at South Egremont, Mass., Cherry Valley, N. Y., and Fort Plain, N. Y. For the last few years he has resided at Cleveland, Ohio, without any stated charge, but supplying, for longer or shorter periods, destitute churches in the neighborhood. His honorary degree of D. D. was given him by his Alma Mater, in 1879.

Dr. Hall is full of genial vigor of mind and heart; a warm friend; a valuable Presbyter, freely giving the fruits of his ripe experience and able scholarship in the judicial and ministerial circles of our Church, where he is one of the most prized and useful members. He is entering upon a happy old age, with a large part of his family about him—never willing to be idle, always strong and fresh in thought, full of Christian faith and love, and sure to be an active blessing somewhere in the Lord's vineyard, while he lives.

Hall, John W., D. D., was born in Orange county, North Carolina, January 19th, 1802. In his youth he taught school and studied alternately until he acquired a good classical education; then studied theology with Dr. Gideon Blæckburn. He was licensed to preach by the Presbytery of West Tennessee, in October, 1824, after which he preached for some two years among the churches, traveling from place to place as an evangelist. He was ordained as an evangelist by the same Presbytery that licensed him. He had a successful pastorate at Murfreesboro, Tenn., for four years, and then took charge, for ten years, of the Church in Gallatin, Tenn., which

had been organized by his efforts and flourished under his ministry. Here he organized a female seminary, and acted as President for three years.

In 1840 he became pastor of the Third Street Church in Dayton, Ohio, and sustained this relation for twelve years, his ministry being greatly blessed. For a short time, subsequently, he was pastor of the Church in Huntsville, Ala. For twelve years from 1854 he was President of Miami University, Ohio, his administration being eminently a success. After leaving the University Dr. Hall was for ten years superintendent of the Public Schools of Covington, Ky., where his labors were productive of excellent results. He was eminently successful as an evangelist, pastor, preacher, and as an educator of youth. His preaching was not sensational, but instructive and edifying. His highest ambition was, not to exalt himself, but Christ. He is now, in his eighty-first year, preaching occasionally, as he has opportunity, awaiting the call of the Master to come up higher, and enter into rest. His example, as a self-made man, is full of encouragement to young men.

Hall, William K., D. D., was born in Boston, Mass., November 4th, 1836. He graduated at Yale College, in the class of 1859. He afterwards pursued his theological studies in Yale Divinity School, and in Berlin, Germany. He was ordained in October, 1862, and spent four years in the service of the country. October, 1866, he was installed pastor of the Congregational Church at Stratford, Conn. In 1873 he received a call to the First Presbyterian Church of Newburgh, N. Y., and was installed as its pastor on the first of May following, where he has since labored with great acceptance and success. In 1882 the honorary degree of D. D. was conferred upon him by the University of New York.

Dr. Hall has fine scholarly attainments, and a vigorous and healthy intellectual organization. He combines with an earnest and intelligent interest in the various phases of modern thought, a wise and strong conservatism. He is decidedly a thinker, and shows his New England training in his leaning toward the philosophical and metaphysical aspects of truth. But not less marked are the practical tendencies of his thought, which is always characterized by keen spiritual insight, elevation of tone, width of view, comprehensiveness of grasp, and vigorous common sense. His sermons show marks of careful preparation, literary finish, rhetorical power, and logical sequence of thought, and never lack the directness, earnestness and simplicity which distinguish his ordinary address. His manner in the pulpit is impressive. He combines breadth of sympathy with decision of character and thought. He is a man of public spirit, ready and efficient in the support of every movement for the public good.

Halsey, Rev. Jeremiah, was Tutor in the College of New Jersey from 1757 to 1767. In 1769 the trustees voted a sum of money to him, in con-

sideration of his extraordinary and faithful services," and when he retired from the tutorship, they gave him a certificate recommending him as "a gentleman of genius, learning and real merit." In 1767 he was ordained by the Presbytery of New Brunswick, and sent on a missionary tour to the South; afterwards was settled as a pastor, but the place of his location we do not know. He was for eleven years a trustee of the college. Mr. Halsey died in 1799.

Halsey, Job Foster, D. D., the son of Luther and Abigail Foster Halsey, was born at Schenectady, N. Y., July 12th, 1800; graduated from Union College, N. Y., 1819; studied theology with his brother, the Rev. Luther Halsey; was licensed, May 1st, 1823, by the Presbytery of North River; spent three years, 1823-6, at Princeton Seminary; was ordained by the Presbytery of New Brunswick, June 14th, 1826, and on the same day installed pastor of the "Old Tennent Church," at Freehold, N. J., where he labored until May 5th, 1828. He was agent in New Jersey for the American Bible Society, 1828-30; in Albany, N. Y., 1829-30, for the American Tract Society, and in Pittsburg, 1830-31, in the Sunday-school cause. He was pastor of the First Church of Allegheny City, Pa., from July 1st, 1831, to April 23d, 1836; a Professor, 1835-6, in the Marion Manual Labor College in Missouri; Principal of Baritan Seminary for Young Ladies, at Perth Amboy, N. J., 1836-41; pastor at West Bloomfield, now Montclair, N. J., from January 8th, 1852, to March 27th, 1856; and installed pastor of the First Church of Norristown, Pa., May 11th, 1856, where he continued to labor twenty-four years when, because of the increasing infirmities of age, he was released, March 7th, 1881, but was continued by his congregation Pastor Emeritus, until his death. This event occurred, March 24th, 1882. Dr. Halsey was an eminently devout man, and in his manner was benign, affectionate, cheerful, frank and honest. His preaching was earnest, often impassioned, tender, biblical and pungent. He was venerated and beloved by his people and by all who knew him.

Halsey, Leroy Jones, D. D., eldest son of John and Lucy Halsey, was born in Goochland county, Va., January 28th, 1812. The family removed to Huntsville, Alabama, when he was six years of age. He graduated at Nashville University, in 1834, and was Tutor of Ancient Languages for two years. He studied theology at Princeton Seminary, and was licensed to preach the gospel, by New Brunswick Presbytery, in 1840. For two years he preached as Agent, in Dallas county, Ala. March 21st, 1843, he was ordained, and installed pastor of the Church in Jukes, Miss. His ministry here was most successful. In 1848 he removed to Louisville, Ky., where he labored for ten years as pastor of the Chestnut Street Presbyterian Church. In 1859 he was elected by the General Assembly, to the Chair of Pastoral Theology, Homiletics and Church Govern-

ment, in the Theological Seminary of the Northwest, at Chicago, Ill., where he has since resided, constantly engaged in seminary duties. Since 1881 he has held the position of Professor Emeritus in the seminary.

As a preacher, Dr. Halsey ranked high in all the best elements of popularity and power. As an instructor, he was full, clear and eloquent. As an author, he is characterized by richness of thought and purity of style. His published works are: "Literary Attractions of the Bible" 1859; "Life Pictures from the Bible," 1860; "Beauty of Emanuel" 1861; "Life and Works of Philip Lindley, D.D." 1866; "Memoir of Lewis W. Green, D.D." 1871; "Living Christianity" 1881. He has also been connected with *The Interior* newspaper since 1876.

Halsey, Luther, D. D., LL.D., was born at Schenectady, N. Y., January 1st, 1794, and died at Norristown, Pa., October 29th, 1880. He was Professor of Theology in the Western Theological Seminary, Allegheny, Pa., 1829-35, and in the latter year went to the Chair of Ecclesiastical History and Church Polity in Auburn Theological Seminary, but resigned in 1844. From 1847 to 1850 he acted as Professor of Church History in the Union Theological Seminary, New York city. For several years before his death he lived in retirement. Dr. Halsey was an eminent scholar, and filled the important positions he was called to occupy with great ability.

Hamill, Hugh, D. D., son of Robert and Isabella Todd Hamill, was born at Norristown, Pa., February 28th, 1810; was graduated from Rutgers College, N. J., in 1827, and was a student at Princeton Seminary from November 1827, to April, 1830, afterwards spending the Winter of 1831-2 at New Haven, Conn., Theological Seminary. Mr. Hamill was licensed by the Presbytery of Philadelphia, April 30th, 1830; taught during the following Summer in the boarding-school of the Rev. Robert Steel, at Abington, Pa.; was ordained an evangelist at Buffalo, N. Y., by the Presbytery of Buffalo, October 31st, 1832. He was stated supply at Black Rock, now the Breckenridge Street Church, Buffalo, N. Y., from November 1st, 1830 until November 1st, 1833, then began to preach at Elkton, Md., and Pencader Church, Del., where he was installed pastor by New Castle Presbytery, January 21st, 1834, and from which he was released May 1st, 1837, after a highly successful pastorate. From 1837, he was associated, for thirty-three years, with his brother, the Rev. Samuel M. Hamill, D. D., as Principal of the High School at Lawrenceville, N. J., retiring from this position on account of impaired hearing, which interfered with his duties as an instructor. In the Spring of 1873 he removed to Newark, Del., where he died, August 1st, 1881, exhibiting to the last a most trustful and submissive spirit. Dr. Hamill was retiring and modest, but decided; an accurate, thorough and successful instructor; as a preacher he was clear, concise and

forceful; his character was marked by simplicity, godly sincerity, kindliness of heart and unswerving integrity. He possessed fine scholarship, and his life was pure, noble and useful.

Hamill, Robert, D.D., was born at Norristown, Pa. He graduated at Jefferson College in 1839, and was teacher at Lawrenceville, N. J., 1839-42. He was stated supply of the First Church, Norfolk, Va., 1846; ordained by the Presbytery of Huntingdon, May 6th, 1846; pastor of the Sinking Creek and Spring Creek churches, Pa., 1846-75, and has been pastor at Sinking Creek since 1875. Dr. Hamill is an excellent and successful preacher, and faithful in pastoral work. He is greatly beloved by his people, and held in high esteem by his brethren in the ministry. He was elected a Director of the Princeton Theological Seminary in 1868, and has occupied the Moderator's chair of the Synod of Philadelphia.

Hamilton, Alfred, D. D., the son of Archibald and Maria (Shackleford) Hamilton, was born at Culpeper Court House, Va., May 1st, 1805. He graduated at the Western University, Pittsburg, in 1827; at the Western Theological Seminary, in 1830, and was licensed by the Ohio Presbytery. He spent two years as agent for the Board of Domestic Missions in the States of Ohio, Kentucky and Tennessee, when he settled at Elizabethtown, Ky., where he labored very earnestly and usefully for nearly three years. In 1835 he became pastor of the Church at Fagg's Manor, Chester county, Pa., and here his life work was chiefly accomplished. This relation continued until 1858. He then took charge of a newly organized Church in Aurora, Ill., and labored with great assiduity in gathering a congregation, and in securing the erection of a house of worship. He was next pastor, and with much success, of the Church at Mattoon, Ill., from 1862 to 1865. After relinquishing this charge he became associate editor of the *Northwestern Presbyterian*, and then traveling correspondent and solicitor for that journal. At the time of his decease (September 13th, 1867), he was District Missionary of the Board of Domestic Missions for the State of Illinois.

Dr. Hamilton possessed a good, practical, working intellect, that had been well disciplined by early training, and constantly strengthened and enlarged by life-long reading and reflection. There was something of rare solidity and weight in his character. A man of clearest judgment and of strongest convictions, he was yet gentle and unassuming, modest and retiring. He was diligent and faithful in every department of pastoral labor, while, as a preacher, he was always clear, instructive and earnest in the exhibition of the truth. He was greatly honored and beloved in the congregations he served, and held in the highest esteem among his brethren in the ministry.

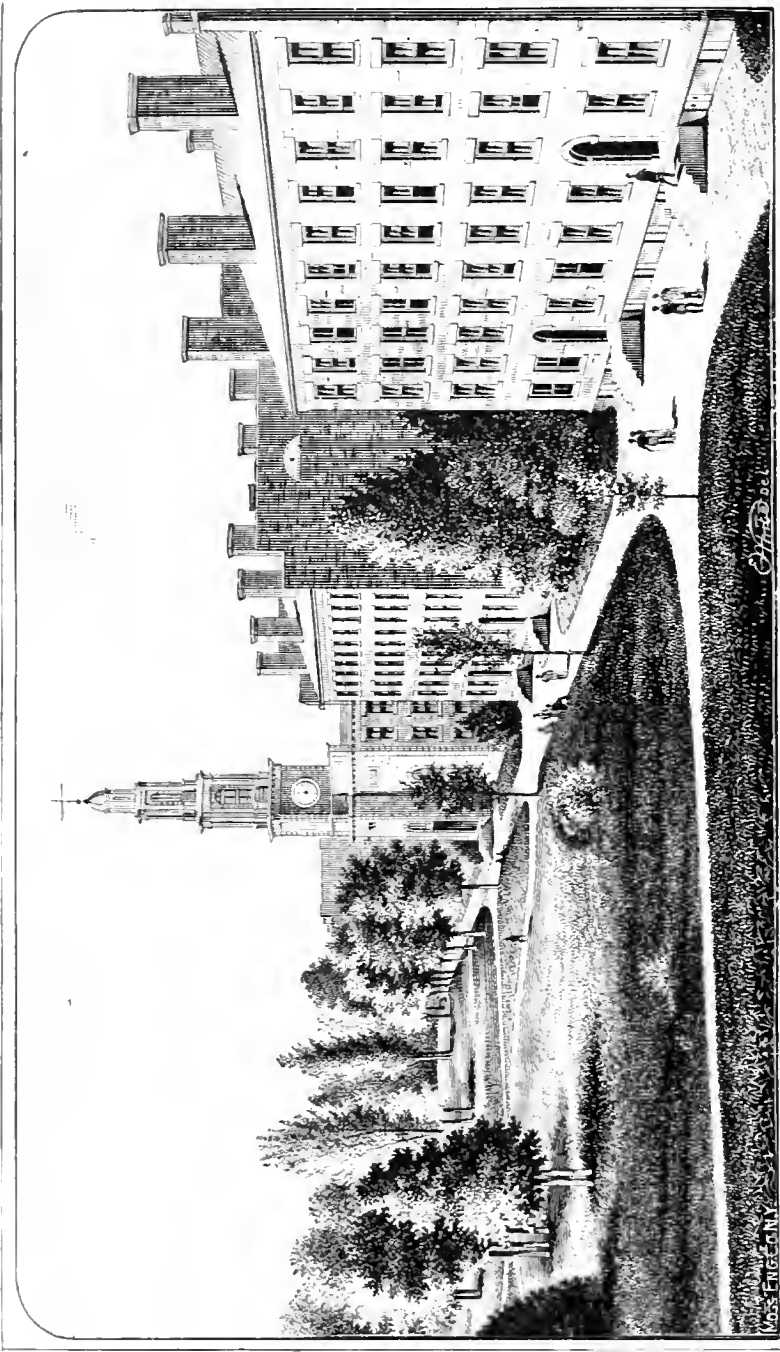
Hamilton College, Clinton, N. Y., was designed as a Christian Institution for advanced education. Religion and learning were its proposed

purpose, and their promotion its intended work. The fruit it has borne has largely come from pious culture, and largely dropped into the lap of the Church. Much of its record is in ecclesiastical history, and especially in the history of the Synod of Central New York, and it has made no little of the history of the ministers and churches of that Synod.

In 1793, the Rev. Samuel Kirkland, for more than forty years a missionary among the Oneida Indians, devoted a large share of his property towards "laying the foundation and supporting an academy contiguous to the Oneida nation, for the mutual benefit of the early settlers of the country and the various tribes of confederate Indians." After consultation with General Washington, who was at that time an owner of lands in that vicinity, and with other patriotic men of his acquaintance, he granted, by deed to Alexander Hamilton and fifteen others, about three hundred acres of land in trust, for the purpose of building Hamilton Oneida Academy. The collection of the subscriptions in labor and lumber for the building, cost Mr. Kirkland much summoning and urging to the woods, and toilsome leading in the chopping there, but he allowed no "letting-up" or "letting-off," and July 1st, 1794, the corner-stone was laid by Baron Stenben, attended with all the ceremony and display, quite primitive, to be sure, that the times and circumstances permitted. The frame went up, and in a short time the school was opened, under the Rev. John Niles, whose successors were the Rev. Robert Porter, Seth Norton and the Rev. James Robins, all of them, as well as Mr. Kirkland, graduates of Yale College, and, it is believed, well fitted to foster the interests of sound learning and Christian morals.

For eighteen years the Academy existed, and attained to a high degree of prosperity. But with the growth of the neighboring settlements, and the rapid development of western New York, the necessity was felt for an institution which should afford more ample facilities for instruction and a more extended course of study. Clinton and Fairfield became competitors for its location, and college charters of similar character and conditions were granted to each. By a compromise between the friends of the rival locations, Clinton secured the coveted honor. The Institution, bearing the name of Hamilton College, was chartered May 26th, 1812.

Mr. Kirkwood's wooden building, of nameless architecture, three stories high and ninety feet long, and thirty-eight wide, retired, and three large dormitories, each four stories high and ninety-eight feet long and forty-nine wide, and a chapel, three stories high, eighty-one feet long and fifty-one wide, with lecture and recitation rooms, and a hall of natural history, and a laboratory and gymnasium, all of stone, an observatory, at which twenty-seven asteroids have been discovered; a library and a society hall, some of them finely designed, and an elegant President's



HAMILTON COLLEGE, CLINTON, NEW YORK.

mansion, have come in its place, with books and cabinets, and instruments and apparatus, worth \$120,000. The park in the midst of which the college buildings stand embraces fifteen acres.

Dr. Azel Backus, eminent as a preacher and a scholar, as well as the successor of Tr. Bellamy, at Bethlehem, Conn., was chosen the first President of the College. Upon his death, in December, 1817, Dr. Henry Davis, President, for the previous eight years, of Middlebury College, was elected his successor, and occupied the post until his resignation, in 1833. The successors of President Davis have been the Rev. Dr. Sereno E. Dwight, in 1833; the Rev. Dr. Joseph Penny, in 1835; the Rev. Dr. Simeon North, in 1839; the Rev. Dr. Samuel Ware Fisher, in 1858, and the Rev. Dr. Samuel Gillman Brown, who was inaugurated into the Presidency in 1866, and filled it until June 30th, 1881. The Rev. Henry Darling, D.D., LL.D., was inaugurated as President, September 15th, 1881, and at present holds the position. The Faculty, that began with one member, has been multiplied to sixteen. The Institution is now, under its excellent control, in a highly prosperous condition, the Catalogue for 1883-4 reporting two hundred and ten students.

Hamilton, James, was born in Carlisle, Pa., October 16th, 1793, and there he died, January 23d, 1873. He was an only son of Judge Hamilton, and a lineal descendant of the Rev. Samuel Thomson, the first pastor of the Church at the Meeting-House Spring, which, with that of Silver Spring, was the first Presbyterian charge west of the Susquehanna River. In 1812 he graduated at Dickinson College, and in 1816 became a member of the Bar in his native place. He never married. He was a man of high and varied culture; wrote much, and published several tracts and small books, including "Notes on Prophecy," published anonymously, in 1859, and "The Two Pilgrims," which appeared in 1871. He labored assiduously and persistently in the cause of education. For many years a faithful Trustee of Dickinson College. From 1836 until his death a most efficient public school Director, and first Secretary of the Board. In 1835 he was elected a ruling elder of the Second Presbyterian Church, but modestly declined; and though subsequently elected, in 1856, he was still unwilling to act. He was one of the original Trustees of the Second Church, and first Secretary of the Board. He was an excellent Bible-class teacher, and, for years before his death, the devoted Superintendent of the Sabbath School. He was the warm supporter of prayer meetings and revivals, and in him the young had ever a true and earnest friend. He was a man of ample means, and very generous to the Church and to our several Church Boards, contributing largely of his time and money to educational, benevolent and religious purposes, and was through all his life a friend and helper of the poor and needy. Somewhat eccentric,

but eminently good, and modest, and useful, and worthy to be had in grateful remembrance. A few years after his death his former pastor, the Rev. Dr. A. T. McGill, wrote of him as follows: "James Hamilton was one of the best men I ever knew, in any calling of life. Rich, and bashful, and eccentric, as he was, he went about doing good. His conscientiousness gave him diligence and courage, method and force." Though he had almost completed his fourscore years, yet he enjoyed good health and vigor, and, at the end of his mortal course, was very suddenly transferred to a higher and better life—redeemed, and sanctified, and glorified, through the infinite merit of Jesus Christ, in whom alone he trusted, and whom he had faithfully served.

Hamilton, Rev. Lewis, was born in Rockaway, N. J., July 10th, 1810, and studied at Bloomfield Academy, and at Williams and Union Colleges. He was an alumnus of Auburn Theological Seminary. He was ordained pastor at Addison, by the Presbytery of Chemung, July 2d, 1840. His fields of labor were Branchport, one year; Addison, two and a half years; Campbell, four years; Hunt's Hollow, two years; Dunkirk, four years; Clarence, two years; Lima, Ind., two and a half years; Muscatine City, Kan., 1859; Pike's Peak, Col., 1860-3; U. S. Army, 1863-7; Central City, Col., 1869; Denver, 1870-7; Poncha Springs, 1878-80; Irwin, 1881. He was struck by a switch engine of the Denver and Rio Grande Railway, and died December 7th, 1881.

Mr. Hamilton was a remarkable example of activity in the Master's service in old age. Shortly after his death the Rev. John G. Reid wrote to the paper, *Presbyterian Home Missions*, concerning him:—

"IRWIN, COL.—This little church has been unusually prospered. Its great altitude, 10,500 feet above sea level, rendered it extremely difficult to get a man who could stand the work and remain for any length of time. When the Presbytery was at its greatest perplexity regarding its supply, Rev. Lewis Hamilton, the pioneer of Presbyterianism in Colorado, being the first Presbyterian minister on the field, familiarly known through the State as 'Father Hamilton,' volunteered, at his age (being then over 70), to undertake the charge. A stage journey of a hundred miles, over the mountains, in the Winter season and deep snows, necessitating the use of snow-shoes, lay between him and his work. But nothing daunted, this white-haired veteran of Christ pressed through all difficulties and entered upon his work. A living refutation to the charge that whitening locks unfit a man for acceptable labor, he drew all classes in that new camp to his side, and, shut in by the deep snow, the lofty ranges, and the long journey by stage, he labored faithfully and with signal success. His Sabbath School was especially prosperous."

Hamilton, Samuel M., D. D., is a native of Ireland. He was born at Conlig, Down county, April 19th, 1848. He graduated at Queen's Univer-

sity, Belfast, in 1868, and in theology at the Presbyterian College in the same city, in 1870. After being licensed by the Presbytery of Belfast, in May, 1870, he accepted the pastorate of the Great George's Street Presbyterian Church in that city, and was ordained in November of the same year. Here he labored with great acceptableness and success for two years and a half. In October, 1873, he was installed as co-pastor with Dr. Joseph McElroy, over the Scotch-Presbyterian Church, New York City, and since Dr. McElroy's death has been its sole pastor, blessed in his work and beloved by his people. Dr. Hamilton is a cultivated, warm-hearted gentleman, of intellectual force and firm adherence to principle. He is a diligent student, clear and strong in judgment, and conscientiously devoted to his work. He is eloquent as a preacher, faithful as a pastor, and in both relations discharges his duties with efficiency and success.

Hamilton, Thomas A., Esq., was born at Harrisburg, Pa., of English parentage, August 20, 1820.



THOMAS A. HAMILTON, ESQ.

In the fourth year of his age his parents removed with their family to Newark, N. J., where they continued to reside until 1825, at which time they removed again to Mobile, Alabama. At the age of fourteen the subject of this sketch entered the Sophomore Class in the College of New Jersey, but after passing through the Sophomore year he removed with his father's family to Alabama. Soon after reaching Mobile, he became a clerk in a large hardware store, but after spending about four years in this position, during which period he occupied as much time as circumstances would permit in the

improvement of his mind, he commenced the study of the law, to which he had always been inclined. While pursuing his legal studies, he was for a considerable period of time a Deputy Clerk of the State Circuit Court, and Assistant Register in Chancery for the District in which Mobile is located. He was admitted to the Bar in 1842, and for the last forty years has been engaged in the practice of the law with a considerable degree of success.

In the early part of the year 1851, Mr. Hamilton became a communicating member of the Presbyterian Church, and a few years afterwards was elected a ruling elder, which position he still continues to hold. He has never sought office or political position, although always willing to bear his share of the public burdens and to do his part towards the advancement of all enterprises and undertakings which seemed to be calculated to advance the public good. In 1870 he was sent as a Commissioner from the Presbytery of South Alabama to the General Assembly of the Southern Presbyterian Church which met at Louisville in that year, and he was afterwards honored by being appointed as one of the Representatives of the Southern Presbyterian Church at the General Presbyterian Council which met at Philadelphia in the year 1880. The various important positions Mr. Hamilton has been called to occupy attest his ability, and indicate the high esteem which his consistent and useful life has secured.

Hamilton, William Ferguson, D. D., son of Joseph and Margaret (Ferguson) Hamilton, was born in Williamsport (now Monongahela City), Washington county, Pa., March 21st, 1821. He was graduated from Washington College, Pa., in the class of 1844, and from the Western Theological Seminary, in 1849. Immediately after the completion of his theological studies he was licensed by the Presbytery of Ohio (now Pittsburg), and in the following year was ordained by the same body, and installed as pastor of the Centre Church, where he labored for two years. He has since, with ability and success, exercised the pastoral office for ten years in Uniontown, Pa., and for seven years in the churches of Salem and Livermore, in the Presbytery of Blairsville. Since 1875 he has had charge of the Mount Pleasant Church, in the Presbytery of Washington. Residing in Washington, Pa., for the sake of the education of his children, he has been called to render valuable service, for which his talents and scholarship have so well fitted him. One form of this was the instruction of the Senior and Junior classes in Washington and Jefferson College, during the years 1876-80, in Psychology and Ethics. How ably he thus taught may well be left for inference to the readers of his masterly article in the *Presbyterian Review* of July, 1882, entitled "Recent Ethical Theory," an article which has attracted not only approval, but complimentary notice from high places. Among various fugitive articles, addresses and other pamphlets, which he has pub-

lished, one claims a prominent place, viz.: An Address delivered at the Centenary Celebration of the Redstone Presbytery, the mother Presbytery of the West, held at Uniontown, Pa., in 1881, which is a rich repository of historical information, concerning one of the most important portions of our country and of the Presbyterian Church.

Dr. Hamilton is still in the full vigor of his faculties. To the ability of an honored minister of the gospel, he adds the pen of a ready and accomplished writer. His wisdom and skill in matters of the Church, notwithstanding his characteristic modesty, compel his service as Stated Clerk of Presbytery, chairman of important committees, and in other representative duties, at the imperative call of his brethren. He was Moderator of the Synod of Pittsburg, in 1873, the fourth annual meeting after the reunion of the Church and the reconstruction of its courts.

Hammond, Rev. Edward Payson, was born at Ellington, Conn., September 1st, 1831. He gradu-



REV. EDWARD PAYSON HAMMOND.

ated at Williams College, in 1858; spent two years, 1858-59, at the Union Theological Seminary, New York city; was pastor of Free Church, Edinburgh, 1860-1, and was ordained, January 2d, 1863, an evangelist. Mr. Hammond, whilst at college, was exceedingly active as a Christian among the students and in the neighborhood, and very successful, and the President's son, who became a minister, with many others, was largely indebted to him for saving religious impressions. He has since been devoted to the work of an evangelist in this country and Great Britain, holding, literally, mass meetings in most of the large towns here and abroad, and contributing to

multitudes of conversions. The revivals under his labors have been pre-eminently of the class that can be correctly observed only from a standpoint in the midst of them. To some persons they seem to be characterized by too much enginery and too much bustle.

A debt of gratitude is due to Mr. Hammond for the following reasons: 1. His contribution to the service of song; he being among the first to introduce the description of hymns and the style of music which have proved so effective in these latter days. 2. His perpetual use of the Scriptures and his habituating congregations to the same. 3. His exhibition and pressure of faith in Christ, at first, midst and last, and in its simplicity, without mixture with human feelings, frames, purposes and deeds. 4. His labors for the children, and the currency he has given to the conviction that the youngest are old enough to love, and trust and serve the Saviour, and to recognize and lament their disobedience to Him. 5. His incitement of Christian activity and widening the range of it. In the Summer of 1875 Mr. Hammond went to Alaska, when there were no missionaries there, and preached to the natives, and saw some inquiring the way of life. He did all in his power, at that time, through the press and in various ways, to call the attention of the people of the United States to the needs of Alaska. In addition to his earnest labors as an evangelist, Mr. Hammond is the author of some small but useful religious works.

Hampden-Sidney College is in Prince Edward county, Va. It is about seven miles from Farmville, a station on the Norfolk and Western Railroad. Thus facilities of intercourse with all parts of the country are afforded. It owes its origin to Christian patriotism. Hanover Presbytery, in 1771-86 was the sole representative of Presbyterian faith and order, throughout the entire South, West and Northwest. Its members in 1774 did not exceed *ten*. Having, in 1774, set on foot means to sustain a classical academy in the Valley of Virginia (*See Washington College*), it was thought desirable, "in view of the large extent of country needing institutions of that grade," to establish another, east of the Blue Ridge. By prompt and energetic efforts, notwithstanding the disturbed political relations of the country, the Presbytery secured available contributions to the amount of £1,300, about \$4,000 within three months. By a liberal donation of about one hundred acres of land, in an eligible locality, made by Mr. Peter Johnson, measures were at once taken to prepare buildings, and the academy was organized in 1775. Rev. Samuel Stanhope Smith was appointed Principal and two assistants secured. In a few years, with the spirit of liberty then animating the whole country, the institution was called "Hampden-Sidney Academy," instead of "Prince Edward Academy," and in 1783 the Board of Trustees hitherto existing, to which the Presbytery had committed the

management, "reserving forever the right of appointing Trustees and Faculty," was incorporated by the Legislature of Virginia, with an addition to the members by the Presbytery, making it to consist of twenty-seven members. With the exception of a small tract of land, the State, however, never extended to the College any contribution. So deeply were felt, by all, the evils of a union of Church and State, that the civil authorities have ever refused to extend aid to literary Institutions not under their exclusive control, or in any form recognized, by legal action, the Church in its religious character. The Presbytery, however, had disclaimed formally any intention to establish, or permit for itself, the Trustees and Faculty, the use of sectarian influences. Though under the control of the Presbytery, the College was open to all, of whatever religious name, with no plan to disturb the preferences which custom or conscience favored. Relying on the good will of the people, the College, though often embarrassed by poverty, yet "making many rich" has grown, by voluntary contributions to the possession of about \$125,000 vested funds and commodious residences for a President and four Professors, with a large boarding-house.

Rev. S. S. Smith resigned the presidency, held for seven years, in 1779, and was succeeded by his brother, Rev. John B. Smith. He resigned in 1789, to give his whole time to ministerial work. Rev. Drury Lacy, as Vice President, continued, for a short period, to conduct the Institution, and was associated, for two or three years of the time, with Rev. A. Alexander. On his retiring, in 1796, Mr. Alexander was elected President. He was succeeded in 1806, on leaving for Pine Street Church, Philadelphia, by Rev. Moses Hoge, who died in 1820. Dr. Hoge was also, from 1812, Synod's Professor of Theology. His successor, in a few years, was Mr. G. P. Cushing, who died in 1835. Then Rev. Dr. D. L. Carroll presided over the college, followed by Mr. William Maxwell, and in 1848 Rev. Dr. Lewis W. Green succeeded, who, in 1858, was followed by Rev. Dr. J. M. P. Atkinson, in a presidency of about twenty-five years, the longest period of any. His resignation, in June, 1883, preceded his death, in August 28th, 1883. Rev. Richard McIlwain, D. D., has now the position, and gives promise to be a worthy successor of this line of one hundred years. With his five able Professors, the prospects of the college are excellent, and it will continue, it is believed, with increasing success, to supply candidates for the ministry of the Presbyterian Church.

Hampton, Rev. John. Whether Mr. Hampton was a native of Scotland or Ireland is unknown. He was called to Snow Hill, in March, 1797, the salary to be paid in tobacco. He was "inaugurated" by Mr. McNish. He also served Pitt's Creek. His death occurred in February, 1721.

Hand, Aaron Hicks, D. D., son of Aaron and Tamar Platt Hand, was born at Albany, N. Y.,

Dec. 3, 1811; graduated at Williams College, 1831; graduated at Princeton Seminary in 1837; was licensed by the Presbytery of New Brunswick, April 25, 1837, soon after which he went, in poor health, to Georgia, where he supplied the churches of Roswell and Marietta, 1838-41. He was ordained by the Presbytery of Flint River (Ga.), April 11, 1841, after which he returned to the North and supplied the Church at Berwick, Pa., 1842-45. As pastor of the Church at Greenwich, N. J., from Sept. 2d, 1851, until Nov. 2d, 1870, he labored most efficiently and successfully. He was installed over the Church of the Palisades, June 11th, 1871, and continued in charge of it, until released, Sept. 16th, 1879, in consequence of increasing infirmities. He then removed to Easton, Pa., where he spent his last days. He died, March 3d, 1880.

Dr. Hand was an earnest and faithful minister of the gospel, and through many years of broken health continued to labor, rejoicing if through divine grace he could lead souls to Christ. He was a diligent student and a writer of force and intelligence. For many years he was a Trustee of Lafayette College, and gave to it much self-denying service.



HON. ALFRED HAND.

Hand, Hon. Alfred, was born in Honesdale, Pa., March 26th, 1835. He entered Yale College in the Autumn of 1853, and graduated with a standing among the best scholars of his class. He studied law at Montrose, Pa., under the direction of the Hon. Judges William and William H. Jessup (father and son), and was admitted to the Bar, November 21st, 1859. Soon after, he opened an office, for the practice of his profession, in Scranton, and at once identified himself with the First Church, in which he was

ordained a ruling elder, April 17th, 1867. He made himself useful in the work of establishing the organic life of the young city, and soon was called to places of trust. In a few years he stood among the first lawyers of the Luzerne Bar.

March 5th, 1879, he was appointed to the vacant judgeship of the Eleventh Judicial District of Pennsylvania by Governor Hoyt, who knew his worth. Subsequently he was elected Judge of the Forty-fifth District, which was formed out of the Eleventh. This office he still holds, and fulfills its duties with ability and unimpeachable integrity. Judge Hand is a model elder, and as such has accomplished a great work, and enjoys the confidence of the whole Presbytery to which he belongs. His power and efficiency in this capacity have been greatly developed and secured by his generous and persistent giving for the support and extension of the Church. Support of the cause of Christ has always been reckoned by him a part of the business of life. Judge Hand has been frequently sent to the General Assembly, and he has usually been made a member of the Judicial Committee of that body, where his ability, judicial poise and his Christian spirit, have never failed to impress the body. In the Assembly of 1883, he won the regard of his fellow-members by his "minority report," and his earnest advocacy of the measures initiated by a committee of the old Synod of Philadelphia, which measures propose the enlargement of ministerial relief into ministerial support, with a retiring fund for aged ministers, as a reward of service, and a widows' and orphans' fund for the care of their families.

Handy, Isaac William Ker, D. D., was born in Washington, D. C., December 14th, 1815; graduated at Jefferson College, Pa., in 1834, and entering Princeton Seminary, in November, 1835, studied there between one and two years. He was licensed by the Presbytery of the District of Columbia, April 3d, 1838, and was ordained by Lewes Presbytery, November 22d, 1838, and installed, the same day, as pastor of the churches of Buckingham, Blackwater and Laurel. Here he labored six years, until released, October 11th, 1844. He next went to Missouri, where he labored with an earnest missionary zeal and much success for two or three years, at Warsaw and vicinity. Called to the two churches of Drawyers, at Odessa, Del., and Port Penn, Del., he served them, without being installed, as pastor elect, from June 15th, 1848, to June, 1851. He was pastor of Drawyers Church, at Odessa, and the Forest Church, at Middletown, Del., from June 15th, 1851, to April 10th, 1853. From 1853 to 1855 he labored as an itinerant missionary on the eastern peninsula of Maryland, and on April 16th, 1857, became pastor of the First Church at Portsmouth, Va., where he labored most successfully and acceptably until he was released, August 8th, 1865, to accept the charge of the churches at Orange, C. H., and Gordonsville, Va. With these

churches he remained five years. Having been called to become pastor of Augusta Church, in Virginia, he was installed there May 13th, 1870, and continued until the close of his life. He died, June 14th, 1878, peacefully trusting in Christ.

Dr. Handy was a man of clear and strong convictions, and of great tenacity of purpose, yet kind, genial and gentle in his intercourse with all around him. He possessed excellent endowments, and they were well cultivated and wisely used. He was a warm-hearted friend. His manners were vivacious, genial and winning. Although decided in his own views, his sentiments and conduct were generous and liberal. He was many years a Trustee of Delaware College, at Newark, Del.; a member of the Presbyterian Historical Society, of the American Scientific Association, and of the Maryland Historical Society. He had a wide and well-earned reputation for accurate research. As a Christian, he was eminent, possessing genuine humility, strong faith, ardent hope. As a minister, he ever watched for souls. His own heart and soul were ever enlisted in the service of Christ.

Handy, Truman P., was born in Paris, Oneida county, N. Y., January 17th, 1807. On reaching his eighteenth year he entered on commercial life, and



TRUMAN P. HANDY, 1860

soon took a position in the Bank of Geneva, N. Y. Here George Bancroft, the historian, had become interested, in a bank in Cleveland, and he selected Mr. Handy, then but twenty-five years of age, to become manager of the Institution. He has remained there ever since, growing in character and influence, and though he

has passed the age of seventy-six years, he is still the active President of the Merchants' National Bank, in Cleveland. As an accomplished financier he is most favorably known throughout the land. One year ago the Directors of the Bank of which he is President gave a banquet, in honor of the man who, for fifty years, had stood at the head of all commercial interests in Cleveland. It was attended by the most prominent business men of the city, and distinguished representatives from other cities.

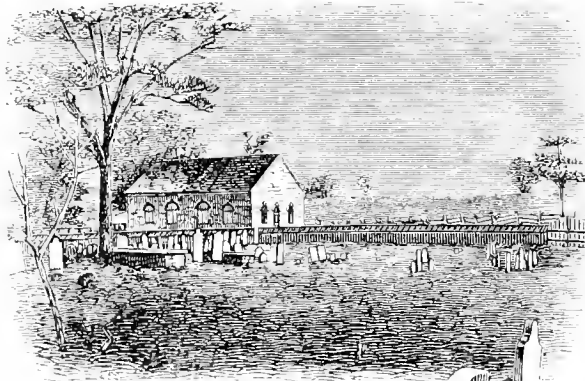
Mr. Handy publicly professed his faith in Christ at the age of thirteen years, and now, for sixty-three years, his religious character has been the most conspicuous fact in his life. When he came to Cleveland, the First, or Old Stone Church, was struggling into existence, and, at the age of twenty-six years, Mr. Handy was made one of its elders, and in that and the Second Church he has served in this office till the present time. During nearly all his life in Cleveland he has served as superintendent in Sunday schools.

Scarcely an elder in the whole Church has served so many times as member of the General Assembly, and he was a prominent member of the committee which arranged so wisely for the reunion which consolidated the divided Church, and all the meetings of this committee he attended. But in his private life his Christian character has been most clearly developed. No Christian activity in the city of his residence has failed to experience his aid and benign influence. In the prayer meeting his unflinching presence has been a benediction, and, so far as the writer knows, all the acts of his life have shown a spirit of consecration to the Master. Though not among our richest men, Mr. Handy's contributions to the demands of charity and religion every year amount to many thousands. In this matter, in hundreds of cases, he practices upon the rule of not letting his left hand know what his right hand doeth, for his benefactions are known only to himself and the individual recipients. Many hearts have been made glad by gifts from him, rendered in a way that leaves them unknown to the public. A more gentle, modest and quiet spirit never adorned a man whose life, from worldly standpoints, was so conspicuous.

Hanna, Rev. John, received his license to preach from the Presbytery of New Brunswick, about 1760. In April, 1761, he was ordained by the same Presbytery, and settled as pastor of Alexandria, Kingwood, and Bethlehem churches, New Jersey, where he remained until his death, in 1801. Mr.

Hanna was also a physician, and practiced quite extensively, but it never interfered with his duties as a pastor, or as a member of the various Church Courts. Dr. Hanna was a warm-hearted patriot, and ever true to the American cause.

Hanover Church. Nearly eleven miles from Harrisburg, Pa., on the Manada, a tributary of the Swatara, are the remains of an ancient stone structure, which, with the walled graveyard, are the only monuments of old Hanover Church, once prominent in the early history of the State. A few years since it was deemed expedient to dispose of the church edifice (the building being in a tumble-down condition), the brick school-house, and other property belonging thereto, the congregation having long since passed away, for the purpose of creating a permanent fund to keep the graveyard in repair. It was a plain, substantial, stone structure, corresponding somewhat to the building at Paxtang (See *Old Paxtang Church*). The original name of the old Hanover



HANOVER CHURCH, PA.

Church was Monnoday (Manada). The first record we have is of the date of 1735, although its organization must have been some years earlier. In that year Donegal Presbytery sent Rev. Thomas Craighead to preach at Monnoday, and this appears to be the first time the congregation was known to that body. The year following the Rev. Richard Sanckey was sent there, who for thirty years ministered to that flock. Subsequently to the celebrated Paxtang affair, at Conestoga and Lancaster, the Rev. Richard Sanckey, with thirty or forty families of his congregation, emigrated to the Virginia Valley, and Captain Lazarus Stewart, with an equal number, removed to Wyoming, taking sides with the Connecticut intruders. These emigrations cost the church most of its members, and the county some of its most industrious and intelligent citizens. In 1783 the Rev. James Snodgrass, whose remains lie in the graveyard, came to be the pastor. For fifty-eight years he faithfully served the congregation, and was its last minister.

Hanover College, Indiana. Hanover College was the outgrowth of a desire on the part of the Presbyterian Church in Indiana to provide herself with an educated ministry. The Church in the East could not supply the ministry needed for the widely scattered but constantly growing population of the West. Animated with this desire, the Presbytery of Salem, embracing Indiana and Illinois, and connected with the Synod of Kentucky, in 1826, requested the

pastor of the Church at Hanover, Rev. John Finley Crowe, D. D., to open and conduct an academy until further provision could be made.

This school was opened, January 1st, 1827, with six pupils, in a log cabin, near where the Presbyterian Church of Hanover now stands. This was the humble beginning of Hanover College, and of the North-western Theological Seminary, at Chicago, Illinois.

In May, 1826, the Synod of Indiana was constituted, consisting of the Presbyteries of Salem, Madison, Wabash and Missouri. The school at Hanover was committed, temporarily, to the Presbytery of Madison. This Presbytery applied to the Legislature of the State for a charter, and that body, on the 30th of December, 1828, passed an act incorporating Hanover Academy.

The Academy was taken under the care of the Synod of Indiana in 1829. The following resolution was adopted by that body:—

Resolved, That this Synod adopt Hanover Academy as a Synodical school, provided the Trustees of the same will permit the Synod to establish a Theological Department, and appoint Theological Professors.

The condition was readily granted, and the Synod at once unanimously elected the Rev. John Matthews, D. D., of Shepherdstown, Virginia, to the Chair of Theology. Dr. Matthews accepted, and, with characteristic zeal, gave his whole time and talents to the interests of the Institution. The Theological Department was continued at Hanover for ten years, when it was removed to new Albany, Indiana, in 1840.

The academy, which was chartered in 1828, had been steadily growing; regular college classes had been formed; and in 1833, by Act of Legislature, the Institution was incorporated as Hanover College.

By active agencies in the East and West funds had been collected and the necessary buildings had been erected for the Preparatory, Collegiate and Theological Departments. The Rev. James Blythe, D. D., of Lexington, Kentucky, of the Presbytery of West Lexington, and extensively known throughout the Church, was, in 1832, secured as the first President of the college. The first catalogue issued after the change in the charter presents for all departments a Faculty of seven Professors and four assistants, and one hundred and eighty-three students: Theological 7; Collegiate 63; Preparatory 143. The Board of Trustees consisted of eighteen members, among whom were those pioneers of the Church and State, Rev. John M. Dickey, President; Rev. James H. Johnston, Secretary; Hon. Williamson Dunn, Treasurer; Victor King, William Reed, Hon. Jeremiah Sullivan, and the Rev. Samuel G. Lowry. The only survivor of the Faculty of 1834, is Hon. Wm. McKee Dunn, LL. D., Washington, D. C.

The location of the college in that day was within the corporate limits of the village of Hanover. All that remains of the old buildings is so much of the principal edifice as is embraced in the present Presbyterian church, and one of the shops, now occupied as

a private residence. None of the real estate or property now forms any part of the present property of the college. The farm lay north of the Spear property and west of Professor Garritt's place. The Presbyterian church includes the chapel, two recitation rooms and a part of the second story.

So remarkable was the success of this pioneer institution of our Church in the West, that the catalogue of 1834-5, shows an attendance of 236 students: Theological 10; Collegiate 77; Irregular and Preparatory 149. These students were gathered from a wide territory, embracing every State from Pennsylvania to Texas and Missouri. This is explained by its location on the Ohio river. But this prosperity was followed by a period of darkness and trial. The manual labor system, for aiding poor students, attempted by many Institutions at that day, was tried at Hanover. It failed, and involved the Institution in debt for every day of its continuance. It had to be abandoned; the expense of education was largely increased, and a necessary consequence was the withdrawal of a large number of students. While embarrassed by debt and this partial withdrawal of support, a fearful tornado swept over the place in 1837, and left the principal college edifice in ruins. From these misfortunes the college rallied, repaired its buildings and canceled its debts, but without endowment, was left in a feeble condition.

President Blythe's connection with the college closed in 1836. For two years Dr. Matthews, of the Theological Department, acted as President, and in 1838 the Rev. E. D. McMaster, D. D., LL. D., was elected to that post, where he remained five years, terminating his presidency by a memorable epoch in the history of the college. The Board of Trustees was a small body, a close corporation, but indirectly influenced by the Synod, and liable to the control of a powerful mind and local influences. Under the leadership of this eminent and able man, a part of the Board of Trustees adopted a resolution to surrender their charter to the Legislature, in return for the charter of a university at Madison. Thus the college was divided, right down through Board, Faculty, and students, part going with President McMaster to Madison, and part remaining with Vice-president Crowe at Hanover. The Synod retained all its early convictions of the importance of Christian education by the Church, and it was a day of great men. A struggle followed, in which "Greek met Greek." In the Synod of 1844 Madison University was offered to it as a Synodical College. The offer was declined and the Synod ordered the continuance of its college at Hanover. A new charter was obtained, said to be the most favorable in the State, conferring the powers of a university, and placing the Institution fully under the control of the Synod of Indiana. This it does by giving to that body the right to elect one-half of the trustees, and through them a voice in the election of the other half. The

rights and franchises of the original Synod have descended to the present Synod of Indiana. On account of the changes in the Synods since the reunion of the two former branches of the Presbyterian Church, some alterations have been made in the mode of choosing the members of the Board, but only such as are consistent with the charter. For instance, the Alumni Association now annually nominates a member. But the college still remains, as it ever has been, firmly bound to the Presbyterian Church.

Through the trials and sufferings which have almost everywhere marked the history of higher education in America, Hanover College has, at a comparatively small cost, done an immense work for Christian education in Indiana and the Republic. Upwards of four thousand students have been educated in whole or in part within its walls, many of whom have attained high distinction and usefulness in the ministry, law, medicine and science. It has graduated 541 students in the Departments of Science and Arts and Theology, and a much larger number have completed the Preparatory course, and gone out from the lower classes. These students are scattered throughout the Republic and in many foreign lands.

Space permits the mention of but few of the Christian men and women who are identified forever with this early scheme of education by the Church in Indiana. In this latter day it is an honor to be numbered among their successors. To no man, perhaps, do the citizens and Presbyterians of Indiana owe a larger debt of gratitude than to that eminent man of God, Dr. John Finley Crowe, who, for thirty years, with heroic benevolence, self-denial and fortitude, identified his time, talents and interests with the cause of education in our Church. Judge Williamson Dunn is another name illustrious in our early history, among the founders of Hanover and Wabash Colleges, giving first to Hanover, and afterwards to Wabash, the grounds upon which they were severally built. Another pioneer, Mrs. Mary T. Lapsley, of New Albany, has been the most munificent benefactor to this early effort, giving over \$30,000—standing steadfastly by the college in its darkest days, and securing an imperishable name among the Christian educators of the West. Another earnest, modest, learned pioneer, the Rev. William A. Holliday, of Indianapolis, left one-third of his estate, now constituting twenty thousand dollars of the permanent endowment of the college. Still another pioneer, John King, Esq., of Madison, after a life of pious devotion and generous gifts to Hanover College, left, by will, \$13,000 more. Others, of smaller means, whose names will not be forgotten by God or man in the early annals of Presbyterianism in Indiana, have added, from time to time, to the resources of the college.

The most recent considerable addition to the means

of the college has been for the purpose of erecting a suitable building as a home for students.

The college is now out of debt, and is living within its means. But it greatly needs additional funds, both to afford a proper support to the men engaged in its work, and also to enlarge its equipment to the scale which the times and the opportunity demand.

Happersett, Reese, D. D., was born in Brandywine Manor, Chester county, Pa., July 31st, 1810; was educated at Washington College, Pa.; studied theology at Princeton, and was licensed by New Castle Presbytery, in 1839, and ordained by the same Presbytery, in 1841. He was stated supply at Havre de Grace, Md., till August 1st, 1844, when he was appointed agent for the Board of Domestic Missions, and in this capacity he was eminently active and useful. In 1850 he was appointed Assistant Secretary of the Board, and in 1851 Associate Secretary, which position he retained till 1858, when he resigned. In 1859 he was elected Corresponding Secretary, in conjunction with Dr. Musgrave, which relation he resigned in 1861. Soon after he removed to California, and became stated supply of the Church in Sacramento. He died October 2d, 1866. Dr. Happersett preached the gospel with simplicity, with earnestness, and greatly to the acceptance of those to whom he ministered. His generosity, amiableness and frankness made him many friends, and with a heart full of kindness, he sought constantly to serve those who needed his aid or were working for the Church of Christ.

Harding, Nehemiah Henry, D. D., was born at Brunswick, Me., October, 1794. In early life he went to sea, and in time became captain of a vessel trading with Newbern, N. C. One stormy night, while walking the deck of his tempest-tossed ship, Harding was convicted of sin, and his conviction soon ripened into hopeful conversion. Quitting the sea, he entered into business in Raleigh, N. C., and soon began preparation for the ministry. He studied two years at the University of North Carolina. In 1826 he went to Princeton Seminary and studied two years there. He was licensed by Orange Presbytery, November 6th, 1828, and ordained by the same, April 18th, 1829. He was installed pastor of Oxford Church, July 10th, 1830, and in December, 1835, became stated supply to Milton Church, where he remained till the close of life. He was the founder of the Yanceyville Church, and preached at Bethesda part of the time. He received his Doctor's Degree from the College of New Jersey. He died February 17th, 1849.

Dr. Harding was a man of commanding appearance, and the tone of authority imbedded on ship-board never left him in after years. In consequence of this he was sometimes suspected of trying "to walk the quarter-deck of Orange Presbytery." Earnest, decided, courageous, he did nothing by halves. He was an efficient pastor, and eminently a man of

prayer. His sermons were plain, pointed, evangelical. He was an impressive speaker; a talker, not a declaimer. He seldom preached without shedding tears, and was in the habit of keeping two handkerchiefs in use in the pulpit. His tearful appeals were deeply impressive, verifying the old maxim, *si vis me flere, flendum est tibi*.

As an instance of his decision it is related that upon a certain occasion Dr. James Phillips was assisting him at a communion, and as the forenoon services had been long, Dr. Harding requested Dr. Phillips to limit the afternoon services to an hour. Not willing to be hampered, Dr. Phillips said he did not know whether he could finish in an hour, or not. "Then," said Dr. Harding, "I can, and I will." And he did. Dr. Harding left one son who entered the ministry, Rev. Eph. H. Harding, D. D., now of Kentucky.

Harper, James, D. D., was born in Glasgow, Scotland, July 28th, 1802, of parents eminent for



JAMES HARPER, D.D.

their piety and social refinement. In October, 1820, he entered Glasgow College. Passing its curriculum, and five years in Divinity Hall, pupil of Dr. John Dick, he was licensed to preach by the United Secession Presbytery of Glasgow, and after three years, ordained, with the purpose of emigrating to America. He landed in New York in 1833, and spent his third Sabbath in the Presbyterian Church of Galway, Saratoga County, N. Y., to which he was invited as supply for a year, and then as pastor. After five years he removed to Ellicott City, Md., where he was instrumental in organizing a church and adding greatly to its strength. After twenty months he was called to the Church of Shippensburg, Pa., installed its pastor

on the 28th of May, 1840, and continued in this relation until June, 1870, when growing infirmities constrained him to retire. In accepting his resignation, his ardently attached congregation unanimously voted him an annuity. Stricken with paralysis, May 9th, 1876, he lingered in peaceful expectation until the morning of the 13th, when the silver cord was loosed and he quietly slept in Jesus.

Dr. Harper was comparatively unknown beyond the immediate field of his labor. Fettered by an innate, invincible diffidence, he shrank from publicity. His degree of Doctor of Divinity was conferred by Lafayette College. He was possessed of more than ordinary intellectual grasp and scholarship; and was an indefatigable student through life. An able expounder of the Scriptures, he was yet unostentatious and humble. If he urged any particular doctrine or duty his manner was, first, to evolve it, on divine authority. His sermons were clear, concise and logical; always freighted with the rich doctrines of grace. His style was neat, nervous and sufficiently polished. Remarkable for goodness, he won the love and respect of the whole community. Of devoted personal piety, the charm of his ministry was the infusion of Christ and the gospel into all his teachings. He preached the law fearlessly, assailing every form of vice; ordinarily it was the Cross that warmed his heart and drew forth its most glowing effusions on the people.

Harper, Robert D., D. D., was born at Washington, Pa. In his earlier years his parents removed to Allegheny City. He graduated at the Western University, Pittsburg, Pa., in 1844, studied theology in the United Presbyterian Seminary, Allegheny City, and was licensed to preach in Pittsburg, in 1845. He became pastor of the First U. P. Church, Xenia, Ohio, in 1846. In 1868 he united with the Presbyterian Church, and in the same year was installed pastor of the First Presbyterian Church, Indianapolis, Indiana. In 1874 he was called to the pastorate of North Broad Street Presbyterian Church, Philadelphia, in which relation he still continues, beloved and prosperous.

In all the congregations of which he has had charge, Dr. Harper's labors have been eminently blessed, and he has enjoyed the confidence and affection of his people. Though dignified in manner, he is genial in disposition, and in all his social intercourse leaves the impression of frankness, sincerity, uprightness, and benevolence. As a preacher, he occupies a high rank. His sermons, which are always carefully prepared, are thorough, logical, solemn, and impressive expositions of Bible truth, accompanied with close, pertinent and practical application, and, with the advantage of a fine voice and a graceful delivery, they both interest and edify his audience. As a pastor he is tenderly and diligently concerned for his flock, and as a presbyter, he is ever faithful in the discharge of his duty. His sound judgment,

liberal spirit, and manly bearing, have won him the esteem of his brethren, and his ministerial work in Philadelphia, as his large, active and useful con-



ROBERT D. HARPER, D. D.

gregation attests, has been one of steady, solid and very gratifying progress.

Harris, Rev. John, came from Wales, while a child, with his father's family, who settled in Maryland. In 1754 he was licensed by the Presbytery of New Castle, and in 1756 he was installed pastor of Indian River Church, Del. This charge he resigned in 1759, and removed to the South, and in 1772, we find him pastor of Long Cane and two other churches in South Carolina, where he remained until 1779, when, forced by declining health, he resigned the charge. Mr. Harris was a pious, judicious and exemplary minister of the gospel. Bold, enthusiastic and independent, he was peculiarly fitted for the stirring times in which he lived. His patriotism made him obnoxious to the Tories, and he had many narrow escapes. It is said that he often preached with his gun in the pulpit and his ammunition suspended from his neck, after the fashion of the times.

Harris, Rev. John Montgomery, son of David and Sarah Harris, was born in Baltimore, Md., February 25th, 1808. He received his academical education at Baltimore and York, Pa., but was never graduated from any college. He abandoned the legal profession for the ministry; studied theology at Princeton; was licensed by the Presbytery of Baltimore, October 26th, 1831, and was commissioned by the Board of Domestic Missions to preach to the feeble Presbyterian flock in New Orleans, which he did

during portions of 1831-32. Owing to failure of health while at New Orleans, he was never ordained or settled in charge of any church. From New Orleans he returned to his home in Baltimore, and there remained as an invalid several years. In 1837 he made a renewed effort to preach, and for about four years resided in Hampshire county, Va., supplying Bloomingery, Mount Bethel, Zion and Concord churches. He then returned to Baltimore, and soon after purchased a farm in Jefferson county, Va., where he resided some years. Although, through all these years, in extremely delicate health, he was earnest, active, and unceasing in efforts to do good; preaching at Harper's Ferry, Martinsburg, and other churches, as he was able. In 1851, he purchased a farm on Jersey Mountain, about five miles from Romney, West Virginia, where he lived a secluded and quiet life, until his death, still, however, doing good as far as his feeble health permitted, by organizing and teaching Sabbath schools and Bible classes in the country around about. He died February 14th, 1881. Mr. Harris was a man of remarkable gifts, of brilliant oratorical powers, of remarkable culture and attainments, and had he possessed health and strength of body, would undoubtedly have held an eminent position in the Church.

Harris, William, M. D., was born August 18th, 1792, in the beautiful valley of Chester county, Pa. He received a classical education at Brandywine Academy, then entered upon the study of medicine, and graduated at the University of Pennsylvania in 1812. He at once began the practice of his profession in his own neighborhood, and steadily advanced in a career of great success. At about the age of thirty-seven he united with the Presbyterian Church, Great Valley, Chester county, Pa., and was chosen a ruling elder in the same congregation a short time after. In 1834 he removed to Philadelphia, where, until his retirement from practice, he was well known as occupying a high position in his profession, while his business accumulated in the most substantial way. Besides attending to his round of practice, he delivered a Summer course of lectures, and trained many students for graduation. He was elected to the eldership in the Tenth Presbyterian Church, Philadelphia, and faithfully discharged the duties of the office for twenty years. Having removed his church membership, in 1854, to the Seventh (now Tabernacle) Church, he was installed as one of its ruling elders, June 8th, 1856. He died March 3d, 1861.

The pure integrity, high-toned honor and wise judgment of Dr. Harris made him a valuable guardian and guide. He was characterized by a peculiarly intense energy in the discharge of duty. His habits were active in the extreme, sometimes, perhaps, impelling him to exertions which were greater than his system could well endure. He was a polished Christian gentleman. A wide-sweeping law of tender

kindness ruled his heart. He loved the Church—"her sweet communion, solemn vows, her hymns of love and praise;" and the Church loved him, and mourned, in his departure, the loss of a good, honored and useful man.

Harrison, Hon. Benjamin, son of John Scott Harrison, and grandson of William Henry Harrison, ninth President of the United States, was born at North Bend, Hamilton county, Ohio, August 20th, 1833. He was educated at Miami University, Oxford, Ohio, where the thoroughness which has characterized his after life exhibited itself in a marked degree. He graduated, with high honor, in 1852, and immediately after began the study of law with Judge Bellamy Storer and Abraham Gwynne, of Cincinnati. Subsequently, in 1854, he located at Indianapolis, Ind.,



HON. BENJAMIN HARRISON.

and entered upon that brilliant professional career which has since won him so prominent and conspicuous a place among the foremost men of the American Bar.

In 1860 he was elected Reporter of the Decisions of the Supreme Court of the State, for a period of four years, but because of his absence in public service, he was permitted to hold the place less than one-half his term. In 1864, although still absent, he was unanimously re-nominated by his party for the place, and he was re-elected. In 1876 he ran for Governor, but was defeated by a small plurality. Two years later President Hayes appointed him a member of the Mississippi River Commission, and in the following year he was elected to the United States Senate, taking his seat March 4th, 1881. His career in the Senate, guided by a high moral standard, has greatly

enhanced the general respect and esteem in which he is held by his colleagues, for his legislative ability and legal attainments.

Though belonging to a family such as few men have better reason to be proud of, no one ever relied less upon the advantages of birth than Senator Harrison. He, undoubtedly, inherited rare gifts, but these have been strengthened and supported by great industry, thoroughness in all things, and unswerving integrity. Insincerity, or any approach to dishonesty, is repugnant to his whole nature. He is unassuming in manner, and, although somewhat retiring in disposition, is easy and cordial in his social relations. A vein of kindly humor underlies much that he says. For many years he has been an active member of the First Presbyterian Church at Indianapolis. His love for children and his interest in youth have also made his face familiar in the Sunday-school room. His charities are large, but are bestowed in the quiet, modest manner characteristic of the man.

Harrison, Elias, D. D., the son of Thomas and Nancy (Osborn) Harrison, was born in New York city, January 23d, 1790. He entered New Jersey College in 1812, and was Tutor from 1814 to 1816. He studied theology at Princeton, and was licensed by New Brunswick Presbytery. Soon after he was ordained by Baltimore Presbytery, in 1817, and installed pastor of the First Presbyterian Church, Alexandria, Va. This was his only charge. Here he labored faithfully and zealously forty-six years. He died, February 13th, 1863. Dr. Harrison was a very learned man, modest, unassuming, unostentatious and conscientiously attentive to all his duties as a Christian minister. He was eminent in prayer, and deeply interested in missionary operations. He was greatly beloved by his people and by the entire community. His death was peaceful and resigned.

Harrison, Jephtha, D. D., the son of Abijah and Sarah (Ogden) Harrison, was born in Orange, N. J., in December, 1795; educated at New Jersey College, and studied theology in Princeton Seminary. He was first settled over the churches of Fincastle and Salem, Va., where he labored for three years. He removed to Memphis, Tenn., being the first pastor of the First Presbyterian Church in that city, where he was for six years; thence to Florence, Ala., where he was pastor four years. He was agent for the Board of Domestic Missions one year, then pastor of the Church in Aberdeen, Miss., four years. He next removed to Burlington, Iowa, and after four years spent with this people he removed to Fulton, Mo., in 1858, and supplied Auxvasse Church, and at the time of his death (October 30th, 1863) was stated supply of Round Prairie and Augusta churches, in Calloway county, Mo., within the bounds of Missouri Presbytery. Dr. Harrison was an exemplary Christian. He was not a brilliant, but a plain, faithful, gospel preacher, always ready and anxious to work

for Christ; of great perseverance and free from guile. In all the communities in which he lived, all classes regarded him with respect and confidence.

Harrison, Rev. Joseph Cabell, the son of Robert C. and Annie (Cabell) Harrison, was born at Clifton, Cumberland county, Va., May 27th, 1793. In 1806 his parents removed to Fayette county, Ky., where his education was received, under the care of friends, Messrs. Blythe, Moore and McAllister. He subsequently attended Transylvania University, but did not graduate. He pursued his theological studies under Robert Bishop, D. D.; was licensed by West Lexington Presbytery, October 6th, 1824, and ordained by the same Presbytery, May 31st, 1826. He entered upon his labors as a missionary in the Green River country. In the Autumn of 1830 he spent three months as a missionary agent in Illinois; in 1833 he preached in Grant county, Ky.; in 1833 he also founded Burlington, Richwood, and Mount Horeb churches, Ky.; in 1837, giving up Lebanon, in Grant county, including Hopewell and Carmel churches, Ohio; in 1835 he confined his labors to Burlington and Richwood churches, and the destitutions of Boone county, Ky., where he resuscitated several feeble churches. In 1845 he was stated supply of Ebenezer Church, Ky., and thus he labored, year after year, as a missionary. During the latter years of his life he was at times without any special charge. These years he devoted to labors among the poor, for which he was eminently qualified. The northern part of Kentucky at that time (1833) was destitute of Presbyterianism, and as a pioneer preacher, he diligently labored in the cause of Sabbath Schools, and Temperance, as well as preaching the gospel. In 1824 he was co-editor with John Breckinridge, D. D., of "*The Western Luminary*," published at Lexington, Ky. He died September 7th, 1860.

Hart, John Seely, LL.D., was born in Old Stockbridge, Mass., January 28th, 1810. He graduated at the College of New Jersey, in 1830, with the highest honors of his class, and after teaching a year at Natchez, Miss., entered Princeton Theological Seminary, in 1831, where he spent three years. During the last two years of his course he also filled the position of Tutor in the college. In 1834 he was elected Adjunct Professor of Ancient Languages in Princeton College, and filled that chair two years.

Professor Hart was licensed to preach the gospel by the Presbytery of New Brunswick, August 4th, 1835, but, having determined, after some years, to devote his life to literary and educational pursuits, his license was, at his own request, withdrawn by the Presbytery, October 19th, 1842. In 1836 he purchased Edgemoor School, in Princeton, and resigned his Professorship in the college. He retained the charge of this school until 1842, when he was elected Principal of the Philadelphia High School. He found this institution in a state of feebleness, and placed it on a solid foundation of discipline, accom-

plishments and popular confidence, making it a representative American institution. Resigning this position in 1859, he became editor of the periodicals published by the American Sunday-school Union, and in this connection he began the *Sunday-school Times*. In 1862 he was elected Principal of the New Jersey State Normal School at Trenton, and held that position with distinguished usefulness and success until February, 1871. From 1864 to 1870 he also gave courses of lectures on English Literature in Princeton College. In 1872 he was elected Professor of Belles Lettres and English Literature in Princeton College, which chair he filled two years, returning, near the end of 1874, to Philadelphia, where, engaged in literary pursuits, he resided until his death, which occurred March 26th, 1877.

Professor Hart was a man of quiet and retiring manners, yet social and sunny in his temperament; an enthusiast in the cause of education; a devoted Sabbath-school worker, of elegant culture, accurate and wide scholarship; author of many volumes, and possessing great force and earnestness of mind. But, above all, he was an humble, consistent and devout Christian, always seeking, like his Master, to do good.

Hart, Rev. Joshua, after graduating at Princeton College, in 1770, was ordained by the Presbytery of Suffolk, April 2d, 1772, and was installed pastor of the Presbyterian Church at Smithtown, Long Island, April 13th, 1774. In the time of the war, being an ardent patriot, he suffered much from imprisonment by the British, in the city of New York. He was released from his charge, September 6th, 1787. Subsequently he continued to labor as he had opportunity, until his death, October 3d, 1829.

Hastings, Eurotas P., was born July 29th, 1791. He was one of that family known for many years in the Presbyterian churches, especially in the art of sacred song, and of whom Thomas Hastings, of New York, was a distinguished musical composer. Eurotas P. Hastings, in 1825, came to Detroit, Mich., from Geneva, N. Y.; was a banker by profession, and for many years (from 1825 to 1839) President of the Bank of Michigan. He also was officially connected with State affairs during the years 1840 and 1842, when the State of Michigan was under administration of the Whig party. He was conspicuous, however, as an elder of the First Presbyterian Church of Detroit, and originated and kept a set of church books which were a model of completeness in their arrangement. He was ordained an elder in 1841, and continued an energetic, faithful and zealous officer and member, exemplifying all the Christian virtues in a pre-eminent degree until the day of his death, which occurred at Detroit, June 1st, 1866. A sweet fragrance still lingers over his memory in the church in which he was for so many years "a bright and shining light."

Hastings, Prof. Fulton W., was ordained a ruling elder in the Princeton Presbyterian Church, West Philadelphia, in 1861, and has since discharged the duties of this position with great fidelity and acceptableness. He has also been, for many years, the efficient Superintendent of the Sabbath School of that congregation. Prof. Hastings was born in Muskingum county, O., September 30th, 1828. He was educated at West Alexander Academy, and subsequently took a course of private instruction, with a view to a special and thorough preparation as a teacher. After teaching with marked success at West Alexander and Wilkesburg, Pa., in 1859 he organized Mantua Academy, in West Philadelphia, which he has since conducted with signal ability and success. He was a member of the Presbyterian Board of Publication for many years previous to the reunion of the two branches of the Presbyterian Church; was active in the establishment of the Presbyterian Hospital, of which he continues to be a valuable Director, and since 1872 has been a faithful member of the Presbyterian Board of Publication. He is a gentleman of urbanity and dignity of manner, full of energy, generous in disposition, exemplary in character, and always ready to do good, as he has opportunity.

Hastings, Thomas, son of Dr. Seth Hastings, physician and farmer, was born in Washington, Litchfield county, Conn., Oct. 15th, 1784. The family, with a company of neighbors, moved to Clinton, Oneida county, N. Y., in 1796. He early began the study of music, a sixpenny gamut of four pages being his first text-book. After teaching music for some years in central and western New York, in the Autumn of 1823 he accepted the editorial chair of the *Recorder*, a new religious newspaper published in Utica, and filled it until the issue of the ninth volume. He was no routine teacher of sacred music, neither did he practice his profession merely from a love of music, or as a means of support, and less still for the sake of distinction and gain. He was a reformer in it, and had a distinct idea of what sacred music is, and of the mode in which it should be conducted, and he sought to have it employed for its proper and invaluable purposes.

Mr. Hastings became a prolific writer for the press, particularly in the advocacy of his professional views, setting them forth in the editorials of the *Recorder*, and for a long succession of years in frequent newspaper articles, and in occasional pamphlets. He published various music books of great value. He composed six hundred hymns, many of them published, and not a few well known and prized, such as "Why that look of sadness;" "Gently, Lord, O gently lead us;" "How calm and beautiful the morn;" "Child of sin and sorrow;" "Why lament the Christian dying;" "Pilgrims in this vale of sorrow." Mr. Hastings was a devout Christian. He was a diligent student of the Scriptures, was in himself a Concordance, and his own copies of the Word of God form

quite a little library. He died, May 15th, 1872, and to the last retained his habits of study and of work, and a lively interest in the public affairs of the Church and of the world.

Hastings, Thomas S., D. D., is a native of the State of New York, and was born August 28th, 1827. His father, Thomas Hastings, whose sketch immediately precedes, removed to New York city, where the son pursued his early studies. He graduated at Hamilton College, in 1848, and at the Union Theological Seminary, New York, in 1851, and was licensed and ordained by the Fourth Presbytery of New York. For four years, from July, 1852, he was pastor of the Church at Mendham, N. J. In June, 1856, he was called to the pastorate of the West Presbyterian Church in West Forty-second street, New York. In 1865 the congregation took possession of the unique and beautiful church in Forty-second street which they now occupy. As pastor of this church Dr. Hastings labored with great energy, ability and success, until his election to the Professorship in the Union Theological Seminary, New York, which he now fills.

Dr. Hastings is characterized by great amiability of character. He has much warmth and polish of manners, and his address is affable and cheerful. He is respected and admired by all who know him, for his sterling virtues. He is a scholarly and eloquent preacher, clear, vigorous and stable in his style of thought, and showing thorough information in the whole range of theological and literary culture. His sermons are pervaded by an impressive, religious tone. His election to the important position he now occupies indicates the high degree in which he enjoys the confidence and esteem of the Church.

Hatfield, Edwin F., D. D., the son of Oliver S. and Jane (Mann) Hatfield, was born in Elizabethtown, N. J., January 9th, 1807. He graduated at Middlebury College, Vt., in 1829; studied theology at the Seminary in Andover, Mass., 1829-31; was licensed to preach the gospel by the Third Presbytery of New York, October 6th, 1831, and ordained by the same Presbytery at New York, May 14th, 1832. From October, 1831, to February, 1832, he preached at Rockaway, N. J., as an assistant of the Rev. Barnabas King, D. D.; and from March, 1832, to September, 1832, at Orange, N. J., as an assistant of the Rev. Asa R. Hillyer, D. D.; was pastor of the Second Presbyterian Church of St. Louis, Mo., from October, 1832, to February, 1835; of the Seventh Presbyterian Church of New York, from July, 1835, to February, 1856; and of the North Presbyterian Church of New York, from February, 1856, to October, 1863; resigned and retired from the pastoral work on account of loss of health. Remained one year in retirement, when he became special agent of the Union Theological Seminary in New York, December, 1864, and in the following year obtained for the Seminary an endowment of one hundred and fifty thousand dollars. Two

years were then occupied in writing and preparing for the press a "History of Elizabeth, N. J." In May, 1868, he took the place of the Rev. Dr. Kendall, Secretary of the Presbyterian Committee of Home Missions (abroad, for his health), till October, 1868, from which time he was Secretary of the Freedmen's Department of the same Committee. In January, 1870, he again became special agent of the Union Theological Seminary, to raise five hundred thousand dollars, and his labors were crowned with very gratifying success. He was Stated Clerk of the Third Presbytery of New York, since October, 1838, and of the General Assembly, since May, 1846.

Dr. Hatfield's pastoral life was a most active and fruitful one. During his ministry in the Seventh Church in New York, 1556 persons were received into



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the communion of the church, on examination, and 662 by certificate from other churches, and in all other respects the church was greatly strengthened. The same devotedness which he displayed as pastor he carried into the other work which was devolved upon him, and amidst his activities he found time to become the author of a number of valuable works, of which, in addition to the one already mentioned, the principal are, "Universalism as it is," "Memoir of Elihu W. Baldwin, D.D.," and "St. Helena and the Cape of Good Hope." Dr. Hatfield was elected Moderator of the General Assembly which met at Saratoga, N. Y., in 1883, and discharged the duties of the position with marked ability, dignity and acceptableness. He died in September, 1883.

Hawes, Rev. Lowman, was born October 5th, 1825, at Maysville, Ky.; graduated at Centre College, in 1842, with the first honors of his class, and at the Western Theological Seminary, in 1846, when he was licensed by Allegheny Presbytery. He preached for a few months to the Second Presbyterian Church, Baltimore; then for six months in Richmond, Ky., and subsequently in Fort Wayne, Ind. He was pastor of Concord Church, near Pittsburg, Pa., from 1848 to 1850. In 1850 he took charge of the Church at Huntingdon, Pa., where his labors were highly blessed. Subsequently he supplied the Church at Waukesha, Wis., at the same time officiating as Professor of Languages in Carroll College at that place. He labored a year at Beloit, Wis., with marked success, and then was pastor of the First Church, Madison, Ind., from 1857 until his death, in 1861. In all the relations of life he was consistent and exemplary; in the pulpit he was able, earnest and eloquent.

Hawley, Charles, D.D., was the son of Ezra and Mary (Noyes) Hawley, and was born in Catskill, N. Y., August 19th, 1819. When but twelve years old, he united with the Presbyterian Church, of which his father was ruling elder many years. He pursued his preparatory studies for college in Kinderhook Academy and Classical School, Catskill; entered Williams College in 1836, and graduated in 1840 (the day he was twenty-one years old), with the valedictory oration; spent one year, after leaving college, in Catskill, and read law in the office of Hon. James Powers. Turning from the law to the ministry, he entered Union Theological Seminary in New York city in 1841, and graduated in 1844. He was licensed to preach the gospel by the Presbytery of Columbia, in April, 1844, and for three months, from July to September, supplied the pulpit of the American Presbyterian Church, in the city of Montreal, while the pastor, Rev. Caleb Strong, was absent in Europe. In December of the same year he was ordained, by the Second Presbytery of New York, pastor of the Presbyterian Church in New Rochelle, where he remained four years, during which the church was doubled in numbers, and was much strengthened and encouraged, after a long period of feebleness, if not of doubtful existence.

From New Rochelle he was called to the Presbyterian Church in Lyons, N. Y., where he was installed by the Presbytery of Geneva, in November, 1848. Before his coming here, there had been dissension, but the church now became united, and built a new house of worship, nearly twice as large as that before, and his pastorate was one of marked prosperity. From Lyons he was called to the First Presbyterian Church in Auburn, one of the most important churches of central New York, where he was installed November 5th, 1857, and where he still remains, after a ministry of more than a quarter of a century, in which he has had, in a very high degree, the confidence and respect, not only of the churches, but of the whole

community. In 1861 he received the degree of Doctor of Divinity from Hamilton College.

The confidence of his brethren in the ministry is shown by the fact that he has been the Stated Clerk of Cayuga Presbytery twenty-five years, and six times chosen Commissioner to the General Assembly. In the city of Auburn he is a Trustee of the Theological Seminary, Trustee and Vice-President of the Seymour Library Association, and President of the Cayuga County Historical Society, from its foundation. Fond of local history, he has published a History of the First Presbyterian Church of Auburn (1876); Early Chapters of Cayuga History (1879); Early Chapters



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of Seneca History (1881); and Memorial Discourses of William H. Seward, James S. Seymour, and Henry Wells; besides several pamphlets and Thanksgiving Discourses.

Hawthorn, James, D.D., was born at Slabtown, Burlington County, N. J., April 1st, 1803. In early life he removed to Kentucky. His education was obtained principally from Rev. A. A. Shannon, of Shelbyville, Ky. After three years' study in Princeton Seminary, he graduated in 1828, was licensed to preach by the Presbytery of New Brunswick, February 6th, 1828, and was ordained and installed by the Presbytery of Louisville, November 21st, 1829, as pastor over the churches of Lawrenceburg and Upper Benson, in Franklin County, Ky. This pastoral relation was dissolved April 4th, 1833, after which Mr. Hawthorn preached for various churches in the bounds of the Presbytery, as a supply, for three years. December 29th, 1836, he was installed pastor of the Plumb Creek and Cane Run churches, in Shelby

County, Ky. After the dissolution of this relation, April 23d, 1841, he supplied the Lawrenceburg Church, of which he had formerly been pastor, about five years, from 1842 to 1847, when he was transferred to the Presbytery of Mühlenberg.

Dr. Hawthorn next served the Church at Princeton, Ky., for one year, as a stated supply, at the expiration of which time, April 9th, 1848, he was installed as pastor of that church. Here the great work of his life was to be done. For nearly thirty years he performed the duties of this pastorate with great earnestness and faithfulness. Those who knew him best said that the predominant trait of his character was his *fidelity*. He was a man of spotless integrity, of a lovable disposition, cultivated in mind, Christ-like in spirit. His long rides over rough roads in inclement seasons, while supplying weak congregations, injured his health and laid the foundation for weakness in his later years. He lived, however, to a good old age, and died June 28th, 1877, in his seventy-fifth year. Not only in private life, but among his ministerial brethren, he was loved and trusted as a faithful friend and a wise counsellor.

Hay, John Duffield, was a son of Col. Wm. Hay, "Lieutenant of Lancaster county, Pa.," during the war of the Revolution, and was born near Derry, in 1775. He went to Vincennes, Indiana, in 1803; was married to Sarah Harvey, of Hagerstown, Md. At the organization of the Church in Vincennes, in 1830, he was elected a ruling elder, and sustained that relation until his death, in 1840. He was largely engaged, for many years, in mercantile pursuits in Vincennes, and in all his various social, commercial and religious relations, was widely known as a man of strong convictions, unswerving integrity, and fine Christian character.

Hay, Philip Courtlandt, D. D., was a son of Major Samuel Hay, a gallant and noted officer in our army of the Revolution, and of Jane (Price) Hay; born at Newark, N. J., July 25th, 1793. He took his first degree in the Arts, with honor, at the College of New Jersey, and prepared for the ministry under the instruction of his pastor, Rev. Dr. James Richards. He was licensed to preach by the Presbytery of Jersey, October, 1820, and soon after ordained over the Church at Mendham. For eleven years he was pastor of the Second Church, Newark, until broken health separated him from it. He afterwards accepted an invitation to Geneva, N. Y., where his health again gave way under a laborious and prosperous ministry of several years. He then sought recovery and usefulness at the head of a family school. Subsequently he accepted a call to Oswego, but he could not sustain the charge, and in 1855 he returned to the home of his childhood, and after resting for a time, undertook the management of a classical school. He died December 27th, 1860. While strictly attentive to the local churches committed to his charge, Dr. Hay's activity of temperament and concern for the Redeemer's king-

dom engaged him in constant service for the Church at large. Every good enterprise for the public commanded his support; and habitually in his place, in ecclesiastical bodies, he was always fulfilling some stated or occasional part in them, and, in 1849, filled the Moderator's Chair in the General Assembly. By an exceedingly genial disposition and agreeable manners, he won universal esteem. Continuous results followed his labors in his sacred vocation, and frequently large gatherings.

Hayden, Rev. Daniel, was skeptical in early life, but was hopefully converted during a revival of religion. He was born April 9th, 1781, in Western Pennsylvania; entered Jefferson College in 1801, and graduated in 1805. After leaving college he took charge of the Greensburg Academy, and retained his connection with it until 1807 or 1808, when he was licensed as a probationer for the gospel ministry, by the Presbytery of Erie; became pastor of the Pleasant Ridge Church, under the care of the Presbytery of Cincinnati, in 1809, and died August 27th, 1835. Dr. Wilson represents Mr. Hayden as having been an eminently faithful and zealous minister.

Hays, George Price, D. D., the fourth son of John Hays and Orpha (Cornwell) Hays, was



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born near Canonsburg, Pa., February 2d, 1838. He graduated at Jefferson College in 1857. At the previous contest he was chosen to represent the Franklin Literary Society, and came off victorious. He studied theology for one year, under the direction of his brother, Rev. I. N. Hays, pastor of the Church of Middle Spring, Pa., then two years in the Western Theological Seminary, and was licensed to preach by

the Presbytery of Pittsburg, April, 1859. For six months after leaving the seminary he was assistant pastor to Dr. Painter, at Kittanning. In March, 1861, he was installed pastor of the Second Church, Baltimore, and in this field of labor a very admirable work was accomplished, and many souls gathered to the Saviour. In the Fall of 1868 he accepted the financial secretaryship of the University of Wooster, Ohio, and in this position was peculiarly successful. In November, 1869, he was called to the Central Presbyterian Church, Allegheny City, where he met with the special favor of God; the church being visited with an outpouring of the Spirit, which extended throughout nearly the whole year of his pastorate. September 21st, 1870, he was inaugurated President of Washington and Jefferson College, and in the following Spring took charge, as stated supply, of the Second Church of Washington, which two offices he continued to fill, with great acceptance, until July, 1881, when he resigned them both, to accept a call to the Central Church, Denver, Col., of which he is at present pastor. His administration of the affairs of the college was quite a success, and his pastoral work in Washington was eminently blessed. Dr. Hays is a gentleman of great energy. He is an earnest and impressive preacher. Perhaps, his strongest point is as a public speaker, or platform orator. As a participant in debate or before a public assembly he is deservedly popular and always heard with interest.

Hays, Isaac N., D. D., brother of the Rev. George P. Hays, D. D., was born near Canonsburg, Pa., April 17th, 1827. He graduated at Jefferson College in 1847; studied theology at the Western Theological Seminary, and was licensed to preach by the Presbytery of Ohio, April 18th, 1850. He was installed pastor of the Church of Great Conewago, Adams county, Pa., October 10th, 1850. Here he gathered in some very precious fruit during the four years of his ministry. In May, 1851, he took charge of the church of Middle Spring, Cumberland county, Pa. Here he remained for fourteen years, and witnessed some very precious manifestations of the power of God. In December, 1868, he became pastor of a new enterprise in Chambersburg, Pa., and as a result of six years' labor, a handsome church building was erected, and the membership of the church largely increased. In the Winter of 1871 he received a unanimous call to the First Church of Junction City, Kansas, where his prospect of usefulness was in some degree blasted by the protracted drought and clouds of locusts with which that region, the following Summer, was visited. He was soon after called to the Principalship of the State Normal School, at Shippensburg, in the bounds of his old pastoral charge at Middle Spring. Here he remained three years, and then accepted a unanimous call to the pastorate of the Central Church, Allegheny City, where he was installed, Sept. 20th, 1878, and still labors, with good results, in the midst of a large congregation of very kind and warmly

attached friends. Dr. Hays is a faithful preacher, and an earnest laborer in the Master's vineyard.

Hays, John Smith, D. D., whose two ministerial brothers have just been noticed, was born near Canonsburg, Pa., August 2d, 1830. He graduated at Jefferson College during the Summer of 1850, and the same Fall entered the Western Theological Seminary. Licensed to preach in the Spring of 1853; in June of that year he accepted a call to the Presbyterian Church of Charlestown, Ind., where he remained almost four years, and was successful in his ministry. In March, 1857, he took charge of the Second Church, Nashville, Tenn., where his labors were greatly blessed. He spent the Spring and Winter of 1861 and 1862 in the Central Church of Cincinnati, and during that time there was an outpouring of God's Spirit, which resulted in a large addition to the communion of the Church. In May, 1862, he accepted a call to the Presbyterian Church of Frankfort, Ky., where he also witnessed a goodly ingathering of souls. In the Spring of 1867 he took charge of the Walnut Street Church, Louisville, Ky., and its roll of members during his pastorate was largely increased. In 1871 he was called to the Biblical and Ecclesiastical History Professorship in the Danville Theological Seminary, and whilst holding this position he supplied feeble churches in the vicinity of Danville. He was installed pastor at Quincy, Ill., May 1st, 1883. Dr. Hays is a good preacher, a gentleman of scholarly attainments, and earnestness and energy of character, and labors diligently and successfully in whatever position he is called to occupy.

Hazen, James King, D. D., was born in West Springfield (now Agawam), Mass., April 29th, 1833. He is the son of Rev. R. S. Hazen and Eunice King Hazen. At an early age his parents removed to Connecticut, where he prepared for college. He entered Williams College, Mass., September, 1852, and graduated, with full honors, in the class of 1856. For nearly a year after his graduation he taught in Connecticut, and in 1857 removed to Prattville, Ala., where, for three years, he was engaged in manufacturing business, with which interests he was more or less identified for many succeeding years. His collegiate course had been pursued with a view to the ministry, which had been abandoned, for reasons that seemed, at the time, to be imperative. An active Christian life attracted the attention of leading men in the Church, and Mr. Hazen was urged to enter the ministry, with a view to the pastorate of the Prattville Presbyterian Church. He was licensed by the Presbytery of East Alabama, in 1860, and assumed charge of the Prattville Church January 1st, 1861, being ordained and installed the March following. The degree of Doctor of Divinity was conferred upon him by the Southwestern University, Clarksville, Tenn., in 1878. The General Assembly of the "Presbyterian Church in the United States," at New Orleans, May, 1877, elected him Secretary

of the Presbyterian Committee of Publication, which position he has filled with marked ability and rare business tact, bringing its affairs into a sound financial condition, and placing the work upon a basis that promises a prosperous future.

Dr. Hazen's life and labors in Alabama were marked with peculiar success, and his influence for good, in Prattville and all the surrounding country, is felt to this day. Commencing his work there with a church of some twenty-four members, it grew and strengthened, under his faithful ministration, until its numbers reached nearly two hundred, with



JAMES KING HAZEN, D. D.

three branch churches, in a circuit of some fifteen miles, and four comfortable church buildings, as the tokens of God's blessing upon the consecrated labors of His servant.

Headly, William O., was born in Headleyville, N. J., about six miles west of Newark, March 12th, 1815. In early life he entered upon a carpenter's apprenticeship. In 1838, when foreman of a sash and blind factory in Brooklyn, N. Y., he made a profession of faith, in the Second Presbyterian Church of Brooklyn. He established the business which he had learned, in Newark, in connection with a partner. Afterwards he engaged, in the same place, in the manufacture of trunks and valises, and his business developed within a few years into large proportions, giving employment to hundreds of employees, of whom he was not only a strictly just, but generous employer. He identified himself with the Central Presbyterian Church, Newark, June 23d, 1840, and became a member of its Session. He died February 23d, 1875. He was an eminently exemplary and

useful man. He gave himself first to the Lord, and then to the Church, by the will of God. The sincerity of his belief was manifested by the fruits which it brought forth. In all the relations of life which he sustained, he deported himself in accordance with his Christian profession, and gave practical proofs, to those who took notice of him, of the power of the gospel on the human heart. His religion was characterized by the spirit of sympathy, benevolence, love, and well-doing. He walked in wisdom toward them that were without, winning them, by his consistent and cheerful piety, to a favorable consideration of the things that belonged to their everlasting peace. He was ever modest and unassuming, but ever zealous and untiring in the service of Christ, and in efforts after usefulness.

Heaton, Austin C., D. D., was the third son and fifth child of William and Martha Childs Heaton, and was born in Thetford, Vermont, May 28th, 1815. He graduated at Dartmouth College in 1840, in a class numbering nearly one hundred. He was among the best, and was elected a fellow of the "Phi Beta Kappa Society." After teaching for a time, during part of which he studied theology under private supervision, in September, 1849, he entered the Theological Seminary of Princeton, N. J.; remained there until 1851, and was then licensed by the Presbytery of New Brunswick. In August, 1851, he was installed pastor of the Presbyterian Church at Harper's Ferry, Va., and labored there, with great acceptance and success, during about three years. He received, in 1854, a call to the Third Presbyterian Church of Baltimore, and labored there for several months. In November, 1855, he was installed pastor of the Manokin Church, Princess Anne, Somerset county, Md., having commenced his labors there in the preceding June. In this field, having also in conjunction with it supplied the neighboring Church of Rehoboth for about five years, he continued a full quarter of a century, closing his labors with that people on the twenty-fifth anniversary of his engagement with them.

During his pastorate in Maryland, Dr. Heaton was prominently useful in the cause of popular education and in the great Temperance reform, which has been so successful in that county, and his counsels and ministerial labors, which were very popular and in great demand, contributed much towards the prosperity of all the neighboring Presbyterian churches. Dr. Heaton is now pastor of the Presbyterian Church in Lewes, Delaware. There his labors have been abundant and successful, and that church, formerly distracted and weakened, has now become very much enlarged, and is in a most prosperous condition. He is a sound theologian, an effective preacher, and a most sympathizing and faithful pastor.

Heaven. The saints, having been openly acknowledged and acquitted in the day of judgment, will make their triumphant entry into the place designed for

their reception. "These shall go away into everlasting life." The place is called heaven, by which we understand that region of the universe in which angels and the spirits of the just now dwell, and all the righteous shall be finally assembled. Where it is situated, we do not know. We speak of it as above us, but the phrase is used in conformity to a notion founded upon the appearance of the visible heavens. "What is above us at this moment will be beneath us twelve hours hence, in consequence of the revolution of the earth, and what is beneath us seems to be above to those who are on the opposite side of the globe. Our ideas of its situation are, therefore, vague, and there is only one thing which it seems warrantable to conclude, that it lies beyond the limits of the visible creation.

That it is a place, we have no reason to doubt. Our Lord has a body like our own, and this cannot be omnipresent, and wherever He is corporeally there is heaven—"Where I am, there shall also my servants be." Enoch and Elias have bodies; all the saints will have bodies, and these cannot be everywhere. We read of "the hope laid up for us in heaven;" of "entering into the holy place;" and "I go," says Jesus to His disciples, "to prepare a place for you." But, though it is really a place, we must chiefly consider it as a state. Even now happiness does not essentially depend on what is without us. What was Eden to Adam and Eve, after sin had filled them with shame, and sorrow and fear? But Paul, in prison, was infinitely happier than Caesar on the throne of the nations.

What, then, are we allowed to reckon upon as the grand component parts of this exalted state?

I. *Pre-eminent Knowledge.* This is a world of action rather than of science; and the wiser men are, the more readily will they confess that their present knowledge is unspeakably less than their ignorance. In whatever direction they attempt to penetrate, they are checked and baffled. Laboriousness attends every acquirement; and doubts and uncertainties diminish the value of every possession. The difference between the knowledge of Newton and the most illiterate peasant will be far exceeded by the difference between the knowledge of the Christian on earth and in heaven. "The light of the moon shall be as the light of the sun, and the light of the sun seven-fold as the light of seven days, when the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Now they understand as children; then they will know as men. Now they see through a glass darkly; but then face to face. Now they know in part; then they will know even as they are known. How delightful the thought—amidst our present perplexities and obscurities; and under a sense of the penury of our talents, and in the want of means and opportunities of improvement; that "Messiah cometh who is called Christ; and that when he is come, he will tell us all things."

2. *Perfect Purity.* This announcement has little attraction for those who never saw the beauty of holiness, and never abhorred themselves, repenting in dust and ashes. But O! to a Christian it is worth dying for, to leave behind him the body of this death; this law in the members warring against the law of his mind; this inability to do the things that he would; this presence of evil ever with him; this liability, this proneness to sin, even in his holy things—tarnishing every duty, wounding his own peace, and vexing and grieving the spirit of his best friend. To be freed from the enemy, and to have nothing in us that temptation can operate upon! To be incapable of ingratitude, and unbelief, and distractions in duty! To be innocent as the first Adam, and holy as the second! What wonder, the Christian exclaims, with Henry, "if *this* be heaven, oh that I was there!"

3. The most *delightful associations.* We are formed for society. Much of our present happiness results from attachment and intercourse. Who knows not "the comforts of love?" Yea, and who knows not its sorrows also? We must weep when the objects of our affection weep. The arrows that pierce our friends wound us also. We tolerate, we excuse their imperfections; but we feel them. And the thought of absence—separation—death; is dreariness—pain—and anguish. Hence, some have been ready to envy the unrelated, unconnected individual, whose anxieties and griefs are all personal. But it is not good for a man to be alone in any condition. It is better to follow the course of Providence; to cherish the intimacies of life; to improve and to sanctify them; and under the disadvantages which now mingle with them, to look forward to a state where the honey will be without the sting, and the rose without the thorn; and attachment and intercourse without the deductions arising from pain, and infirmities, and pity, and fear. In the Scriptures heaven is always presented as a social state. We have now few holy companions; the many are going another way. "But," says John, "I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'" And we will have access to them all. We will there have the most *embodied* society; for it will include those to whom we were so tenderly related by nature, or pious friendship, and at parting with whom we sorrowed, most of all, that we should see their faces and hear their voices no more; and also those we left behind us with reluctance and anxiety in a world of sin and trouble; with these, our fellowship, after a brief separation, will be renewed, improved, and perfected for ever. The society will also be the most *dignified*, and without its present embarrassments. There are now per-

sonages so superior that we seem reduced to nothing at the thought of them. We esteem and admire them, and wish to hear, and see, and mingle with them; yet we shrink from the presence of such genius, wisdom and goodness. But we will feel nothing of this, when we sit down with Abraham, and Isaac, and Jacob, and Moses, and with prophets, and apostles, and martyrs, and reformers, in the kingdom of God. Nor will *saints* only be our companions; but those glorious beings who never sinned; who excel in strength; who are proverbial for their wisdom; who are our models in doing the will of God on earth; who are our ministering spirits, invisibly watching over us in our minority—the innumerable company of *angels*. And though they will not be able to say, "He hath redeemed *us* unto God by his blood," they will cry with a loud voice—though we will endeavor to be louder—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

4. The most *glorious employment.* We should as soon think that heaven was a nursery of vice as a state of inaction. Indolence is no more irreconcilable to virtue, than perfectly incompatible with happiness.

"A want of occupation is not rest;

A mind quite vacant is a mind distress'd."

All the powers conferred by a wise Creator necessarily imply their application and use, and the more life any being possesses, the more energy and activity will distinguish him, unless he is in a state of perversion or restraint. But what are the employments of heaven? Many have speculated much on this subject. Some of their conjectures are probable, and all pleasing. But we dare not follow them. Of this we are sure, that there will be none of those mean and degrading toils which arise now from the necessities of our nature, or from luxury and pride. Neither will there be any of those religious exercises which pertain to a state of imperfection. Repentance will be hid from our eyes. There will be no more warfare and watchings. Neither will there be any more prayers, with strong cryings and tears. Yet it is said, "They serve him day and night in his temple." And their powers will be equal to the work; for neither the fervency nor the duration of the service will produce exhaustion or languor. The common notion of always standing up and singing is too childish to be entertained. We have no doubt but that there may be stated assemblies for adoration and praise. But Christians are said to be still praising Him now; and they do this, not by acts of worship only, but by performing His will, by filling up their stations in life properly, and promoting the welfare of all around them; and His work, even here, is honorable and glorious.

On the *presence* and *sight* of the Saviour, in whom dwelleth all the fullness of the Godhead bodily, we may reckon; and we *will* reckon—and reckon

supremely—if we are Christians. "Ah!" says Paul, "I long to depart, and to be with Christ, which is far better." We are confident, I say, and willing rather to be absent from the body, and present with the Lord." What would everything be in His absence? Could the place, the company, the harp, be a substitute for Him? But here is the consummation—we shall serve "Him, and see his face." We need not envy those who knew Him after the flesh; *we* will have access to Him; we will see the King, and see Him in his beauty. He is now with *us*. He knows our soul in adversity, and comes to us as a friend, and helper, and comforter. But we are now in prison. His visits, when he looks upon us through the bars, and brings us supplies, and communes with us in the cell, are relieving. They solace the confinement; we wish them multiplied; we expect them with joy. But the best of all these visits will be the last, when He will come not only to us, but *for* us; when He will open the doors of the dungeon, and knock off the fetters, and take us home to His palace. Then we will be *with Him*: we will "walk with" Him "in white;" we will "eat and drink at His table in His kingdom;" we will "be forever with the Lord." It is hardly necessary to say, that we may reckon upon—

The most *equisite enjoyment*. This will spring abundantly from all the foregoing sources, and especially the last. It will far transcend every feeling we have had of delight and ecstasy here. The state itself is expressed by it. "Enter thou into the joy of thy Lord." Jude says, we shall be "presented before the presence of his glory, with exceeding joy." And says David, "In thy presence is fullness of joy, and at thy right hand are pleasures evermore."

Let it be observed once more, that this felicity will be heightened by the knowledge that it is everlasting. In heaven there is no apprehension of evil, which disturbs our best hours upon earth, and is excited partly by the suggestions of conscience, and partly by our experience of the vicissitudes of human affairs. Here we ought to rejoice with trembling; and often in our most cheerful moments we are visited with the unwelcome forebodings of a change. Who can say, without presumption, "To-morrow shall be as this day, and much more abundant?" The joys of religion are equally subject to mutation as those of a temporal nature; either because the saints are not at all times disposed to receive them, and by the unhappy influence of unbelief they are excluded from their souls; or, because God is pleased to suspend them, for the trial of their faith and the chastisement of their sins. The state of heaven is totally different. The duration of all created beings is progressive, and is made up of moments following each other in perpetual succession; but that of the saints will bring no change of circumstances, and may be compared to the duration of the sun and the stars, which, from age to age, are fixed in the same

point of space, and shine with undiminished splendor. Eternity will then have commenced, which, as it flows on, carries all things along in a uniform, uninterrupted stream of bliss or woe. The very possibility of an end would mar the felicity of the righteous. It would be suspended while the question was asked, Will our joy last forever? and the doubt implied in that question would make fear pass over the mind, as the shadow of a cloud, and dim the lustre of the surrounding scenery. Still more fatal would be the effect, if there were positive ground to suspect that their joy would come to an end. The idea of annihilation, from which nature recoils, would be doubly terrible. Who could bear the thought of losing life in its highest perfection; of closing his eyes on this transcendent glory to behold it no more; of sinking into eternal insensibility after ages of rapturous bliss? But it is an eternal redemption of which Jesus Christ is the author. The last change which His followers experience is death; or, if you will, the resurrection, when the separate spirits will be again embodied. They then enter upon a career which will never be finished. Ages will run on more rapidly than hours among mortals; but thousands of ages will take nothing from their felicity. God has made them, by His gift, what He Himself is in His own nature; and of them, as well as of Him, it may be said, that their years shall have no end. "There is no night there." "The sun shall no more give light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall the moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

It should never be forgotten that, as heaven is a *prepared place*, so is it for a *prepared people*. Those who occupy it must have been "made meet to be partakers of the inheritance of the saints in light." The meetness or fitness is expressed in two terms in the passage just quoted. *Relative* meetness is expressed by the word "inheritance." It is assigned to "heirs." Our natural heirship is forfeited by sin. Redemption has brought back the inheritance, but we become heirs by becoming children, and we are made the children of God by the faith which secures to us the blessing of justification. Till this blessing is obtained there is no meetness of relation; the inheritance is not mine, and I am forbidden to hope for it. If I die under the delusion of finding admission into heaven while my sin is unforgiven, I shall be awfully disappointed. My name shall not shine forth in the book of life till my guilt is canceled and my person adopted, for it is only when we are "justified by His grace that we are made heirs according to the hope of eternal life."

Personal meetness is indicated by the term "saints." The word signifies hallowed, sanctified persons. Mark the correspondence, the fitness, between a hal-

lowed state and heaven. Shall we illustrate this by contrast? Dwell, then, for a moment, upon it. Here is a man that has a distaste to God's service. It is a weariness to him. He avails himself of every pretext to neglect it, and when he does engage in it, he is restless and unhappy. Is he meet to be employed in the worship of God day without night forever? Would heaven be to him a place of rest and joy? Here is another, who shuns the full light of truth, lest he should be reproved. Can he go into that pure and searching element which shall set his secret sins in the full light of His countenance forever? Would he voluntarily choose such a place as "the lot of his inheritance?" Here is a third. So enervated is his heart that nothing spiritual or eternal lays hold upon a single affection. What shall meet the gross taste of this man in the spiritualities of that world of light? Take a fourth. He is a trifling lover of pleasure, or a sensualist. Take a fifth. He is cankered with envy, fumes in anger, lowers with revenge, swells with pride, or is contracted with selfishness. You see no meekness there. Let no man deceive himself. It cannot be that persons with these dispositions should have any inheritance in the kingdom of Christ and of God. Before any one can enter that light it must shine into his heart, to give the knowledge of the glory of God in the face of Jesus Christ. Before he can join that society, love and charity must ameliorate his temper. Before he enters upon those hallowed meditations his meditation upon Him must be sweet on earth. Before he sees God in heaven, He must manifest Himself to him here. He must, in a word, be a man sanctified, hallowed to God, before he can ever approach that holy Being, those saints in light, that holy heaven. "Blessed are the pure in heart, for they shall see God." "Without holiness, no man shall see the Lord."

Heberton, Rev. Alexander, was born in Philadelphia, Pa., May 21st, 1803. He graduated at the University of Pennsylvania in 1823; in 1824 entered the Theological Seminary at Princeton, and was licensed by the Presbytery of Philadelphia in October, 1826. At the close of the year 1827 he was ordained junior pastor to the Rev. Robert Russell, of the Allentownship Settlement Church, and at Mr. Russell's death he became sole pastor. During this pastorate he organized a church in the county town of Lehigh, which has been in successful operation for over fifty years. In 1832 he became pastor at Kingston, Luzerne county, and his labors were blessed with a precious revival. He subsequently was pastor at Salem, N. J., 1834-40; at Berwick, Pa., until 1848, and at Williamsport, Pa., until the close of 1858. From 1858 to 1865 he labored most successfully at Ridley Church, Pa. Removing to Philadelphia, in 1865, the General Assembly elected him City Missionary, upon the death of Dr. Junkin, under the Boudinot fund, left for that particular kind of work. Mr. Heberton has been a zealous and faithful minis-

ter of the gospel, and in his advanced years is very active in doing good, as he has opportunity.

Heckman, George C., D. D., son of John and Mary S. Heckman, was born at Easton, Pa., January 26th, 1825. He graduated at Lafayette College in 1845, and at Princeton Theological Seminary in May, 1848. He accepted a call to the Church at Port Byron, N. Y., and on February 8th, 1849, was ordained and installed its pastor. During a pastorate of over eight years the church grew to be one of the strongest in the Synod. He then accepted a call to the church of Portage, Wis. His next charge was at Jamesville, Wis., where he labored fourteen months. In August, 1861, he accepted a call to the Third Presbyterian Church, Indianapolis, Ind., and in a ministry of more than six years the church greatly prospered. He accepted a call to the State Street Presbyterian Church, Albany, N. Y., where, during a pastorate of three years, his labors were largely blessed. He was next elected President of Hanover College, and during his administration of nine years, over one hundred thousand dollars in property and endowment were added to the college; debts of long standing were paid, teachers added, and salaries raised. Resigning the presidency in 1879, he accepted a call to the Avondale Presbyterian Church, Cincinnati, O., which charge he still retains. Dr. Heckman is a fine scholar, an able, popular and successful preacher, a useful member of the Church courts, and highly esteemed for his zeal and fidelity in every good work.

Helm, James Isbell, D. D., son of Henry Helm, M. D., and Matilda (Cosson) Helm, was born in Washington county, Tenn., April 11th, 1811. He was graduated from Greenville College, Tenn., A. D. 1833. He entered Princeton Seminary in the Fall of 1833, and was regularly graduated in 1836. He was licensed by the Presbytery of New Brunswick, August 5th, 1835, and after spending two years—1836-38—in missionary labor in Giles county, Tenn., was ordained an evangelist by the Presbytery of West Tennessee, at Pulaski, Tenn., June 23d, 1838. After serving it two years, 1840-42, as supply, he accepted a call to the Church at Salem, N. J., and was installed October 17th, 1842, and labored there eleven and a half years, until released, April 20th, 1852, after which he taught for several years at Edgehill Seminary, at Princeton, N. J., and subsequently a school for young ladies in the city of Philadelphia. In 1860 Dr. Helm entered the Protestant Episcopal Church.

Hemphill, Rev. Charles Robert, A. M., Professor of Biblical Literature in Columbia Theological Seminary, S. C., is of Scotch-Irish descent—son of the Hon. James Hemphill, and grandson of the Rev. John Hemphill, an Associate Reformed minister. He was born at Chester Court House, S. C., April 18th, 1852. He spent one year, 1868, at the University of South Carolina; the two succeeding years at the University of Virginia; became a member of the Pres-

byterian Church in 1871, and immediately resolved to enter the ministry, instead of his previously chosen profession of law. He graduated at the Columbia Theological Seminary, in 1874, and was licensed to preach by Bethel Presbytery, March 25th, 1873. Before graduating at the seminary he was elected Tutor of Hebrew, which position he filled with eminent ability for four years, resigning to accept a Fellowship in Greek in Johns Hopkins University, at Baltimore. For three years, from June, 1879, he filled, with entire satisfaction, a Professorship in the School of Ancient Languages, in the Southwestern Presbyterian University, at Clarksville, Tenn. In July, 1881, he was unanimously elected Associate Professor of Biblical Literature in the Theological Seminary at Columbia, which position he now holds. Since his licensure to preach Prof. Hemphill has served various churches, and is at present ministering to the Church in Columbia, S. C. As a preacher he is sound, edifying and attractive. The Church has evinced her appreciation of him, as a trained teacher, and an able and trustworthy instructor of her rising ministry, by calling him to occupy the place he now fills, and for which he is so well qualified.

Henderson, Frisby, one of the two elders chosen by the congregation of Elkton, Md., at its organization, in 1833, was born June 16th, 1767, at Frenchtown, near that place. His parents were Thomas Frisby Henderson and Hannah Henderson, who had lately emigrated from the county of Harford, in the same State. His father was a Revolutionary soldier, a captain in the service, and died while on military duty in New Jersey, in 1777. His mother was said by her children to have been converted under Whitefield's preaching, at one of his great meetings in Harford county. She was a member of Penceader Church, where her children and posterity for several generations were afterwards regular attendants and members. Frisby Henderson was a member and elder in Penceader Church for many years. He was a man whose religious character was manifested by his daily life, in his business transactions, as well as his church relations. With abundant means, he was given to hospitality, mindful to entertain strangers; the prophet's chamber in his hospitable mansion was always ready for ministers of the gospel. His acts of benevolence extended as well to the poor and the destitute of his neighborhood as to the agencies of the Church for the extension of the kingdom of Christ. During many years of his life he lived at or near Frenchtown, being largely interested in the line of steamboats and stages that then constituted the only line of travel between the cities of Baltimore and Philadelphia. In the war of 1812 his property, consisting of warehouses at Frenchtown, was burned by the British. Soon after the war, he moved to Elkton, where he lived until his death, in April, 1845, greatly lauded as the main pillar for the support of the church in that place. During his life he had filled

many places of public trust, having been a member of the State Legislature, as well as a Judge of the Orphan's Court.

Henderson, Rev. Isaac J., D.D., belonged to a family well known in the region of Natchez and New Orleans. He was born in the former city, January 6th, 1812. He graduated at Jefferson College in 1831, and took the full three years' course of study at Princeton Seminary, where he was greatly beloved by his fellow students. He served as a missionary under the Synod of Mississippi, spending two years in this capacity in Mississippi, Arkansas and Louisiana. He subsequently spent seven years in Galveston, Texas; was pastor at Jackson, Miss., and of the Prytania Street Church, in New Orleans; resigned this charge on account of impaired health, and, after a season of rest, was installed pastor of the Church at Annapolis, Md., March 12th, 1867, continuing to labor there until his death, which occurred December 8th, 1875. Dr. Henderson was a man of great natural amiability and gentleness of character, to which grace added a devoted piety. As a preacher, he was faithful, practical, and very interesting to all classes. When asked, in his closing moments, if Jesus was near, he replied: "Oh, yes! I know whom I have believed. The blood of Jesus Christ cleanseth from all sin."

Henderson, Rev. James Sebastian Hamilton, son of James and Sarah (Graff) Henderson, was born in Frederick county, Md., September 26th, 1816. He received his academical education under the instruction of the Rev. John Mines. At the age of eighteen years he united, on profession of his faith, with the Rockville and Bethesda Church, Maryland. After spending two years in the Union Theological Seminary, New York, he entered Princeton Seminary, where he was regularly graduated in 1842. He was licensed by the Presbytery of New York, April 23d, 1841; was ordained as an evangelist, by the Presbytery of Nashville, Tenn., December 17th, 1841; was stated supply at Smyrna, Tenn., 1842-43; stated supply at Augusta, Ky., 1843-52; was installed pastor of the Big Spring Church, at Newville, Pa., November 18th, 1852; was released from this charge, after ten years of faithful service, October 8th, 1862. He then removed to Middlebrook, Md., where he spent more than a year without charge. In 1864 he began his ministry in the Neelsville Church, Md., in which he labored with great success for eighteen years, until his death. In this charge, as in all his others, he proved himself a faithful pastor, and an able and earnest minister of the Word. He died August 17th, 1882, in his sixty-seventh year. His body was borne, by the surviving members of the Session, to the cemetery adjoining the church, attended by a great concourse of the loving people to whom he so long preached the precious gospel which he exemplified in a life of consistent Christian piety and usefulness.

Henderson, John, was one of the original bench of ruling elders ordained over the Presbyterian Church at Natchez, Miss., and is entitled, more than any other man, to the distinction of being the founder of that church. He was born in Greenock, Scotland, in the year 1755. His father was a practicing physician. His grandparents were zealous supporters of the Covenant, and suffered severely in the persecution of 1680. At an early age he emigrated to America, and after residing successively in Virginia, North Carolina and Havana, settled at Natchez, in 1787. The "Natchez District" was at that time in the possession of the Spanish authorities, and public worship by Protestants was rigidly interdicted. In 1798 the Spaniards evacuated the District, and a territorial government was set up by the Congress of the United States. Mr. Henderson's name appears at this time attached to a protest against Sabbath desecration in the Territory, and also to a memorial presented to Congress, praying for aid "in establishing and supporting a regular ministry of the gospel and schools for the education of youth." In 1812 the corner-stone of a house of worship after the Presbyterian order was laid, and in 1817 a church was regularly organized. From this time till his death, in 1841, Mr. Henderson continued to exercise the office of ruling elder. He was engaged in the business of a general commission merchant, and secured a competency for himself and a large family, without amassing wealth. In an age of great immorality, he gave the world the spectacle of a man who made religion his business, by carrying the principles of religion into every secular transaction. He was a staunch Presbyterian, with a firm persuasion of the authority and sufficiency of the Scriptures as a rule of faith and practice; and walking in the light of God's Word, maintained a simplicity of character and a probity of life which gained him the confidence and respect of the whole community. His fidelity in rearing his family was so conspicuous, and was so owned of God, that he had the joy of seeing all his children united with him in the fellowship of the Church. He died at the age of eighty-five, full of years and honored by his generation.

Henderson, Rev. Joseph Washington, was licensed by the Presbytery of Donegal some time between 1778 and 1781, and became the pastor of the Presbyterian Church of Great Conewago, Pa., where he remained until 1797. From 1799 to 1821 he was pastor of the churches of Bethlehem and Ebenezer, in Western Pennsylvania.

Henderson, Hon. Robert M., son of William M. and Elizabeth (Parker) Henderson, was born near Carlisle, Pa., March 11th, 1827. He graduated at the High School, Carlisle, among the first under the common school system. He graduated at Dickinson College, in 1845, studied law with the Hon. John Reed, and was admitted to practice in August, 1847.

He was elected a member of the Pennsylvania Legislature in 1851, and re-elected in 1852. He was appointed Additional Law Judge of the Twelfth Judicial District of Pennsylvania, April, 1874, and was elected to the same office, without opposition, in November of the same year. On January 1st, 1882, he became President Judge of the district; resigned the position in March, 1882, and resumed the practice of the law at Carlisle. Judge Henderson has discharged the duties to which he has been called with great success and acceptableness. He is an able lawyer, a wise counsellor, an eloquent speaker and a useful citizen. His social qualities make him a very agreeable companion. His entire influence is cast in favor of the right and the true. For many years he has been a Trustee of the First Presbyterian Church, Carlisle, Pa., and in 1871 he was elected a ruling elder of that congregation.

Henderson, Thomas, the son of John Henderson, noticed above, was born at Natchez, Miss., in January, 1798. He was ordained a ruling elder in the church in that city, February 25th, 1838. His education had been obtained at such imperfect schools as were accessible at that day, in the community in which he lived. Gifted, however, naturally, with a singular perspicacity of mind, and a well balanced judgment, his intellect was further quickened by divine grace, so that, in his clear discernment of the principles of rectitude, and the forms and proportions of truth, and in the propriety and felicity with which he performed his public duties as a Presbyter in the Church, he had few superiors. He was successful in business, and used his wealth with a princely liberality, conscientiously disbursing it as a steward of the Lord. The contributions of the Natchez Church to benevolent and missionary objects ranked, for a series of years, largely through his efforts, with those given by the wealthiest churches in New York and Philadelphia. He died March 6th, 1863, universally lamented by the community, who seemed to feel that in his departure a presence which had been a safeguard and a blessing had been withdrawn from them. His son, John Waldo Henderson, a representative of the third generation, is at the present date (1883) a ruling elder in the Natchez Church.

Henderson, Thomas, M. D., a native of Monmouth county, N. J., studied medicine and practiced in his native State. He was early appointed a Judge of the Court of Common Pleas. From 1779 to 1780 he was a delegate to the Continental Congress, from New Jersey. Dr. Henderson was in the House of Representatives, under the Constitution, from 1795 to 1797. He was a man of sterling worth, and of unblemished reputation. For many years he was an elder in Mr. Tenment's Church at Freehold.

Hennen, Alfred, an elder of the First Presbyterian Church of New Orleans, La., was descended from Archbishop Sharpe, of England, whose grand-

daughter, married to James Hennen, of Ireland, was the great-grandmother of Alfred Hennen, of New Orleans. His father was a physician, who emigrated to the United States. He was born October 17th, 1786, at Elk Ridge, Maryland. For a time he was a merchant's clerk in Philadelphia, but taking no interest in mercantile pursuits, determined to enter professional life. After graduating at Yale College with honor, winning the Berkely prize, he studied law at New Haven and Nashville, Tenn. In 1808 he descended the Mississippi river to New Orleans, on a flatboat, making the voyage in three months. He took with him to New Orleans a well selected library which he had gathered at College, and to which he constantly added until the week of his death. He accumulated the largest private library in the southwest, both in law and literature. His books afforded him the greatest pleasure of his life. He kept up his intimate acquaintance with the Greek and Roman classics until the end.

None of the great lawyers who formed the jurisprudence of Louisiana contributed more to its construction than Mr. Hennen. He was a thorough and most laborious student all his days, and was the master of six languages. A man of vast learning, in the preparation of his cases he drew, with marvelous memory, upon a storehouse of ancient wisdom that astonished his colleagues and overwhelmed his adversaries, while he enlightened and informed the Court. He was engaged in all the celebrated causes of his time. To them all he brought tireless industry, exhaustless patience, vast learning, great practical wisdom, sound judgment, and a sincere love of justice. Several times he was offered an appointment on the Bench of the highest Courts, which he as often declined, preferring the greater activity and independence of the Bar. In the second war with England, on the advance of General Packenham upon New Orleans, Mr. Hennen volunteered to defend his country, was a member of General Jackson's staff, and participated in the battle of New Orleans.

Mr. Hennen was one of the first Protestant Christians in New Orleans. Before there was a Presbyterian Church, he was a vestryman in the first Episcopal Church. On the arrival of Sylvester Larned, in 1818, he became the coadjutor of that eloquent preacher. He was one of the original twenty-four who, in 1823, organized the First Presbyterian Church, of which he was ordained a ruling elder in 1828, continuing to fulfill the functions of that office until his death, January 19th, 1870, in his eighty-fifth year.

Mr. Hennen was the faithful friend and earnest helper of all the ministers of the Church of God who came within his reach. He was a man of commanding presence, tall, strong, and vigorous, yet of great benignity and love of his fellow-men. He never tasted distilled alcoholic liquor or tobacco, and never

used spectacles. His greatest delight, after his books, was to teach the young and the ignorant. For many years before his death he was Professor of Common and Constitutional Law in the University of Louisiana, and he always had a number of young men reading law in his office, to whom, with infinite pains and patience, he gave gratuitous instruction. When in his rural retreat, he always taught his negro slaves the Bible and Catechism, and employed teachers to instruct them in his absence. When in the city of New Orleans, his habit was, on Sabbath afternoon, to visit the orphan asylums, to teach the little orphans the gospel of the blessed Jesus, whom he loved.

Henry, Alexander, Esq., was born in the north of Ireland, June, 1766. He came to Philadelphia in 1783, then eighteen years of age, and at once engaged as a clerk in the dry goods trade, in which he soon achieved the honors and emoluments of a successful commission merchant. He united with the Second Presbyterian Church, Philadelphia, August 4th, 1803, and was ordained a ruling elder in the same church, January, 1818. In June, 1832, when the Central Presbyterian Church was organized, Mr. Henry's name was standing at the head of the list of its members. He was one of its first two ruling elders, the first president of its Trustees, and one of the most liberal contributors to its support. June 7th, 1831, he was elected President of the Board of Education, which position, amid many days of trial to the cause, he very ably filled for sixteen years, until the day of his death, August 13th, 1847, in the eighty-second year of his age. As a Christian merchant, as a ruling elder, as a Sabbath-school teacher, as a distributor of religious tracts—first introduced by him into America—as the President of the Board of Education, of the House of Refuge, of the Magdalen Society, and of the American Sunday-school Union, Mr. Henry won the esteem of his colleagues, and the love and admiration of all for whom he labored. Long before the organization of the Board of Education, he generously assisted pious youths in their preparation for the gospel ministry. The life of such a man is his best eulogy.

Henry, Rev. Hugh, graduated at Princeton College in 1748, and, having studied theology, was ordained by the Presbytery of New Castle, in 1751, and settled as pastor of the churches of Rehoboth, Wicomico and Monokin, in Maryland. President Davies spoke of him as promising great usefulness. He was a laborious and highly esteemed minister. Mr. Henry died in 1763.

Henry, J. Addison, D.D., son of the Rev. Dr. Symmes Cleves Henry, who was from 1820 to 1857, the time of his death, the gifted, faithful and successful pastor of the Church of Cranbury, N. J., was born at that place, October 28th, 1835. He graduated at New Jersey College in 1857; studied theology at Princeton Seminary, and was ordained and installed pastor of the Princeton Church, Philadelphia, in

1860, in which relation he still continues. Dr. Henry's success in this his first and only charge has been marked. The congregation, which was comparatively feeble when he was placed over it in the Lord, has very largely increased. It is now one of the most flourishing congregations of our Denomination in the city, is admirably organized and equipped for good service, and fills the capacious and beautiful edifice which it has erected for its use. Dr. Henry is a sound, earnest and faithful preacher, and a most diligent and devoted pastor. He has the united and ardent affection of his people. As a presbyter he is judicious, active and influential. His genial, frank and manly spirit has won him the esteem of his brethren. He has been, and is, a valuable member of several Boards of the Church, and for a number of years was a useful director of the Presbyterian Hospital.

Henry, Rev. John, was ordained by the Presbytery of Dublin, and came to Maryland in 1709, having been invited, on the death of Mr. Makemie, to be his successor. He was admitted a member of Presbytery in 1710, and received a call "from the good people of Rehoboth," Messrs. Hampton and Davis preaching at his "admission." He stood high as a citizen and a divine. He died before September, 1771.

Henry, Joseph, LL.D., late Secretary and Director of the Smithsonian Institution, Washington, D. C., was an honor to his country and his age.

Professor Henry was born in Albany, N.Y., December 17th, 1799. He became Professor of Mathematics in the Albany Academy, in 1826; Professor of Natural Philosophy in the College of New Jersey, at Princeton, in 1832; and was elected the first Secretary and Director of the Smithsonian Institution, in 1846. He received the honorary degree of Doctor of Laws from Union College, in 1829, and from Harvard University, in 1851. He was President of the American Association for the Advancement of Science, in 1849; was chosen President of the United States National Academy of Sciences, in 1868; President of the Philosophical Society of Washington, in 1871, and Chairman of the Light House Board of the United States, in the same year. The last three positions he continued to fill until his death. Professor Henry made contributions to science in electricity, electro-magnetism, meteorology, capillarity, acoustics, and in other branches of physics; he published valuable memoirs in the transactions of various learned societies of which he was a member, and devoted thirty-two years of his life to making the Smithsonian Institution what its founder intended it to be, an efficient instrument for the "increase and diffusion of knowledge among men." It may be specially mentioned that the greatest triumph of the genius and the reward of the patient labor of Professor Henry was the discovery of the telegraph. In 1825 Mr. Barlow, of the Royal Military Academy, published a pamphlet which was accepted as the demon-

stration that the telegraph was impossible. In 1830 Professor Henry had a telegraph in successful operation, of over a mile and a half in length, and a little later, one of several miles in length. A writer (Mr. E. N. Dickerson) who, as counsel in a patent case, had occasion to examine this matter thoroughly, says: "The thing was perfect as it came from its author, and has never been improved, from that day to this, as a sounding telegraph." And he further calls attention to the fact that the subsequent invention of an alphabet impressed on paper strips has been abandoned, and to-day men read the telegraph phonetically, as Professor Henry did at the first. How can we estimate the influence on the world's history, on the progress of nations, on the individual lives of men, of the man who gave to the world, without



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money and without price, the discovery that made the telegraph possible?

Professor Henry died in Washington, May 13th, 1878, and his funeral took place on the 16th, at the New York Avenue Presbyterian Church, of which he had been a member. On this occasion the President of the United States, the Vice-President of the United States, the members of the Cabinet, and the leading officials in every other branch of the Government, men eminent in science, in literature, in diplomacy, and in professional and business life, were present. On January 16th, 1879, memorial services, in honor of the distinguished and lamented dead, were held in the Hall of the House of Representatives, in which the President of the United States, with his Cabinet, the Vice-President, the Chief Jus-

tice and the Associate Justices of the Supreme Court, both Houses of Congress, and a large assembly of eminent persons of various professions took part. By order of the House of Representatives these memorial exercises, accompanied with a portrait of the deceased, were published in a handsome MEMORIAL VOLUME.

As a student of science, Professor Henry was ardent and enthusiastic in his love for the chosen pursuit of his life. He was characterized by great reverence in the pursuit of truth; never suffering the advancement of his own opinions to warp his judgment or govern his investigations. As an investigator, he was characterized by great patience and thoroughness in his work of observation, and by broad, well-considered, and far-reaching generalizations. Combined with his thoroughness, there was great fertility of mind. He was distinguished, not in one branch of physics, but in all. His character was adorned by purity, simplicity and benevolence. Above all, he lived and died in the communion of the Christian Church. "While," said his pastor, Rev. S. S. Mitchell, D. D., in his funeral address, "human learning and science are pressing forward to do honor to him who was known and loved as a leader, I come, in the name of the Christian Church, and in the name of my Saviour, to place upon this casket a simple wreath of immortelles, forming, weaving the words, JOSEPH HENRY, THE CHRISTIAN."

Henry, Rev. Robert, a native of Scotland, was licensed by the Presbytery of New York; in 1752, was sent by the Synod to Virginia; in 1753, was ordained by the Presbytery of New Castle; and on June 4th, 1755, was installed as pastor of Cub Creek, in Charlotte county, Va., and Briary, in Prince Edward county, both then in Lunenburg county. Mr. Henry's success was most remarkable. He was a man of eccentric manners, but most devotedly pious. He was called to the Steel Creek Church, in North Carolina, in 1766, but never entered upon the charge, dying May 8th, 1767.

Henry, Thomas Charlton, D. D., was born in Philadelphia, September 22d, 1790. He graduated at Middlebury College, with high honor, in 1814. He commenced his preparation for the pulpit before the close of his college life, and immediately after his graduation entered the Seminary at Princeton, where he remained for two years. He was licensed to preach by the Presbytery of Philadelphia, April 17th, 1816, but in October following was dismissed, to join the Presbytery of New Castle, by which he was subsequently ordained. For two successive years he performed gratuitously the work of a missionary. Several months of this period were passed at Lexington, Ky., where he had great popularity as a preacher. In November, 1818, he was installed pastor of the First Presbyterian Church in Columbia, S. C. In January, 1824, he became pastor of the Second Presbyterian Church in Charleston, S. C., and labored in this connection during the rest of his life. In 1827

the yellow fever prevailed extensively in Charleston, and Dr. Henry, feeling that it was his duty to remain with his flock as long as Providence might enable him to do so, was attacked with the disease. From the beginning of his sickness he manifested unqualified submission to the Divine will, and he conversed with his friends in the most comforting and even rapturous manner, testifying to the power of his Redeemer's love and grace, till he had reached the very end of the dark valley. He died October 4th, 1827.

From the time of his first appearance in the pulpit Dr. Henry took rank among the most popular preachers of the day. Besides having a finished elocution his discourses were written with great care, and were rich in evangelical, practical truth, expressed in a style of more than common force and beauty. It was evident to all that his ruling passion was to do good, and especially to be instrumental in saving the souls of his fellow men, a work in which he was greatly encouraged by the blessing of God upon his labors in Charleston. In addition to several sermons, he published a little volume on "Popular Amusements." His "Letters to an Anxious Inquirer," which possess great value, were passing through the press at the time of his decease.

Henry, Thomas Charlton, an elder in the First Presbyterian Church of Germantown, Pa., was born in Philadelphia, April 20th, 1828. He has been successively engaged in the dry goods, wool, and lumber trades. In October, 1871, in view of his wide reputation among business circles for integrity, financial skill and energy, he was elected the first active President of the Philadelphia Warehouse Company, which owes much of its success to his excellent management of its interests. He also faithfully fills the positions of a Director of the North American Insurance Company, and President of the Saving Fund Society of Germantown. Mr. Henry is an active supporter of the Church. By his consistent and agreeable character, he has won many admirers and warm personal friends. His private life has been an example of unobtrusive usefulness and benevolence.

Henry, William Wirt, was born February 14th, 1831, at Red Hill, in Charlotte county, Va. His parents were John Henry and Elvira McClelland. In October, 1847, he entered the University of Virginia, where he received the degree of Master of Arts in July, 1850. In 1853 he came to the Bar, having settled at the county seat of his native county. In 1855 he became a member of the Presbyterian Church, and was within a year placed in the eldership. He was sent as one of the representatives of his Presbytery, West Hanover, to the General Assembly which met in Rochester in 1860.

In 1873 Mr. Henry removed to the city of Richmond, and was soon afterwards elected an elder in the Second Presbyterian Church in that city. He has been placed by the General Assembly upon several of its committees, and has represented his

city twice in the Legislature of the State, once as a member of the House of Delegates, and once as a member of the Senate.

Heroy, Rev. Peter Badeau, was born at Mahopac Falls, N. Y., July 16th, 1815; graduated at Lafayette College in 1841; for a time was a teacher; was ordained an evangelist by the Second Presbytery of New York, October 23d, 1845; was stated supply at Delhi, N. Y., 1845, and pastor, 1846-50; stated supply at Highland Falls, 1850; pastor, 1851-56; pastor of Second Church, Bridgeton, N. J., 1856-57, and of Bedford Church, New York, 1857-78. He died October 16th, 1878. Mr. Heroy's ministry was characterized especially by unceasing fidelity and great kindness. He was a loving friend and pastor to all his flock, and cared for their welfare with untiring zeal. All who knew him, and especially his co-Presbyters, felt, when he died, that a truly good man had fallen, and one who had made full proof of his ministry.

Herron, Francis, D.D., was born near Shippensburg, Cumberland county, Pa., June 28th, 1774. He belonged to that honored and honorable race, the Scotch-Irish, memorable in the history of the world, but especially in our country, for a thorough devotion to evangelical truth and constitutional liberty. He graduated at Dickinson College, May 5th, 1791; studied theology under Robert Cooper, D.D., his pastor, and was licensed by Carlisle Presbytery, October 4th, 1797.

He entered upon the service of his Divine Master as a missionary, going out into the backwoods, as it was then called, passing through Pittsburg, Pa., then a small village, and extending his tour as far West as Chillicothe, Ohio. Stopping for the night in a tavern at Six Mile Run, near Wilkinsburg, Pa., the people prevailed upon him to stay till the following Sabbath, which he did, and under the shade of an apple tree did this young disciple break the bread of life to the people. His journey was resumed the next day, and with a frontier settler for his guide, he pushed on to his destination, through an almost unbroken wilderness, his course often guided by the "blazes" upon the trees. Two nights he encamped with the Indians, who were quite numerous near what is now the town of Marietta, Ohio.

On his return from Chillicothe he visited Pittsburg. The keeper of the tavern where he lodged proved to be an old acquaintance, and at his request, he consented to preach. Notice was sent, and in the evening a small congregation of about eighteen persons assembled. The house he preached in was a rude structure, built of logs, occupying the site of the present First Presbyterian Church. And such was the primitive style of that day, that during the services the swallows, who had their nests in the eaves, flew among the congregation.

At this time the churches in that portion of our country were visited with a season of refreshing

grace, and Mr. Herron entered into the revival with all the ardor of youth, filled with hopefulness and zeal. He preached for the Rev. Dr. John McMillan, at the Chartiers Church, during a revival season. He also preached at the Buffalo Church, where his fervid eloquence made a deep impression, and the people presented him a call, and strongly urged it upon his attention. He, however, concluded to return to the vicinity of his home, especially as a call from Rocky Spring was awaiting him. This call he accepted, and he was ordained and installed as pastor of that church, by Carlisle Presbytery, April 9th, 1800.

After a very successful pastorate of ten years at Rocky Spring, Mr. Herron was installed pastor of the First Presbyterian Church of Pittsburg, Pa., in June, 1811. Here he labored with great zeal and



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energy, and with remarkable success. In 1850, having reached his seventy-sixth year, he pressed his resignation upon his congregation, which they accepted, with the understanding that he would accept a thousand dollars per year for life. He died December 6th, 1860.

Dr. Herron was elected Moderator of the General Assembly of the Presbyterian Church, at its session in Philadelphia, in 1827. He was a man of note, unbounded in his hospitalities, abundant in labors, and wielded an influence such as no other man exerted in the community in which he so long lived, among all classes of citizens, and among all denominations of Christians. His public spirit, and the wisdom of his counsels were acknowledged by all. His integrity of character and purity of motive were doubted by none. His sermons were scriptural, doc-

trinal, practical and pungent, full of the marrow of the gospel, and delivered with convincing earnestness. As a pastor he was deeply interested in the welfare of his flock. He trained a most efficient eldership, and taught his people, both from the pulpit and by his own example, the pressing claims of Christian benevolence, so that his church took rank with the most liberal in the land. Missionary operations in the West found in him a warm friend and an earnest advocate. And the Western Foreign Missionary Society, from which our Foreign Missionary Board sprang, and from the beginning of which the Board should date its origin, received his hearty and effective co-operation. Foreign missions and missionaries had a prominent place in his large and honest heart.

For many years Dr. Herron was an active Trustee of Jefferson College. And the Western Theological Seminary, of whose Board of Directors he was long the faithful President, with its Professors and students, was to him, from its origin, a subject of heartfelt and prayerful solicitude. In the darkest hour he never yielded to despair, but always spoke the cheering word, opened the liberal hand, and rallied his own people to the rescue. And in the day of its final success none rejoiced more heartily than he. He loved young men, especially candidates for the holy ministry. No worthy student of theology ever went to him for advice or assistance without receiving it.

Herron, Rev. John, was born at Ridge Church, Harrison county, Ohio, July 19th, 1851. He pursued his college studies in Washington and Jefferson and Lafayette; graduated at Princeton Theological Seminary, in 1876; spent the following year in evangelistic work in Ohio and Michigan, and was licensed to preach, by the Presbytery of Steubenville, April 28th, 1875, and ordained by the Presbytery of Lake Superior, November 8th, 1876. He received a call to the Church in Atlantic, Iowa, in July, 1877, and after a few months was installed its pastor. Here his ministry has been largely blessed. He is an able preacher. Energetic, patient, abundant in labors, original in methods, pleasing in address, studious in habit, and of single and intense purpose, he is an efficient keeper of the trust committed to him. He is a favorite orator on popular occasions. Several of his sermons, orations and addresses have been published.

Herron, Robert, D. D., was born April 10th, 1817, in Washington county, Pa. He graduated at Muskingum College, Ohio, in 1845; at Allegheny Seminary, in 1847, and was licensed by the Presbytery of Washington, October 4th, of the same year. A little later he became assistant to the Rev. John Rea, D. D., pastor of Beech Spring Church, Harrison county, O. December 13th, 1848, he was installed pastor of Ridge Church, Harrison county, O. Until January 1st, 1861, he ministered, too, as stated supply for one-third of his time to the neighboring Church of Centre Unity. From that date to 1874 he occupied

his entire time with the Ridge Church. Then, closing a period of twenty-six years, he surrendered his charge. April 1st, 1876, after two years in a sick room, he undertook to preach for the Church of Pleasant Hill, in the Presbytery of Steubenville, and continued in that engagement until December, 1878, when he was again prostrated by illness, and accepted his ministry as ended.

Dr. Herron was intellectually vigorous, and of a generous heart. He was an able theologian, an excellent preacher, a faithful pastor, an accomplished debater in ecclesiastical assemblies, and an admirable organizer. He was for twelve years Stated Clerk of the Presbytery of Steubenville, and for fifteen years a Trustee of Washington College, Pa., and of Washington and Jefferson College, its successor. Ridge Church, during his ministry, grew into a large, prosperous congregation. Seven young men went out from his pastoral care into the Presbyterian ministry.

Hewitt, Rev. J. D., was born in Wysox, Bradford county, Pa., December 4th, 1838. He graduated at Princeton College in 1865, and for two years was Professor of Mathematics and Natural Science in the Susquehanna Collegiate Institute, Towanda, Pa. He studied theology at Princeton Seminary, and was licensed to preach by the Presbytery of Susquehanna in 1869. In 1870 he was installed the first pastor of the Kirkpatrick Memorial Church, Ringoes, N. J., and during his pastorate of seven years there were frequent revivals, and large numbers were gathered into the church. In 1877 he went, under the Home Missionary Board, to Helena, Montana. During the two years that he was there the church, from depending on the Board for almost its entire support, became self-sustaining. By earnest solicitation he accepted from Presbytery the appointment of Superintendent of Missions for Montana. But as, after consultation with the Secretaries of the Board, it was not found good policy at that time to sustain Presbyterian Missionaries in the far West, Mr. Hewitt felt free to accept, in June, 1879, an invitation to Wichita, Kansas, his present field of labor, which he is cultivating with diligence and success.

Hewitt, Nathanael, D. D., was born in New London, Conn., August 28th, 1788, and graduated at Yale College in 1808. He studied theology at Andover Seminary, and was licensed by the New London Congregational Association, September 11th, 1811. He became pastor of the Presbyterian Church at Plattsburg, N. Y., in July, 1815. In 1820 he accepted the pastorate of the Congregational Church in Fairfield, Conn. In 1830 he took charge of the Second Congregational Church in Bridgeport, Conn., resigning it in 1853. The First Presbyterian Church of that place was formed by a large number of his friends, and he became pastor of it, and continued so until his death, February 3d, 1867. During Dr. Hewitt's ministry, of more than fifty years, he maintained, unblemished, the character of a

virtuous and godly man, an eloquent and instructive preacher of the whole counsel of God, and a fearless defender of the faith once delivered to the saints. His exertions as one of the pioneers of the Temperance Reform were, by the divine blessing, signally successful. No man in our country did more to brand indelibly with the stigma of merited disgrace the traffic in ardent spirits, and their use as a beverage, than Nathanael Hewitt, the "Apostle of Temperance."

Hibbard, Hon. Homer Nash, LL. D., the son of Samuel and Edith (Nash) Hibbard, was born in Bethel, Vt., November 7th, 1821. His education was obtained, by his own efforts, in the University of Vermont, class of 1850, and the Harvard Law School, class of 1853. He practiced law one year in Chicago,



HON. HOMER NASH HIBBARD, LL. D.

and six years in Freeport, Ill. Here he held the offices of President of the Board of Education, Master in Chancery and City Attorney. Since 1860 he has practiced law in Chicago, being, since 1869, Register in Bankruptcy of the United States Court. He is, or has been, connected with the management of the Academy of Sciences, the Astronomical Society, the Academy of Fine Arts, the Prisoners' Aid Association, various public movements and insurance and banking companies. A Trustee of the University of Vermont, he was for some years President of its Alumni Association. He is a Trustee of Lake Forest University, and Lecturer to the University, on "The Law, in its Relations to Business and Professional Life." He has resided in the suburb of Hyde Park since 1860, being President of the Board of Education and identified with all local interests. A member of

the Church since 1850, he has been Elder, Trustee, Chairman of the Building Committee, and Superintendent of the Sabbath School in the Hyde Park Church. He was a Commissioner to the General Assembly of 1883 and is a member of the Assembly's Board of Aid for Colleges and Academies. Mr. Hibbard has a large and commanding presence, clear and humorous thought, a tender and strong heart, a courteous and kindly bearing, is interested in all means of doing good to men, and is every way, and always willingly, useful in the Church of Christ.

Hibben, Rev. Samuel, the son of Samuel E. and Margaret (Galloway) Hibben, was born in Hillsborough, Ohio, January 31st, 1831. He received his collegiate education at Hanover, Indiana, then at Miami University, Ohio, where he graduated with the highest honors. He graduated at the Theological Seminary at Danville, Ky., in 1858. In the same year he took charge of the churches of Mount Leigh, Winchester, and Eckmansville, in Southern Ohio, burning with zeal and indefatigable in the discharge of his pastoral work. In the short space of two years more than eighty precious souls, through his instrumentality were gathered into the fold. The leadings of Providence directing him to Peoria, Ill.; he accepted a call to the Second Presbyterian Church of that city. There, "for the space of three years, he ceased not to warn every one, night and day, with tears," and again experienced that God is faithful to His promise, proving that they who sow in tears shall reap in joy. June 10th, 1872, his earthly labors closed, and he entered upon his reward.

Mr. Hibben was a man highly gifted of God. In intellectual endowments he had few equals among the young men of our ministry. In the power of a ready and clear apprehension of truth, in strength of memory, and in fertility of imagination, he had few superiors. His social qualities were not inferior to his intellectual; the suavity of his manners, the brilliancy of his conversation, and the manifest kindness of his heart, gave him a ready and strong hold upon the affections of those with whom he mingled in social intercourse. As a preacher, he was always instructive and often powerful and eloquent; but his piety was the crowning glory of his life. He loved God supremely, and his brethren with a pure heart, fervently. Christ was "all and in all" to him in his experience, his conversation, his ministry. "For him to live was Christ, and to die was gain."

Highland University, Kansas. This is the only established working Christian college belonging to the Presbyterian Church in Kansas, or west of the Missouri river and east of the Sierra Nevada mountains. It was chartered by the Territorial Legislature in the year 1858. Its history is interesting and worthy of record.

In the year 1837 the Presbyterian Church, through its Board of Foreign Missions, planted a mission station among the Iowa and Sac Indians, who at

that time occupied the country and ground where the college now stands. When the mission was commenced the Indians and missionaries had the most positive assurance that this land west of the Missouri river should be the Indians' home forever. This promise was well kept, and the missionaries were blessed in their work, till the year 1854, when the Kansas and Nebraska bill passed Congress, and the country was opened to the whites. As soon as this bill passed the missionaries became thoughtful as to how they could best prepare for the coming white people, who evidently were soon to have possession. The conclusion was reached that to plant a Christian college, where the Bible and Christianity should be the "chief corner-stone," would be a plant that might bring forth fruit for coming generations. This was before the fortieth parallel of latitude was run or State lines established. When these lines were run the spot where the institution now stands was found to be very near the fortieth parallel, and though in Kansas, was in sight of Missouri, Iowa and Nebraska, and near enough to accommodate either or all of these States.

As soon as the Territorial Legislature of Kansas was ready to act, a liberal charter was obtained. Among the original corporate members we find the names of the Rev. C. Van Rensselaer, D. D., of Philadelphia, the Secretary of the Board of Education, and Hon. Walter Lowrie, so long the honored Secretary of the Board of Foreign Missions. These names are a "tower of strength," and, of themselves, give character to the Institution. Walter Lowrie himself, while visiting the Indian missions, often passed over these grounds, giving advice and encouragement; and it was on these beautiful grounds that he said, "If we let this Institution fail, we should take the name Presbyterian away from our Church." Dr. Van Rensselaer, too, was a warm friend and patron of the Institution, and the Church has now come to his broad views, so clearly advocated in his life, in favor of organized effort for planting and endowing Christian colleges. That great man, though dead, yet speaks, through this Institution; and this may explain, at least in part, why it is that the Fifth Section of the Charter secures the control of it forever to the General Assembly. It is in these words: "*Section 5. If at any time the General Assembly of the Presbyterian Church of the United States should see fit to take the charge and oversight of the affairs of this corporation, they shall, and hereby have full power to do so, by appointing, in part or in full, a Board of Trustees, who shall have full right and power to go forward with the business of this corporation, according to the provisions of this Charter.*"

Under this charter the Institution has been in successful operation over twenty-five years, and through all the vicissitudes of the civil war and the changes common to a new country it has not missed a single day of school since its commencement, in 1856. Of

course it was impracticable if not impossible to commence with a full college curriculum; the country was new and uninhabited. It was commenced with a little primary school in a "log cabin." This soon gave place to a good frame building, and it became a Presbyterian Academy under the care of Highland Presbytery. The next step was a good brick building, with chapel, recitation, chemical and library rooms, and the Institution was taken under the care of the Synod of Kansas. It was not until the year 1869 that a full course of classical and college instruction was fully adopted. Since that time a full course of instruction has been kept up.

The financial history of the Institution is a matter of some interest. To commence a work of this magnitude in a country so new, and one really without inhabitants, was a task which required both faith and works. Notwithstanding we find that, with God's blessing on the effort, in the year 1869, just at the union of the two branches of the Church, the buildings, property and investments, above and beyond all liabilities, were worth \$51,927.03. This was the conclusion of an able committee.

The year of the union, or what is sometimes called "Memorial Year" (1870), an attempt was made at sudden and expensive enlargement. A loan of money was obtained, that involved a debt of \$10,000, at ten per cent. interest per annum. A President was employed, at a salary of \$2000 per year, and a full corps of professors engaged, at comfortable salaries; new buildings and improvements were undertaken, which drew upon the funds; but memorial contributions failed to come in, as was expected; President and Professors drew more from the funds of the Board than they were able to bring in; balances accumulated on the wrong side, until the year 1879, when it was found that much of the original investments was gone, and a debt of over \$18,000 was resting on the Institution. In that year, however, by a vigorous effort on the part of its friends, and very liberal concessions on the part of its creditors, the entire debt was wiped out. No debt has accumulated since, and the Institution is now estimated, by a competent committee, to be worth \$22,100.

The literary, moral and spiritual history has been more satisfactory, and is itself compensation for all of money and labor that has been given. From the quarter centennial report of the Alumni of the college, just published, we learn that sixteen ministers, nine lawyers, five physicians, five professors, besides a very large number of teachers, both male and female, have been graduated or in part helped in their literary course by this Institution; and, so far as is known, all the students of the school are doing well. During the year just closed, there have been in attendance 118 students, with three Professors and one Tutor.

During the past winter it has pleased God to visit the Institution and vicinity with a very precious re-

vival of religion. It is believed by those most intimately connected with the work, that over sixty persons experienced a change of heart within its walls, a large majority of whom were students of the university.

The influence of this good work is felt in many ways. A wealthy gentleman of the town has offered himself to endow the chair of mathematics with the sum of \$20,000, provided the citizens of the village and vicinity will endow the first chair with a like sum, and it is now believed these conditions can and will be met, which, with the property on hand, history and experience, must be of value to the Church and the world.

Hill, Professor Cornelius H., son of William R. and Sarah A. (Simmons) Hill, was born in Milton, N. C., September 2nd, 1830. He was educated in a preparatory school at Milton and a classical Institution in Granville county, N. C. For three years he was a merchant in Milton, N. C., and Richmond, Va. In December, 1860, he accepted a Professorship in the North Carolina Institution for Mutes and Blind, at Raleigh, and held it until 1865. In 1865 he became Principal of an academy in Danville, Va., where he remained one year. He then joined his brother, Rev. H. G. Hill, in conducting an academy at Hillsboro, N. C., and at the same time read law. In December, 1866, he again accepted a Professorship in the North Carolina Institution for Mutes and Blind, at Raleigh, and held it for nearly two years. From January, 1869, to June, 1870, he taught a special school in Tunica county, Mississippi. In September, 1870, he accepted a Professorship in the Maryland School for Deaf and Dumb, at Frederick City, Md., which position he now holds. In December, 1873, he was elected Principal of the West Virginia Institution for Deaf and Dumb, but declined. In 1862 he was ordained deacon of the First Presbyterian Church in Raleigh, N. C., Rev. Joseph M. Atkinson, D. D., pastor; and in January, 1872, he was elected and ordained a ruling elder of the Presbyterian Church in Frederick City, Maryland.

Professor Hill is a gentleman of kind spirit, cultivated manner and winning address. As a Professor, he is characterized by great patience and thoroughness in his instructions, and he has met with marked success. As an elder, he is able and efficient, and well informed in the doctrines, government and history of the Presbyterian Church. He takes an active part in the meetings of the church, especially in the prayer meetings.

Hill, Rev. George, was born in York county, Pa., March 13th, 1764, and when about nineteen years of age, removed with his father and family to Fayette county. His literary studies were prosecuted chiefly under the direction of the Rev. James Dunlap; his theological studies probably under the Rev. Jacob Jennings; and he was licensed, by the Presbytery of Redstone, to preach the gospel, December 22^d, 1791.

On November 13th, 1792, he was installed pastor of the united congregations of Fairfield, Donegal and Wheatfield. On April 11th, 1798, he resigned his charge of Wheatfield, and a new congregation, called Ligonier, having been formed between Donegal and Fairfield, he continued to labor in these three last named churches until the time of his death, June 9th, 1822.

Mr. Hill was a faithful and laborious pastor, and exposed himself frequently to considerable danger in fulfilling his engagements on the Sabbath. Having to cross the Conemaugh, in going to one of his places of preaching, he was known, in times of high water, to swim the river on horseback, preach in his wet clothes, recross the river, and return to his own house—a distance of ten miles—the same day. Such, however, was the vigor of his constitution, that he suffered no injury from it. He was a man of great sensibility, exceedingly modest and humble in his deportment. When duty required, however, that he should take decided ground, and appear in the defence of the truth, he showed himself to be equal to the crisis, and displayed much firmness of character, as well as acuteness of intellect.

Hill, Rev. George, D. D., was the son of John and Jane (Moorhead) Hill, and was born in Ligonier Valley, Westmoreland county, Pa., September 18th, 1815. He graduated at Jefferson College, Canonsburg, Pa., in 1837, and at the Western Theological Seminary in 1840. He was invited to preach at Blairsville and Salem, and did so, as health permitted, until December 14th, 1841, when he was ordained and installed, by the Presbytery of Blairsville, as co-pastor with the Rev. Thomas Davis, who had labored alone in this large field for seventeen years. This relation was very harmonious, and lasted till the death of Mr. Davis, May 28th, 1848. In October of the same year Mr. Hill was released from Salem, and gave all his time to Blairsville, where he still labors. In 1850 he founded Blairsville Female Seminary. Under the efficient care of Rev. T. R. Ewing, this school is doing excellent service for Christian education. In 1847 or 1848, Mr. Hill was elected a director of the Western Theological Seminary; in 1870, first Vice-President of the Board, and in 1883, President, in the room of the lamented Dr. C. C. Beatty. In 1861 he was Moderator of the Synod of Pittsburg, and he is a member of the General Assembly's special committee on the relations of the Board of Home Missions to the Presbyteries.

Dr. Hill is an earnest, humble Christian, sincere, straightforward, and hating shams and double dealing; sometimes despondent, on account of ill health, but usually cheerful, and very social with those with whom he is acquainted. He is thoroughly orthodox, and a Presbyterian from the deepest convictions of his nature. His mind is vigorous and well-informed, his thought clear and his utterance forcible. He gives no uncertain sound. He is a faithful pastor, an

instructive, interesting and eloquent preacher, and fearless in the expression of his views. He has few superiors as a presbyter and is no mean antagonist in debate. On the thirtieth anniversary of his pastorate the ladies of his congregation and the brethren of the Presbytery of Blairsville gave him valuable tokens of their affectionate regard, and in 1883 the young ladies of his church remembered him in a similar way.

Hill, Halbert G., D. D., the son of William R. and L. A. Hill, was born in Raleigh, N. C., November 20th, 1831. He went to school in Milton, N. C., till he was thirteen years old; then clerked in a store till he was twenty-one. After teaching a while and preparing himself for college, he entered Hampden-Sidney College, in Virginia, in 1854, whence he was graduated in 1857. He then became Principal of a female seminary in Clarksville, Va., and continued teaching till the Fall of 1861, when he entered Union Theological Seminary, in Virginia. He was received under its care by Orange Presbytery, in October, 1860, and was licensed by the same at Ashboro, in April, 1862. In the Fall of 1863 he took charge of Hillsboro and Grier's churches, and was ordained and installed at Hillsboro, June 11th, 1861. In December, 1866, he took charge of a female seminary in Oxford, N. C., and preached in the Oxford and Grassy Creek churches. While here he took steps that led to the establishment of a church at Henderson. In March, 1868, he became pastor of the Church of Fayetteville, in Fayetteville Presbytery, where he still remains.

Dr. Hill has held many ecclesiastical offices, such as Moderator of Presbytery and Synod, Synodical Agent of Home Missions, and Director in Union Theological Seminary. Wielding the pen of a ready writer, he has furnished for the press "A Prize Essay," several tracts, and many contributions to the secular and religious papers. He was for a time editor of the *North Carolina Presbyterian*.

Dr. Hill is a fluent extempore speaker, a ready debater, and an earnest, glowing preacher of the gospel, an enterprising leader in our Church courts, having a thorough and practical knowledge of affairs, and fruitful in every good word and work. In the full prime of physical and intellectual vigor, there lies before him the prospect of many years of successful labor for the cause of Christ.

Hill, William, D. D., the son of Joseph and Joanna (Read) Hill, was born in Cumberland county, Va., March 3d, 1769. He graduated at Hampden-Sidney College in 1788; shortly after commenced the study of theology, under the direction of President Smith, and was licensed to preach by the Presbytery of Hanover, July 10th, 1790. For two years immediately succeeding his licensure he acted as a missionary, under the commission of Synod, in the lower counties of Virginia, as far down as the Chesapeake Bay, and through the upper counties to the Blue

Ridge, from Tennessee to Maryland, and especially in the counties in the lower part of the Valley. He then settled in Berkeley (now Jefferson) county, Va., where his labors, though prosecuted amidst many discouragements, were marked by great vigor and boldness, and were followed by highly important results. In 1800 he took charge of the Presbyterian Church in Winchester, where his influence was widely and powerfully felt. In 1834 he became pastor of the Briery Presbyterian Church, in Prince Edward county, where he remained two years, and then accepted the pastorate of the Second Presbyterian Church, Alexandria, which, by reason of growing infirmities, he resigned in two years. He died in Winchester, November 16th, 1852. Dr. Hill's piety was based upon fixed principles. He was highly gifted with the social graces, and real pleasantness and suavity of manners. He possessed an intellect of great clearness and vigor. He was a man of great firmness of purpose. As a preacher he was clear, energetic and impressive. He was conspicuous as a member of the judicatories of the Church. His sixty-six years of service in the cause of the Saviour were years of full devotion of both his intellect and heart to Him who redeemed him with His own blood.

Hill, William Wallace, D. D., was born in Bath county, Ky., January 26th, 1815. He graduated at Centre College, Ky., in 1835; studied theology at Princeton Seminary, and was licensed by the Presbytery of New Brunswick, April 24th, 1838. He was ordained by the Presbytery of Louisville, October 3d, 1838, and the same day installed as pastor at Shelbyville, Ky. He served this church faithfully, and was greatly beloved by it; but, after a few years, his voice and his health failed, and he was released from his charge, September 13th, 1842. He then took the editorial charge of *The Protestant and Herald*, at that time published in Bardstown, Ky., afterwards removing it to Frankfort, Ky., and again, in November, 1844, removing it to Louisville, Ky., where its name was changed to *The Presbyterian Herald*. His career as an editor continued until 1862, and was eminently successful and useful. Cut off from his subscribers by the war, he felt compelled to discontinue the paper.

From 1845 to 1860 Dr. Hill was also Corresponding Secretary of the Western Executive Committee of the Board of Domestic Missions, and rendered much valuable service to the Church in that position. He then founded Bellewood Female Seminary, about twelve miles from Louisville, and continued to be its honored and beloved Principal, from 1862 to 1874. During these years he also preached more or less regularly as stated supply at Plumb Creek, in 1848; at Middletown, from 1853 to 1872; and at Anchorage, from 1872 to 1874. In 1874 he accepted the charge of the Synodical Female College, at Fulton, Mo., engaging also to supply the Presbyterian Church at Fulton. Under the joint labors of himself and Dr.

Fisher, there was at Fulton one of the most wonderful works of grace ever seen in that region. In 1877 he removed to Sherman, Texas, where he commenced teaching in Austin College, at the same time preaching to the church. His health soon broke down, and he returned to Fulton, where he died, May 1st, 1878, in the sixty-fourth year of his age. In dying, he was conscious, calm, and peaceful in mind.

Few better, purer, more devoted, more frank and sincere men than Dr. Hill have ever lived. He possessed a clear intellect, fine conversational powers, a warm heart and sound judgment. He was tenderly loved wherever he was known.

Hillhouse, Rev. James, from Pendleton District, South Carolina, settled at Greensborough, Greene county, Ala., in 1822, where he labored for many years, with the zeal and energy of an apostle. He organized the church in that place, and also that of Carmel, Fairview, Marion, and Cedar Grove. He was an unusually popular and effective preacher. His command of language was remarkable, and his feelings were easily excited. No man was more abundant in labors, and none ever labored more cheerfully. It was the joy of his heart to spend and be spent in the cause of Christ. His appeals to the church and to the world were truly powerful, and for years, under God, *his* was the controlling mind in all the meetings in which he participated. He died at Greensborough, November 17th, 1835.

Historical Society, Presbyterian. The origination of the Presbyterian Historical Society was due to the intelligence, zeal and liberality of one man, Mr. Samuel Agnew, for many years a ruling elder in the Second Presbyterian Church of Philadelphia. Being a man of means, Mr. Agnew, for many years, eagerly laid hands upon any choice work that came under his notice and within his reach, bearing upon the subject upon which his heart was set. If he saw an advertisement of a library sale in New York, Boston, Cleveland or Cincinnati, he at once took rail for the spot, and secured, often at large cost, the object he desired. Not unfrequently, to obtain one desiderated volume, he would purchase the whole package in which it lay hidden. Should a sale be advertised in London, Edinburgh or Glasgow, Mr. Agnew, through his agent, who was always under instruction, made sure for his collection of any coveted work.

At length, at his instance, a society was formed, a Board of Trustees elected, a charter of incorporation obtained, the treasures in his possession passed over to their custody, and the interest of Presbyterians throughout the land awakened in the enterprise. The supreme judicatories of all the Presbyterian bodies in the country, North and South, have again and again commended this library to the attention and liberality of the people. The result is a collection of about twelve thousand volumes, of some of which no duplicates exist; about thirty-five thousand

pamphlets, magazines and reviews; between three hundred and four hundred volumes of newspapers; many rare manuscripts; portraits of distinguished ministers and ruling elders, pictures of church edifices, some of them hallowed by scenes of revival-awakening in other days, and other precious memorials of by-gone times. In anticipation of the Centennial year, an effort was made to secure the preaching and remission to the Society of historical sermons from as many ministers as possible, and somewhere near a thousand histories of individual churches in every part of the land came to the library. And, as not unfrequently, in this country, the history of a church is to a great extent the history of the community with which it grew up, the amount of historical matter embraced in these sermons is very large and very valuable. Donations to this collection reach the Society from all parts of the world, even from far-off China. Very valuable gifts have been received from the Rev. John McNaughton, of Belfast, Ireland.

For many years these precious treasures were stored here and there, in lofts and cellars, where they were every hour exposed to injury from various causes, to loss by theft and destruction by fire. At last money was raised, largely through the personal self-denying efforts of the venerable George W. Musgrave, D. D., and a fireproof building erected at a central point in the city of Philadelphia, where the collection is as secure as man can make it. The Society is now in condition to receive and keep in safety the records of churches and Church judicatories, and any other historical matter of value. In past years records and documents of incalculable worth have been irretrievably lost, for want of some secure place of deposit.

The Board of Trustees meet every month, and push forward measures for the furthering of the work in hand. Occasional lectures are delivered before the Society, by distinguished men in the Church, and thus much valuable matter is obtained. Among those who have favored the Society in this way have been Albert Barnes, Dr. Charles Hodge, Professor Archibald Alexander Hodge, Dr. John Hall, Dr. S. Irenaeus Prime, and Professor James C. Moffat. When the full scheme of the Society shall be realized, it will have not only the library and museum, but an endowment fund which will enable it to secure regular courses of lectures, and to add constantly to its collection, which is destined to become one of the largest and most valuable in the country. Here the toiling historian will find ready to his hand the material he needs with which to instruct the Church, stimulate its zeal, and fire the enthusiasm of Presbyterians in the propagation of their principles, and in serving their Divine Master.

The house of the Historical Society has a front of forty feet, and on one side it reaches the full length of the lot, one hundred feet. It has thirteen rooms.

nine of which are occupied by the Society. The fireproof portion is twenty feet front, and eighteen feet deep. The walls are lined with portraits of distinguished Presbyterians, Dr. Chalmers, Dr. Duff, Dr. Archibald Alexander, Dr. William Adams and many others. One year brought in two hundred and ninety-three historical and memorial discourses. Another year six hundred church histories, twenty histories of Presbyteries and Synods. Another year the Society received more than eleven hundred volumes, among them sixty-five volumes of the acts of the Free Church of Scotland, and a box of books of standard value from the Rev. John McNaughton, of Belfast.

The aim of the Society is to gather within reach, and make accessible to all, the whole story of what God has done and is doing through the Presbyterian Church, for the weal of the world and the glory of his name.

The original corporate members of this Society were David Elliott, William M. Engles, W. R. DeWitt, Albert Barnes, George H. Stuart, J. B. Dales, J. T. Cooper, James Hoge, Charles Hodge, Samuel Hazzard, Samuel Agnew, Robert J. Breckinridge, William Chester, George Howe, William B. Sprague, Henry A. Boardman, C. Van Rensselaer, John C. Backus, John Leyburn, William S. Martien, Alfred Nevin, Thomas H. Skinner, John A. Brown, Samuel H. Cox, Peter Force, Edwin F. Hatfield, George Duffield, George Duffield, Jr., Henry B. Smith, Matthew W. Baldwin, Henry J. Williams, B. J. Wallace, J. N. McLeod, John Forsyth, James Wood, Thomas Beveridge, James M. Wilson, T. W. J. Wylie, S. J. Wylie, Thomas Smyth, M. L. P. Thompson, and J. F. Stearnes.

Hitchcock, Henry L., D.D., was born at Benton, O., October 31st, 1813. His father, Peter Hitchcock, who settled in Northern Ohio in 1806, was Judge of the Supreme Court of the State for twenty-eight years. He also held other important public positions at different times, as member of the State Legislature and of the House of Representatives in the Congress of the United States. Dr. Hitchcock received his academic education at Benton Academy. In September, 1829, he entered the Sophomore Class of Yale College, and graduated in 1832. For two years after graduating he taught in Benton Academy. He then spent one year in theological studies, reciting to his pastor, the Rev. Dexter Witter, after which he was a student in Lane Theological Seminary. He was licensed to preach the gospel by the Presbytery of Grand River, July 25th, 1837. He was ordained and installed by the same Presbytery over the Church of Morgan, O., November 29th, 1837. In June, 1840, he was dismissed from this charge to accept a call from the Second Presbyterian Church of Columbus, O., which had then been organized a little more than one year. Dr. Hitchcock commenced preaching in Columbus, July, 1840, and was installed pastor of

the church November 24th, 1841, by the Presbytery of Marion (afterwards Franklin). In this charge he remained fifteen years, during which the church became strong and influential, and the Third Church of Columbus was organized from its membership. This church afterwards became Congregational, and is now a large and useful church. Dr. Hitchcock became President of Western Reserve College, Hudson, O., in July, 1855, in which position, in addition to the duties of the Presidency, he was pastor of the College Church, which, under his ministry, recovered from its depression, and attained a good degree of prosperity. He died July 6th, 1873, at Hudson, O.

Hodge, Archibald Alexander, D. D., LL. D., the eldest son of Dr. Charles Hodge, was born at Princeton, N. J., in July, 1823. He graduated at the College of New Jersey in 1841, and after being Tutor



ARCHIBALD ALEXANDER HODGE, D. D., LL. D.

for a year, he entered the Princeton Theological Seminary. On leaving the Seminary he was ordained as a missionary; sailed for India in August, 1847, and was stationed at Allahabad two years, but, owing to the ill-health of his wife, he returned, in May, 1850. In 1851 he accepted the charge of the Church of Lower West Nottingham, Maryland, and in the Fall of 1855 resigned this pastorate for that of Fredericksburg, Va. While here he composed his "Outlines of Theology," which was published in 1860, and has been republished in 1878 in a new and much enlarged edition; has been republished in Great Britain, and translated into Welsh, modern Greek and Hindustani. In 1861 he became pastor of the Church at Wilkesbarre, Pa., where he was greatly beloved, and eminently useful.

In May, 1861, Dr. Hodge was elected, by the General Assembly, to the Chair of Didactic, Historical and Polemic Theology, in the Western Theological Seminary, and he removed to Allegheny City in the Fall. In 1867 he published his work on "The Atonement," and in 1869 his "Commentary on the Confession of Faith." In 1877 he was elected Associate Professor of Theology in Princeton Seminary, and in 1878, Professor of Didactic and Polemic Theology in the same Seminary, which position he now holds. Dr. Hodge is justly distinguished for his vast and varied scholarship. As a preacher, he is always listened to with pleasure and profit. His sermons are rich with Bible truth, logically constructed, clothed in captivating language, delivered with solemnity, and addressed with no less earnestness to the heart than to the intellect. The works which he has given to the public are all characterized by marked ability, orthodoxy and vigor of style, and, whilst indicating thorough erudition and profound research, are peculiarly adapted to interest and instruct the popular mind. As a Professor, he fully meets the demands of the position, by his masterly treatment of the great themes assigned to his department of instruction.

Hodge, Charles, D. D., LL. D., was born in Philadelphia, December 28th, 1797. He graduated at the College of New Jersey in 1815; entered Princeton Seminary in November, 1816, and remained in the Institution for a full three years' course. He was licensed by the Presbytery of Philadelphia, October 21st, 1819, and during the Winter of 1819-20 preached regularly at the Falls of Schuylkill, the Philadelphia Arsenal, and Woodbury, N. J. In May, 1820, he was appointed Assistant Instructor in the Original Languages of Scripture, in Princeton Seminary, which position he held until 1822. He became a member of the Presbytery of New Brunswick, July 5th, 1820, and continued as such all the remainder of his life. Under appointment of Presbytery, in 1820, he supplied the churches of Georgetown and Lambertville for a season, and Lambertville and Trenton, First Church (now Ewing Church), during parts of the years 1820-23. He was ordained *sine titulo* at Trenton, November 28th, 1821.

Dr. Hodge's connection with the Seminary continued to the end of his life. In May, 1822, he was elected by the General Assembly to the Professorship of Oriental and Biblical Literature; in May, 1840, to that of Exegetical and Didactic Theology, and after 1854, was added to these, Polemic Theology. In 1846 he was elected Moderator of the General Assembly. In 1825 he commenced the *Biblical Repository*. The same year he went to Europe, and spent three years in the universities of Paris, Halle, and Berlin. During his absence the *Repository* was under the direction of Professor Robert Patton, then connected with the College of New Jersey. In 1829, the name of the work was changed to *The Biblical Repository and Princeton Review*, and its scope was

greatly widened. It soon became a mighty power in the Presbyterian Church, and continued such until the close of its editor's life.

Dr. Hodge was a voluminous writer, and from the beginning to the end of his theological career his pen was never idle. In 1835 he published his "Commentary on the Epistle to the Romans," his greatest exegetical work, and one of the most masterly commentaries on this Epistle that has ever been written. Other works followed, at intervals of longer or shorter duration—"Constitutional History of the Presbyterian Church in the United States," 1840; "Way of Life, 1841; republished in England, translated into other languages, and circulated to the extent of thirty-five thousand copies in America; "Commentary on Ephesians," 1856; on "First Corinthians," 1857;



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on "Second Corinthians," 1859. His *magnum opus* is the "Systematic Theology" (1871-73), of three vols. 8vo, and extending to 2260 pages. His last book, "What is Darwinism?" appeared in 1874. In addition to all this, it must be remembered that he contributed upwards of one hundred and thirty articles to the *Princeton Review*, many of which, besides exerting a powerful influence at the time of their publication, have since been gathered into volumes, and as "Princeton Essays," "Hodge's Essays" (1857), and "Hodge's Discussions in Church Polity" (editor Rev. William Durant, 1878), have taken a permanent place in our theological literature.

On the 23d of April, 1872, the fiftieth anniversary of Dr. Hodge's election as Professor, there was observed in Princeton a semi-centennial commemora-

tion or jubilee. Four hundred of his former students enrolled themselves as having come up from every part of the land to pay their respects to their aged Professor. The Faculties of all the Presbyterian Theological Seminaries, and several of those belonging to the Episcopal, Methodist, Congregational, Lutheran and Reformed churches were represented. All branches of the Presbyterian churches of Great Britain and Ireland saluted him, by letter or representative, with expressions of their respect, confidence and love. Episcopal bishops, venerable professors, and pastors of all communions sent him congratulatory addresses. Dr. Joseph T. Duryea, then of Brooklyn, delivered an oration on "Theology as a Science." Dr. H. A. Boardman, of Philadelphia, delivered to Dr. Hodge, in the name of the Directors and Alumni of the Institution, a congratulatory address.

Dr. Hodge died June 19th, 1878, in his eighty-first year; his nervous system exhausted, his physical life ran gently out, while his mind was as clear and his spirit as free and strong as ever. He died with all his family around him, as the setting sun glorifying the lower heavens, with the peaceful brightness of his faith and love. To a weeping daughter he said, "Dearest, don't weep. To be absent from the body is to be with the Lord. To be with the Lord is to see Him. To see the Lord is to be like Him."

As a man, in all the manifestations of his inward life in his family, and with his intimate friends, Dr. Hodge was a Christian of the type of John. He was reverent, tender, joyous, full of faith and hope and love. He spontaneously cast off whatever tended to depress him, and always looked on the bright side of things. When he looked Godward his attitude was adoring love; when he looked manward his face radiated benevolence.

As a teacher he had great power, which resulted in part from his character and the reverence that excited, partly from the fullness of his knowledge and the clearness of his statements, and partly from his method. He possessed an almost perfect skill in practicing the Socratic method, in eliciting thought, and leading to conclusions by questions. He stimulated thought, and taught his students how to use their faculties, and brought them to fixed convictions through personal experience of the truth, and its relation to the conscience and the life.

As a preacher, Dr. Hodge was instructive and edifying. His sermons were elaborate expositions of some fundamental doctrine of the gospel, often exhibited on the side of experience and practice. He read them quietly, without gesture, but with great solemnity and tenderness of tone and manner.

As a controversialist, for forty-five years, he was characterized by entire fairness, great clearness of style, thoroughly logical arrangement of material, and consequent development of the principles adopted; by

absolute fidelity to truth as he conceived it, and devotion to its maintenance, for the glory of Christ and the good of souls, without a shadow of a thought as to the approbation or offence of men. Yet, though firm and decided in his views, and always ready to defend them, he was devoid of all personal animosities.

In all these relations and functions, Dr. Hodge's distinguishing attributes were great tenderness and strength of emotion, and power of exciting it in others; an habitual adoring love for Christ, and absolute submission of his mind and will to His Word; a chivalrous disposition to maintain, against all odds, and with unvarying consistency, through all the years of a long life, the truth as he knew it; crystalline clearness of thought and expression, and an unsurpassed logical power of analysis, and of grasping and exhibiting all truths in their relations. As he sat every Sabbath afternoon in the Conference of students and Professors, he spoke on all questions of experimental and practical religion; freely, without paper, in language and with illustrations suggested by the moment. The matter presented was a clear analysis of the Scriptural passage or theme, doctrinal or practical, chosen for the occasion, an exhaustive statement and clear illustration of the subject, a development of each doctrine on the side of experience and duty, and a demonstration of the practical character of all doctrine, and of the doctrinal basis of all genuine religious experience and practice. As to the manner, the entire discourse was in the highest degree earnest, fervent, and tender to tears, full of conviction and full of love.

By universal agreement, Dr. Hodge was one of the brightest and best ornaments of the Presbyterian Church. When he died, the whole Christian Church felt his loss, and exclaimed, "A prince and a great man is fallen this day in Israel." Nor can any of his former pupils ever lose the impressions made upon them by his loving heart, his wonderful intellect, and his eminent piety.

Hodge, Rev. Edward Blanchard, was born at Philadelphia, February 5th, 1841. He graduated at the University of Pennsylvania, 1859, and entered upon the study of medicine. His theological training was received at Princeton. He was ordained by the Presbytery of Burlington, April 28th, 1864, since which time he has been the earnest, beloved and successful pastor of the Presbyterian Church in that place.

Hodge, Francis Blanchard, D. D., the youngest son of Dr. Charles Hodge, was born at Princeton, N. J., October 24th, 1838. He graduated at the College of New Jersey in 1859, and four years later completed a theological course in the Seminary at Princeton. He was ordained by the Presbytery of New Castle, and installed over the Presbyterian Church of Oxford, Pa., May 9th, 1863. For five years he was the faithful and much beloved pastor of this Church. With great regret he was parted from

when Presbytery decided that he should be transferred to a larger and more promising field of labor. He was installed over the First Presbyterian Church of Wilkesbarre, in 1869, where, for fourteen years, he has maintained a steady hold upon the affections of his people, and established a reputation as a strong and eloquent preacher of the gospel, and a zealous, fearless defender of the evangelical faith. The social qualities of Dr. Hodge are very attractive, and win for him numerous friends. He excels in conversation. He possesses a deeply sympathetic nature, that goes out in kindness toward suffering and sorrow as soon as beheld. His whole being revolts against wrong when seen or heard, and he spares not severe words in denunciation thereof, when opportunity offers.

As a preacher, he may be classed among those who are strongly emotional, influencing the affections of the people. He is always logical and clear, and commands the attention of his audience, whether using a manuscript or preaching extempore, both of which methods he has practiced successfully. He is a good Presbyterian, and few in our Church courts talk better or present their points with clearer or more convincing force.

Hodge, Hugh L., M. D., was the son of Dr. Hugh Hodge, of Philadelphia. His mother was Mary Blanchard, of Boston. He was born in Philadelphia, June 27th, 1796. When he was two years old, his father died, leaving Mrs. Hodge in very limited circumstances, with two infants, the younger being Charles Hodge, then only six months old. These little lads owed much to their mother, who for years devoted all her energies to them. She had the satisfaction of living to see them both successfully engaged in their professions, and giving clear evidence that they would attain the high positions in each that they afterwards did. The boys were educated in Philadelphia and Somerville, and graduated from Princeton College. Hugh L. Hodge studied medicine in the University of Pennsylvania, and in 1820 began to practice in Philadelphia. The next year he taught the anatomical class of Dr. Horner, who was then in Europe. In 1823 he was appointed to a lectureship on surgery, in a school which afterwards became the "Medical Institute." In 1835 he was elected Professor of Obstetrics in the University of Pennsylvania; he retained the position until 1863. No teacher ever gave a more thorough or a more conscientious course of lectures. The strong feature of his teaching was not to display knowledge but to impart it. His resignation was occasioned by his failure of vision. With the aid of an amanuensis and his son, he was able to prepare several important medical works for the press.

He had seven sons, of whom five survived him. Four entered the ministry, and one, bearing his father's name, who is noticed below.

Dr. Hodge's grandfather, Andrew Hodge, took a prominent part in the organization of the Second

Presbyterian Church of Philadelphia. In this church Dr. Hodge was born, and continued until his death. He professed his faith in 1830. As a church member no one showed a greater consistency, a broader philanthropy, a more unstricted liberality, or set a brighter example of loyal Christian faith. He was identified with all the enterprises of the church. He was elected ruling elder, but declined, because of his professional engagements and the loss of his eyesight. When, in 1868, the congregation determined to move from Seventh and Arch streets, and built on the corner of Walnut and Twenty-first streets, Dr. Hodge was chosen chairman of the building committee, and labored earnestly to accomplish the result. He lived to see the beautiful building erected, and was present at its dedication. He died suddenly, of angina pectoris, on the 23th of February, 1873.

Hodge, H. Lenox, M. D., was born in Philadelphia, July 30th, 1836. His father was the eminent physician, Dr. Hugh L. Hodge. He received a collegiate education, which terminated in 1855, in his native city, and afterwards studied medicine at the University of Pennsylvania, where he graduated in 1858. In the Fall of the same year he became resident physician of the Pennsylvania Hospital, retaining that office till the Spring of 1860, when he opened an office for the practice of medicine in Philadelphia. He was appointed Demonstrator of Surgery in the University of Pennsylvania, and, in 1861 commenced giving instruction to private classes, on Chestnut street, between Ninth and Tenth streets, and subsequently lectured in Chant street, on Anatomy and Operative Surgery. In 1870 he was appointed Demonstrator of Anatomy in the University of Pennsylvania, and was, for nearly ten years, attending surgeon at the Children's Hospital. At the opening of the Presbyterian Hospital, in 1872, he was appointed attending surgeon to that institution. Dr. Hodge, by his talents, industry, integrity and energy, attained a high rank in his profession. He was a gentleman of polished address and peculiar benevolence. For a number of years he was an exemplary, active and useful ruling elder in the Second Presbyterian Church. Removed by death, in the midst of his years, June 10th, 1881, he bore his last and lingering illness with marked resignation, and left the record of one who had adorned all the relations of life by his cultivated intellect, kind disposition, and exemplary Christian character. At the time of his decease he was a member of many medical societies and associations.

Hodge, John Aspinwall, D. D., was born in Philadelphia, Pa., August 12th, 1831. He graduated at the University of Pennsylvania in 1851, and studied theology at Princeton Seminary. He was ordained by the Presbytery of Luzerne, April 22d, 1857; was stated supply of the Church at Mauch Chunk, Pa., 1856; pastor 1857-65, and since 1866, has been pastor of the First Church, Hartford, Connecticut.

Dr. Hodge is a gentleman of genial spirit and scholarly attainments; an excellent preacher, an exemplary pastor, and a valuable presbyter. Descended from good Presbyterian stock, he is not given to speculation in theology, but faithfully, earnestly and successfully proclaims the truth of God's Word as set forth in the Standards of our Church.

Hodge, Samuel, D. D., second son of Francis and Priscilla (King) Hodge, was born in the Fork, Sullivan county, Tenn., June 7th, 1829. Having graduated at Washington College, Tenn., in 1850, he entered the Theological Seminary at Princeton, N. J., in September of that year, and completed the usual three years' course of study. He was licensed by the Presbytery of New Brunswick, April 27th, 1853, and in September began Home Missionary work in the churches of Rock Spring and Walnut Grove, Washington county, Va. He was ordained by the Presbytery of Montgomery, in September, 1854. In 1855 he began the supply of New Providence Church, Hawkins county, Tenn., being also for one year the Principal of New Providence Academy. In 1857 he accepted a Professorship at Washington College, where he remained until the outbreak of the civil war, and the consequent disbanding of the College. During his Professorship, and afterwards during part of the war, he supplied the churches of Salem and Leesburg. Leaving Tennessee, in 1865, after a few months spent in Missouri, he came to Iowa, where he accepted the Professorship of Languages in Lenox Collegiate Institute, at Hopkinton; also supplying the Milo Church, twelve miles distant. The Synod of Iowa (O. S.) elected him President of Lenox Institute, in October, 1866, and the Hopkinton Church sought his services as pulpit supply. He performed these double duties with rare ability and success, for ten years, when he withdrew from the care of the church and gave his whole time to the college. He resigned the presidency in 1882, after sixteen years of continuous and wearying labor, during which the school increased constantly in numbers and influence. He now resides at Rockford, Ill.

Dr. Hodge has a fine reputation as an instructor and manager of youth. He is a thorough scholar, well informed in all the branches of general knowledge, and especially fitted by mental culture, accurate scholarship, long service and general aptitude for imparting instruction, in mental and moral philosophy and the languages, to classes in college of high grade. He ranks among the foremost of Western educators.

As a preacher, Dr. Hodge stands high among thinking men. With a keen liking for philosophical research, and a rare power of analysis, he unites an ardent love for the old doctrines, which he maintains with energy and eloquence. His sermons are models of careful preparation, combining purity of style with precision of thought, and glowing with spiritual truth.

Hofford, Rev. M. Lowrie, A. M., son of John and Hannah (Lowrie) Hofford, was born near Doylestown, Pa., January 27th, 1825. He pursued a part of his college course at Lafayette College, and was graduated at the College of New Jersey, in 1849. He studied theology at Princeton Seminary, and was licensed to preach the gospel by the Second Presbytery of Philadelphia, in June, 1851. For one year he was stated supply of the Church at Tamaqua, Pa. In 1852 he organized the First Presbyterian Church of Beverly, N. J., and opened a select and classical school, which was continued till 1863. In that year he was elected Principal of the Seminary at Allentown, Pa., which became quite flourishing under his administration, and was incorporated by the State as Muhlenburg College. Upon retiring from this Institution to Beverly, in 1868, he organized the Fairview Presbyterian Church, erecting a house of worship. In 1870 he organized the Presbyterian Church of Delanco, erecting a house of worship. In 1873 he organized the Calvary Presbyterian Church of River-ton. In 1878 he accepted a call to the pastorate of the Morrisville Presbyterian Church, Pa., his present charge. Mr. Hofford is a faithful preacher and pastor. He has been a frequent contributor to the religious press. He is the author of "Gospel Hymns," which have found their way into numerous Sabbath schools and devotional collections.

Hoffman, Christian J., an elder of the North Presbyterian Church, Philadelphia, Pa., was born in Lewistown, Pa., November 18th, 1819. In early life he learned the printing business, but abandoned it in favor of commercial pursuits. After serving as a clerk in Philadelphia, in 1847 he embarked in the flour and grain trade, in which he attained great success. He was elected a member of the City Council in 1852, and filled the position one year after the consolidation of the city. In 1861 he was elected President of the Corn Exchange Association. He has served faithfully, for a number of years, as one of the Directors of Girard College, and as a Trustee of the Presbyterian Hospital in Philadelphia. Mr. Hoffman is a gentleman of great energy and admirable executive ability. He is kind in disposition, liberal and active in the support of all good causes, and justly held in high esteem for his integrity of character.

Hoge, James, D. D., the son of Rev. Dr. Moses and Elizabeth (Poage) Hoge, was born at Moorfield, Virginia, in 1781. He was chiefly educated by his father, and was licensed to preach the gospel by Lexington Presbytery, Virginia, April 17th, 1805. Under a commission from the General Assembly, he went as a missionary to Ohio, arriving at Franklin-ton, November 19th, 1805, where he organized a church, February 18th, 1806. Early in the Fall, on account of impaired health, he returned to his native State, but, his health having improved, he accepted, September 25th, 1807, a call from the Church of

Franklinton for three-fourths of his time. Not long after this he was solicited to preach at Columbus, on the opposite side of the river, and the acceptance of this request resulted in the organization of the First Presbyterian Church of that city, of which he continued to be pastor until February 28th, 1858, when, on account of his age and feeble health, he resigned. He continued to reside in Columbus, where he died, September 23d, 1863.

The vast and varied powers of Dr. Hoge were not confined to the individual church of which he was pastor, but were largely enjoyed by the whole denomination to which he belonged. He may be justly called the father of the Presbytery of Columbus, and even of the Synod of Ohio. He was very influential in our Church courts. He was the pioneer of the



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great Temperance reform in the State in which he so long resided. For many years he was trustee of two of the universities of the State. He was one of the warmest advocates of the Bible Society in the West. He was largely instrumental in securing the establishment, by the Legislature, of Institutions for the deaf, the dumb and the blind, and he rendered efficient aid in the establishment of the lunatic asylum. His life was one of great usefulness, and he has left an abiding influence in the church in which he lived, labored and died.

Hoge, Rev. John, was the son of William Hoge, "an exile for Christ's sake," from Scotland. He was licensed by the Presbytery of New Brunswick, October 10th, 1753. In 1755 he was ordained by the Presbytery of New Castle, and became the first pastor of the churches of Opequon and Cedar Creek,

Va. In 1760 we find him the pastor of Tuscarora, Opequon and Back Creek churches. About 1762 Mr. Hoge, on account of the remissness of his people in giving him a support, resigned his charge and removed to Pennsylvania.

Hoge, Rev. John Blair, a son of the Rev. Moses Hoge, D. D., was born in Jefferson county, Va., in April, 1790. After assisting his father for some time, in a school which he had established at Shepherdstown, he entered Hampden-Sidney College, at an advanced standing, where he graduated about the year 1808. He afterwards became a tutor in the college, his father having, in the meantime, become its President. He commenced the study of the law with great promise, but, determining to prepare for the gospel ministry, he became a student of theology under his father, and on the 20th of April, 1810, was licensed by the Hanover Presbytery. October 12th, 1811, he was ordained and installed pastor of the congregations of Tuscarora and Falling Waters, giving a portion of his labors also to Martinsburg. From his first appearance in the pulpit, Mr. Hoge's preaching attracted great attention. For the sake of needed relaxation from labors, he crossed the ocean, leaving home in 1814, and returning in 1816, in various ways benefited by his tour. He was now even more sought after as a preacher than he had ever been before, but his popularity never seemed to occasion the least self-exaltation. September 7th, 1822, he became pastor of the church on Shockoe Hill, Richmond. Here his usefulness was enlarged; but ere long his health began to decline, and he died March 31st, 1826. Mr. Hoge was one of the most gifted sons of old Virginia. His talents, taste and acquirements were acknowledged, by all who knew him intimately, to be of the first order. In his private intercourse, he was a model of all that is gentle, discreet and exemplary. His enduring monument is in the hearts of many whom he guided to the Saviour. Dr. D. H. Riddle, referring to him as the friend of his youth, says—

"None knew thee but to love thee,
Or named thee but to praise."

Hoge, Moses, D. D., was born in what is now Frederick county, Va., February 15th, 1752. He served, for a short time, as a soldier in the army of the Revolution, but under what circumstances cannot now be ascertained. He entered Liberty Hall Academy, at Timber Ridge, in 1778; completed his studies there in 1780; on the 25th of October of that year was received as a candidate by the Hanover Presbytery. During the pendency of his trials for licensure, he prosecuted his theological studies still further, under the direction of the celebrated Dr. James Waddel, and was licensed to preach in November, 1781. He became pastor of the congregation named *Concrete*, in Hardy county, December 13th, 1782, and during his pastorate taught a school, which secured important advantages to the youth in

the neighborhood. After spending about five years on the south branch of the Potomac, and finding the climate injurious to his health, notwithstanding the devoted attachment of his people, and their earnest wish to retain him, he removed, in the Autumn of 1787, to Shepherdstown, where he very soon gathered a large congregation, and acquired great popularity throughout the whole region.

In 1807 Dr. Hoge was invited to take charge of the academy in Charlestown, about ten miles from Shepherdstown, and to divide his ministerial labors between the two places, but he declined the offer. Shortly after this he was appointed President of Hampden-Sidney College, in place of Dr. Alexander, who had removed to Philadelphia, and at the same time was invited to be assistant preacher in Cumberland and Briery congregations, each of them about ten miles distant from the college. After considerable hesitation, he consented to remove. He was inaugurated as President of the College during the sessions of Synod in the month of October, and was welcomed to his new field of labor with every expression of good will and confidence.

The subject of education for the ministry having been discussed by the General Assembly in 1809, it was resolved to send down to the Presbyteries the inquiry whether there should be one or more Seminaries established. A divided answer was returned to the Assembly, but the Presbyteries in Virginia determined in favor of *Synodical* Seminaries, and the Assembly having consented to this, wherever it should be preferred, while yet they determined on establishing a central one, the Synod of Virginia, in 1812, resolved to establish a Seminary within their bounds, and unanimously appointed Dr. Hoge their Professor.

From this time till his death he held the two offices of President of the College and Professor of Divinity, under the appointment of the Synod.

In 1819, Dr. Hoge's constitution, under his multiplied and onerous labors, was found to be giving way. For several months he was confined to his chamber, and part of the time to his bed, but he still, even in his feeblest state, continued to hear the daily recitations of his class. In the course of the Summer his health was so far recruited that he paid a visit to his friends in the Valley about Shepherdstown and Winchester, which proved to be his last. In the Spring of 1820 he attended the meeting of his Presbytery, in Mecklenburg county, and was appointed a delegate to the General Assembly, to meet in Philadelphia. He extended his journey as far as New York, with a special view to attend the anniversary of the American Bible Society. This desire being gratified, he spent a little time at Princeton, and then proceeded to Philadelphia. Here, while attending the sessions of the Assembly, he departed this life, July 5th, 1820. His remains repose in the burying ground of the Third Presbyterian Church in that city, by the side of those of his intimate friend,

Dr. John Blair Smith, who had formerly been President of Hampden-Sidney College.

Dr. Hoge was of a kind and benignant spirit. His mind was uncommonly vigorous, capable, at once, of accurate discrimination and profound research, and withal richly stored with the treasures of scientific knowledge. His preaching was characterized by much depth and originality of thought, richness and force of illustration, and clear and cogent reasoning. As a teacher, he had not only great patience, but great skill. He had an admirable facility at clearing up difficulties, and illustrating the harmony of the Christian system. At the same time he was an eminent example, to his pupils, of the Christian spirit. He was concerned, not more to impart to them a knowledge of the truths of the gospel, than to lead them to cultivate an ardent piety, and duly to appreciate the responsibilities of the work to which they were devoted. He was honored as the instrument of bringing into the ministry many faithful laborers; was eminently conscientious and useful in all his relations, and was much esteemed and beloved wherever he was known.

Hoge, Rev. Samuel Davies, was the fourth son of Rev. Moses Hoge, D. D., and was born in Shepherdstown, Va., in 1791. When his father removed to Prince Edward, to become the President of Hampden-Sidney College, Samuel Davies accompanied him, and there graduated, in 1810. He prosecuted his theological studies under the direction of his father, and was licensed to preach by the Hanover Presbytery, May 8th, 1813. While pursuing his theological studies, he was employed as Tutor in the college, and after his licensure occupied, for some time, the place of Professor and Vice-President. He was installed by the Presbytery of Hanover, in 1816, pastor of the churches of Culpepper and Madison, in Virginia, where he continued to labor with great acceptance, fidelity and success, until April, 1821, when he removed to Ohio. As pastor of the churches of Hillsborough and Rocky Spring, in Highland county, of that State, he ministered, with his wonted diligence and success, some two years. Having accepted the Professorship of Mathematics and Natural Philosophy in the Ohio University, at Athens, including also the opportunity of preaching in the college chapel and in the church of the town, and in the vicinity as often as his health would allow, he entered on his duties near the close of the year 1823. Under his influence, in connection with that of three other able instructors, the prosperity of the university was not a little increased. His preaching, likewise, both in the college and in the church, was highly acceptable and useful. He died in 1826, enjoying great peace. Mr. Hoge, as a pulpit orator, only lacked voice and physical strength to have ranked with the first preachers of his age. His style was pure, simple, and energetic, expressing with greatest exactness the nicest shades of thought. And

his subject matter was always evangelical truth, presented in such a way as to instruct as well as deeply affect his hearers. The growth of believers in holiness and comfort, and the conversion of sinners to the glory of God in Christ, was his controlling aim, and his ministry was attended with a rich blessing from on high.

Hoge, Rev. William James, was the son of pious parents, and had the blessing of an ancestry eminent for learning and piety. Left an orphan at a tender age, yet the mercies of the covenant were richly and effectually bestowed on him, and he grew up to manhood with the blessings of early piety and a liberal education. Licensed in 1850, he soon gave evidence of rare powers in the pulpit. In 1852 he was settled over the Westminster Church, in Baltimore, and in 1856 called to the Professorship of Biblical (New Testament) Literature in Union Seminary. After three years of successful work, the more remarkable as he had never enjoyed the advantages of a regular theological training in a seminary, in 1859 he was settled collegiate pastor of the Brick Church, New York. The breaking out of the war, in 1861, rendered a continuance in New York undesirable, and he returned to Virginia. After a short service in the Church of Charlottesville, Va., he was called to the Tabb Street Church, in Petersburg, in 1863. But his labors among his people and in army hospitals wore out his robust frame, till, thus weakened, he fell a prey to typhoid fever. The uproar of war and the bombardment of the city occasioning his exposure to personal danger in his home, he found refuge in a Christian family in the country; and there, surrounded by his weeping relatives and friends, he "fell asleep in Jesus," July 5th, 1864. His last words were, "*I am dead, physically dead, but spiritually alive in Christ Jesus, forevermore.*"

Holden, Horace, Esq., was born at Sudbury, Mass., November 5th, 1793. When quite young, his father's family removed to Newark, N. J., where he pursued his studies under the direction of the Rev. William Woodbridge, D. D. He was admitted to the Bar of New York city in 1814. The war of 1812 was still in progress, and through the influence of his father, who was an officer on the staff of General Washington, in the Revolutionary war, he obtained a position on the staff of General Colfax, and was stationed at Sandy Hook during the few remaining months of the war. He united with the Brick Church, New York, in 1820, and in 1823 was ordained a ruling elder. No man was more punctual, prompt, or diligent in his high vocation; with him it was a calling, not of honor and trust merely, but of responsibility and service. He took a deep interest in the spiritual and temporal welfare of the church, and his religious history, his personal comfort and usefulness were so associated with it, that it would be difficult to specify the earthly object that was so dear to his heart. He was also a Trustee, and for

many years the instructive and laborious superintendent of the Sabbath school.

Mr. Holden was a liberal giver. God had prospered him in his secular vocation, and his hand was open to every good cause. In addition to the Boards and benevolent operations of his own Church, which were objects of his ardent sympathy and practical support, he maintained an active interest in the great benevolent institutions of the age in which he lived. He was elected one of the Board of Managers of the American Bible Society, in April, 1835, and was one of the most judicious and faithful members till his death, being for twenty-three years a member of the Committee on Legacies, and much of that time its chairman. He was chosen a corporate member of the American Board of Commissioners for Foreign



HORACE HOLDEN, ESQ.

Missionaries in 1842, and always took a deep interest in its work. He was a prominent member of the New York Sabbath Committee, and the first meetings of its organization were held at his house.

Mr. Holden was distinguished in his profession as a lawyer. His simplicity and purity of character, his uncompromising integrity, and his warm and friendly spirit, were always recognized by his professional brethren, and won for him an enviable reputation in the community. His prudence and integrity made him the depository of many public and private trusts, which he discharged with great ability and fidelity. He died, as he had lived, in the triumphs of faith, March 25th, 1862, leaving behind him a name unsullied and blessed, as an upright man, fearing God and loving his fellow men.

Holladay, Rev. Albert Lewis, was born in Spottsylvania county, Virginia, April 16th, 1805. He was distinguished for his scholarship, in the extensive course of instruction he pursued, in the University of Virginia. He professed faith in Christ while teaching a school in Richmond, Va. Thence he removed to Charlottesville, where he taught school for a short time, until called to the Professorship of Ancient Languages in Hampden-Sidney College. In the year 1833 he gave up his position in college and entered the Union Theological Seminary, and took the full course. After spending eleven years as a missionary in Persia, he returned to his native State, took the pastoral charge of the South Plains Church, near Charlottesville; also again engaging in teaching. He was eminent as an Oriental scholar, and his last literary labor was the preparation of a Syriac Grammar. On his dying bed he received information of his election to the presidency of Hampden-Sidney, which office, it was understood, he signified his willingness to accept. But God had a higher honor, to which he was soon called. On the 18th of October, 1856, he was called "from a mourning and dependent family, and a devotedly attached congregation," to be "present with the Lord, in the heavenly and eternal home." His modest demeanor, and simple and sincere piety through life, justifies the belief just expressed; and, to this day, his name is never mentioned, by those who best know him, without exciting deep regret for his irreparable loss.

Holladay, Prof. Lewis L., son of Dr. Lewis L. and Jean T. Holladay, was born February 23d, 1832, in Spottsylvania county, Va. He graduated at Hampden-Sidney College, with high honor, in 1853, and was appointed a Tutor in the Institution, in the same year. After serving one year in this capacity, he entered the University of Virginia, where he spent the session 1854-5, and graduated in several of the schools. In the same year he was elected to the chair of Chemistry and Natural Philosophy, in Hampden-Sidney College, a chair which has been held by a number of men remarkable for scientific attainments, among them the late distinguished Dr. John W. Draper, of New York, who made the first discovery of the daguerrotype while in this chair. From 1855 to 1883 Prof. Holladay has filled this chair with much ability and success, doing excellent work for the Church and the State, not only as a teacher of science, but also by his wisdom in the guidance and control of young men, by his kindness and geniality, and by his noble example as a Christian gentleman of pure life and broad charity.

Professor Holladay was made an elder of the Hampden-Sidney Church in 1871. He is a man of high intellectual gifts and fine executive abilities. He is modest and unambitious, and contented, in an unassuming way, to perform his important duties at his Alma Mater, the noble old Presbyterian College, which, founded in prayer, amid the patriotic fires of

the Revolution, has accomplished a century of grand work, and still holds on its high career of usefulness, challenging the good will and support of all lovers of consecrated learning.

Holliday, Rev. John C., was born at Martin's Ferry, O., December 29th, 1850. He graduated at Monmouth College, Ill., in 1874, and at the Western Theological Seminary in 1878. He was licensed to preach by St. Clairsville Presbytery, April 25th, 1877, and was ordained by it, an evangelist, April 25th, 1878. After supplying Unity Church for one year, he spent a year in advanced theological studies in the University and New College, Edinburgh, Scotland. In 1880 he took charge of the Broadway Presbyterian Church, Rock Island, Ill., where he is now laboring successfully. He has ever been a diligent student, and stood among the first in his class, both in college and seminary. His sermons are characterized by strength of thought, and clearness, beauty and force of expression. As a speaker he gains and keeps the attention of his hearers. Already has his ministry been blessed to the ingathering of many souls.

Holliday, Rev. William Adair, the son of Samuel and Elizabeth (Martin) Holliday, was born in Harrison county, Ky., July 16th, 1803. He graduated at Miami University, in 1829, after which he made a journey on horseback to the then far-off East, for the purpose of enjoying the instruction of Drs. Alexander, Miller and Hodge, in the Princeton Theological Seminary. After being licensed to preach, he was stated supply of the First Presbyterian Church, Indianapolis, Ind., for two years. Subsequently he devoted himself to missionary labors, in various parts of Indiana, among feeble churches, and also to teaching, finally making his home in Indianapolis, where his prayers, and counsels and influence were always heartily given to every good work. He was Professor of the Latin Language in Hanover College, 1864-66. He was a close student through life. He was a man of deep piety, of much learning, and of a most excellent spirit. His diligence prevented his prominence. Many a man with far less talent and attainment, and more self-confidence, has made quite a figure in the world. He died December 16th, 1866.

Holm, Rev. John William, was born in the town of St. Thomas, in the Island of St. Thomas, Danish West Indies, in 1837. While yet an infant his parents died, and he came under the care of his grandparents, who were living at Tortola, a small island to the east of St. Thomas, belonging to Great Britain. They were poor, but belonged to the people of God, and did all they could to have him instructed. After their death he returned to St. Thomas, and lived there with his uncle, Alexander Barron, as an apprentice to the trade of cigar making. In 1859 he left for New York, on his way to Liberia, the land he had adopted for his future home. Soon after arriving in the United States, he became acquainted

with Rev. John B. Pinney, LL. D., the highly esteemed Secretary of the American Colonization Society, who, learning of his long cherished purpose of becoming a gospel minister, urged him to remain and obtain an education. He, however, took passage for Liberia, but on his arrival, finding how great was the need of educated men, after a short stay he returned to the United States, to follow Dr. Pinney's advice. Aided by William E. Dodge, Esq., of New York, he entered Ashmun Institute (now Lincoln University), in which he studied two years, thence to the Theological Seminary, Auburn, N. Y., entering as a member of the Junior Class, in 1861. In 1862 he was licensed by Cayuga Presbytery, and during the Summer of 1863 he was laboring as a stated supply to the Siloam Presbyterian Church, Brooklyn, N. Y. While thus engaged in his Master's cause, he died, of typhoid fever, September 10th, 1863. Mr. Holm, though but a short time in the land of his adoption, was there long enough to imbue with pity the impulses of his generous heart, and awaken within him all the ardor and zeal of a new convert to a noble purpose. He was accustomed to say that, from the time he gave himself unreservedly to the work of benefiting his race, "God had not ceased to smile in blessings upon him." As a student at the Institute, he gave good evidence of piety, industry, and progress in his studies. In the Seminary, and in his first efforts in preaching, his utterances, simple, spiritual, earnest, indicated his sincerity and the spiritual tone of his piety. In his manners he was modest and retiring. "His death," says Dr. Pinney, "was a serious bereavement to us and the cause of Christ."

Holman, Rev. Robert. As early as 1826, Mr. Holman, a native of Kentucky, and then a licentiate of the Presbytery of Transylvania, joined the little band of Presbyterian ministers in Alabama. For several years he did the work of a missionary, under the direction of the committee of the Presbytery. Having been ordained by the Presbytery which licensed him, he was received as a member of the Presbytery of South Alabama, April 3d, 1828, and after fifteen years' faithful and untiring service in the ministry, he died at Wetumpka, July 7th, 1843, having just settled there as their pastor. Mr. Holman was eminently useful and universally beloved. His influence as a man and minister was widespread, extending alike to the Church and to the world. Though his preaching talent was respectable, it was not commanding, and yet he was one of the most successful ministers the Presbytery ever had. Being the first Presbyterian minister to settle in that section of the State known as the Cherokee purchase, his wide missionary field allowed him but little time for study. For a number of years, most of his *thinking* was done on his Indian pony, as he threaded the Indian trail from one preaching place to another, feeding his Master's scattered sheep. The Apostolic injunction

was the measure of his duty: "But to do good and to communicate, forget not."

Holmes, Daniel, was born in Saratoga county, N. Y., July 3d, 1789, and died in Wilson, N. Y., May 26th, 1858. In 1811 he confessed Christ publicly and united with the Presbyterian Church. In June, 1817, he journeyed on foot, with a pack on his back, to Niagara Falls and vicinity, and purchased a wild farm on the shore of Lake Ontario, now in Wilson, completing a journey of over seven hundred miles on his return. To this new country he moved his family in 1818, into a rude log house. Pained to see the few inhabitants of that region hunting and fishing on the Lord's day, he at once appointed a meeting in the little log school-house, conducting the services himself, and reading one of the first sermons ever heard in that region, from Rom. i, 16, by Burder. His custom was, to walk five miles westward and hold a service and Sunday-school, then to conduct this service, with a Sunday-school, held for some time in a new barn, until January, 1819, when the Presbyterian Church was formed, consisting of his father and mother, himself and wife, and a sister and her husband, himself and father being ruling elders. For fifteen years they only enjoyed the occasional services of a Home Missionary, but Elder Holmes regularly kept up the ordinances of the preaching service, prayer-meeting, and the Sabbath-school, and converts were added, so that in 1835 they numbered 117.

Mr. Holmes was an eminently devout and useful man. Governor Hunt, while a member of Congress, wrote, respecting him: "He is not only one of my constituents, but one of my most sincere and valued friends. I have never known a man of purer purposes or more generous qualities. He is universally loved and esteemed for his many virtues. His fine intelligence and known integrity secure him the confidence of all who know him, and in the range of my acquaintance I do not know a more worthy or a more useful man."

Holmes, John McClellan, D. D., the eldest son of Rev. Edwin and Sarah (McClellan) Holmes, was born at Livingston, N. Y., January 22d, 1834. He made a profession of religion at sixteen years of age. He was graduated at Williams College in 1853, afterwards spending a year in the special study of Philosophy and English Literature. After a three years' course of theological study at New Brunswick, N. J., he was licensed to preach, by the (Reformed Dutch) Classis of Rensselaer, in May, 1857. In July, 1857, he was ordained by the Classis of Long Island, and installed pastor of the Reformed Dutch Church of East Williamsburg, L. I. His other pastorates in that Denomination were Lee Avenue, Brooklyn (installed November, 1859), and Hudson, N. Y. (installed October, 1865). He then accepted a call to the State Street Presbyterian Church of Albany, N. Y., where he is still pastor.

Dr. Holmes has always been sought for to fill positions of trust and honor. In the Reformed Church he was, for several years, a member of the Boards of Education and of Foreign Missions; a member of the committee to revise the Constitution, and an associate editor of the *Christian Intelligencer*. He was President of General Synod in 1876, and also represented that body in the General Synods of the German Reformed and Lutheran churches, and was appointed a delegate to the Pan-Presbyterian Council, at Edinburgh. He received the degree of D. D. from Rutgers College, in 1870. He visited Europe for several months, in 1874.

In the Presbyterian Church he has been Commissioner to the General Assemblies at Pittsburg (1878) and Springfield (1882). In the former he was Chairman of the Committee on Church Erection, and in the latter Chairman of Committee on the Narrative. He was Moderator of the Synod of Albany in 1881. He has written considerably for the religious and other papers, and a number of his sermons and addresses have been published in pamphlet form or in periodicals. Dr. Holmes combines, to an unusual degree, the qualities for a successful minister. His personal appearance is pleasing, and his manners cordial and courteous; his elocution vigorous and graceful; his mind well stored and disciplined, and his heart full of love to God and men. His preaching is always largely attended, and attractive. He is systematic and conscientious in his pastoral work, and has always been surrounded by a thoroughly organized and working, as well as loving, people. He has been peculiarly successful in his work among young men. His tact, geniality, sympathy, practical wisdom and executive ability, are consecrated instruments of great power and usefulness. His sermons are characterized by clearness and finish of style, systematic analysis, scripturalness of matter, doctrinal conservatism, and faithful appeal and application. His ministry has been marked by continuous conversions and ingatherings into the Church.

Holy Scripture—Its Credibility. It is proposed in this article to discuss, as fully as the allotted space may permit, the credibility of the Scripture, the grounds being succinctly stated on which we receive it as containing truth. The investigation must, of course, be mainly directed to the historical parts. The prophecies in it have a confirmation of their own. For, if it can be shown, as it has been by able writers, that many of them have been remarkably fulfilled, long after they were delivered, it can hardly be alleged that they were the happy guesses of sagacious men; they must have proceeded from One who could declare "the end from the beginning, and from ancient times the things that are not yet done." (Isaiah xlvii, 10). The doctrines, also, taught in Scripture have other authentication; their sublimity, the mighty power by which they have been enforced, the revolution they have effected in the world, are

proofs that they are not the mere devices of the human brain.

Historically, then, we want to see if we may rely upon the narratives of Scripture; if it is what it professes to be—a genuine record of past events; if the persons of whom we read in it really lived and acted as we are told they did; if the picture of human life it gives is a faithful representation, which we may accept without misgivings. The proofs of all this may be taken from various sources. Let us sift some of these proofs.

That the Scripture has come down to us uncorrupted and substantially the same as when its several parts were originally written, is sufficiently clear. It has always been watched over with jealousy, and endeavors to tamper with it have been checked at once. Manuscripts of the New Testament have been preserved, dating but three or four hundred years after our Lord's time, and the numerous citations by the very earliest authors, Christian, heretic, and even pagan, carry up the proof still higher. With regard to the Scriptures of the Old Testament, they have the sanction of Christ himself; and, besides, we have a translation of them made into Greek between two and three centuries before the Christian era. Therefore we may fairly assume that we are dealing with works of the most remote antiquity, composed, as can be distinctly proved of many of them, by those who witnessed or took part in the events they describe. In estimating the credibility of a book, we must ascertain whether the writer was well informed, and whether he would be likely to tell the truth. Now, several of the Scripture writers claim to be eye-witnesses of what they record. Paul, in some respects the most eminent and active of the first Christian teachers, was, it is acknowledged on all hands, the author of several of the letters which have come down to us. Some of the earlier books of Scripture were, there is the strongest reason for believing, from the pen of Moses, the great Hebrew lawgiver. Some of the Psalms were composed by David, the renowned king. Ezra, the restorer of the Jewish polity, has left annals. And, though there are anonymous books in the volume, yet the absence of the name by no means, when the fact is properly explained, detracts from the value of the documents preserved. There are in every country annals and state papers the hand that penned which has never been identified; and yet no man, on that account, impeaches their authority.

We cannot then impute want of information to the Scripture writers. They must have known whether Israel was in servitude in Egypt and was delivered thence. They must have known whether a royal line reigned in Judea, and whether God was worshiped with magnificent rites in Jerusalem. They must have known how the country was ruined, and what were the calamities inflicted by the Assyrians and Chaldeans. They must have had perfect knowledge of the life of Jesus, of his teaching, his rejec-

tion, his death, and the promulgation and success of his gospel. They were not—this succession of writers—the mere collectors of old legends, obliged to a painful search amid half-obliterated records; they lived among the men and scenes which they described. So that, if they have misrepresented matters, if they have given a false coloring, they must have acted on design, they must have had some purpose to serve, for which they were content to disregard truth, and were anxious to deceive the world. They were Hebrews. Had the history they composed been a panegyric on their nation, had it even been flattering to their own vanity, or served the purpose of advancing them in the world, we might have viewed their productions with suspicion. But what do we really find? There is no glossing-over of the faults of their most renowned ancestors: the national history is exhibited in dark tints; and we know that it was at the risk of life, or at least of losing all that could render life desirable, that several of these writers gave their testimony. If any book, therefore, comes to us with fair presumption of truthfulness, from the character and circumstances of the writer, the Scripture has the strongest claim of the kind to be believed.

It must not be forgotten that it proceeds from a succession of authors in various ranks of life, extending in a lengthened chain over fifteen centuries. Some of these were contemporary; so that we have the same things from different pens. Some took up the thread where earlier laborers left it, and carrying it on for a while, devolved it on those that came after. When ordinary historians write, they begin with correcting their predecessors. They have detected partiality or misapprehension; they have obtained access to fresh sources of information. And so they give a perfectly new face to things; and it is not uncommon to find a statesman, a warrior, a monarch stigmatized by one writer, highly lauded by another. Bind up all the modern histories of any century or reign together, and see if you will have a consistent whole. By the binding together of the Scripture records into a single volume, you subject their credibility to the severest test.

In examining the internal structure of a book, the first element of credibility is the consistency of one part with the rest. Faithful history does not contradict itself. It is true that, such is the imperfection of human knowledge, the most trustworthy writers are occasionally in error, and the most impartial let their own opinions color the narrative they deliver. But we do not for small variations impeach any one's general credibility, nor, if we are unable exactly to reconcile different statements in regard to some event, do we at once throw aside the whole as a mere figment. On the contrary, when we see different writers agreeing in the main, though differing in particulars, we receive them as independent witnesses, and place the more reliance on the facts to which each, after his special manner, gives satisfactory

testimony. Now the Scripture, though subjected to a severe test, is seen to be throughout consistent. The events recorded in the earlier books are assumed as true and confirmed in the later. Thus the creation, the flood, the call of Abraham, the bondage of Israel in Egypt with the deliverance, the histories of David and Solomon, the Babylonish captivity, etc., etc., appear again and again; the later authors never treating these events as legendary or mythical, but basing argument and admonition upon them as acknowledged facts. In the parallel histories, too, of the Kings and Chronicles, and of the Gospels, we find the same things repeated, with additional circumstances doubtless, but yet without essential variation. And it is worth notice that the more remarkable stories, which in themselves might give rise to question, receive in this way strong confirmation. For example, the history of Balaam, and the portent of the dumb ass speaking with intelligent tongue, recorded in the Pentateuch (Numb. xxii. 21–35), are referred to by an apostle (2 Pet. ii. 15, 16); and the swallowing of Jonah by a fish, and his mission to Nineveh (Jonah i. 17, iii), reappear in the Gospels with the solemn sanction of our Lord Himself (Matt. xii. 40; xvi. 4; Luke xi. 29–32). There are yet more particular proofs of consistency. Theological writers, as Paley in his *Horæ Paulinæ*, and Blunt in his *Undesigned Coincidences*, have used a kind of cross-examination, and have thus produced most satisfactory and really marvelous evidence of the credibility of Scripture. Had there been fraud, it would have come out under such a process. And to add to the weight of the argument, it must be always borne in mind that fraud, if committed, must have been carried on for centuries. If the Scripture, consistent in its various parts as we have seen it to be, be untruthful, there must have been a combination, not of a knot of men at one particular juncture, not of the members of a sect which flourished for a while, but of persons living in widely-separated ages and in distant lands, of persons in all grades of society, with jarring interests and dissimilar objects, of hostile principles, Jews and Christians, opposed in everything else but accordant in this—to palm upon the world as facts events which never happened, annals life-like but of no authority, chronicles of kings, accounts of revolutions, and religions testified to by all of them, but yet baseless and imaginary. Such a combination the world never has heard of; it is contrary to all experience; the 'verifying faculty' of reasonable men's minds must reject it.

It is true that objections have been taken to Scripture as exhibiting discrepancies. We are not concerned to discuss these here. For, even if we admit them, they do not shake the general credibility of the book. But yet we may reply that very many of these disappear on more careful examination, that the advance of general knowledge has tended to unravel difficulties heretofore considered inexplicable.

and that it is but fair to conclude that, if we had fuller acquaintance with all the circumstances, many more perplexities would disappear. Such discrepancies have been considered by various biblical critics; and to their works the reader must be referred. But it is necessary and fair to add that the great mass of the alleged discrepancies are of trivial moment, concerning dates and numbers and names, where especially transcribers were liable to error; and that minute accordance is the rule, the instances of discrepancy but exceptional.

The credibility of Scripture has been argued on the ground of its internal consistency; we may also notice the moral phenomena of which, if true, it offers a satisfactory solution. There is much apparent in the present state of the world to perplex the most acute minds; and philosophers of the highest name, sensible of their own inability to grasp all that they desired to know, have expressed their ardent longing for some divine teacher. The state of man, the prevalence of disease and death, offer problems which mere reason finds it very hard to solve; the existence of an all-wise, all-merciful, and all-powerful Being being pre-supposed, the Creator and Sustainer of the world. The Scripture pours a flood of light upon such topics. Herein it stands apart from all other books. It contains the highest philosophy, and has taken a hold upon mankind which no other has ever done. It fits in with all the existing phenomena of the world. If it does not reduce that which is infinite to the level of finite comprehension, it does at least deliver that rational history of man's formation and man's duties, of his responsibilities and the penalties of failure, which is sufficient for all practical guidance. There is philosophy in it most pure, there is intelligence most exalted, there is a key to mysteries which other theories and other books have left in their darkness. The preservation of the Jews, again, as a separate people, diffused everywhere yet not amalgamated with other nations, is accounted for in Scripture. The spread and prevalence of Christianity cease to be strange if we accept the narratives which we find in Scripture. A multitude of particular examples might be produced; it must suffice to say that, when we find here adequate reasons for what we see, we have no contemptible proof that the record which supplies them is truthful—more especially when we remember that this record was produced among a people whom the rest of the world have disliked and contemned, and that it is the only record which is in consistency with the moral condition of mankind. Can such a book be untrue? We should then have the marvel of mighty effects flowing from no adequate cause.

But, still further, we have collateral evidence of the truth of Scripture. Such collateral evidence, indeed, in regard to many parts of the Bible, it was hard to find. For several of the books comprised in it are, or at least profess to be, the most ancient in

existence. Where there are no contemporary histories, we cannot look for that full authentication which is readily forthcoming in an age of books. The earliest facts of Scripture, then, are to be confirmed by traditions, by ritual observances, by inscriptions and monuments, all fragmentary in their nature, and such as it requires diligent research to collect and marshal. But the labors of archeologists have not been unrewarded. There are in various parts of the world traditions of the creation, the flood, the dispersion of mankind, the destruction of Sodom, etc., which, though distorted, must be taken to point to facts—the very facts which are detailed in Scripture. Writers have done good service in collecting these traditions. As we proceed down the stream of time, such corroborative evidence is more abundant and precise. The histories of Egypt, of Assyria, of Babylon, of Persia, of Rome, furnish much weighty attestation. We know from these independent sources how the Assyrian power extended itself, how great was the magnificence of Babylon, how that mighty city was captured by Cyrus, and how Judea was reduced to a Roman province—the very facts that we find narrated in Scripture. There is Josephus, also, the Jewish historian, living in the apostolic age, who draws out in his works the ancient fortunes of his people, and describes events passing before his eyes. The names of personages mentioned in Scripture repeatedly occur there; their actions are commemorated; their characters are described; and thus a general corroboration is given to the record. We must be prepared to find differences. Thus Tacitus the Roman writer (*Hist.*, lib. v, 2-8) strangely misrepresents the origin of the Hebrew nation. Yet his narrative, warped as it was, goes to confirm the fact of the deliverance from Egypt, preserves the name of Moses, and exhibits some of those peculiar usages which the law, as we have it in the Pentateuch, distinctly specifies. There is also the testimony of writers immediately subsequent to the apostles, Christian, heretic and pagan, who concur for the most part in facts, however they may differ in interpretation or in the doctrines to be deduced from them. It is not too much to say that no history is so largely corroborated as the Scripture history, in all those ways which contribute to the settling of belief; so that, if we are to discredit the Scripture, to believe it a romance rather than a history, we are much more bound to discredit every history, of Greece, or Rome or England, which exists in literature.

It may be fairly supposed that there are now few persons—so strong is the confirmatory evidence—who do not admit the general credibility of the Scripture. But it has been alleged that with true history there is much mixed up that cannot be literally received; that a supernatural coloring has been given, a mythical or legendary element introduced, for which allowance must be made in sifting out real facts. These objections are directed almost exclusively against

the miraculous parts of the Scripture narrative; and it is held that a writer whose grave account of kings and of the events in common life may be implicitly trusted, must be set down as a mere enthusiast, or as adopting pious fraud, when in the same paragraph he details with equal gravity the occurrence of a wonder or a sign. The subject of miracles we have not room to discuss here; but it may be well to remark that supernatural relations are so closely interwoven with the rest, that the events most objected to are so earnestly insisted on, being those in which the essence of Scripture teaching consists, that if you reject these as "unhistoric" there is little, if anything, that you can retain. Take, for example, the New Testament history; strip it of its supernatural character; suppose Jesus a mere man, born in a natural way, only living a peaceable, beneficent and philosophic life; suppose that He was put to death unjustly, but that His memory was fragrant among His followers, and that hence they endeavored to dignify Him by attributing to Him divine power, and maintaining that He was restored to life after His execution; denude His story of all that shows the direct interference of God, and what have you? The disciples contending, suffering, dying for a phantom. The whole is a mere episode. It is a foolish attempt to strain very ordinary occurrences into something marvelous. So that you cannot, if you set aside the wonderful, have anything worth preserving. All left, the Scripture must stand or fall together. (See Miracle.)

Besides, very many of the supernatural accounts in Scripture were written by those who profess to have been eye-witnesses of them. Even if we were to allow, which yet is by no means to be allowed, that those wrought at the deliverance from Egypt, in Babylon, etc., were chronicled only by later writers, yet we have, unquestionably, in the New Testament, the evidence of contemporaries. It cannot be said, then, that these extraordinary recitals are just the exaggerations with which credulous men or poets are wont to deck out events imperfectly known, dimmed with the haze of vast antiquity. They stand upon the same ground with the records of common occurrences; so that the fair inference is that the writers, if credible in the one class of narrative, are credible also for the other; if they can be convicted of untruthfulness in what they relate of supernatural events, it is useless to contend for their veracity as to other matters. This is the plain rule continually acted on in judicial enquiries. If a witness is corroborated so far as to gain credit for his statements generally, he is believed when he charges home a crime upon a culprit. The business of life could hardly otherwise go on.

But in addition to the more vague corroborations of Scripture, which have already been referred to, there are other testimonies of a more particular kind, which may be properly introduced here. They are the rather valuable, because they are independent; they are continually gaining force, and they apply to

some of those statements which have been most keenly contested. It is true that we cannot point to a modern confirmation of miracle; but we can exhibit existing proofs of the fulfillment of Scripture prophecies. The present state of Babylon, of Tyre, of Jerusalem, of Judea generally, witnesses most forcibly to the credibility of Scripture. It is proved to demonstration that the threatenings against these countries and cities were uttered while they were prosperous and populous, at a time when no political foresight could have discovered the fate that was in reserve for them. It is proved to demonstration that the desolations occurred just as they had been long before described; and there they are at this very day, patent to all who will journey thither, testifying that the Scripture is true, and its declarations to be relied on.

Another branch of particular evidence is to be found in the relations travelers give us of the geography, the botany, the manners and customs of biblical countries. The Scripture is still the best guide-book to Palestine, which others can only illustrate. Towns and villages are found where Scripture places them; hills and mountains and springs and brooks are just as Scripture has described them; articles of food are still used such as Scripture mentions. And it is a general remark that men who have traveled in Scripture lands, even if they had their doubts before, have been convinced by what they saw of the credibility of Scripture writers. To those who have not had the advantage of visiting Palestine the published works of accomplished travelers have furnished nearly the same amount of testimony. Among such may be named Dr. Robinson's "Biblical Researches," and Dr. Thomson's "The Land and the Book." It would be perfectly useless to argue with any one who, in studying these works, did not find in them evidence not to be gainsaid, that the authors of Scripture wrote in good faith and are deserving of confidence. Such researches have furnished a full answer to innumerable objections. Thus, for instance, when it is said that in one small district of Bashan there were threescore great cities, "fenced with high walls, gates and bars," (Deut. iii, 4, 5; 1 Kings iv, 13), skeptics have been ready to deride the credulity of such as would receive the statement as a literal fact. But travelers have visited the region, and have found the cities, desolate, it is true, but still standing in their extraordinary grandeur, the massive walls there, the streets with their ancient pavement unbroken, the houses complete and habitable, as if finished only yesterday, and even the very doors and window shutters in their places.

Take, again, the account of St. Paul's voyage and shipwreck (Acts xxvii). Mr. James Smith, of Jordanhill, England, in his work, has carefully investigated the localities; he has ascertained the character of the prevalent winds; he has calculated, after communication with experienced naval officers, the rate of drift and the direction a vessel would naturally take.

and he finds the statements of Scripture *minutely* accurate. "A searching comparison of the narrative with the localities where the events so circumstantially related are said to have taken place, with the aids which recent advances in our knowledge of the geography and the navigation of the eastern part of the Mediterranean supply, account for every transaction, clear up every difficulty, and exhibit an agreement so perfect in all its parts as to admit of but one explanation, namely, that it is a narrative of real events, written by one personally engaged in them" (Introduct., p. xviii).

The explorations made of late years in Nineveh and Babylon have tended to confirm the credibility of Scripture in many disputed points. It is true that we must receive the evidence so produced with caution. Inscriptions and monumental records are more likely to exaggerate the successes than to chronicle the disasters of the people by whom they were made. We could not reasonably expect to find in Egyptian monuments any detail of the judgments which forced the release of Israel. Neither was it likely that Sennacherib would record the fatal overthrow, when by God's immediate power his vast army perished in Judea. But much information may be and has been obtained by incidental notices. Thus, it had been questioned whether such a king as Nebuchadnezzar ever reigned. His name, it was said, did not appear in Herodotus; and objectors, ready to avail themselves of every opportunity of carping at the sacred volume, if they did not deny the existence of the conqueror, at least insinuated that a petty satrap had been magnified into a great king. But now bricks in abundance have been disinterred, inscribed with the mighty Nebuchadnezzar's name, and proving that there was, indeed, foundation for the boast that it was he that had built and adorned his magnificent capital (Dan. iv, 30). Yet more serious doubt was expressed in regard to Belshazzar; and consequently the narrative of his feast and the awful signs which interrupted it was pronounced a fable. But it is now distinctly proved, by the discovery of unquestionable records, that a sovereign of that name was associated in power with his father, during the last days of Babylon's independence.

It would be easy to fill pages with particular examples of corroborative testimony to the truthfulness of Scripture, derived from coins, tombs, ancient seals, from the thousand particular monuments and existing proofs which God's providence has uncovered, to give living testimony of what occurred in ancient times. We have, therefore, the strongest reason to affirm that the Scripture writers were truthful, that the facts they chronicle really occurred, that the histories they deliver are credible. Nor is this evidence set aside by the assertion not unfrequently now made, that the later books of Scripture were the work of earnest, conscientious men, who have given us, indeed, truly, the facts of their own times, but

who ignorantly attributed to the earlier books, the writings of a more remote age, that authority which they do not really possess, and who based much of their teaching upon fragments which are now found to crumble beneath the pressure. The credibility of the early part of Scripture has been proved beyond question by learned men, and the way in which Christ used the oldest portions of the Scriptures may well be taken as guiding us to a right estimation of their value. To those, indeed, who regard Him as a mere man, an appeal to His authority will seem of little weight. But with such the present argument does not deal. To men, however, who admit that Christ was a divinely-commissioned teacher, His sanction, not merely to the ordinary facts of Scripture, but to the supernatural occurrences therein narrated, is of infinite importance. He, the founder of the new dispensation, besides assuming, as the accounts we have of Him testify, the power of working miracles Himself, admitted without question the miracles of the Old Testament (*e. g.* Matt. xxiv, 37-39; Luke iv, 25-27), and threw no doubt upon the narrative which embodied in it such wonders. The only alternative which remains is, if the credit of these facts is denied, to deny the competency of our Lord as a public instructor, imputing to Him—with reverence be it spoken—ignorance and imperfection of judgment which would place Him far behind the doctors of the present age. It is trusted that no reader of the present article is prepared for this awful alternative.

In Scripture, then, we must acknowledge a book credible and of the highest authority, proceeding, as many other evidences might be adduced to show, from persons commissioned by the living God. The objections which have in modern times been urged against Revelation and Scripture truth do not really meet, much less disprove, the positive arguments by which its authority is affirmatively attested. Not a proposition of them has been overthrown; not an argument has been weakened; not a fact changed; not a conclusion even involved in a doubt. Such is the deliberate judgment of the wisest and best men of the age and the century.

Home Missions of the Presbyterian Church in the United States of America; Board of. The first Presbytery in the United States was formed about the year 1700. And the first Synod in 1717. On nearly every page of the Minutes of the first Presbytery and Synod, and afterward of the General Assembly, organized out of the Synod in 1789, are found what they called "supplications" from new and feeble and distant settlements, for missionaries, and the means to aid in their support. To secure the means, the Presbytery and the old Synod ordered annual collections from all their churches, to be used in the support of the missionaries in these feeble settlements. The first *recorded* grant of missionary money was made to the First

Presbyterian congregation of New York, in 1719, to enable it to support the gospel.

The General Assembly was organized in 1789, out of the materials of the old Synod. At the very first meeting, it was unanimously resolved "to send forth missionaries, well qualified to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a gospel ministry among the people." And in order to provide means for defraying "the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries to have collections made during the present year, in the several congregations under our care, and forwarded to Isaac Snowden, Esq., Treasurer of the General Assembly, with all convenient speed." This collection amounted to £80 12s. 10d. The usual salary allowed a missionary was \$400 per annum.

As the boundaries of the country grew, and its frontiers were extended South and West and North, and the importance of the work increased, the General Assembly appointed a Standing Committee of Missions, in 1802. Its nomination of missionaries was made to and confirmed by the General Assembly in open session.

The population increased, and settlements extended very rapidly, after the War of 1812. The missionary wants and work extended as rapidly as the population, and beyond the power of the Standing Committee on Missions to supply. To meet this growing demand, and render the management of the work more efficient than it could possibly be, either by the Standing Committee or the General Assembly itself, in the few days of its annual session, it organized, in May, 1816, "The Board of Missions." It was the first of all the Boards, and has been the model, ever since, for all similar agencies for the work of the Church.

After the organization of the Board, in 1816, the work of Home Missions increased in extent and interest rapidly, for ten or twelve years, until after the organization of the American Home Missionary Society, in New York, in 1826. After the division of 1838, the New School branch conducted its missionary affairs in connection with the American Home Missionary Society, until a conviction of the desirableness and necessity of distinctive denominational work led to the appointment of the Church Extension Committee, in 1855, which was merged, in 1861, into the organization of the Committee of Home Missions.

The Board of Missions remained after the division in 1838, in connection with the Old School branch, and was the instrumentality through which the Church labored to evangelize the land.

From 1802 to 1816, the Standing Committee of Missions sent out 311 missionaries, and collected \$49,319.

The Board of Missions, from 1816 to the division in 1838, sent 2,486 missionaries, and collected \$231,504.

From the division in 1838 to the reunion in 1870, the Board sent 16,113 missionaries, and collected \$2,805,375.

After the organization of the Committee of Home Missions by the New School General Assembly, it sent forth, from 1861 to 1870 (the time of reunion), 3,281 missionaries, and collected \$962,947. It is greatly to be regretted that the numbers of missionaries and the amounts of money contributed by the New School Presbyterian Church, from 1838 to 1861, to the American Home Missionary Society, cannot be ascertained. The number of missionaries is carefully estimated at about 8000.

The glorious reunion of the two Assemblies was accomplished in 1870. At the reunion the Board of Missions and the Committee of Home Missions were united under the legal name and style of "The Board of Home Missions of the Presbyterian Church in the United States of America." The Board, since its reorganization in 1870, has sent out fifteen thousand nine hundred and seventy-two missionaries, and collected \$47,319.89. Thus the Home Missionary work of the Church, before and during its division, and since its reunion, presents a grand total, from 1802 to 1883, of forty-six thousand nine hundred and sixty-three missionaries, and \$7,818,217 contributed for the cause. In 1871 the reunited General Assembly organized the Sustentation Committee, which, in 1874, was transferred to the Board of Home Missions, to be conducted as a separate department. In 1878 the Woman's Executive Committee of Home Missions was organized, and became a department of the Board. In 1882 the Rev. Sheldon Jackson, D.D., offering to present the Board with the *Rocky Mountain Presbyterian*, which he had published since 1872 as a Home Mission paper, the offer was accepted, and the Board commenced the publication of the paper, as its official organ, under the name of *Presbyterian Home Missions*.

Hooper, T. W., D.D., is a son of Joseph and Elizabeth C. Hooper, and was born in Hanover county, Va., November 2d, 1832. He graduated with the first honor of his class, and took the Orator's medal of the Union Society, at Hampden-Sidney College, in 1855. Spending four months at Union Seminary, N. Y., he returned to Union Seminary, Va., from which he was called to be pastor of "Pole Green Church," where his father had been an elder, and he had been baptized in January, 1858. Having been licensed by Hanover Presbytery (N. S.) the year before, he was ordained and installed pastor in February, 1858.

In 1863 he was installed pastor of Liberty Church, and in September, 1865, he was installed pastor of Christiansburg Church. From here he was called to the Second Presbyterian Church of Lynchburg, Va., and was installed in September, 1870. From here

he was called to the First Presbyterian Church, Selma, Ala., which he still served in November, 1876.

Dr. Hooper is a man of medium size, not very robust health, but known as one of activity and energy. For twelve years he was Stated Clerk of Montgomery Presbytery, and also chairman of the Presbyterial Committee of Home Missions. Having lived in different sections of his native State, there is not a city and scarcely a village in the State where he has not preached. He is also a trustee of Hampden-Sidney College, and the title of D.D. was conferred on him by Roanoke College, in 1876.

He has been a constant contributor to the secular and religious press for twenty-five years, as evinced by the columns of the *Christian Observer*, *New York Observer*, *Central Presbyterian*, etc. Several sermons and addresses of his have been published, and also two tracts, by the Presbyterian Board of Publication of Philadelphia, and two by the American Tract Society of New York.

At present he is pastor of the largest church in the Synod of Alabama, a member of the Executive Committee of the Colored Theological Institute at Tuska-loosa, and chairman of the Executive Committee of the Orphan's Home, at Tuskegee, Alabama.

Hope, Assurance of. There are three kinds of assurance spoken of in the Word of God. 1. "The assurance of *understanding*" (Col. ii, 2), which means a clear, comprehensive, heart-establishing acquaintance with divine truth. 2. "The assurance of faith" (Heb. x, 22), which signifies an entire persuasion of the truth of the gospel. 3. "The assurance of *Hope*" (Heb. vi, 11), which imports a confidence of personal interest in Christ.

How is a prevailing and satisfactory conclusion as to our spiritual state to be obtained? This is a most momentous question. It is said by the apostle, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii, 16). Now, as it is witnessed, or testified by the Spirit, that we are the children of God, we naturally ask, in what manner is this testimony borne? This must either be in the way of a direct revelation to our mind, or by enabling us, on a comparison of the Spirit's work in the heart with the description of the Spirit's work in the Word, to draw the conclusion that we are truly born again. Some believe that there is granted to each regenerated soul a direct witness, in the way of suggestion, or impression, of its spiritual birth. This, however, does not appear to us to be the meaning of the apostle. It does not accord with the context, which is obviously practical, and speaks of the influence of the Spirit as received for mortification of sin, and for the productions of all the dispositions and habits of the Christian life, especially the spirit of adoption. It is unsupported by any other passage where assurance is spoken of; it would, if this were its meaning, come under the head of a revelation from God, and seem to require

something else to authenticate it; it would open a door for mistake and self-deception; it has never been received by multitudes who have been sincerely and eminently pious, and it is unnecessary, because, without being supported by the inferential evidence, it is not to be trusted. It is much safer and more correct to consider the witness of the Spirit as purely inferential. The case stands thus: "The Holy Spirit speaks in the Word. The same Spirit operates in the heart. There must be a correspondence between His testimony in the Word and His operation in the heart. The evidence lies in this correspondence. We take the Divine Word as dictated by the Spirit, and containing a declaration of His mind; we see there what He testifies; we see especially the description which He there gives of the faith and character of God's children, of the principles and dispositions, the affections and desires, the hopes and fears, and the peculiar walk and conversation by which they are distinguished. If *our* spirits in the court of conscience, and before the Father of our spirits, bear witness to a correspondence between this description and what has been effected in us by the same Divine Agent, then there is a concurrence of the testimonies; the testimony of God's Spirit and the testimony of our spirits agree; the one witnesseth with the other. What the Spirit of God has wrought in us harmonizes with what the Spirit of God testifies in the Word; and in proportion as our spirits have the inward consciousness of this harmony, do we possess the witness of the Spirit to our being the children of God."

This is in strict accordance with what is said in other places of Scripture. "These things," says the apostle John, "have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John, v 13). We are to *know* that we have eternal life, by the evidence of what is *written*, and, of course, by the comparison of our heart and life with it.

In reply to the question, how any one may know that he is a child of God, we answer, by consciousness, and a comparison of his state with the Word of God. The apostle says, "We are all the children of God by faith in Jesus Christ" (Gal. iii, 26). "I am conscious," says an assured Christian, "that I *do* believe, and therefore I know I am a child of God." And suppose he were in any doubt about the reality of his *faith*, he pursues the subject and says, "The Word of God says, 'in whom believing we rejoice;' I *have* peace and joy! To them that believe He is precious; Christ is precious to me. 'Faith worketh by love;' I love God, Christ, his people and holiness. 'This is the victory that overcometh the world, even our faith.' I have overcome the world. 'We know that we have passed from death unto life, because we love the brethren;' I love the brethren; therefore, I conclude I am a child of God. The fruits of my faith which I discern in myself answer to the description of them given in the Word."

It is not, then, by any such methods as by dreams, or the suggestions of texts of Scripture to the mind, or visions, or impressions upon the mind, or strong persuasions of our eternal election, that we are to obtain this blessed hope of personal interest in the mercies of redemption, but by comparing our hearts with the Word of God. We will here quote the beautiful language of the celebrated RALPH CUDWORTH, in a sermon preached before the House of Commons during the Commonwealth: "The way to obtain a good assurance of our title to heaven, is not to climb up to it by a ladder of our own ungrounded persuasions, but to dig as low as hell, by humility and self-denial in our own hearts; and though this may seem the farthest way about, yet it is indeed the nearest and safest way to it. We must, as the Greek epigram speaks, '*ascend downward and descend upward,*' if we would indeed come to heaven, or get any true persuasion of our title to it. The most triumphant confidence of a Christian riseth safely and surely on this low foundation, that lies deeper under ground, and there stands firmly and steadfastly. When our heart is once turned into a conformity with the Word of God, when we feel our will to concur with His will, we shall then personally perceive a spirit of adoption within ourselves, teaching us to say, *Abba, Father.* We shall not care then for peeping into the hidden records of eternity, to see whether our names be written there in golden characters; no, we shall find a copy of God's thoughts concerning us written in our own breasts. There we may read the characters of His favor toward us; there we may feel an inward sense of His love to us, flowing out of our hearty and unfeigned love to Him. And we shall be more undoubtedly persuaded of it, than if one of those winged watchmen above, that are privy to heaven's secrets, should come and tell us that they saw our names enrolled in those volumes of eternity."

In this way, and, as it appears to us, in this way only, is our personal interest in the blessings of salvation to be ascertained. It will be evident then, that our assurance will be more or less full, according to the measure of our piety. It admits of degrees of certainty, and these will be regulated by our degrees of vital, experimental godliness. Hence the force of the apostolic exhortation, *to give all diligence* to make our calling and our election sure; *i. e.*, sure to ourselves, as a clear and well-attested fact, that we are called according to the purpose of God.

Hope, Rev. Matthew Boyd, M. D., was born in Millin county, Pa., July 31st, 1812. He graduated at Jefferson College in 1830, then studied theology at the Seminary at Princeton until 1832. Having concluded to go out as a missionary to India, he studied medicine at the University of Pennsylvania in the two following years, and was licensed and ordained as a missionary, by the Presbytery of Huntingdon, in 1835. He received an appointment from the American Board of Commissioners for Foreign Missions, and

labored two years at Singapore, an island off the northern extremity of the Malay peninsula, where he was sunstruck, and, on partial recovery, was recommended by his physicians to return to his native land. The homeward voyage was beneficial to him, and he was able, in a short time, to act as agent for the Colonization Society, and in 1839 he was appointed Financial Secretary to the Presbyterian Board of Education, and in 1842 Corresponding Secretary. In this office he continued until 1846; but in 1845 was elected to the Professorship of Belles Lettres and Political Economy in the College of New Jersey, a relation which he held until his death, which occurred December 17th, 1859. During his funeral all the places of business in Princeton were closed, as a mark of respect.

Dr. Hope was a man of great simplicity of manner, direct, yet full of genial kindness. His life was an earnest one—full of solemn purpose and active effort to do good. For years his strong and enterprising intellect had to effect its purposes through, and often in spite of, a frail and hopelessly shattered body. Although not a brilliant man, nor of extraordinary scholarship, yet as a faithful and effective worker, and a benign Christian power, Princeton has never enjoyed the labors of a superior to Dr. Hope.

Hopkins, Henry Harvey, D. D. Of the parentage of Mr. Hopkins, his earlier years and his education prior to his entering on the study of theology, we have been able to learn nothing. He was born in Chester county, Pa., November 12th, 1801; entered Princeton Seminary in the Fall of 1829; graduated there in 1832, and was licensed by the Presbytery of New Castle, April 4th, 1832. At his request he was dismissed to the Presbytery of Mississippi, December 25th, 1832. After preaching at Clinton about two years, he accepted a call to the churches of Big Spring and Taylorsville, Ky.; was received as a licentiate by the Presbytery of Louisville, October 2d, 1831, and installed as pastor April 25th, 1835. This relation continued about nine years, and was dissolved April 2d, 1844, but he continued to be a member of Louisville Presbytery for the remainder of his life. These nine years of his first pastorate were years of great profit, both to himself and to his people. He was active, laborious, and successful in his work, and his two churches became strong, both spiritually and externally.

After leaving his first pastorate, Dr. Hopkins took charge of the two churches at Cane Run and Plum Creek, in Shelby county, Kentucky, over which he was installed, in May, 1845. This relation was dissolved December 25th, 1846, as he had accepted an invitation to serve the Church at Owensboro, Ky. Over this, which was to be his longest and his last pastoral charge, he was installed May 1st, 1847. He served this important church more than twenty-two years, and his labors were followed by its steady growth and prosperity. He was obliged, by a bronchial

affection which disabled him from preaching regularly, to resign his charge, and the pastoral relation was dissolved, October 19th, 1869. He continued, however, to the end of his life, to reside at Owensboro, always actively engaged, and embracing every opportunity to preach the gospel. He made a free use of the press in doing good, and made himself felt in the community in which he lived and died, as a wise and public-spirited citizen, as well as an earnest and spiritually-minded minister of the gospel. During his last illness, he evinced a firm faith in the goodness and the grace of God. He died April 19th, 1877.

Dr. Hopkins was a faithful and devoted pastor, a wise counsellor, practical, judicious, and of large Christian experience. He was a good Presbyterian, a good theologian, a good Greek, Latin and Hebrew scholar, a good preacher, and above all, a good man.

Hopkins, James S., son of John Hopkins and Mary S. Speed, and grandson of General Hopkins, of Revolutionary fame, was born at Danville, Ky., January 6th, 1799. Having studied law with his brother, Hon. John Speed Smith, he practiced that profession for only a short time. In 1825 he began farming, which he followed until death. In 1842, and chiefly through his influence, Boyle county was formed, and Mr. Hopkins was chosen its first representative in the Kentucky Legislature, to which he was returned during the seven succeeding years. In 1828 he united with the Church at Danville, and was soon after elected a ruling elder. During the years 1833-36 and 1849-58 he was a member of the Board of Trustees of Centre College, and for the last three of these years he was President of that Board. In 1858 he removed to Pettis county, Missouri, and was soon after chosen ruling elder in the First Church of Pettis, and continued such until June 24th, 1873, when he closed a protracted and useful life.

Mr. Hopkins was a man of fine natural intellect, a warm-hearted Christian, and, while always unassuming, his religion was conspicuous, and his influence for good marked, in whatever sphere he acted. To his large Christian liberality both the college and seminary at Danville are deeply indebted. His generous beneficence assisted many ministers in the course of their preparation. No enterprise of the Church was forgotten. He did what he could for the cause of his Master. A truly Christian gentleman, in business the soul of honor, cheerful, candid and pure in his daily life, sin felt rebuked in his presence. His acquaintances all loved him, while the young both honored and revered. A great sufferer for many months before his death, his faith in his Redeemer never wavered; no complaint, nor even an expression of impatience, escaped his lips. Active in Christian effort to the end, when James S. Hopkins died society and the Church suffered a heavy loss, but the Church of the First-born, which is written in heaven, received one more ransomed and happy accession.

Hopkins, Josiah, D. D., was born in Pittsford, Vermont, April 26th, 1785. He was installed pastor of the Congregational Church in New Haven, Vermont, in 1811. He subsequently became pastor of the First Presbyterian Church, Auburn, N. Y., but his health failing, he removed to Ohio, where he labored as a Home Missionary in several churches in the "Western Reserve." On his return, he took charge of the Presbyterian Church of Seneca Falls, N. Y. His last ministerial labors were performed with the Church of Union Springs, N. Y., and were blessed with a most precious revival. He died June 27th, 1862. Dr. Hopkins was earnest in his love of the truth, and his perceptions of it were clear and discriminating, his explanations harmonious, and his defence of it most hearty and faithful. He was often sought as a counsellor by others, while his genial and kindly spirit endeared him to all who approached him.

Hopkins, Myron P. was born at Warren, Conn., April 29th, 1806, and he died at Medina, N. Y., October 29th, 1878. He resided in Medina fifty years, and was a member of the Presbyterian Church there forty-four years, serving as a ruling elder thirty-eight years. He was "a good man and just." He was a man of positive character, and influentially connected with the business and spiritual interests of Medina for half a century. He was an able and a faithful elder, of good report, guileless, fervent in spirit, benevolent and kind, watchful and prayerful, respected and beloved, and great in personal consistency and goodness. To elder Myron P. Hopkins, as much as to any man, is the Church of Medina indebted for its present temporal and spiritual prosperity.

Hopkins, Hon. Samuel Miles, LL.D., was born in Salem, Conn., May 9th, 1772, and united with the church in Moscow, N. Y., in 1815. He graduated from Yale College in 1828. He was admitted to the Bar in 1793, and practiced his profession at Oxford, 1793-4; New York from 1794, and Albany, 1821-31. He was Judge of the Circuit Court of New York, and Trustee of Auburn Theological Seminary, 1832-6. He received the Degree of LL.D. from Yale College in 1828. Judge Hopkins published a volume of Chancery Reports, and various treatises on Temperance, State, and National Legislatures, Crime, Prison Discipline, etc. He died at Geneva, N. Y., March 9th, 1837.

Hopkins, Rev. Theodore W., was born in Cincinnati, O., January 5th, 1841. His father was one of the seceders from Lane Seminary, on anti-slavery grounds, and removed to Oberlin, O., in 1848, where Theodore pursued his preparatory studies, and nearly completed his college course. He subsequently spent two years in the study of English literature and vocal music, chiefly in New York. In September, 1862, he entered Junior at Yale College, and graduated July, 1864. The following year he was Principal of a musical school near Providence, R. I.; then, for

four years, Assistant Principal of the Central High School of Cleveland, O. He pursued a full course of theological study in the Rochester Seminary, graduating in 1873. The same year he was licensed to preach by the Presbytery of Rochester, and called to the Chair of Church History in the Theological Seminary (Congregational), at Chicago, the duties of which he discharged with distinguished ability, the next seven years. June 29th, 1880, he was ordained as an evangelist by a Council in Chicago. When he resigned the Professorship it was his intention to devote himself to literary work, at home and abroad; eighteen months were thus employed, habitually preaching on the Sabbath, when the importunity of the Central Church of Rochester induced him to change his plans, and take their pastoral oversight. Here, for the past three years, his labors, in the pulpit and out of it, have been eminently satisfactory and successful. Beside furnishing various review articles, Mr. Hopkins has had printed, but not published, a valuable, scholarly work, on "The Doctrine of Inspiration; An Outline Historical Study." From early childhood he has been passionately fond of Church history, and his familiarity with its philosophy and events leads him not unfrequently to enrich his discourses with the most apt and striking illustrations from this source.

Hopkinsianism. The main principles of this theological system are either taught or implied in the writings of Dr. Samuel Hopkins, of Newport, R. I. Those principles have been unfolded and somewhat modified by his three friends, Dr. Stephen West, Dr. Nathanael Emmons and Dr. Samuel Spring. As logically connected with each other, and as understood by the majority of its advocates, the system contains the following principles: (1) Every moral agent choosing right has the natural power to choose wrong, and, choosing wrong, has the natural power to choose right. (2) He is under no obligation to perform an act, unless he has the natural ability to perform it. (3) Although in the act of choosing every man is as free as any moral agent can be, yet he is acted upon while he acts freely, and the divine providence, as well as decree, extends to all his wrong as really as to his right volitions. (4) All sin is so overruled by God as to become the occasion of good to the universe. (5) The holiness and the sinfulness of every moral agent belong to him personally and exclusively, and cannot be imputed, in a literal sense, to any other agent. (6) As the holiness and the sin of man are exercises of his will, there is neither holiness nor sin in his nature, viewed as distinct from these exercises. (7) As all his moral acts before regeneration are certain to be entirely sinful, no promise of regenerating grace is made to any of them. (8) The impenitent sinner is obligated, and should be exhorted, to cease from all impenitent acts, and to begin a holy life at once. His moral inability to obey this exhortation is not a

literal inability, but is a mere certainty, that, while left to himself, he will sin, and this certainty is no reason for his not being required and urged to abstain immediately from all sin. (9) Every impenitent sinner should be willing to suffer the punishment which God wills to inflict upon him. In whatever sense he should submit to the Divine justice punishing other sinners, in that sense he should submit to the Divine justice punishing himself. In whatever sense the punishment of the finally obdurate promotes the highest good of the universe, in that sense he should be submissive to the Divine will in punishing himself, if finally obdurate. This principle is founded mainly on the two following. (10) All holiness consists in the elective preference of the greater above the smaller, and all sin consists in the elective preference of the smaller above the greater, good of sentient beings. (11) All the moral attributes of God are comprehended in general benevolence, which is essentially the same with general justice, and includes simple, complacential and composite benevolence, legislative, retributive and public justice. (12) The atonement of Christ consists not in his enduring the punishment threatened by the law, nor in his performing the duties required by the law, but in his manifesting and honoring by his pains, and especially by his death, all the divine attributes which would have been manifested in the same and no higher degree by the punishment of the redeemed. (13) The atonement was made for all men; the non-elect as really as the elect. The epithet "Hopkinsian" was invented in 1769 or 1770, by Rev. William Hart, of Saybrook, Conn., and was applied, not to the whole system of Dr. Hopkins, but to the principles marked (7) and (8) above.

Hornblower, William H., D.D., was the youngest child of Joseph Courten Hornblower, Chief Justice of New Jersey for fourteen years; who was the youngest child of Josiah Hornblower, an eminent patriot in the Revolutionary war, and a member of the first Congress of the United States of America; and of Mary Burnet, daughter of William Burnet, M. D., and grand-daughter of William Burnet, M. D., Surgeon General of the United States Army, in the Revolutionary war, first President of the New Jersey Medical Society, an influential and conspicuous man all his life. He was born March 21st, 1820, and graduated at Princeton College, 1838, and at Princeton Theological Seminary, 1843. After serving as a missionary in the pines of New Jersey for five months, he was ordained to the ministry, and installed pastor of the First Presbyterian Church of Paterson, New Jersey, January 30th, 1844. October 1st, 1871, he became "Reunion Professor of Sacred Rhetoric, Church Government, and Pastoral Theology," of the Western Theological Seminary of the Presbyterian Church in the United States of America, at Allegheny, Pa. Dr. Hornblower filled, with ability and acceptableness, the eminent position in which the Church placed him, for

training young men for the ministry. As a preacher, he was instructive and impressive. His life was one of growing usefulness, and he enjoyed the cordial esteem



WILLIAM H. HORNBLOWER, D.D.

of his brethren, and of the people among whom he lived and labored. He died July 16th, 1883.

Horton, Rev. Azariah, graduated at Yale in 1735, and was ordained by New York Presbytery in 1740, and entered on his labors among the Indians on the east end of Long Island. Two churches still exist, the remains of the fruit of his toil; one at Poosepatrick, on the Great South Bay, in the south of Brookhaven, the other at Shinnecock, the largest settlement, two miles west of Southampton. He became pastor of South Hanover, N. J., the congregation having been set off from Hanover in 1748; for a long time it was called Battle Hill, and now is known as Madison. He was dismissed in November, 1776, and died March 20, 1777, aged sixty-two.

Horton, Rev. Francis Allen, was born in Philmont, Columbia county, N. Y. He graduated at Rutgers College, in 1862. After a three years' course of theological study at New Brunswick, N. J., he was licensed to preach by the Classis of Hudson. He was pastor at Glenham two years, when he accepted a call to the Reformed Church in Catskill, where he had a very successful pastorate of seven years. Nine years ago he was called to the Case Avenue Church in Cleveland, Ohio. Six months ago he was called to the pastorate of the large and prosperous Church in Oakland, Cal., which he accepted, and to which place he removed, in April, 1883. He left his Cleveland church with a large membership, strong in influence and in all respects prosperous. Mr. Horton's minis-

try in Cleveland was characterized by industry and great zeal in the service of the Master. Many souls were given him as seals of his ministry. Not only in Cleveland, but throughout his Presbytery and Synod his influence was felt for good. As a platform orator he excelled, and his many addresses in behalf of the several causes of benevolence quickened many a church to increased liberality.

Horton, George Firman, M. D., was born in Terrytown, Pa., January 2d, 1806. He graduated at the Van Rensselaer School (now the Van Rensselaer Polytechnic Institute), of Troy, N. Y. After studying medicine under Dr. Samuel Hayden, he commenced practice in 1829, at his native place, where he has always lived, and where he has continued in the work of his profession for fifty-four years. He soon acquired an extensive practice and a wide reputation as an able physician and a skillful surgeon, and has been a frequent contributor to medical societies and periodicals. He has been one of the most active members of the Bradford County Medical Society from its organization. He is a member of the Pennsylvania State Medical Society, which elected him its presiding officer in June, 1862, also of the American Medical Association, and honorary member of other medical societies.

Though constantly engaged in the work of his profession, Dr. Horton has not been indifferent to other literary pursuits, and especially Natural History, of which he has been an enthusiastic student. In 1858 he wrote the report of the geology of Bradford county, which, accompanied by a map, was published in the "Transactions" for that year. In 1876 he published the "Chronicles of the Horton Family." In the Fall of 1872 he was elected delegate from the Fourteenth Senatorial district of Pennsylvania to the Convention for revising the Constitution of the State, the duties of which position he performed with credit to himself and satisfaction to his constituents. Dr. Horton took a leading part in the early discussions on the question of Temperance. For more than forty years he has been a ruling elder in the Presbyterian Church. Since the organization of the church at Terrytown, he has taken a prominent place in its active work, and he is a frequent attendant of the meetings of Presbytery and Synod. In all the walks of life he has exemplified the truth, that "the Christian is the highest style of man."

Houston, Rev. Alexander, received his license from the Presbytery of Lewes, about 1763, and was ordained in 1764, and installed as pastor of Murderhill and Three Runs churches, in Delaware, where he remained until his death, January 3d, 1785. Mr. Houston was a man greatly beloved, and a most earnest and laborious minister. Many tears were shed at his early decease.

Hovey, Jonathan Parsons, D.D., was born in Waybridge, Vermont, October 10th, 1810, received his collegiate education at Jacksonville, Ill., and at

South Hanover, Ind.; studied theology at the Auburn Theological Seminary, and was ordained in March, 1837. He had four different settlements, at Gaines, N. Y., at Burdette, N. Y., at Richmond, Va., and in New York city, where he was installed pastor of the Eleventh Presbyterian Church, September 23d, 1850. Dr. Hovey labored in this field for thirteen years, with great earnestness and with truly remarkable success. He commanded the confidence and affection of his brethren in the ministry to a degree that is not often equaled. Large numbers were added to the church through his instrumentality. He was prudent, discreet, genial and sympathetic, faithful and earnest as a pastor. His preaching was peculiarly evangelical, solemn and effective, keeping ever in view the one object—the salvation of souls. Dr. Hovey died December 16th, 1863.

Howard, William D., D.D., was born in Philadelphia, July 28th, 1814. At the age of fifteen he became a member of the Second Presbyterian Church of that city, then under the care of the Rev. Joseph Sanford. In the following year he began his studies with a view to the ministry, in the Manual Latin Academy at Germantown, Pa. When this Institution was merged into Lafayette College, at Easton, he removed to that place and continued his studies there. In 1833 he returned to Germantown, and pursued theological studies under the superintendence of the Rev. William Neill, D. D. He was licensed to preach by the Second Presbytery of Philadelphia, October, 1837, and on March 13th, 1838, he was ordained and installed pastor of the Presbyterian Church in Frankford, Pa. Here his ministry was a highly successful one. On May 16th, 1849, he was installed pastor of the Second Presbyterian Church of Pittsburg, and continued in this relation until his death, September 22d, 1876. Under his ministry the church greatly prospered, and increased largely in numbers, liberality and efficiency.

For several years Dr. Howard was a Trustee of Washington College, Pa. He was President of the Board of Trustees of the Western University of Pennsylvania. In 1849 he was elected a Director of the Western Theological Seminary. For many years he was a member of the Boards of Foreign and Domestic Missions of the Presbyterian Church. From the organization of the General Assembly's Committee on Freedmen, he was a member of it, and was, for the first year, its Chairman. In 1857 he preached a sermon before the General Assembly, at Lexington, Ky., by appointment of the previous Assembly, in behalf of Domestic Missions. This discourse was afterwards published by the Board. He was the author of many sermons, published by request. A number of these were preached before the Synod of Pittsburg; the others were delivered on various special occasions, as installations, in commemoration of deceased friends in the ministry, etc. Dr. Howard was a fine specimen of a Christian gentleman. As a friend, he was

sincere and ardent. His preaching was earnest and instructive. As a Presbyterian, he was faithful to duty; and as a pastor, he was universally beloved and abundantly useful.

Howe, Rev. John, was a native of South Carolina, and was in part educated there. He pursued his classical studies in the Transylvania Seminary, and subsequently studied theology under the Rev. James Crawford, then pastor of Walnut Hill Church. He was licensed to preach by the Transylvania Presbytery, in 1795. For several years he preached alternately in Glasgow, the county seat of Barren, and Beaver Creek Church, in the same county, at the same time being engaged in teaching a school. Subsequently, he taught some eighteen years in Greensburg, Greene county, preaching during the time, to two small congregations in the neighborhood. In advanced life he went to Missouri to reside with his daughter, where he died, December 21st, 1856. He is represented as having been an uncommonly amiable man, remarkably unostentatious in his manners, and a very popular and successful preacher.

Howe, Samuel Henry, D. D., was born in Fleming county, Kentucky, December 18th, 1837. Graduating A. B. at Hanover College, Indiana, in 1861, and receiving his theological education at Princeton Seminary, he was licensed by the Presbytery of Madison in 1864, and ordained the following year by the Presbytery of Vincennes. He has filled four charges: Vincennes, Ind. (1865-7), Independence, Mo. (1867-69), Cortland, N. Y. (1869-72), and Georgetown, D. C., where, from 1872 to the autumn of 1883, he continued to labor, at which time he was installed pastor of the Park Congregational Church, Norwich, Connecticut. His pastorates have been in a high degree harmonious and successful. A Christian character, of profound sensibility and wide sympathies, has always enshrined him in the warm love and confidence of his people. As a preacher, he is eminently acceptable, a pervasive spirituality making luminous a pure natural taste and fine culture. His publications have been a number of occasional sermons. The honorary degree of D. D. was conferred upon him in 1877.

Howell, Lewis, was a native of Missouri, having been born in St. Louis county, in the year 1800. When quite a young man he united with the Dardenne Church, in St. Charles county; about the year 1826 became a ruling elder in the same, and continued in this relation for fifty years. In him, from the day of his conversion to the close of his active and useful life (1876), the power and purity of the gospel of Christ shone with undiminished splendor. One who was his pastor for thirty-four years testifies that "his zeal for the glory of God, the welfare of his Church, and the salvation of souls was absorbing." No one ever suspected that he was, in the least, recreant to his trusts or neglectful of any duty. His piety was a constant flame, and his path that of the

just. He was a teacher in God's house, as well as a ruler, joyfully and profitably leading the people in public worship in the absence of a minister to break to them the bread of life. In the Sabbath-school work he was actively engaged as superintendent, from youth to old age. From house to house he carried the tidings of salvation, superintended the financial affairs of the church, kept its records, faithfully attended the Church courts in the face of hardships, constrained always by the love of Christ. He was universally recognized as a great and good man in Israel, bestowing his charities with a liberal hand, and bringing forth daily the fruits of righteousness and peace.

Howell, Rev. Lewis Dunham, was born in Albany, N. Y., December 25th, 1803. He graduated from Cincinnati College in 1822, and was Tutor there 1822-3. He studied theology at Auburn Seminary, and was ordained at Cincinnati, O., by Presbytery, April 26th, 1830. He was pastor of the Church at Springport, N. Y., 1828-9, and of the Fourth Presbyterian Church, Cincinnati, O., 1830-1; Professor of Languages in Lane Seminary nearly two years; pastor at Maysville, Ky., 1832-3; Binghamton, N. Y., 1834; Springport, 1835; of the Congregational Church Derby, Vt., 1836-8, and at Onondaga Hollow, N. Y., 1839. He was Agent of the American Tract Society, for Western New York, 1839-42, and of the Educational Society, residing in Geneva, from 1842. He died at Geneva, September 5th, 1846.

Howey, Rev. J. Dagg, was born in Carroll county, Ohio. He graduated at Jefferson College in 1856; at the Western Theological Seminary in 1859, and was licensed by the Presbytery of Steubenville, and ordained and installed over the churches of Sugar and Mill Creeks, by the Presbytery of Venango, in September, 1859. After a successful pastorate of six years, in which his work was greatly blessed, he was called to Chesterville, Ohio, in 1862, but declined the call. He removed to Ohio in 1865, and took charge of the churches of Worthington and Liberty, till 1869, which were greatly revived and strengthened by his ministry. In August, 1869, he removed to Illinois, and took charge of the Church at Vermont, which was also greatly revived under his ministry. He was called to the Church of Prairie City in 1871, and was installed pastor and remained five years, during which there were three special revivals. He was called to Kewancee, October, 1876, and remained three years, and was favored with a precious ingathering of souls. He is now pastor of the Church of Altona, Knox county where he is blessed in his work.

Hoyt, Ova Phelps, D. D., was born in New Haven, Vt., May 26th, 1800; graduated at Middleburg College, in 1821; finished his theological course at Andover, in 1824, and was soon licensed by a Congregational Association. He was pastor of the Presbyterian Church at Potsdam, N. Y., from 1825

until 1830. From Potsdam he went into the agency of the American Home Missionary Society, and resided in Utica. While there he edited the *Western Recorder*, for a year and a half. Afterward he was pastor of the Presbyterian Church in Old Cambridge, N. Y., where he remained until 1838. Having resigned this charge, he continued to act as Secretary for the American Home Mission Society, and resided in Cleveland, O., for a time, and as stated supply of the First Presbyterian Church in Detroit, Mich. In the Spring of 1840 he was called to Kalamazoo, Mich., and was pastor of the Presbyterian Church in that place until 1849, when he became District Secretary for Michigan and Northern Indiana, of the American Board of Commissioners for Foreign Missions, in which work he continued ten years. In 1861 he became stated supply, for a few years, of the Church in Elkhart, Ind. He died February 11th, 1866.

Dr. Hoyt was successful and greatly beloved in all the congregations to which he ministered. His ardent love for God and man was under the control of a well-balanced and cultivated mind. He was gentle and courteous to all. As a pastor he was most discreet in his words and acts, and his influence was always on the side of peace and love. As a preacher his manner was impressive, and his matter sound and instructive. His death was a fitting close to a beautiful life, in its peace and triumphant hope.

Hubbell, Rev. Nathanael, graduated at Yale in 1723, and became the pastor of Westfield and Hanover, N. J., in 1727, the latter including the present congregations of Morristown, Chatham, and Parsippany. The Westfield congregation gave him as "a settlement," on his accepting their call, one hundred acres of their parsonage lands, in fee-simple, and it would appear that Hanover congregation did the same. "A settlement" was the uniform New England custom, and was frequent in Pennsylvania, it being understood that the minister was to spend his days in their service. At Westfield, all who chose bound themselves by a covenant to be assessed according to their property, to make up whatever was deficient in the pastor's salary. In 1730, Mr. Hubbell gave up the charge of Hanover. His death occurred about 1745.

Hubbell, Rev. William Stone, son of Stephen Hubbell and Martha Stone Hubbell, was born at Wolcottville, Conn., April 19th, 1839; graduated at Yale College in the class of 1858, entered the Junior Class of Andover Theological Seminary in the Autumn of 1859, and studied there two years, afterwards spending another year in that institution. His mother was the author of a well-known little volume entitled "The Shady Side."

Mr. Hubbell was assistant minister to Rev. Dr. Richard S. Storrs, at Braintree, Mass., from September 1866 to January, 1868; was ordained pastor of the South Evangelical Church, West Roxbury, Mass.,

January 29th, 1868; was installed over the First Congregational Church of Somerville, Mass., January 31st, 1872; and was installed pastor of the North Church, Buffalo, December 22d, 1881. As a minister Mr. Hubbell has everywhere inspired for himself the warmest personal friendships. A ready, fluent and forcible speaker, with remarkably felicitous diction and graceful manners, he never wearies and is always instructive.

Hudson, Thomas Boyd, D. D., was born in Auburn, N. Y., July 8th, 1826; was graduated from Hamilton College in 1851; served the college two years as a Tutor, 1854-6, and received from its trustees the Doctorate of Divinity in 1871. He was graduated from Auburn Theological Seminary in May, 1859, and in August, 1859, was installed pastor of the Presbyterian Church in Union Springs, N. Y. He was pastor at Fulton, N. Y., 1862-3, and at Northeast, Pa., 1864-9. In 1869 he was called to succeed Rev. Dr. Albert Erdman, as pastor of the Presbyterian Church in Clinton, N. Y. Here he has labored fourteen years, with well-directed earnestness and fidelity. The burning of the historic "Old Stone Church," of Clinton, in 1876, brought to a severe test his various gifts of wisdom, patience, enthusiasm and influence in the community, and the rebuilding of the church on a larger scale turned a seeming disaster into an agency for growth and permanent prosperity. As a preacher, Dr. Hudson presents the truths of the gospel with clearness, simplicity and power. As a pastor, he knows how to combine courtesy and tenderness with a fearless discharge of duty. His pastorate is of longer standing than any other now unfinished in the Utica Presbytery. His church has nine elders, each holding office for three years. In its membership and contributions to benevolent objects, his church holds the fourth place in the Utica Presbytery, the larger churches being in Utica and Rome. Dr. Hudson is dearly loved by his people, who lean upon his strength and sympathy in hours of trial, and are heartily with him in all efforts to promote the welfare of the church.

Huey, Samuel Culbertson, son of John Huey and Margaret Culbertson, was born in Indiana, Pa., on July 21st, 1813. His parents were both members of the Presbyterian Church. He removed to Pittsburg in 1828, and in 1834 united with the First Associate Reformed Church, then under the care of Rev. Joseph R. Kerr. In 1844 he removed to Philadelphia, where he connected himself with the First Associate Reformed Presbyterian Church (now the Second United Presbyterian Church) Rev. Dr. J. B. Dales pastor. In 1845 he was elected a trustee and Superintendent of the Sabbath school. In 1846 he was elected a ruling elder, but declined to serve. In 1848 he was again elected and duly ordained. In 1861, having become a resident of West Philadelphia, he started a mission school at the corner of Lancaster avenue and Market street, and for several

years superintended it. Out of this mission has grown the Tenth United Presbyterian Church. In 1870 he became a ruling elder in the North United Presbyterian Church, and when, in 1875, its members organized the "Church of the Covenant," Presbyterian, he was elected and installed as one of its elders. He remained in that church until 1881, when he united with the North Broad Street Presbyterian Church, where he now worships.

Mr. Huey was a merchant, from boyhood until January 1st, 1870, when he was elected President of the Penn Mutual Life Insurance Company of Philadelphia, which position he still holds. He has repeatedly been a delegate to Synod and General Assembly, and has always been a liberal supporter of all the benevolences of the Church, and of his city. As an instance of perseverance in well doing, it may be mentioned that he became a teacher in the Sabbath school in 1831, and continued in the service, as teacher and superintendent, until 1877, a period of forty-six years.

Hughes, Rev. James, was a native of York county, Pa. About the year 1780 he removed, with his mother and family, to Washington county, his father having died about a year before. His education, so far as is known, was prosecuted under the direction of the Rev. Joseph Smith, of Upper Buffalo, in that county, with whom it is also probable that he studied theology. While associated with Mr. Dod he acquired, or rather there was developed in him, a taste for the accuracies and intricacies of science, which he still improved, until he became the first President of Miami University. Mr. Hughes was licensed to preach the gospel, April 15th, 1788, by the Presbytery of Redstone, being the first preacher of the gospel licensed in the West. His labors seem to have been very acceptable to the churches, as three several calls were presented to him, one from the united congregations of Short Creek and Lower Buffalo, one from Donegal, Fairfield and Wheatfield, and one from New Providence and the South Fork of Ten-Mile. The first of these calls he accepted, and was ordained by the same Presbytery, and installed the pastor of Short Creek and Lower Buffalo, April 21st, 1790.

Hughes, Rev. Samuel Kelso, was born August 11th, 1818, near Lebanon, Ky., and was the son of Edward and Letitia W. (Reid) Hughes. His early life was spent on a farm. In the eighteenth year of his age he gave his heart to Christ, and devoted himself to His service in the ministry. He studied for some time at Centre College, Ky., but afterwards went to Jefferson College, Pa., from which he was graduated in 1842. He immediately afterwards entered Princeton Seminary, where he spent three years, and was regularly graduated in 1845. He was licensed April 23d, 1845, by the Presbytery of Philadelphia, after which he spent some time in missionary work in Kentucky and Missouri, but finally preached

as a licentiate and supply, for the churches of Worthington and Liberty, in Columbus Presbytery, Ohio, from April, 1848, to April, 1849. He was ordained by the Presbytery of Marion, October 16th, 1849, and afterwards served the united churches of Liberty and Radnor, until the Spring of 1853, when he relinquished the church of Liberty, but continued to supply that at Radnor, in connection with two small churches in the vicinity, until the Spring of 1855, when he was installed pastor of Chesterville Church, Ohio, in September, 1855. From this charge he was released April 15th, 1858. At the same time he supplied the Church at Harmony. Both of these enjoyed times of precious refreshing under his care. In 1859 he became stated supply of Canaan Church. In the Spring of 1861 he became stated supply of the churches of Mt. Salem and West Unity, in the Presbytery of Maumee, but after about a year of active service his health failed, and he retired to a farm near by, in hope of recovery from open air exercise. On this farm he continued to live until his death, earnestly preaching, however, from time to time, as he had strength and opportunity. When, in the Winter of 1866, God poured out His Spirit upon the churches of Mt. Salem and West Unity, the services of Mr. Hughes were very precious to them. He died at his home, near West Unity, Williams county, Ohio, May 18th, 1878.

Hughes, Rev. Thomas Edgar, was from York county, Pa. He was licensed to preach by the Presbytery of Ohio, October 17th, 1798. On the 27th of August, 1799, he was ordained and installed pastor of the Church of Mount Pleasant, Beaver county, Pa., where he labored successfully for upwards of thirty years. He afterwards removed to Wellsville, Ohio, and was pastor of a Presbyterian church in that place for three years. He died, May 2d, 1838. He was the first minister of the gospel who settled north of the Ohio river. He performed at least two missionary tours to the Indians on the Sandusky river, and in the neighborhood of Detroit.

Hughes, Rev. William, son of the Rev. Thomas Edgar and Mary (Donahy) Hughes, was born at Griersburg (now Darlington), Beaver county, Pa., May 20th, 1802. He was graduated from Jefferson College, Pa., A. D., 1826. After leaving college, he spent about eighteen months at home, pursuing his studies with a view to the ministry, under the guidance of his father, and subsequently entered Princeton Seminary, in the Fall of 1827, where he remained one year. He was licensed June 24th, 1829, by the Presbytery of Hartford (afterwards Beaver, and now Shenango), and was ordained an evangelist, by the same Presbytery, April 5th, 1830. A few weeks after his licensure he began preaching to a small church at Perrysville, Ashland county, Ohio, and at other points in the surrounding country, as a missionary. On this field of his first choice he continued to labor through the whole of his long life. April 12th, 1836, he was

installed as pastor over Perrysville and Lake Fork Cross Roads churches, by the Presbytery of Richland. His relation to the second of these was dissolved April 8th, 1851. Two of his other preaching stations, viz.: Loudonville and Clear Fork, were subsequently organized into churches, towards which he sustained the relation of pastor for longer or shorter periods. Over Loudonville Church he was installed in June, 1851, for one-third of his time, and was released from it April 14th, 1859; and over the Church of Clear Fork he was installed in 1854, and from it he was released October 14th, 1863. He remained pastor of Perrysville Church until released, October 20th, 1866. Mr. Hughes' influence was widely felt for good. He was an industrious and faithful minister of the gospel, possessing great force of character, was genial and pleasant in manners and conversation, and a favorite with both the aged and the young. He was of a Levitical family, the son of a minister, the brother of three ministers, and the father of three more. He died, August 1st, 1880, in the exercise of cheerful faith, peace and hope.

Huguenot Church, Charleston, S. C. This is the only one remaining of four churches founded by the French Protestants who fled to South Carolina on the revocation of the Edict of Nantes. Three of these churches, established outside of the city, were at length merged in the English Establishment. The church in Charleston remains as the sacred and endeared depository of the faith, and memorial of the faithfulness of the Huguenot exiles. It was at first called "*L'Eglise Reformee Francaise de Charleston.*" Its date is nearly coeval with that of the city itself. Documentary evidence exists of its organization in 1686. The first edifice, built upon the present site, was destroyed by fire in 1710, and with it the early records. The second church building was also consumed, in the great fire of 1796, and the pastor, the Rev. Mr. Bourdillon, died soon after, from exhaustion caused by his efforts to save the church edifice from the flames. It was soon rebuilt, the new building afterwards replaced by the present chaste and beautiful Gothic temple, in 1845, and the services continued. During the late civil war the church building was injured by shells. The injury was fully repaired. The interior walls of the building are adorned with beautiful memorial tablets to the early exiles. Prominent among these is that to the Rev. Elias Prioleau, the first pastor, whose descendants are still officers and members of the Church. The doctrines of the Church are set forth in the articles entitled, "A Confession of Faith, Made by Common Consent of the Reformed Churches of the Kingdom of France," in 1539. It was composed by John Calvin. The administration of the Church is by a Consistory of Elders, elected periodically, of which Consistory the pastor is President. The temporal affairs of the Church are in the care of a Board of Corporators. The service is almost wholly litur-

gical, the form of worship being that of the churches of Neufchâtel and Vallangin, editions of 1737 and 1772, translated into English. Among the pastors of the Huguenot Church have been the Revs. Pierre Lescot, Francis Guischart, John Pierre Tetard, Bartholemi Henri Himeli, Pierre Lerrier, John Paul Coste, Peter Daniel Bourdillon, Martin De Lamy, Robert Henry, Mr. Courlat, Charles Wallace Howard, T. R. G. Peck. The present pastor, who was called in 1866, is Charles S. Vedder, D. D. The Church is well endowed with means.

Huguenots, a designation given to the Reformed, or Calvinists, of France. The origin of the word is involved in great obscurity. Though Francis I used every effort to prevent the principles of the Reformation from spreading in France, and persecuted the Calvinists, by whom they were most zealously propagated, yet they took root in the same proportion as they were attempted to be suppressed. The persecutions of such as professed them were frequently most cruel and bloody, owing to the cupidity of certain parties at court, who thought to enrich themselves by seizing on the estates of the heretics. Under Francis II. the Huguenots were made a hand-bill to gratify the political intrigues of the day. They were dreadfully harassed by the Princes of the House of Guise, through whose influence a chamber of Parliament was established, called the *burning chamber*, the duty of which was to convict and burn heretics. Still they suffered in a most exemplary manner, and would not have thought of a rebellion, had they not been encouraged to it, in 1560, by a prince of the blood, Louis of Condé, to whom they leagued themselves, having previously consulted lawyers and theologians, both in France and Germany, as to the legality of such a measure. In pursuance of their plan, it was determined that on an appointed day a certain number of Calvinists should appear before the King at Blois, to present a petition for the free exercise of their religion, and in case this request was denied, as it was foreseen it would be, a chosen band of armed Protestants were to make themselves masters of the city at Blois, seize the Guises, and compel the King to name the Prince of Condé regent of the realm. The plot, however, was betrayed, and most of the armed conspirators were executed or imprisoned. The contest between the two parties became yet more violent in the reign of Charles IX, but, from motives of policy, the Protestants were allowed the privilege of toleration, chiefly owing to the influence of the Queen mother; but her instability and intrigues at last only rendered their case the more deplorable, and produced the horrible St. Bartholomew massacre, in 1572. After many struggles, they had their civil rights secured to them under Henry IV, by the Edict of Nantes, in 1598, which gave them equal claims, with the Catholics, to all offices and dignities, and left them in possession of the fortresses which had been ceded to them. In the reign of Louis XIII they were again molested, again

took arms, but were again worsted, and ultimately obliged to surrender all their strongholds. They were now left at the mercy of the monarch, but were not disturbed till Louis XIV, led on by his confessor and Madame de Maintenon, was induced to persecute them, with a view to bring them back to the true Church. In 1681 he deprived them of most of their civil rights, and sent large bodies of dragoons into the provinces, to compel them to renounce their principles. Though the frontiers were vigilantly guarded, upwards of five hundred thousand Huguenots made their escape to Switzerland, Germany, Holland and England. Supposing them either to be extirpated or converted to Catholicism, Louis revoked the Edict of Nantes, in 1685.

Long before the Revocation of the Edict of Nantes, the stream of Huguenot emigration set in toward New Netherland. The first band of settlers, sent over (1623) by the Dutch West India Company, consisted of thirty families, chiefly Walloons. These were the founders of the city of New Amsterdam (New York), where French was spoken, and the Huguenot faith was professed from the outset. Other Walloons and French settled at an early day on Long Island and Staten Island, and upon the banks of the Delaware, and, in 1660, founded New Paltz on the Hudson. As the severities visited upon the Protestants in France increased, large numbers of refugees came to this country, establishing themselves in New York, in Boston, in Maryland and Virginia, and in Charleston, S. C. Detachments from these bodies of emigrants settled in Oxford, Mass.; Kingston, R. I.; New Rochelle, N. Y., and on the Cooper and Santee rivers, South Carolina. In all these places churches were organized, and ministers of the French Reformed Church officiated. The French settlements in Oxford, Mass., and Kingston, R. I., were soon broken up; the others continued for several generations to maintain a distinct character. The French Church in Boston lasted until the year 1748, having for its pastors Pierre Daillé (1696-1715) and André Le Mercier (1716-48). The French congregation in New York, long flourishing and influential, had a succession of Reformed pastors, the last of whom submitted to Episcopal ordination in 1806, when the Church adopted the Episcopal rite, and took the name of "L'Eglise du Saint Esprit." In New Rochelle, N. Y., two churches were maintained almost until the outbreak of the American Revolution, the French Reformed Church, founded in 1688, and a French Episcopal Church, organized in 1709. In New Paltz the Dutch language superseded the French in public worship, about the year 1735. Three of the four Huguenot congregations of South Carolina went out of existence, or became merged with neighboring English-speaking churches; the French Church in Charleston, of which an account precedes, alone survives to the present day.

No precise statement can be ventured as to the

number of Huguenots that came to America, but it is certain that they must have reached several thousands. The influence of this element in moulding the character of the American people has been considerable, and out of all proportion to the extent of the immigration; and the prominence of Huguenot names in the roll of patriots, statesmen, philanthropists, ministers of the gospel, men of note in every calling, in the United States, is a noticeable and significant fact.

Humility, a virtue opposed to pride and self-conceit, by reason of which a man thinks no more highly of himself than he ought to think (Rom. xii, 3), and places himself in subjection to him to whom he owes subjection. This person is primarily God; so that humility is, first of all, the sense of absolute dependence upon Him. In the strict sense of the term, humility is proper only in man's relations to God, and modesty in man's relations to man. It is not merely the sense of God's infinitude over against human limitation, but of God's holiness over against man's moral deficiency and guilt. Sophocles came nearest to the true conception of humility in classical antiquity. It runs like a thread through all the piety of the Old Testament (Gen. xvii, 1; Mic. vi, 8), down to John the Baptist (Matt. iii, 2). Christ, although without sin, was imbued with childlike humility (Matt. xix, 17; John v, 30), and made it a condition of entrance into the kingdom of heaven (Matt. v, 3; xviii, 2). It must actuate the Christian at all times, and remind him to work out his salvation with fear and trembling (Phil. ii, 12). Love, which is the pulse-beat of the Christian life, is influenced by it, and held back from the errors of mysticism and quietism, and converts it into adoring reverence for God, trust in and obedience to Him, even in sufferings (1 Peter v, 6). A sham humility betrays itself in its behavior to mankind (Luke xviii, 13). It is free from all vain self-conceit, but, at the same time, is conscious of man's dignity in the sight of God, and may be said to ascend upward on the six steps of patience, meekness, kindness, friendliness, peaceableness and placability, virtues which the Apostles so urgently insist upon.

Humphrey, Edward Porter, D. D., LL. D., eldest child of Rev. Dr. Heman and Sophia Porter Humphrey, was born in Fairfield, Conn., January 28th, 1809. He graduated at Amherst College in 1828, and in theology, at Andover Theological Seminary in 1833. He was pastor of the Second Presbyterian Church of Louisville, Ky., 1835-53. Elected Professor of Church History in Danville Theological Seminary in 1853, he continued in this position until 1866. From 1866 to 1870 he was pastor of the College Street Presbyterian Church in Louisville, Kentucky. He was joint editor of the *Danville Review* in 1861-65.

Dr. Humphrey was elected Moderator of the General Assembly which met in St. Louis, Mo., in 1851,

and presided over its deliberations with great dignity and ability. He is a gentleman of cultivated manner and winning address. As a preacher he stands in the front rank. His sermons are clear, logical, direct, full of instruction, indicating an earnest spirit, expressed in the happiest style, and having the advantage of a graceful delivery. In his pastoral charges he was eminently successful, and greatly beloved by the people to whom he ministered and the community in which he lived. As a Professor he was thorough in his instructions, and won the cordial esteem and regard of his students. As a writer he is vigorous and attractive, always exhibiting a force and freshness which both edify and please. In the judicatories of the Church, in which he takes an active part, he is regarded as a wise counsellor, and exerts a strong



EDWARD PORTER HUMPHREY, D. D., LL. D.

influence by his ability as a speaker, his soundness of judgment and his manifest sincerity of motive and purpose. Dr. Humphrey now resides in Louisville. In October, 1883, by appointment, he made an address at the Centennial of Presbyterianism in Kentucky, before the Synod. His life has been one of marked usefulness and merited honor.

Humphrey, Rev. John, born in Fairfield, Conn., March 17th, 1816, was the son of Heman Humphrey, D. D., LL. D. He graduated at Amherst College in 1835, with an enviable name for scholarship and deportment. For a year he was the popular Principal of the Academy at Prattsburg, N. Y. After graduating at Andover Theological Seminary, he became pastor of the Church in South Berwick, Me. Here he remained but a few months, and then

supplied a pulpit for some time, in Springfield, Mass. October, 1842, he took charge of the Winthrop Church, Charlestown, Mass., where for three or four years he preached, with great acceptance, but his constitution was impaired, and he sought escape from the strain upon it, in repose at Pittsfield. So much refreshed did he feel, that early in 1848 he ventured on the care of the First Church, Binghamton, N. Y., but overcome by it, he was obliged to ask a dismissal, March, 1854. He then consented to serve as Professor of Rhetoric in Hamilton College, and as pastor of the students, but before entering upon the duties of the place he went to Europe, with the hope of invigorating his health. This hope was not realized, and he returned to his home to die. This event occurred December 24th. Mr. Humphrey was remarkable for amenity of manners, gentleness and affectionateness, sweetness of temper, refinement and delicacy of feeling, scholarly culture, and a beautiful harmony of mental development and moral character. As a preacher he was both attractive and impressive, his style blending, in happy proportions, strength with beauty, precision of diction and logical sequence of thought with the graces of a flowing rhetoric. His manner in the pulpit was grave, yet animated, unaffectedly simple, but indicative of a controlled enthusiasm, and often awakening a like emotion in the hearer.

Humphrey, Zephaniah Moore, D.D., son of Heman Humphrey, D.D., and brother of E. P. Humphrey, D.D., was born at Amherst, Mass., August 30th, 1824, and died in Cincinnati, November 13th, 1881. He graduated at Amherst College and at Andover Theological Seminary. He was pastor of churches at Racine and Milwaukee, Wis., 1850-59; of First Presbyterian Church, Chicago, 1859-68; of Calvary Church, Philadelphia, 1868-75; Professor of Ecclesiastical History and Church Polity in Lane Theological Seminary, Cincinnati, 1875-81, and Moderator of the General Assembly at Chicago, in 1871. Dr. Humphrey was a gentleman of lovely spirit and scholarly attainments, a gifted preacher, and a faithful servant of Christ.

Hunt, Rev. Holloway Whitefield, son of the Rev. James Augustine and Ruth (Page) Hunt, was born at Ringwood, Hunterdon county, N. J., March 31st, 1800. He was graduated from the College of New Jersey, A. D. 1818; spent a year in teaching a classical school at Lancaster and Easton, Pa.; then entered Princeton Seminary, and was regularly graduated thence in 1822; was licensed by the Presbytery of Newton, October 2d, 1822; was ordained by the same Presbytery, April 23d, 1824. He was installed as pastor of the West Galway Church, N. Y., September 1st, 1824, and released August 31st, 1825; was installed at Metuchen, N. J., April 23d, 1828; the pastoral relation was dissolved May 7th, 1844, after sixteen years of faithful and successful labor, but he continued to supply the congregation about eighteen

months longer. For nine years (1850-9) he preached to the Congregational Church at Patchogue, Long Island, and for six years (1860-66), was stated supply of the Presbyterian Church at Centerville, Orange county, N. Y. The increasing infirmities of age then led him to retire from the active duties of the ministry. Still he continued to preach as opportunity offered. In all his fields of labor he acquitted himself as an able and earnest preacher; a faithful and sympathizing pastor, and a devoted Christian. The last years of his life were spent at Metuchen, N. J., among the people to whom he had given so many years of pastoral service. He died April 28th, 1882, in the eighty-third year of his age. He was a man of warm heart, gentle, humble, prayerful, and greatly beloved.

Hunt, Rev. James, was the son of James Hunt, conspicuous in the scenes of a religious nature in Hanover county, Va., during the times of the Rev. Samuel Davies. He was ordained by the Presbytery of New Brunswick in 1760. In 1761 he made a missionary tour through North Carolina, being at this time a member of Hanover Presbytery. On his return, he preached for some time in Lancaster county, Va. Mr. Hunt passed the greater part of his ministerial life in Montgomery county, Md., where for many years he was at the head of a flourishing classical school. William Wirt was for some years one of his pupils, and for two years a member of his family. Mr. Hunt died at Bladensburg, in 1793.

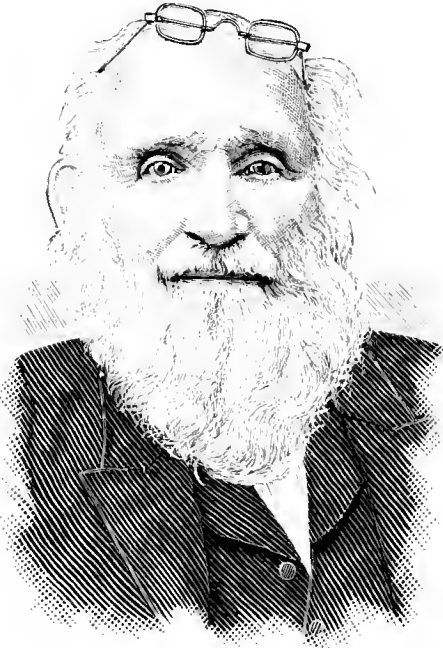
Hunt, Rev. Thomas Poage, an eminent ecclesiastical debater and eloquent advocate of Temperance, was born in Charlotte county, Va., in 1794. He came of distinguished ancestry. A violent attack of whooping cough in childhood caused a deformity of person that made him noticeable wherever he went. He graduated at Hampden-Sidney College, in 1813; studied theology under Dr. Moses Hoge and Dr. John H. Rice; and was licensed to preach by the Presbytery of Hanover, in 1824. After a few years' labor as a pulpit supply in Virginia, and Raleigh and Wilmington, N. C., he entered the field as a Temperance lecturer. In this capacity he attained a national reputation. In 1830 he produced the well-known Total Abstinence Pledge for the Young—

"I do not think I'll ever drink
Whisky or gin, brandy or rum,
Or anything that'll make drunk come."

Mr. Hunt's first appearance North was in 1833, as a delegate to the General Assembly in Philadelphia. During 1834-5 he lectured in Philadelphia, New York, and other towns, and almost every night, for a year and more, drew overflowing houses. In 1836 he removed to Philadelphia, and in 1839 to the Wyoming Valley, Pa., where his later life was spent. He acted for a time as agent of Lafayette College. He was the author of several works. "The Bible Baptist" has had an extensive circulation. "The Wedding Days of Former Times," "The Drunkard's Friend," "It

will not injure me," "Liquor-Selling a System of Fraud," with various tracts, were published by him.

During Mr. Hunt's life, he visited twenty States in the interest of his work, and delivered upwards of ten thousand lectures and sermons. He labored often as a revivalist. He had few superiors in the logical, incisive presentation of truth, and few could equal him in his exposure of the sins and foibles of society. He excelled in satirical and humorous description, and the tender and pathetic was often portrayed with great power by him. No



REV. THOMAS POAGE HUNT.

more fearless, persistent, unwavering advocate of the Temperance reform has arisen in our country. He died, December 5th, 1876.

Hunter, Rev. Andrew, the son of a British officer, was born in Virginia. He was licensed to preach by the First Presbytery of Philadelphia, about 1773, immediately after which he made a missionary tour through Pennsylvania and Virginia. In 1778 he was ordained, and was appointed a Brigade Chaplain in the American army. In 1794 he was teaching a school at Woodbury, N. J., and in 1803, on account of ill health, was cultivating a farm on the Delaware river, near Trenton. In 1788 he was elected a trustee of the College of New Jersey, which position he held until 1804, when he was appointed Professor of Mathematics and Astronomy. In 1808 he resigned his professorship, and took charge of an academy at Bordentown, N. J., but was soon after appointed a Chaplain in the Navy, and was stationed at the Navy Yard at Washington until his death, which occurred February 24th, 1823.

Hunter, Rev. William A., was born in Cincinnati, O., May 7th, 1852. He graduated at Hanover College, Indiana, in 1876. In 1874 and 1875 he was Tutor in the college, and filled the position with ability. He graduated at Princeton Theological Seminary in 1879. Licensed to preach by Schuyler Presbytery in 1878, he was installed pastor of Wythe Presbyterian Church, Warsaw, Ill., December 9th, 1879. Since that time he has acceptably and successfully ministered to that congregation. His affable manner and pleasing address peculiarly adapt him to efficient pastoral work. His style in the pulpit is clear, forcible and logical, reverential in diction, pathetic in appeal, and devoid of boisterous and coarse oratory. His sermons show the desire of his heart to instruct his hearers, and to stimulate them to fidelity in the discharge of their duties in all the relations they sustain.

Hunting, Henry, a descendant of John Hunting, who came from England and settled at Dedham, Mass., in 1638, was born in Southold, L. I., May 6th, 1818. He fitted himself early for the duties of Justice of the Peace in his native town, and consented to fill this office for twenty-five consecutive years, from 1851 to 1875, being six times re-elected by his fellow-townsmen. He was for several years, by the votes of the county, upon the bench of the Suffolk county court, as Justice of Sessions. When the Southold Savings Bank was incorporated, in 1858, he became its Treasurer and Secretary, as he continues to be, and its remarkable prosperity has been chiefly due to his wisdom and fidelity, and the perfect confidence of the public in him. He has most satisfactorily done much business as executor of wills, administrator and trustee of estates, and in other fiduciary offices. He became, in 1863, the Treasurer and Secretary of the Board of Trustees of the First Church of Southold, as he continues to be, and its financial prosperity has been greatly owing to his munificent generosity and unceasing Christian zeal. During the twenty years of his service, its chapel and its academy have been erected, without debt, its church edifice has been greatly improved, its parsonage enlarged and made convenient, its cemetery both doubled in size and not a little beautified, and other real estate purchased and fitted for useful purposes, so that its property has been increased in value 100 per cent.

He entered the full communion of the Southold Presbyterian Church in 1869, after he had attained the age of fifty years. He soon after yielded to the desire of the church, that he should be ordained as a ruling elder; and he has ever since, in every good work, been more than willing to show the best example to others. He has been, throughout his full membership in the church, a most faithful teacher of the Bible to youth, in the Sabbath school. He promotes, in a high degree, the beneficent effectiveness of the academy, making it helpful to some who could not, without his aid, possess its advantages; and in many

other ways he manifests his deep interest in its welfare and Christian usefulness. He has been very active, for many years, in the gratuitous distribution of the best Christian literature. Every wise undertaking for the public good finds in him a generous contributor and a personal supporter.

Hunton, Hon. Logan, an elder of the Mizpah Church, St. Louis county, Mo., was born in Virginia, in 1806, and died in 1880. While he was yet a youth his father moved to Kentucky, and settled in Lincoln county. He enjoyed the advantages of a good education in Centre College and Transylvania University; entered the law, and settled, in the practice of his profession, in Stanford. He served with distinction in the Legislature of Kentucky, besides filling, with ability and honor, other important posts of public



HON. LOGAN HUNTON.

trust. In 1838 he located in St. Louis, Mo., and in 1844 in New Orleans, where he filled the position of United States Attorney for the District of Louisiana, to which he was appointed by President Taylor. While resident there he united with the Lafayette-Square Presbyterian Church, under the care of Rev. Dr. B. M. Palmer. Returning to St. Louis, he continued to reside there until about eleven years before his death, when he fixed his residence within the bounds of the Mizpah Church, St. Louis county. He was made an elder in that church in 1871, and served the cause with marked efficiency through the remainder of his life.

Judge Hunton was one of the most worthy and highly esteemed citizens of Missouri. He was eminent and able in his profession, prominent in the

courts of the Church, and a valuable member of the Board of Trustees of Westminster College, and also of the Board of Trust of that Institution. He was scholarly in his attainments, and during the larger part of his life was the intimate associate and friend of many of the foremost men of the nation. In the resolutions adopted by the St. Louis Bar, on the occasion of his death, it was said of him: "Professionally, Mr. Hunton was distinguished for sound learning, ability and integrity of character. * * * And in private life he was much loved and respected for his kindness of heart, honesty of purpose, and firm adherence to truth and right, as he conceived them, and illustrating in his whole character in an eminent degree, the virtues of the Christian gentleman."

Huston, Rev. Alexander, son of Samuel Huston, was born in Dublin, Ireland, and came to Delaware in the early part of the eighteenth century. He graduated at Princeton College, New Jersey, in 1760, and received his license from the Presbytery of Lewes, Delaware, about 1763. He was ordained in 1764, and installed as pastor of Murderhill and Three Run churches, where he remained until his death, January 3d, 1785. He was a man greatly beloved, and a most earnest and laborious minister. In connection with the historical incidents of the State he bore a conspicuous part, and it was his custom, during the Revolutionary War, to pray "That the Lord would send plenty of powder and ball to greet their enemies with." One Sabbath, while he was engaged at his church, a detachment of British soldiers came to his house and left their compliments, by boring their bayonets through the panels of his doors, and destroying more of his property than was congenial to the feelings of his heart.

Hutchinson, Charles, D. D., was born July 15th, 1820, at Norwich, Vermont. He graduated at Dartmouth College in the Summer of 1848; studied theology two years at Lane Seminary, and one year at Andover Seminary, and was licensed to preach the gospel, by the Essex Congregational Association, in May, 1851. He began his ministry as a home missionary at Edinburgh, Ind., and after two years of labor at that place he was ordained and installed pastor of the Third Presbyterian Church, New Albany, Indiana, May 21th, 1854, and there his work continues, by the blessing of God, until the present time. As the visible result of his ministry, he has welcomed more than one thousand souls to church fellowship, the most of them on the profession of their faith in Christ.

Dr. Hutchinson has been privileged to aid in special revival services in almost the entire Southern part of the State; has attended more than a thousand funerals, and preached over three thousand sermons during his long pastorate. He has been widely useful in all educational work, having served for many years on the Board of Trustees of Wabash College, Indiana, of which Board he is still a member. As a pastor,

his work has been marked by faithful, persevering and tender service among the people. He has thus exerted a wide and most salutary influence in the city of his home. As a student he has kept up his Hebrew and Greek studies with system and care, going to the original Scriptures for his views and expositions of truth. His preaching has been characterized by fidelity to truth, loving interest in his people, and a single purpose to bring them into the deepest fellowship with God and His work. As a presbyter he has wrought in season and out of season, always fulfilling his appointments, serving in every position to which he has been called with scrupulous fidelity. He has contributed largely, by prayer and personal service, to the success of the Presbyterian Church in the State of Indiana, making his ministry and personal influence as a man of God felt throughout the entire commonwealth.

Hutchinson, John Russell, D. D., was born in Columbia county, Pa., February 12th, 1807, and was prepared for college at the academy of his uncle, the Rev. John Hutchinson, of Millintown, Juniata county, Pa. He graduated at Jefferson College in 1826, and entered Princeton Seminary in the Fall of the same year, remaining about two years. Licensed by the Presbytery of Philadelphia, April 22d, 1829, he went in the following October to Mississippi. The remainder of his life was spent in the Southwest.

From November, 1829, to July, 1830, he preached at Rodney, Miss. In July, 1830, he was ordained and installed pastor of the Church at Baton Rouge, La., where he continued two or three years, and in January, 1831, he became connected with the College of Louisiana, at Jackson, at the same time serving the church there as a supply. January 1st, 1837, he became pastor of the Church at Vicksburg, Miss., and continued in this relation until October 31st, 1842. In this year he was called to the Chair of Ancient Languages in Oakland College, Miss., which he occupied until 1854. While at Oakland, he also supplied the pulpit of Bethel Church, in its vicinity, from 1848 to 1852. In 1851, at the death of Rev. Jeremiah Chamberlain, D. D., President of Oakland College, the duties and responsibilities of President of the Institution devolved for a time on Professor Hutchinson. In 1851 he removed to New Orleans, establishing a classical school of a high order, at the same time supplying the pulpits of the Prytanea Street, Carrollton, and other churches within easy distance. In 1860 he removed to Houston, Texas, whither his oldest son had gone some years before, and conducted an academy, at the same time preaching to the Presbyterian Church. After the close of the war he did much service as an evangelist, within the bounds of the Presbytery of Brazos, of which he was a member.

Dr. Hutchinson died, February 24th, 1878. He was a preacher for nearly half a century, and in his prime, a man of mark. He was a fine classical

scholar, and an admirable instructor, genial, humorous, sympathetic and tender in his nature.

Hutton, Rev. William, was born in Ireland, April 16th, 1838; graduated at Hamilton College in 1864, and at the Union Theological Seminary, New York. He was licensed by the Fourth Presbytery of Philadelphia, in April, 1867; ordained an evangelist on the 27th of October, following, and on the 8th of December took charge of a mission enterprise in Philadelphia, which grew into a church organization, named "Greenwich Street Presbyterian Church," over which he was installed pastor, November 5th, 1868. He still continues in this charge, with the divine blessing upon his labors. Mr. Hutton has been Moderator of Presbytery three times, twice a Commissioner to the General Assembly, and in 1874 was a delegate to the General Assembly of the Irish Presbyterian Church, meeting in Belfast. After his return from abroad, he published a volume entitled, "Wanderings in Europe." He is an earnest, faithful minister, a graceful writer, an agreeable companion, and esteemed by his brethren.

Hyde, Rev. Smith Harris, was next to the youngest child of Dr. John A. and Sarah (Smith) Hyde, and was born in Youngstown, Niagara county, N. Y., September 28th, 1834. Having graduated at Yale College, New Haven, Conn., in 1857, he entered the Theological Seminary in Auburn, N. Y., the same year, and there pursued the full course of study, graduating in 1860. The year previous he was licensed to preach the gospel by the Presbytery of Niagara. The same year he accepted a call to the Rock Hill Church, Missouri, and was ordained and installed pastor, April 19th, 1861. After more than four years' labor he became pastor of the Presbyterian church in Carrollton, Ill., settling there in November, 1864. This pastorate pleasantly continued over fifteen years, when, in February, 1880, he removed to East St. Louis, Ill., to engage in missionary work with the church there, which he prosecuted for two years. He then became pastor of the Church in Carthage, Ill. For some ten or more years he was Stated Clerk of Alton Presbytery, and for some four years the Stated Clerk of the Synod of Illinois South. Mr. Hyde has been blessed in his ministry, and is highly esteemed by his brethren.

Hypocrisy, is a seeming, or professing to be, what in truth and reality we are not. It consists in assuming a character which we are conscious does not belong to us, and which we intentionally impose upon the judgment and opinion of mankind concerning us. The name is borrowed from the Greek tongue, in which it primarily signifies the profession of a stage-player, which is to express in speech, habit and action, not his own person and manners, but *his* whom he undertakes to represent. And so it is, for the very essence of hypocrisy lies in apt imitation and deceit; in acting the part of a member of Christ without any saving grace. The hypocrite is a *double*

person; he has one person which is natural, another which is artificial; the first he keeps to himself, the other he puts on, as he does his clothes, to make his appearance in before men. It was ingeniously said by Basil, "that the hypocrite has not put off the old man, but put on the *new* upon it."

Hypocrites have been divided into four classes:—
1. The *worldly* hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations (Matt. xxiii, 5). 2. The *legal* hypocrite, who relinquishes his vicious prac-

tices, in order thereby to merit heaven, while at the same time he has no real love to God (Rom. x, 3). 3. The *evangelical* hypocrite, whose religion is nothing more than a loose conviction of sin, who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life (Matt. xiii, 20; 2 Pet. ii, 20). 4. The *enthusiastic* hypocrite, who has an imaginary sight of his sin and of Christ, talks of remarkable impulses and high feelings, and thinks himself very wise and good, while he lives in the most scandalous practices (Matt. xiii, 39; 2 Cor. xi, 14).

I

Ignorance of our Future Mode of Existence. There is something that is ours, which is to be a thousand years hence, a million of years hence, a million of ages hence, a millions times that—and so forward; it is ours, for it is certain to *be*, and certain to be *inseparable from us*. It is to be even ourselves, as absolutely ours as the state we are to be in to-morrow is so—nay, as much as the state we are in this moment belongs to us. The case being so, in thoughtful minds the question arises, Why are we so precluded from a foresight which would in some measure enable us to realize, to our apprehension, that future state of ourselves?

To this question an able writer thus replies:—

One obvious thing in answer is, the essential impossibility. Reflect, how very imperfectly we comprehend even our present existence, after all manner of experience of it, and intimacy with it. Diminutive as we are, we involve a world of mystery. The acutest, the profoundest investigators have been baffled. What is life? What is soul? What is even body? How combined? And if we had the means of pursuing the inquiry into our future state, it may be presumed that every mystery would be aggravated upon us. It is true, that the great "Revealer of secrets" could have told us, by revelation, some things respecting the future state which we might, in some superficial, general manner, have understood. For example; whether the disembodied spirit will have a material vehicle? Whether there will be a distinct formal process of judgment on it at death? In what place it shall dwell till the resurrection? Whether it will, during that interval, be apprised of the transactions on this earth? Whether it will have sensible, intimate communications with superior spirits? Whether it will have a clearer, vaster manifestation of the grand scene of the creation? Whether it will have a luminous foresight of what it will become at the resurrection? When, and of what kind, will be the local habitations thereafter? What the employments will chiefly consist of?

All this, however, would have reached but a little way into the eternal progression! even if so far it gave us light. But what we would insist on is, that all disclosures given of the future state would have been, to us, faint and inefficient information. For if it had been given in terms merely general, it would have left our conceptions in a state nearly as vague and unsatisfactory as ever, no definite substance; and, in particular and specific terms it could not have been given, without becoming either unintelligible or degraded; for it must have been given either in terms of very close analogy with our present state, or in terms, if any such could have been found, fitted and true to the nature of a vastly different economy. Suppose the former; that is, terms and images belonging to our present state, then the descriptive information would have been degraded. For then the whole vision, that should have been so grand, would have been brought down *towards* the level, though not quite *to* it, of our present notions and state—our modes of life, of habitation, of narrow, limited activity, of imperfect social communication. There would be a servile analogy or resemblance to our manner of relation to place, to surrounding elements, to the modes and sources of pleasure, and to our means and instruments of knowledge and power. In short, the whole revealed description must have been conformed to the apprehensions of beings living in these gross bodies, and having all their ideas modified by their bodily senses. But this would be to humiliate, to degrade the description and theory of a superior state; and not only would the description be degraded,—but it would not be true. On such accounts, a thinking and aspiring mind feels little satisfaction or complacency in any of those imaginary particular representations of what the economy of a superior world may be supposed to be. There is a recoiling feeling—"that is far too like things as they might be here; that is making only a superior terrestrial state."

But suppose, on the other hand, the revealed specific description of a future state to be given in terms truly

appropriate to a quite different and higher economy—and then it would have been unintelligible. But in truth the supposition itself is unintelligible and absurd. That would be the language of another world. No terms could convey to us a totally different order of ideas; no human language could do it, and any other would be but the mysterious emblems of eternity—bright, indeed, on yonder side, toward heaven, but dark on this, toward us. Such a revelation would be a sun in total and perpetual eclipse.

We say, then, that it does not “yet appear what we shall be,” plainly because it is impossible.

If we went no further in the inquiry than merely the state immediately after death, the separate state, we can instantly conceive that when the soul is taken out of this body, with all its senses, and therefore out of the whole system of relations with the senses, and all the modes of perception belonging to the senses, it must be in a state of which no specific ideas can be conveyed to us.

Even supposing, contrary to all this, that some specific conceptions of the future state could be and were conveyed to us, the effect would not be what we are ready to imagine. We are apt to fancy how mightily and permanently striking and commanding such ideas would be. But no; they would become gradually familiarized among our ideas, and lose their extraordinary and, so to speak, extra-mundane quality and power of impression. They must be mingled with our ordinary conceptions, be adverted to in our ordinary language, and would soon cease to be like messengers sent to us from the dead and the world of spirits.

A far stronger impression is made on *thinking* spirits, and on others *nothing* makes an impression, by an undefined magnificence, by a grand and awful mystery, when we are absolutely certain that there is a stupendous reality veiled in that mystery; when quite certain, too, that it relates to ourselves, and that it will at length be disclosed.

Such a grand reality, thus mysteriously veiled, attracts thinking spirits most mightily—like the mystic and awful recess in the inmost part of the temple. It keeps in action the inquisitiveness, conjectures, expectation. It sets the mind on imagining the utmost that it can of grandeur and importance; and the idea still is, after the utmost efforts, “It is far greater than even *all that!*”

Thus, if we will think, this grandeur veiled in darkness has a more powerful effect on the mind than any distinct particulars made palpable to our apprehension, and brought down to our level in order to be made so. So far, then, it is better that it should not “yet appear what we shall be.”

In this life men are placed in this world's relations; a system of relations corresponding to our inhabiting a gross, frail, mortal body, with all its wants and circumstances; here we have to perform all the various

business of this world. That there are innumerable thoughts, cares, employments, belonging inseparably to this our state; and that, therefore, there must not be such a manifestation of the future state as would confound, stop and break up this system, is plain. It is true, that what we have been saying nearly amounts to this, that no revelation in words, such as we could clearly understand, would so take hold on our minds as to produce any such effect. To produce such an effect, there must, then, be mighty and portentous circumstances and appearances, extraordinary interferences, things to astonish and shake the constitution of our nature; or else, perfectly extraordinary impressions forced on our minds to give us intimations and specimens of another state of existence, and produce overpowering emotions concerning it. This could be, if God so willed; but this must not be, because it would unfit men for the regular performance of the business of this life.

We add that other plain reason for our being kept in such ignorance of the exact nature of the future state; that faith is to be the grand principle of our feelings and conduct respecting hereafter. We are to believe, to be persuaded, and to act conformably to that persuasion; the whole present system must be consonant with this. This appointment of faith to be the actuating principle is partly, as we see, because it cannot be otherwise; and partly because, to be governed by the declaration and will of God is the vital essence of all the obligations of his creatures.

But now, will it not be said, that the latter part of these representations does in effect contradict the former; that we first make it a reproach to men that they so little direct their thoughts and imagination to a future state; and that next we acquit them, by showing the impossibility of forming any clear conceptions of it, if they did so direct their minds? What is the use, it may be said, of indulging our musings and inquisitive conjectures on the unknown? We answer, it is necessary; when there is such a stupendous reality for certain before us, it is evidently a primary duty to think of it, and with deepest interest; and we cannot think of it as one simple, single, invariable idea. The mind must go, or attempt to go, in some degree, into special modes of conception respecting it.

It is an elevating and spiritualizing exercise of the mind. It tends to carry the soul a little way toward its proper region, and to lessen the false importance of the things of this world, and to slacken their hold. It contributes to obviate that unnatural and pernicious estrangement and dissociation between our present and future state. It tends to habituate the spirit to seek and find the grand importance of its existence in its hereafter, and to awake a lively and a sacred curiosity—which is surely a right and a worthy state of feeling with which to go toward another world, and to go into it. It may help to turn to valuable account the varieties in the present system of our existence, the facts in surrounding nature, the im-

mediate circumstances of our own being, by prompting, on each particular, the thought and the question, "What corresponding to this, what in contrariety to this, what instead of this, may there be in that other world?" It may aid to keep us associated with those who are gone thither. It may give new emphasis to our impression of the evil of sin, and the excellence of all wisdom, holiness and piety, by the thought, "What manner of effect is this, or this, adapted to result in, in that future state?"

By this exercise of contemplative anticipation, we may make excellent use of those figures and emblems in which revelation has shadowed out the future state, carrying the thoughts as far as we can from the mere figure, to what would in a higher sense best correspond to it. In such an exercise, the particular character of the individual's mind, his taste, his less or greater abstraction in thinking, will, and very properly may, have a leading influence. Many pious minds may love to imagine something very considerably in analogy with the present order of existence, only greatly raised and refined, but never losing sight of the parallel; and this will no doubt greatly contribute to a distinctness of ideas; an analogous order of senses, and as adapted to them, beautiful and sublime scenes, enchanting music of sounds, etc.

With others the wish will be to go so far away from resemblance as is possible without going into absolute and impalpable abstraction, into an unrealizable vacuity; and this, we think, is strongly warranted by what is said of the nature of the body which shall be constituted at the resurrection, and by the consideration of its immortality. Something widely, immensely different from all that belongs to it now, is surely implied by the assertion that it is to be like "the glorious body" of the Mediator. What can we imagine of that body? Very far, surely, from any close analogy with this earthly structure. Consider it, too, as capable of rising to "meet the Lord in the air." Consider that pointed contrast, rather than any parallel, which the apostle exhibits in his account of it—a body raised in "glory," in "power," in "incorruption," and to crown all, a "spiritual" body. He displays this body in lofty triumph over the present body. The description gives the full impression of something not only immensely different, but specifically and essentially different. Then consider the strange, the mysterious circumstance of its immortality. A bodily structure immortal! adapted to live for ever and ever. Here we are carried away out of all conceivable analogy, as by the whirlwind that took Elijah away.

In this, its immortality, we are not to suppose the operation of a perpetual miracle, but that it will be naturally immortal, by the same essential law as the soul is so: that it will not have, either in its material consistence or its vital organization, any inherent principle of decay. But how confounded is all intellect, or created and fixed within the feeling itself,

simply a fancy, in the attempt to conceive of such a body, or of its senses, partial or vital action! If we attempt to imagine a material scenery, and order of elements, corresponding in quality to such a body, how lost we are again! Yet such a representation calls upon us not to forbear thinking on the mysterious subject, but to aim at thinking sublimely.

After all, and amid all our efforts to conceive of the mode of the future existence, it will be well to occupy our contemplations much upon the grand general elements of the future felicity: Holiness, charity, wisdom, power, immortality, enjoyment of the divine presence and benignity.

Let no curiosity of high speculation beguile us for a moment out of recollection of the one mighty difference, of the two grand opposites, in the future state, the condition of the redeemed and purified, and the unbelieving and unrighteous.

Imbrie, Charles Kisselman, D. D., was born at Philadelphia, Pa., December 15th, 1814, and graduated at the College of New Jersey in 1835. After teaching for a time, he was Tutor in the college, 1838-40. He was ordained by the Presbytery of Elizabethtown, January 5th, 1841, and pastor of the First Church, Rahway, N. J., 1841-52. He was Recording Secretary of the Board of Foreign Missions, 1857-70; editor of the *New York Evangelist*, 1869-70, and since 1852 has been pastor of the First Church, Jersey City, N. J. Dr. Imbrie is an excellent preacher, faithful in the discharge of pastoral duty, a good writer, and diligently devoted to his work as a minister of the gospel of Christ.

Imputation. By the term "impute" is meant to *lay to the charge or credit* of any one, as a ground of judicial punishment or justification. This is the sense in which the phrase "to impute sin or righteousness" is used in the Bible. By the *imputation* of Adam's first sin, it is not intended that his personal transgression becomes the personal transgression of his posterity, but that the *guilt* of his transgression is reckoned to their account. And it is only the guilt of his *first* sin, which was committed by him as a public representative, that is imputed to his posterity, and not the guilt of his future sins, after he had ceased to act in that character. The grounds of this imputation are, that Adam was both the *natural root* and the *federal head*, or representative, of all his posterity. The former is the only ground mentioned in chap. vi, sec. iii, of our Confession, probably because the representative character of Adam in the covenant of works has not yet been brought into view; but in the succeeding chapter this is distinctly recognized. And both in the Larger Catechism (Question 22) and in the Shorter (Question 16) the representative character of Adam in the covenant made with him is explicitly assigned as the principal ground of the imputation of the guilt of his first sin to all his posterity.

We do not see how the universal corruption of

mankind can be accounted for, without admitting that they are involved in the guilt of his first transgression. It must be some sin which God punishes with the deprivation of original righteousness; and that can be no other than the first sin of Adam. The doctrine of imputation is clearly taught in Scripture; particularly in Romans v. it is so plainly stated, so often repeated, and so formally proved, that it must be acknowledged to be the doctrine of the apostle. In support of this doctrine, we might appeal to the universality of the effects of sin, especially to the death of infants. The apostle affirms, in the most express terms, that death is the effect of sin (Rom. v. 12); and experience, as well as Scripture, shows that death passes upon all men. It passes even upon those who are incapable of committing actual sin; for "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. v. 14. This is generally understood as referring to infants, who are incapable of sinning personally and actually, as Adam did; and since they have never, in their own persons, violated any law, their exposure to death can only be accounted for on the ground of the imputation to them of the sin of Adam. This doctrine also derives confirmation from the analogy between Adam and Christ, as stated by the apostle in the same chapter. In verse 14 he affirms that Adam "is the figure of him that was to come," and he traces the analogy in the subsequent verses, particularly in verses 18, 19. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "These verses," says Dr. Chalmers, "contain the strength of the argument for the imputation of Adam's sin. As the condemnation of Adam comes to us, even so does the justification by Christ come to us. Now we know that the merit of the Saviour is ascribed to us, else no atonement for the past, and no renovation of heart or of life that is ever exemplified in this world, for the future, will suffice for our acceptance with God. Even so, then, must the demerit of Adam have been ascribed to us. The analogy affirmed in these verses leads irresistibly to this conclusion. The judgment that we are guilty is transferred to us from the actual guilt of the one representative, even as the judgment that we are righteous is transferred to us from the actual righteousness of the other representative. We are sinners in virtue of one man's disobedience, independently of our own personal sins; and we are righteous in virtue of another's obedience, independently of our own personal qualifications. We do not say but that through Adam we become personally sinful, inheriting, as we do, his corrupt nature. Neither do we say, but that through Christ we become person-

ally holy, deriving out of his fullness the very graces which adorned his own character. But, as it is at best a tainted holiness that we have on this side of death, we must have something more than it in which to appear before God; and the righteousness of Christ, reckoned unto us and rewarded in us, is that something. The something which corresponds to this in Adam, is his guilt, reckoned unto us and punished in us; so that to complete the analogy, as from him we get the infusion of his depravity, so from him, also, do we get the imputation of his demerit. "Adam" is not merely the corrupt parent of a corrupt offspring, who sin because of the depravity wherewith he has tainted all the families of the earth; but who have sinned in him, to use the language of our old divines, as their federal head, as the representative of a covenant which God made with him, and, through him, with all his posterity.

Sinners, as already hinted, obtain an interest in the righteousness of Christ, for their justification, by God imputing it to them, and their receiving it by faith. We now refer to the imputation of the righteousness of Christ *itself*, and not merely to its *effects*. To say that the righteousness of Christ, that is, His obedience and sufferings, are imputed to us only as their effects, is to say, that we have the benefit of them, and no more, but imputation itself is denied. So say the *Socinians*: but they know well enough, and ingenuously grant, that they overthrow all true, real imputation thereby. The effects of Christ's righteousness are communicated to us upon the ground of the imputation of His righteousness itself; but they are really *imparted*, and not imputed to us. Many, we apprehend, oppose the doctrine of imputation, owing to their misconception of its proper nature. It does not signify the infusion of holy dispositions, or the actual transference of the righteousness of Christ to believers, so that it becomes inherently and subjectively theirs; that is impossible, in the nature of things; but the meaning is, that God reckons the righteousness of Christ to their account, and, in consideration of it, treats them as if they were righteous. God does not reckon that they performed it themselves, for that would be a judgment not according to truth; but he accounts it to them for their justification. "There are certain technical terms in theology," says Dr. Chalmers, "which are used so currently that they fail to impress their own meaning on the thinking principle. The term 'impute' is one of them. It may hold forth a revelation of its plain sense to you, when it is barely mentioned that the term impute in the 6th verse (Rom. iv.), is the same in the original with what is employed in that verse of Philemon where Paul says, 'If he hath wronged thee, or oweth thee ought, put that on mine account.' To impute righteousness to a man without works, is simply to put righteousness down to his account, though he has not performed the works of righteousness."

The doctrine of the imputation of Christ's righteousness is clearly taught in Scripture. We are represented as being constituted righteous by the obedience of Christ, as we are constituted sinners by the disobedience of Adam; and this can only be by imputation, Rom. v, 19. We are also said to be made the righteousness of God in Christ, as he was made sin for us; and this, likewise, could only be by imputation, 2 Cor. v, 21. We are expressly told that God imputeth righteousness without works, Rom. iv, 6. This imputation proceeds upon the grounds of the believer's *federal* union with Christ from eternity, and of his *vital* union with him in time. Christ, as the surety of his spiritual seed, engaged from everlasting to fulfill this righteousness for them; he fulfilled it in their nature, and in their room; and when they become vitally united to him by the Spirit and by faith, God graciously accounts his righteousness to them for their justification.

Inability, in theology, means a want of power to do God's will. It may be *natural*, when the cause is extrinsic to the will, *moral*, when the cause is inherent in the will. The New School Calvinistic theologians contended that man has not natural, but merely moral inability; consequently he can serve God if he will. The Old School denied him ability of any kind. The Arminians do the same, but affirm *gracious* ability, whereby man is enabled to be saved. Adam in his estate of innocency, says Dr. A. A. Hodge, was a free agent, created with holy affections and moral tendencies, yet with a character as yet unconfirmed; capable of obedience, yet liable to be seduced by external temptation, and by the inordinate excitement of the propensions of his animal nature, such as in their proper degree and due subordination are innocent. Of this state of a holy yet fallible nature we have no experience, and consequently very imperfect comprehension.

As to man's present estate, our Standards teach (1) that man is still a free agent, and able to will as, upon the whole, he desires to will. (2) That he has likewise ability to discharge many of the natural obligations which spring out of his relations to his fellow-men. (3) That his soul, by reason of the fall, being morally corrupted and spiritually dead, his understanding being spiritually blind and his affections perverted, he is "utterly indisposed, disabled and made opposite to all good, and wholly inclined to evil" (Conf. Faith, ch. vi, § 4, and ch. xvi, § 3; L. Cat. Q. 25); and hence he "hath wholly lost all ability of will to any spiritual good accompanying salvation," so that he "is not able of his own strength to convert himself," or even "to prepare himself thereunto." Conf. Faith, ch. ix, § 3. The same view is taught in all the Protestant Confessions, Lutheran and Reformed.

This inability is (1) *absolute*. Man has no power, direct or indirect, to fulfill the moral law, or to accept Christ, or to change his nature so as to increase his

power, and so can neither do his duty without grace, nor prepare himself by himself for grace. (2) It is purely *moral*, because man possesses since the fall, as much as before, all the constitutional faculties requisite to moral agency, and his inability has its ground solely in the wrong moral state of those faculties. It is simply the evil moral disposition of the soul. (3) It is *natural*, because it is not accidental, but innate, and inheres in the universal and radical moral state of our souls by nature; that is, as that nature is naturally propagated since the fall. (4) It is *not* natural in the sense of belonging to the nature of man as originally formed by God, or as resulting from any constitutional deficiency, or development of our natural moral faculties as originally given by God.

That this doctrine is true is proved (1) from direct declarations of Scripture. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. xiii, 23. "No man can come unto me except the Father who sent me draw him.....No man can come unto me except it be given him of my Father." John vi, 44, 65; Rom. ix, 16; 1 Cor. ii, 14. (2) From what Scriptures say of man's state by nature. It is declared to be a state of "blindness," and "darkness," and of "spiritual death." Eph. iv, 18; Col. ii, 13. The unregenerate are the "servants of sin" and "subject to Satan." Rom. vi, 20; v, 6; 2 Tim. ii, 26; Matt. xxii, 33-35. (3) From what the Scriptures say of the nature and the universal and absolute necessity of regeneration: "Except a man be born again, he cannot enter the kingdom of heaven." John iii, 3. It is called "a new birth," "a new creation," "a begetting anew," "a giving a new heart." In this work God is the agent, man is the subject. It is so great that it requires the "mighty power of God." Eph. i, 18-20. All Christian duties are declared to be the fruits of the Spirit. Gal. v, 22, 23. (4) From the experience of every true Christian. (5) From the consciousness of every convinced sinner. The great burden of all true conviction is not chiefly the sins committed, but the sinful *deadness* of heart and *aversion to divine things* which is the root of actual transgression, and which remains, immovable in spite of all we do. (6) From the universal experience of the human race. If any man has ever naturally possessed ability to perform his spiritual duties, it is certain that no one has ever exercised it.

Indiana, Synod of. The Northwestern Territory, organized in 1787, of all the region lying between the Ohio and Mississippi rivers and the Lakes, included what is now known as Indiana. In 1790 Winthrop Sargent, under direction of Governor St. Clair, of Marietta, came to Vincennes, and laid off Knox county, including the most of Indiana, Illinois and Michigan. At Vincennes he found 143 heads of families, mostly French, the place having been originally settled by French traders, the first of whom came here in 1702.

On May 7th, 1800, the Territory of Indiana was organized, including what is now Indiana, Illinois and Michigan, and with a civilized population of 4875. Gen. W. H. Harrison was its first Governor, at Vincennes, from 1800 to 1812. In 1801 a large part of the Louisiana Purchase, including Missouri and Arkansas, was added to Indiana. On June 30th, 1805, Michigan was cut off. On March 1st, 1809, Illinois was cut off, and the present boundaries of Indiana were defined. By Act of Congress, December 11th, 1816, she was formally admitted as a State into the Union.

In this formative period of her Territorial and State life, the Church was securing a position within her borders. The first Presbyterian sermon ever preached in the Territory was in the home of Governor Harrison, who, with his Presbyterian wife, extended to Dr. Cleland, the preacher, a hearty welcome. The first Presbyterian Church, and probably the first Protestant Church, in the Territory, was organized by Rev. Samuel R. Robertson, of Kentucky, in a barn owned by Col. Small, about two miles from Vincennes, and which, from its being the only one in the Territory, was appropriately called "The Presbyterian Church of Indiana." Rev. Samuel T. Scott took charge of this Church in 1808, and remained in charge of it until his death, December 30th, 1827. During most of this time, he conducted an academy, now known as Vincennes University, and resided in Vincennes. He had taught here a considerable part of the time between 1802 and 1808, although in the meanwhile licensed and ordained, and for a time, a pastor in Kentucky.

Before his death, in 1827, this pioneer minister saw the one church expand into fifty-seven, with over 2000 communicants in a state with a population of over 250,000. His own church at this time had 118 members. The church at Washington had 86; at Charlestown, 68; at Madison, 79; at Salem, 95; at Livonia, 119; at Bloomington, 84; at Hanover, 77; at Sand Creek, 63; at Pisgah, 53; at Corydon, 52; at Shiloh, 60; and at Indianapolis, 50. This was about the condition at the organization of the Synod of Indiana, in October, 1826.

Indiana was in Transylvania Presbytery, Synod of Kentucky, until, in 1815, it was placed in Miami Presbytery, Synod of Ohio, by the action of the General Assembly, making the Ohio river the boundary between the two Synods. In 1817 all of Indiana west of a line drawn north from the mouth of the Kentucky river was transferred to Louisville Presbytery, Synod of Kentucky. In 1823 all of Indiana belonging to the Synod of Kentucky was organized into Salem Presbytery, which also included most of Illinois. In 1824 the southwestern corner of the State, from the mouth of Green river to the mouth of White river, was transferred to Muhlenburg Presbytery, Synod of Kentucky. In October, 1827, this corner was brought back to Salem Presbytery, and on October 15th, 1829, it became a part of Wabash

Presbytery. For, in October, 1825, Salem Presbytery had been divided, and Wabash Presbytery to the west, and Madison Presbytery on the east, had been organized. In October, 1828, that part of Illinois which had been a part of Salem Presbytery was organized into the Centre of Illinois Presbytery. On May 27th, 1848, the General Assembly changed the boundary line between the Synods of Ohio and Indiana, and gave back to Indiana Synod the narrow strip east of the line drawn north from the mouth of the Kentucky river. Since then the Presbyterian Church in Indiana has had all and only her own territory.

The Synod of Indiana was constituted by act of the General Assembly, May 29th, 1826, out of Salem, Madison, Wabash and Missouri Presbyteries. The first meeting was with the Church of Indiana, at Vincennes, in the Court House, on Wednesday, October 18th, 1826, lasting until Saturday, the 21st; the second meeting was at Salem, from Thursday till Saturday, October 18th to 20th, 1827; the third meeting was at Vincennes, October, 1828, at which meeting so great a religious interest was manifested that sixty persons were converted and united with the Church.

The division into Old School and New School took place October 10th, 1838, at Franklin, each body retaining the name of "The Synod of Indiana."

The Old School Synod was divided in 1843, the General Assembly, on May 29th, 1843, erecting the Synod of Northern Indiana out of Lake, Logansport and Michigan Presbyteries. On May 21st, 1849, the boundaries were slightly changed, the National Road being the dividing line; the churches in Indianapolis and in all the villages on the road west of Indianapolis belonging to the Synod of Northern Indiana, and all the churches in villages on the road east of Indianapolis belonging to the Synod of Indiana.

The New School Synod was divided in 1851, the northern part taking the name of "The Synod of Wabash," and the southern part retaining the name of "The Synod of Indiana," and being composed of Salem, Madison, Indianapolis and Greencastle Presbyteries.

At the reunion of 1870 the Church in Indiana was organized into two Synods. The Synod of Indiana South comprised all the part of the State south of the northern lines of Wayne, Henry, Hancock, Marion, Hendricks, Putnam, Clay and Vigo counties. It met in the Third Presbyterian Church, Indianapolis, July 5th, 1870, and reconstructed its Presbyteries.

The Synod of Indiana North comprised all the rest of the State, and met for the first time, June 28th, 1870, in the First Church, Logansport.

By act of the General Assembly, May, 1882, making Synodical lines coterminous with State lines, the Synod of Indiana was constituted successor of the Synod of Indiana North and the Synod of Indiana South. It held its first meeting in the Second Church, Indianapolis, October 10th, 1882, and was opened

with a sermon by Dr. Rev. J. F. Tuttle, President of Wabash College. Rev. Dr. D. W. Fisher, President of Hanover College, was elected Moderator, and Rev. E. E. Whallon was elected Stated Clerk.

The Synod is composed of the Presbyteries of Crawfordsville, Fort Wayne, Indianapolis, Logansport, Muncie, New Albany, Vincennes and White Water. Its second meeting was held October 11th, 1883 in the Second Presbyterian Church of Fort Wayne. Rev. D. W. Moffat, D. D., of that city, was chosen Moderator. The Synod at present has 184 ministers, 306 churches, and 27,973 communicants. During the past year it has raised, for self-support and benevolence, \$296,673.

Infant Salvation. The teaching of the *Westminster Confession* on this subject is as follows:—

The grace promised in baptism is not only offered, but really exhibited and conferred, by the Holy Ghost, to such, whether of age or infants, as that grace belongeth unto, according to the counsel of God's own will, in His appointed time. (xxxvii, vi.)

"Elect infants dying in infancy are regenerated and saved by Christ, through the Spirit, who worketh when and where and how He pleaseth."—x, iii.

But in the *Second Scotch Confession* (1580), it says:—

"We utterly detest the cruel judgment against infants dying without baptism."

The phrase "elect infants," as quoted above, is not intended to suggest that there are any infants not elect, but simply to point out the facts: (1) that all infants are both under righteous condemnation; and (2) that no infant has any claim, in itself, to salvation; and hence (3) the salvation of each infant, precisely as the salvation of every adult, must have its absolute ground in the *sovereign election of God*.

The Holy Spirit usually works by means, and the Word read or preached is the ordinary means which He renders effectual to the salvation of sinners. But He has immediate access to the hearts of men, and can produce a saving change in them without the use of ordinary means. As infants are not fit subjects of instruction, their regeneration must be effected without means, by the immediate agency of the Holy Spirit on their souls.

Dr. Charles Hodge, whose orthodoxy is unquestioned, teaches, emphatically, the salvation of all infants who die in infancy, and asserts that this is the "common doctrine of evangelical Protestants." (*Systematic Theology*, i, 26.) Beyond question, this is the prevailing, and, as far as we have ever heard or read, the universal opinion of the ministers and members of the Presbyterian Church in our country. This opinion has nothing in it contrary to the perfection of God, or to any declaration of the Holy Scriptures, and it is highly agreeable to all those passages which affirm that where sin hath abounded, grace hath much more abounded. Surely, He, through whose blood alone adults or infants can be saved, and who said, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," will not shut that kingdom against those who die in infancy.

Inglis, James, D. D., was born in Philadelphia, in 1777, of Scotch and Huguenot ancestry. He graduated at Columbia College, N. Y., in 1795, at the age of eighteen, and commenced the study of the law with General Hamilton, but becoming a subject of divine grace, abandoned the law for theology, which he studied under Dr. Rodgers, of New York. In February, 1802, he succeeded Dr. Patrick Allison as pastor of the First Church of Baltimore, where he continued till his death, in 1820. He died in his bed, of apoplexy, on Sunday morning, while the congregation were waiting for him to commence the usual services. One of his sons was Judge John A. Inglis, Professor of Commercial Law in the University of Maryland, and Chief Justice of the Orphans' Court of Maryland.

Dr. Inglis was a sound theologian and a good scholar. He was one of the most polished and elegant orators this country has ever produced, according to such judgments as those of Drs. Stanhope Smith, Dwight and Sprague. He used manuscript in the pulpit, but was not slavishly confined to it. His perorations were composed in a lofty style, and were particularly startling and impressive. His prayers were premeditated, and not less devout and solemn than his sermons. His manner was stately and not familiar. His published writings were several occasional discourses, a posthumous volume of sermons, accompanied with forms of prayer. Dr. Inglis was Moderator of the General Assembly in 1811.

Inglis, John A., LL. D., was born, August 26th, 1813, in the city of Baltimore, Md. His father was the Rev. James Inglis, D. D., pastor of the First Presbyterian Church of Baltimore, and his mother the daughter of Christopher Johnston, a merchant of that city. At the early age of eighteen he graduated from Dickinson College, at Carlisle, Pa., and soon after went to South Carolina. He studied law, and rapidly rose to a high rank in that profession, becoming a Judge of the Court of Common Pleas and General Sessions; afterward, one of the four Chancellors who administered equity law in the four judicial circuits into which the State was divided; and subsequently, an Associate Judge of the Supreme Court of South Carolina. He returned to Baltimore in 1868, and entered at once upon the practice of his profession. In 1870 he was chosen Professor of Commercial Law, Equity, Jurisprudence, etc., in the Law department of the University of Maryland. In March, 1874, he was appointed Chief Judge of the Orphans' Court, which position he occupied until the time of his death, which occurred August 26th, 1878. He united with the Presbyterian Church at Carlisle, Pa., May 15th, 1831. For several years previous to his death he served as a ruling elder in the Franklin Street Presbyterian Church, of Baltimore.

Judge Inglis was an able counsellor, an upright judge, a consistent Christian, a kind and affectionate husband, father and friend, loved and highly esteemed

by all who knew him. He was, moreover, a godly man, and served well the church of which he was a member. The cause of the Master was dear to him; and much of his time, and thought and labor, were expended in earnest and faithful Christian work.

Inspiration. If it be granted that a revelation at all is made to men, the reason of the thing shows that the writers of the book in which it is contained must be divinely commissioned. If the Bible be no more than a collection of histories, of letters, of moral precepts, and devotional reasonings, flowing only from human thought, its authority must be very light. The productions of gifted men may be admired and approved, but they may be superseded by others; so that we could have no assurance that the conclusions of to-day might not be recalled or overshadowed by those of to-morrow. The divine element is required to produce a standard. It would be easy to suppose greater poetic power than that manifested by the sacred poets, a larger intellect than was possessed by the simple-minded fishermen of Galilee; and we may call such genius, such philosophic capability, inspiration, if we will; but, if it lacks the essential quality of being the authoritative message of the Deity, such inspiration is in its nature diverse from that of writers who were to convey heaven's message to the men of earth. That message may be conveyed in a rude and homely shape; it is not the outward accompaniment, it is the internal authority which constitutes the communication a veritable word of truth, announcing the will of the Highest to his creatures. So that, if there is any authoritative declaration of God's will in the Bible, any standard established to be a certain rule for human conduct, it cannot be merely of man's devising; by the reason of the thing, it must, in some way, come from God.

The mode in which the Scripture has always been treated is no contemptible proof of a divine original. First of all placed solemnly before the Lord, when but a portion of it was written (Dent. xvii, 18; xxxi, 9, 25, 26); regarded afterwards, as it grew, as the very message of Jehovah (Psalm xix, 7-11; cxix); submitted to as of divine authority (2 Kings xxii, 8-11; Zech. i, 6); held fast, in spite of tyrannical persecution (1 Macc. i, 57); appealed to by Christ himself as settling controversy (Matt. xxii, 29-32, 43-45; Luke x, 26), and preserved for ages, even by those whose conduct it most severely censured, while other books have been mutilated and lost. How can all this be accounted for, except on the supposition that these books were from God? Whence came the reverence paid to them? Was it a mere fancy, a superstitious notion, grounded on nothing, and transmitted onwards without any of the sages through whose hands the Scripture passed detecting and exposing the delusion? Such a continuous mistake is more hard to be believed than the fact that God has really spoken to men.

Again, the contents of the Bible offer additional proof. Granting that it is generally credible, it delivers things which could not have been known but by divine help. The narrative of creation, the notices of angels, the announcement of God's counsels, the description of the happy future inheritance of the righteous, and specially the utterances of prophecy, cannot have proceeded from man's unassisted powers. Either those high mysterious announcements are the vain speculations of an unbridled imagination, or they have been communicated by some divine teaching. Either the predictions of the Bible are the mere guesses of sagacious men, or they are veritably the oracles of God. But see for a moment if they *can* be happy guesses. Let all license be given for explaining events by calling them coincidences; let the times when they were uttered be brought down as low as ingenious critics desire to bring them; you have still the fact that, in the age of Christ, nay, two centuries before Christ, there was a body of writings, referring to the future condition of the Jews, of Tyre, of Egypt, of Babylon, which the events of successive centuries, even to our own days, have been only more clearly confirming; so that we have standing proof before our eyes that things have happened, contrary to the probabilities of the times when these prophecies were delivered, but in singular accordance with the prophecies themselves. How is this to be explained? The only satisfactory conclusion is that the writers of such words were divinely guided. Any other hypothesis presents difficulties of the most formidable cast.

Further, how came the wonderful scheme of man's salvation into any one's thoughts, unless by a divine communication? Christianity, so wonderful in its plan, so gracious in its purpose, so marvelously adapted to human wants, so productive of human happiness, how was it devised? Was it the offspring of Grecian wisdom, or excogitated by the masculine mind of Rome? Did Egyptian sages discover it? Or can you trace it to Persian lore? Nay, none of these suppositions can be maintained. The volume in which you find that wonderful delineation of a perfect character, in which you have adequate notions of the Deity produced, was composed by despised Jews. Who guided their minds to achieve such a moral wonder?

And again, the Scripture consists of a multitude of books, written in different ages, by men of different ranks and natural gifts. How is it that a unity pervades the whole? that you have in the first the germ of a religious system of which the last are but the harmonious development? This fact alone is sufficient to prove that there is something more than mere human composition in the Bible. One may conceive of a single fanatic; but a series of them, through successive centuries, all with the same bias, one taking up the strain where another ceased, producing only louder, clearer gushes of the same harmony, how can

you account for this, save on the principle that the influence of one master mind pervaded all, the master mind of the changeless Deity, with whose message these, his servants, were entrusted?

Still further, the writers of the books of Scripture most distinctly claimed for themselves and their fellows to have the positive assistance of God. Large parts of the Bible are prefaced with the solemn formula, "Thus saith the Lord." The writers give special words which they say the Deity uttered: they convey messages with which they say He commissioned them: they denounce threatenings which they say are by his command. And the later writers affirm of their predecessors that "all Scripture is given by inspiration of God," "the Holy Scriptures" being "able to make wise unto salvation" (2 Tim. iii, 15, 16), and that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1, 21). Now it is clear either that these assumptions and declarations are based upon a lie, or that there was really some divine influence exerted. And that divine influence is said to be of the Holy Ghost, in such a way that the sayings of the ancient prophets are sometimes quoted as the sayings of the Holy Ghost (Acts 1, 16; xxviii, 25; Heb. iii; 7. ix, 8); at other times these prophets are described as speaking in spirit (Matt. xxii, 13; comp. 2 Sam. xxiii, 2). Corroborative testimony is found in the fact that our Lord promised his disciples that in pressing emergencies they need not be solicitous as to the way in which they should defend the faith: "For it is not ye," He said, "that speak, but the Spirit of your Father which speaketh in you" (Matt. x, 20). And they were instructed to suspend the assumption of their office as teachers of the gospel till they were endued with power from on high. That power was imparted in the miraculous descent of the Holy Spirit on them on the day of Pentecost (Luke xxiv, 49; Acts 1, 8; ii, 1-4). And afterwards in deciding a weighty point of Christian doctrine, they did not hesitate to say, "It seemed good to the Holy Ghost and to us" (xv, 28). If in the decision of controversy, if in promulgating the gospel generally, they had this supernatural assistance, they had it surely in their authoritative writings. The Scripture, therefore, there can be no doubt, emphatically claims for itself a divine element; it claims to be not merely "the word of man;" but "the Word of God." This claim has been allowed in the Christian Church. So that testimonies of fathers and ecclesiastical writers in abundance might be produced, exhibiting the universal consent of Christendom to the fundamental truth that the Holy Ghost spoke by prophets and apostles.

It has been objected to the inspiration of the writers of the Bible, that they speak of natural things according to the notions of their age, which we now know to be erroneous. But this objection is baseless. For what purpose was the Bible composed? It was not to teach astronomy or physics, except so

far as to lead the mind up from created works to the creative hand; not to deliver history, except so far as to expound the divine governance of the world; not to settle chronology, further than to illustrate the times and fitting seasons in which God's great plans were to be developed. We must not look for scientific information in the Holy Book. We may freely admit that the sacred penmen spoke on these topics as men of their day would ordinarily speak. And hence we should expect, as we find, the usual incorrect expressions of the sun's rising and the sun's setting. And we need not stumble at the poetical description of this luminary, coming, as it were, from his tabernacle, like a bridegroom, from his chamber, and making his circuit from one end of the heaven to the other (Psalm xix, 4-6). Such expressions are common now; nor would the most accomplished astronomer hesitate in speaking or writing thus. There are necessary imperfections in language. When we have to speak of God, we must describe his piercing eye, his powerful hand, his melting heart. Is there anything inconsistent with the dignity of inspiration in this? any ground for a charge of inaccuracy? Considerations like these dispose of a large mass of objections taken against the notion of Scripture inspiration. And we must add to them, that, if the sacred writers had not spoken in a popular way, not only would their contemporaries have misunderstood them, but the multitude in every age would have been puzzled. "Science," says Dr. Whewell, "is constantly teaching us to describe known facts in new language; but the language of Scripture is always the same; and not only so, but the language of Scripture is necessarily adapted to the common state of man's intellectual development, in which he is supposed not to be possessed of science. Hence the phrases used by Scripture are precisely those which science soon teaches men to consider as inaccurate; but they are not on that account the less fitted for their proper purpose. For, if any terms had been used adapted to a more advanced state of knowledge, they must have been unintelligible among those to whom the Scripture was first addressed." Among ourselves, when knowledge has increased, and scientific research been widely diffused, works written with scientific accuracy of expression would unquestionably be beyond the comprehension of the people. For the Bible to come home, as it was intended, to every man's house and heart, it must meet him on the threshold of his own knowledge and notions; it must intertwine itself with his every-day thoughts; else it could be but a sealed book to him, and it would lose one of its grandest characteristics as the book, not of an age, or a class, or a station, but of ancient and modern times, of old men and children, of princes and peasants, of Jews and Gentiles, of bond and free, the book for all, emphatically for the race of man. So that it has never grown antiquated: it travels, as it were, along with successive generations,

and, it must be acknowledged, even by those who question its accuracy, that, though written, most of it, in a distant antiquity, the Bible does not shock us, as some other professedly sacred books do, by absurdities and violent misstatements.

Institute for Training Colored Ministers.

This Institute is under the care of the General Assembly of the Southern Presbyterian Church. The subject of educating a colored ministry had been under consideration several years, and it was finally determined to establish a Seminary for that purpose, with the view to the formation of an "African Presbyterian Church." This was effected in 1876, and the Institution placed under the care of Rev. C. A. Stillman, and located at Tuscaloosa, Ala. The exercises were commenced in October, 1876, Rev. Andrew Flinn Dickson being the first Professor, a man eminent for his learning and his life-long devotion to the spiritual interests of this people. He labored with great zeal and patience in this work, until his lamented death, in January, 1879. The Rev. Dr. I. W. Kerr conducted most faithfully the exercises, till the end of the session, in July, when Rev. D. C. Rankin was elected Professor, who served with great zeal and fidelity, until his resignation, in July, 1883.

Meanwhile the school had grown steadily, so that the Executive Committee reported to the Assembly of 1883 that there had been connected with it during the year thirty-one students, sixteen of which were Presbyterians. The number of the latter has now increased to twenty. The advantages of the school have always been freely extended to other evangelical Churches.

Rev. W. H. Richardson was elected a second Professor, in July, 1881, and served one year, when his place was filled by Rev. I. I. Anderson.

In September, 1883, Rev. D. D. Sanderson, D. D., of Eutaw, Ala., was elected to fill the vacancy created by the resignation of Rev. D. C. Rankin.

In 1877 the Institute was placed under the direction of an Executive Committee, upon a footing with the other evangelical agencies of the Church, and a day fixed for an annual collection in all the congregations, for its support. It has an excellent building, well furnished, and a valuable library. The churches, thus far, have provided amply for its support. It has never been in debt, but, having no endowment, it depends on the liberality of the people. It may now be considered as permanently established, is growing in the confidence of the churches and of the colored people, and, it is believed, has before it a career of great usefulness.

"**The Interior.**" One of the immediate results of the reunion was the establishment of this paper by the Presbyterians of the Northwest. The enterprise was projected in 1869, and by the first of February, 1870, a capital stock of \$50,000 had been subscribed, and in March the first issue was published, Rev. Dr. Arthur Swazey appearing as the chief editor. The

capital stock was exhausted in the enterprise before the first of October, in the following year (1871). On the 9th of October the city of Chicago was burned, and *The Interior*, without capital, and its friends prostrated by the great losses, was supposed to be wiped out of existence. Mr. W. C. Gray, of Cincinnati, however, undertook to restore it, and after a year's effort the Hon. Cyrus H. McCormick came to his rescue, assuming the entire financial burdens. At this date (1883), the paper has an assured circulation of about 17,000, and is highly prosperous. The Hon. Cyrus H. McCormick is now the proprietor, and Wm. C. Gray, PH. D., the gifted editor.

Iowa, Synod of. The Synod of Iowa, as defined by the General Assembly of 1881, includes "all the presbyteries within the State of Iowa, and all the ministers and churches under the care of said presbyteries. There are eight of these presbyteries, Dubuque, Cedar Rapids, Iowa City, Iowa, Des Moines, Waterloo, Fort Dodge and Council Bluffs. The general location and relative position of these is indicated by their names, taken from chief towns within their bounds, with the exception of Iowa, which, as the original Presbytery of the Old School branch of the Church retains its old name, but covers only a little more than seven counties in the Southeastern corner of the State.

There are now under the care of this Synod 252 ministers, 6 licentiates, 30 candidates for the ministry, 352 churches, 20,941 communicants, 25,241 pupils in the Sabbath schools.

There are three flourishing educational institutions immediately under the care of this Synod: Coe College, located at Cedar Rapids; Lenox College, at Hopkinton, and Parsons College, at Fairfield. For the years 1882-3, there were in Coe College fifteen professors and teachers and two hundred and thirty-four students in the literary, art and music departments; in Lenox College, five professors and teachers, one hundred and forty-seven students in the literary and forty-eight in the musical department; in Parsons College, twelve professors and teachers; one hundred and seventy-eight students in the literary and thirty-six in the musical department.

The Synod is now a delegated body, in accordance with the provisions of the following overture, transmitted to the Presbyteries in 1882, and by them approved the following Spring: 1st. The Synod of Iowa shall be a delegated body. 2d. The basis of representation shall be the same as for the General Assembly, viz.: the number of ministers on the roll of the Presbyteries. 3d. The ratio of representation shall be one minister and one elder for every four ministers enrolled, and for any residual fraction equal to two.

The present officers of Synod are: Moderator—Rev. T. H. Cleland, D. D.; Stated Clerk—Rev. David S. Tappan; Permanent Clerk—Rev. Harris G. Rice. The history of this Synod may conveniently be

divided into three periods. 1st. That previous to the reunion of 1870. 2d. From reunion to the reconstruction of Synods in 1882. 3d. From 1882 to the present time.

First Period. Of the separate Old School and New School branches of the Church.

Old School Branch. Among the earliest settlers within the territorial limits of the present State of Iowa were many sturdy Presbyterians from the East. While it was still a part of the territory of Michigan and claimed by the Indians, these settlers began to gather at convenient points along its Eastern border, bringing with them from their former homes their attachment to the pure doctrines and simple forms of their ancestral faith. Presbyterian churches were soon established in every considerable settlement. On the 24th of June, 1837, Revs. L. G. Bell and Samuel Wilson, acting for the Presbytery of Schuyler, organized the church of West Point, consisting of eleven members. This was soon followed by others, so that in three years there were enough to form a Presbytery. The Synod of Illinois, sitting at Rushville, October, 1840, organized the Presbytery of Iowa, to embrace the territory of that name. This new Presbytery met for the first time at Muscatine (then called Bloomington), November 6th, 1840, when the following churches were placed upon its roll: First Burlington, West Point, Madison, Round Prairie, First Davenport, First Iowa City, Spring Creek, First Rockingham and First Mount Pleasant.

In 1852 this Presbytery, together with those of Cedar and Des Moines, to which it had given birth, were detached by the General Assembly from the Synod of Illinois and constituted the Synod of Iowa, which met and organized at Muscatine, October 14th, 1852. The Presbytery of Dubuque was set off from that of Cedar, in 1855. In the same year the Presbytery of Minnesota, called afterwards St. Paul, was attached to the Synod, remaining in this connection until 1860, when the Synod of St. Paul was erected by the General Assembly.

In 1856 the Presbytery of Des Moines was divided so as to form the Presbytery of Council Bluffs. And the year following the General Assembly set off from the Synod of Iowa the Presbyteries of Iowa, Des Moines and Council Bluffs, constituting the Synod of Southern Iowa, which met and organized at Fairfield, October 8th, 1857. The Synod of Iowa now embraced the Presbyteries of Cedar, Dubuque and Sioux City, which had been organized the year previous. To these were added, in 1860, the Presbytery of Toledo, the name of which was changed to Vinton, in 1866, the Presbytery of Fort Dodge in 1865, and the Presbytery of Frankville in 1867.

The Synod of Southern Iowa. As already seen, when organized it consisted of the Presbyteries of Iowa, Des Moines and Council Bluffs. In 1860 the territory was further divided so as to form the Presbytery of Fairfield. In 1858 the Presbytery of Nebraska was

attached, the name of which was the following year changed to Omaha, which in 1861 was united with the Presbytery of Council Bluffs, the new organization being called the Presbytery of Missouri river.

New School Branch. Among the early settlers were many whose sympathies and connections had been with this side of the Presbyterian family, and with the same zeal that characterized their brethren of the other branch, they labored to establish churches of their own wherever they located. The Yellow Springs (now Kossuth) Church was organized, September 12th, 1840, with eleven members, by Rev. James Carnahan, of Indiana. Near the same time churches were also organized at Ft. Madison, Toolsboro, Iowa City, Muscatine and Burlington.

The Presbytery of Des Moines was organized at Yellow Springs (now Kossuth), April 28th, 1842, having under its care the six churches just mentioned and four ministers.

In 1852 this Presbytery and those of Iowa City and Keokuk, formed from it, were detached from the Synod of Illinois, and constituted by the General Assembly the Synod of Iowa. The first meeting was held, and the organization effected at Yellow Springs, September 1st, 1853. In 1855 the Presbytery of Dubuque was formed out of that of Iowa City. Cedar Valley Presbytery came into existence in 1857, and a year later its name was changed to Iowa Valley. In 1865 it was again merged in the Presbytery of Dubuque. In 1859 the Presbytery of Chariton was formed, and in 1865 that of Cedar Rapids. To these was added, in 1867, the Presbytery of Omaha, embracing Nebraska and the counties of Iowa bordering on the Missouri river.

Second Period. From the reunion, 1870, to the reconstruction of Synods, in 1881.

At the time of the union of the two branches of the Church there were occupying the territory of the State of Iowa three Presbyterian Synods, Iowa (N. S.), Iowa (O. S.) and Southern Iowa (O. S.)

Out of these two new Synods were formed, called Synod of Iowa, North, and Synod of Iowa, South, the former being made the legal successor of the two former Synods of Iowa, the latter that of the Synod of Southern Iowa. The South line of the counties of Clinton, Jones, Linn, Benton, Tama, Marshall, Story, Boone, Greene, Carroll, Crawford and Monona was made the boundary between these Synods. The Synod of Iowa, South, was also made to include the State of Nebraska and the Territory of Wyoming. The Synod of Iowa, North, was organized at Cedar Rapids, July 5th, 1870; that of Iowa, South, at Des Moines, July 13th, 1870. The former comprised the Presbyteries of Cedar Rapids, Dubuque, Waterloo and Fort Dodge; the latter those of Iowa, Iowa City, Des Moines and Missouri River. In 1872 the Presbytery of Missouri River was divided so as to form three Presbyteries, Council Bluffs, Omaha and Nebraska, the last two, being in Nebraska, were cut off in 1874, when the Synod of Nebraska was formed.

Third Period.—The reconstructed Synod of Iowa. In 1881 the General Assembly consolidated the Synods of Iowa North and Iowa South, constituting the Synod of Iowa, and making it coterminous with the State of the same name. This measure went into effect January 2d, 1882, and the new Synod was organized at Des Moines, October 19th, 1882.

Growth.—In 1855 there were, in both branches of the Church, as near as can be ascertained, 78 ministers, 116 churches and 3753 communicants.

The statistics of the two branches at the time of the reunion, as given in the Minutes of the General Assembly for 1870, excluding anything outside of the State, were as follows:—

	Ministers.	Licentiate.	Candidates.	Churches.	Whole number of communicants.	Sabbath-school attendance.	Amount given to the Board and for miscellaneous objects.	Amount given to the General Assembly and for congregation-bound purposes.
O. S.....	119	3	33	195	10,357	9,274	\$13,682	\$97,092
N. S.....	69	1	7	81	3,522	4,300	3,504	32,604
Total.....	188	4	40	276	13,879	13,574	\$17,186	\$129,696
1883.....	252	6	30	352	20,944	25,241	\$48,945	\$221,359
Difference ...	64	2	10	76	7,065	11,667	\$21,759	\$91,663

It is thus seen that in everything there has been an encouraging growth, with the single exception of candidates for the ministry, in which there has been an actual falling off of twenty-five per cent.

Irving, David, D. D., was born in Annan, Scotland, August 31st, 1821; ordained an evangelist by the Presbytery of Western District, in May, 1846; missionary in India, 1846-49; stated supply at North Salem, 1850-55; pastor of the First Church, Morristown, N. J., 1855-65, and has been one of the Corresponding Secretaries of the Board of Foreign Missions since 1865. Dr. Irving rendered valuable service on the foreign field, until impaired health necessitated his retirement from it. Whilst in the pastoral work

he labored with great diligence and success. He is a gentleman of decided ability, untiring energy, and exemplary Christian character. His heart is absorbed in the great work to which, as Secretary, he has devoted so many years, and he advocates its claims with ability and eloquence.

Irwin, Rev. Nathanael, was born at Fagg's Manor, Chester county, Pa., October 17th, 1756. He graduated at Princeton, in 1770, along with James (afterward President) Madison. He was ordained over Neshaminy Church, November 3d, 1774, and continued there till his death. A shrewd knowledge of human nature and an uncommon business tact, fitted him to exert a great influence in the Church courts; as a proof of which he was Clerk of the old Synod, Moderator of the General Assembly in 1801, and the next year Permanent Clerk, till 1807. Though his manners in private life were stiff and unbending, he was forcible and pathetic in the pulpit. He was fond of music, and was a proficient on that clerical instrument, the violin. He was of a scientific turn, and was John Fitch's first patron. He also took a lively interest in local politics, and laid himself open to animadversion on account of it. For several years he held the office of Register and Recorder of Bucks county. He had a powerful voice, and a long head, both physically and intellectually. His name is the first in the list of Moderators without a title.

Mr. Irwin's remains were deposited, as he desired, at the spot in the burying-ground over which the pulpit in the original church of Neshaminy once stood, and on a horizontal marble tablet over his grave is the following inscription:—

REV. NATHANAEL IRWIN,
DIED MARCH 3d, 1812.

Aged 65 years, 4 months, 15 days.

To this sad tomb, whoever thou art, draw near;
Here lies a friend to truth; of soul sincere,
Of manners unaffected and of mind
Enlarged, he wished the good of all mankind;
Calmly he looked on either life, for here
His peace was made, and nothing left to fear.

J

Jack, Rev. Alexander B., is the youngest son of the late Rev. Dr. Alexander Jack, of Dunbar, Scotland, and a grandson of the once celebrated Rev. Dr. Robert Jack, of Manchester, England. He graduated at the Universities of Glasgow and Edinburgh, and after spending two years at the U. P. Hall, was induced to visit this country, and complete his studies at the Associate Reformed Seminary, then under care of Professors McCarrell and Forsyth. He was licensed by his Presbytery in 1859, and since then has preached with great success in Union Church, Newburgh, N. Y.,

and Mahoning Church, Danville, Pa., and at present he is pastor of Hazleton Presbyterian Church, Hazleton, Pa.

With a striking individuality, a strong and piercing intellect, Mr. Jack is a conspicuous ornament in the ministry and a man of superior pulpit power. His sermons, whenever committed to the press, are eagerly sought and read. For years he has been famous for the splendor of his word painting and very unusual eloquence. His manner in the pulpit is quite peculiar, but this is soon forgotten after he

has begun to speak. The originality of his conceptions and the brilliant imagery in which he clothes them, at once arrest attention. Figures abound in his discourses, but they are not mere tropes, they are at once graphic delineations and perfect symbols. No preacher in the Church could with so much propriety adopt the famous saying: "*Omnia que sunt in celo, sunt in terra terrestri modo, et omnia que sunt in terra, in celo caelesti modo.*" Gifted with a strangely bold and vivid imagination, he seizes the outline of a fact or of an event and invests it with a lovely and altogether unexpected light. One is astonished at the ease, the fluency and the extreme rapidity with which his illustrations fall upon the ear, all rounded and polished, like stones from the workshop of the lapidary. Some of these are so pertinent, and yet so ablaze with the coruscations of genius and poetry, that his hearers bear them away, refer to them, and repeat them again and again. In private he is quiet and unaffected, full of easy goodness and the slyest humor. With no airs or pretensions, he seems obliged to say some good things because they are in the way to be said.

Jackson, General Andrew, President of the United States from 1829 to 1837, was born in South Carolina, 1767. His father was an Irish emigrant. At the age of sixteen he took part in the war of Independence, at the close of which he became a law student, and was thus enabled to fill efficiently some high legal offices in Tennessee, to which he was subsequently appointed. On the breaking out of the war with England, in 1812, he took vigorous measures for the defence of the menaced territory. In 1814 he was appointed Major-General, and, among other exploits, which raised him to the highest point of popularity, he gained the decisive victory over the English, January 8th, 1815, at New Orleans, which put an end to the war. The same success attended his arms against the Creek tribes of Indians, whom he repeatedly subdued. In 1821 he was appointed Governor of Florida, and his gallant deeds being still fresh in his countrymen's recollection, he was brought forward by the Democratic party as a candidate for the Presidency, elected in 1828, and re-elected in 1832. His period of office is chiefly remarkable for the extension of Democratic tendencies which then took place. He obtained from France the payment of an indemnity of twenty-five millions of francs, for injuries done to the commerce of the United States during the empire. His refusal to renew the charter of the United States Bank, in 1833, was followed by one of the most violent financial crises on record. General Jackson was endowed with inflexible will and an ardent patriotism. He loved his country intensely, faithfully, and fearlessly, labored for its welfare, and his name is justly enrolled among its greatest men, even those who did not agree with him in his political principles and official measures according to him strict and stern honesty of purpose in his administration of the affairs

of the Government. After his Presidential career terminated he retired to "The Hermitage," near Nashville, Tenn., and a short time before his decease made a profession of faith in the Presbyterian Church of that city.

The following extract from the sketch by Dr. Foote, in his "Sketches of North Carolina," of the Sugar Creek Presbyterian Church, about three miles north of Charlotte, will here be read with interest. "The log meeting-house that stood here, whose foundations you may in part see, the second occupied by the congregation that now worship in that brick house, was the place of worship while Mrs. Jackson and her son Andrew made Sugar Creek their refuge. The widow, an emigrant from Ireland, had buried her husband on the Waxhaw, then claimed by North



GENERAL ANDREW JACKSON

Carolina, but now within the settled bounds of South Carolina, and, compelled by the sufferings of war, had fled for refuge to Mecklenburg.

"After the fall of Charleston, the British army spread out over the country. Col. Buford, from Bedford, Virginia, moving along the Waxhaw, as he supposed, out of danger, was suddenly set upon by Tarleton, who had been upon his trail. . . . The event of the battle is well known. Before night, the Waxhaw meeting-house was a hospital, and Buford's regiment killed, wounded, or dispersed. The females and children fled, to escape the ravaging torch of the relentless enemy. Mrs. Jackson took up her abode, with her two children, in Sugar Creek congregation, with widow Wilson, and remained a part of the Summer.

"This brave woman, and two of her sons, perished in the war, and left her youngest son a solitary member of the family. Her death was occasioned by a fever, brought on by a visit to Charleston, to carry necessaries to some friends and relations on board the prison-ship, whose deplorable sufferings she, with four or five other ladies, was permitted to relieve. On her way home she was seized with the prison fever, and soon ended her days. Somewhere between what was then called 'Quarterhouse' and the city of Charleston is her unknown grave. Men have often wondered how her son Andrew, in his most thoughtless days, always treated a faithful minister of the gospel so respectfully, and why, after encouraging his wife in a religious life, he himself should, in his age, become a member of the Presbyterian Church. The cause is found laid deep in his childhood. His mother was a member of the Waxhaw congregation, and he had seen and felt the influence of faithful ministers when a child."

Jackson, Sheldon, D. D., the only son of Samuel Clinton and Delia (Sheldon) Jackson, was born at Minaville, Montgomery county, N. Y., May 18th, 1831. He graduated at Union College, N. Y., in 1855; at Princeton Theological Seminary, in 1858, and was licensed to preach by the Presbytery of Albany, May 14th, 1857, and ordained by the same Presbytery, May 5th, 1858. On the 18th of May, 1858, he was married to Miss Mary Voorhees.

On the 16th of September, 1858, they started for Spencer Academy, Indian Territory, reaching there October 6th, and remaining until the following Spring, as missionaries of the Board of Foreign Missions. His health failing in that malarious climate, he became a Home Missionary for Western Wisconsin and Southern Minnesota, from 1859 to 1864, with headquarters at La Crescent, Minn. In 1861 he accepted the pastorate of the Church at Rochester, Minn., and the general oversight of the mission work in Southern Minnesota, which relation continued from 1861 to 1869. In 1869 the Presbyteries of Ft. Dodge, Des Moines and Council Bluffs united in commissioning him as Superintendent of Missions for Northern and Western Iowa, Dakota, Nebraska and "the regions beyond," comprising one-fourth of the United States. In 1869 he removed his family to Council Bluffs, and gave special attention to the organization of churches in Western Iowa, Nebraska, and along the Union Pacific Railway. During the year, unexpectedly receiving a commission from the Board of Domestic Missions, as Superintendent of Missions for the Rocky Mountain Territories, in 1870, he removed his family to Denver, Colorado, discontinued his work in Iowa and Nebraska, and took charge of the vast and almost unknown region of country along the Rocky Mountains, from British America to Old Mexico, and covered by the great territories of Montana, Wyoming, Colorado, New Mexico, Arizona and Utah. He remained in this work until January, 1882, when he was removed

by the Board of Home Missions to the Mission House, New York City, and made Business Manager of "*The Presbyterian Home Missionary*." In March, 1872, he established the "*Rocky Mountain Presbyterian*," elsewhere noticed in this volume. Dr. Jackson's field of work being among the exceptional populations of the country, he became the originator and one of the chief promoters of the "Woman's Executive Committee of Home Missions."

In 1879, and again in 1880, he was commissioned by the General Government to collect Indian children in New Mexico and Arizona and bring them to the Indian Training Schools at Carlisle, Pa., and Hampton, Va. He was a commissioner to the General Assemblies of 1860, '65, '67, '70, '75 and '80. He was the pioneer minister, organizing the first Presbyter-



SHELDON JACKSON, D. D.

rian missions or churches in the Territories of Wyoming, Montana, Idaho, Utah, Arizona and Alaska. He was the founder of the Alaska Mission; secured the missionaries, raised the larger portions of the funds for the building, and made four visits to the country during the first six years of the missions. He assisted in the organization of the Synods of St. Paul in 1860, and Colorado in 1871, of the Presbyteries of Chippewa in 1859, Southern Minnesota in 1865, Colorado 1870, Wyoming 1871, Montana 1872 and Utah 1874; having previously organized the majority of the churches composing these several Presbyteries. Over one hundred churches owe their existence to his labors.

In the prosecution of this work he traveled, from 1869 to December, 1881, an aggregate of 315,027

miles, or an average of 26,540 miles a year. Much of this traveling was by stage coach, and some of it on mule-back or on foot, over the dangerous trails of the mountains. Several trips involved each 1500 miles of staging through a desolate and wild Indian country; twice he staged it across the plains and over the mountains, to the Pacific; twice he made trips of 2000 miles each, by stage and horseback; twice, dangerous canoe trips of several hundred miles, along the Alaskan coast, with wild Indians for his companions. To ride in the stage coach day and night, from early Monday to late on Saturday, without stopping, except for meals, was not an uncommon experience. To make a new way in the wilderness, ford rivers, climb mountains, cross the track of the avalanche and the trail of the murderous Indian; to be gaunt with hunger or parched with thirst; to blister under the semi-tropical sun of Arizona, or shiver in a northern "blizzard;" to sleep upon the ground, without shelter, exposed to the poisonous reptiles of the South; or dig a bed in the snows of the high mountains, or toss in a canoe on the waves of the North Pacific, have been the necessary vicissitudes of his work.

Dr. Jackson's wide experience, his fervid zeal, and his practical pungency, make him a very effective platform speaker, and he frequently visited the East, to arouse the Church on the subject of Missions. From 1869 to 1882 he delivered over nineteen hundred mission addresses.

Jackson, General Thomas Jonathan, was born January 21st, 1824, in Clarksburg, Harrison county, Va. His great-grandfather, an Englishman by birth, emigrated to the western portion of Virginia, and Edward Jackson, grandfather of T. J., was Surveyor of Lewis County for a long time, and represented it in the Legislature. His son, Jonathan Jackson, father of the subject of this sketch, moved to Clarksburg, where he studied law, and commenced the practice of the profession with his cousin, Judge John G. Jackson, acquiring considerable reputation. After a series of misfortunes, he died, in 1827, leaving four children, Thomas being the youngest, and at this time three years of age.

Soon after the death of his parents, he was taken to the home of his uncle, in Lewis county, and remained with him till he reached the age of seventeen years. Here he labored on the farm in Summer, and went to school three months in the Winter, gaining the rudiments of a plain English education. What he acquired subsequently was due to his stay at West Point, and his ultimate studies at the Virginia Military Academy. His orphan condition excited great sympathy among the neighbors, who knew and respected the good character of the Jackson family, and every assistance was extended to him in his struggle to carve out his future way in life and secure an honorable independence. A proof of this friendly sympathy is found in the fact that, at the age of sixteen, he was elected Constable of the county of Lewis,

the duties of which office he discharged with intelligence and credit. He entered West Point in 1842, and in July, 1846, at the age of twenty-two, he graduated with distinction.

In 1852 he became Professor in the Virginia Military Institute. In personal appearance General Jackson was tall, raw-boned, and had a peculiar stride in walking. He was absent-minded, and he would often pause suddenly, and fix his eyes upon the ground; and in riding, had a habit of slapping his sides and raising his arm aloft, whether from some physical ailment which he thus relieved, or in prayer, is not known. He talked little with strangers, and was brief of speech, but never failed to return the



GENERAL THOMAS JONATHAN JACKSON.

salute of the humblest person, treating all men with the most kindly courtesy. He was a member of the Presbyterian Church, and earnest and active in religious movements. He died in 1863, and was buried in Lexington, Va., by request.

Jacobs, John Adamson, was born in Leesburg, Loudon county, Va., in 1806; taken in his infancy to Lexington, Ky., but reared in Lancaster, Garrard county, Ky.; lost both his parents in 1819; taught school in Madison county, before he became fourteen years of age; in his seventeenth year went to Centre College, at Danville, Ky.; while a student there was appointed a teacher in the State Institution for the Deaf and Dumb, by the Trustees of Centre College, who were Trustees of the Deaf and Dumb Institution also; went to Hartford, Conn., to qualify himself under Gallaudet and Clerc; reported for duty and entered the Kentucky Institution November, 1825,

and died in office November 25th, 1869, after a most useful and honorable career.

Mr. Jacobs was one of the best instructors of the deaf and dumb in America, or in the world. He prepared for them two text-books which have been highly commended in Canada and in England. He was a man of general reading, and quite fond of poetry. He read law, also, and obtained license to practice. What was of great service to himself and others, he was a superior financier, and managed the business affairs of the Institution with admirable skill. About 1841, learning that the finances of Centre College were in a chaotic condition, he offered his services, to be rendered gratuitously, and in course of time put the college on a sound monetary basis. The large private estate which he left behind him would have been far larger if he had not generously relinquished considerable emoluments accruing from his office, and accepted in lieu a small salary. In addition to this, he made a gift to the Institution, of all its household and kitchen furniture, cows, etc. Mr. Jacobs was a life-long Presbyterian, liberal to other churches, pure and blameless in life, devoted to his work, and a genuine philanthropist. The Kentucky Institution for the Feeble Minded owes its existence to his efforts.

Jacobs, Rev. William Plumer, son of Rev. F. Jacobs, D. D., was born in Yorkville, S. C., March 15th, 1812. Graduated at the College of Charleston, S. C., March, 1861. He served as Reporter, for a time, on the *Charleston Courier, Mercury*, and other papers. He was licensed by Charleston Presbytery, April, 1863, and, after completing his studies at Columbia Seminary, was ordained to the charge of the united churches of Duncan's Creek (founded 1760) and her two daughters, Shady Grove and Clinton. By 1870 the Church of Clinton had grown so large as to require his entire services. In 1872 the colored members were organized into Sloan's Chapel, in connection with the Northern Assembly. In 1873 the Thornwell Orphanage was founded under his care. In 1875 mission work was begun at Rockbridge, and also at Goldville. In 1880 Clinton College was founded. He is still (1881) pastor of the Clinton Church, which has increased from thirty to two hundred members, and has sent off a colored colony of over one hundred members.

Jacobus, Melancthon Williams, D. D., LL. D., was the son of Mr. Peter Jacobus, an honored elder in the First Presbyterian Church, Newark, N. J. He was born in that city, September 19th, 1816. He graduated at Princeton College in 1831, with the highest honors of the Institution, and in 1835 entered Princeton Theological Seminary, where he not only regularly graduated, but spent a fourth year in study, at the same time assisting Prof. J. Addison Alexander, in the department of Hebrew. Licensed to preach the gospel by the Presbytery of New Brunswick, April 24th, 1839, he was installed

pastor of the First Presbyterian Church of Brooklyn, N. Y., September 15th, of that year. Under his care and labors for nearly twelve years, the church prospered greatly, and at the close of his pastorate was one of the most flourishing churches in that city. In 1848, while in Brooklyn, he published the first volume of his Notes on the New Testament. Other volumes followed at intervals, the two volumes on Genesis appearing in 1864. These commentaries have had an immense sale, and are found among all denominations of Christians. Besides these, he was the author of many other and smaller works.

In the Fall of 1850 Dr. Jacobus' health gave way, and he made a tour through Europe, Egypt and Palestine, and returned with greatly improved health. During his absence the General Assembly, in May, 1851, elected him Professor of Oriental and Biblical Literature, in the Theological Seminary at Allegheny, which position, on his return, he accepted, and was released from his pastoral charge and dismissed to the Presbytery of Ohio, October 21st, 1851. In January, 1858, in addition to his work in the Seminary, he accepted a call to the Central Church of Pittsburg, which he served for twelve years with marked success. In 1866 he made a second tour of Europe. He was Moderator of the last General Assembly of the Old School Church, in 1869, and conjointly with Rev. P. H. Fowler, D. D., presided at the opening of the first re-united Assembly, in 1870. He presented the able Report on Sustentation, which was adopted by the General Assembly of 1871, and was Secretary of that scheme for three years, until it was merged into the Board of Home Missions, in 1874. In this department of church work, his labors were arduous and unintermitted, and had much to do with the failing of his health two years before his death. In 1876 he was elected Secretary of the Board of Education, but declined the position, so that he might continue to expound the Word of God, to which work he had devoted his life.

Dr. Jacobus stood in the front rank of the Biblical scholars of his age. As a preacher, he maintained all through his ministry a high position, while on the platform his addresses were always happy and effective. He was a most energetic and persistent worker, and his industry was untiring. October 28th, 1876, he was cut down in the very midst of life, usefulness and responsibilities, and was widely and deeply lamented.

James, Rev. Robert Wilson, was born in Williamsburg District, South Carolina, June 3d, 1793. His father, Captain John, and grandfather, Major John James, were distinguished for their patriotism in the war of the Revolution, and were also consistent members of the Presbyterian Church. He graduated at the South Carolina College in 1813. His theological studies, which were commenced and prosecuted for a time under Rev. Dr. James W. Stephenson, and Rev. Dr. M. Wilson, were completed

at Princeton Seminary, in 1817. On the 3d of June, of the same year he was licensed by Concord Presbytery (N. C.), to preach the gospel, after which he labored for several months, as a missionary within its bounds, in company with the venerable Dr. Hall. In May, 1819, he was ordained and installed over the churches of Indian Town and Bethel, in Williamsburgh District, S. C., where, during a pastorate of nine years, the work of the Lord, to some extent, was made to prosper in his hand, and particularly among the colored people, many of whom became hopeful subjects of grace under his ministry. He subsequently became pastor of Salem Church, in which relation he continued, faithful in labor, for over thirteen years. He died April 13th, 1841.

As a minister, Mr. James was both doctrinal and practical. In his public ministrations he gave special attention to the colored portion of his flock. As a theologian, he was much respected by his brethren. As a member of the judicatories of the Church, his opinions were highly valued, and often determined the most important questions. His mouth and his purse were ever open to advance the institutions of religion and learning. As a man, he was truly benevolent, gentle and urbane, and possessed that kind of magnanimity which led him cordially to despise everything that was envious, little, or selfish. As a Christian, he was exemplary, and enjoyed the comforts of that religion which he preached to others. His death was one of triumph.

James, Rev. William Henry, third son of Lewis Mulford and Harriet Davis James, was born in Deerfield, N. J., July 16th, 1833. He graduated at Lafayette College in 1862, and at Princeton Theological Seminary in 1865. He was licensed by the Presbytery of Passaic, April 19th, 1864. For one year after leaving Princeton he was an assistant of Rev. N. C. Burt, D. D., in the Seventh Church, Cincinnati, Ohio. On October 2d, 1866, he was ordained and installed pastor of the Church of Springdale, twelve miles from Cincinnati, which relation still continues. In this, his first and only pastorate, his labors have been signally blessed to the growth of the church in numbers, and its development in beneficence and general activity. In addition to his work at Springdale, he has for more than twelve years, supplied, every Sabbath afternoon, the Church of Sharonville, four miles distant. Mr. James has written occasionally for the religious press, and published a sermon preached on the eighteenth anniversary of Springdale Church. He is very faithful in attending the meetings of Presbytery and Synod, and is influential in these bodies. In 1875 he was Moderator of the Synod of Cincinnati. For thirteen years he has been a member of the Home Missions Committee of Presbytery, and for four years its chairman, in which position he has labored very earnestly and efficiently. His ability and usefulness as a minister, his fidelity and wisdom as a presbyter,

his soundness in the faith, and his firm Christian character, have given him a high rank among the trusted and honored members of the Presbytery.

Jamieson, Jesse M., D. D., son of Mr. John Jamieson, was born near Newville, Cumberland county, Pa., June 27th, 1809. His parents were members of the Associate Reformed (now United Presbyterian) Church. He entered Jefferson College, Pa., in 1830, and left it in 1831. He united with the Presbyterian Church in 1832, then under the ministry of Rev. Matthew Brown, D. D. For a year he taught in an Academy in Maryland, and studied Theology with its Principal, Dr. Alexander Campbell. In 1835, at the request of the Rev. Dr. Brown and Dr. E. P. Swift, the Secretary of the Western Foreign Missionary Society, he went to India to take charge of the High School at Lodianna, which had been transferred to our Mission by the late Sir Claude Wade, of the East India Company's service. The Presbytery of Lodianna was organized December 21st, 1836, at which time Mr. Jamieson was taken under its care as a candidate for the ministry. He was ordained by the same Presbytery, in October, 1837.

Mr. Jamieson spent twenty-two years in India, and was stationed at Saranmpur, Sabathu, and Ambala, successively. Other arrangements having been made for the High School at Lodianna, and being fond of languages, he gave a good deal of time to the study of Sanscrit, Persian, and Thibetan, besides the spoken languages, and prepared the first Christian tract in the Thibetan language. He returned to America in 1857, having left two wives and three children in India graves. Since that time he has not found the way open to return to the work of his choice. For years after his return he was engaged in teaching the languages and mathematics in the "Marengo Collegiate Institute," Ill., and in Carroll College, Wis. Since then he has been engaged as a supply in weak churches in the neighborhood of Monmouth, Ill., where he has resided twenty years. He has also translated the 10th section of the "Bhagaroot Ghita" (a history of the Hindu god Krishna). Dr. Jamieson is an exemplary and earnest Christian, a faithful preacher, a fine scholar, and held in high esteem by all who know him.

Jamison, Hon. Samuel Shryock, was born in Martinsburg, Va., in September, 1797. Two years afterward his parents removed to Greensburg, Pa., and in 1801, to what is now known as Conemaugh township, Indiana county. Here he grew up to man's estate, and became a member of the Presbyterian Church. Being one of the pioneer settlers of Indiana county, he was closely identified with its history and progress during the long period of nearly three-quarters of a century; and no event of importance took place within its limits with which he was not perfectly familiar, whilst in most he took an active part. In 1818 he removed to Indiana, where, in partnership with the Hon. Joseph Thompson, he

carried on the business of wheelwright and chair-making. In this avocation he continued until 1826, when he removed to Saltsburg, having obtained a contract from General Lacoek for the construction of a section of the Pennsylvania Canal. This work occupied his time and attention until 1829, when he received the appointment of Supervisor of the Western extension of the canal, extending from below Saltsburg—"Tarr' Locks,"—to Pittsburg, about half the entire length of the canal west of the mountains. He subsequently engaged in farming; then in the construction of two sections of the Northwestern, now known as the Western Pennsylvania Railroad, in the vicinity of Saltsburg. Having removed to Council Bluffs, Iowa, after a short time he returned to the place of his former residence, in Pennsylvania.

In 1836 Mr. Jamison was chosen Brigade Inspector for the military district comprising Armstrong, Clarion, Jefferson and Indiana counties. In 1843 he was a member of the convention called for the purpose of nominating three candidates for canal commissioners. In 1853 he was elected to the Senate of Pennsylvania. During his Senatorial career he was noted for his magnanimity and liberal spirit. "For sound discrimination, clear judgment, rigid integrity, and conscientious discharge of all official and personal duties," says Governor Curtin, "Mr. Jamison had no superiors and few equals in the Senate, which, during his service, was remarkable for the number of members distinguished for their experience and ability." After a life of probity and usefulness, Major Jamison died the death of a Christian. He enjoyed an unusual degree of public esteem, and left an unsullied record. He was the father of B. K. Jamison, the well-known banker of Philadelphia, who is also a useful member of the Walnut Street Presbyterian Church.

Janeway, Jacob J., D. D., was born in New York, November 20th, 1774. He graduated at Columbia College, in 1794, and studied theology with the celebrated Dutch divine, Dr. Livingston. He was ordained colleague of Dr. Green, in the Second Presbyterian Church, Philadelphia, in 1799. For thirteen years they worked together with unbroken harmony. When Dr. Green was made President of the College of New Jersey, Dr. Skinner was chosen colleague to Dr. Janeway. In 1816, Dr. Skinner, with fifty of the members, parted, to build up a new enterprise, the Arch Street Church. In 1818, Dr. Janeway was elected Moderator of the General Assembly. In 1828 he accepted a Professorship in the new Theological Seminary at Allegheny, Pa., but relinquished it in a year, in consequence of property difficulties. In 1830 he was installed over the First Dutch Reformed Church, in New Brunswick, N. J., which position he held only two years, on account of ill health. In 1833 he was appointed Vice-President of Rutgers College. This post he resigned on reuniting with the Presbyterian Church. From this time forward he

took no heavier burdens on himself than serving in the Boards of the Church and of Princeton Seminary; and also as Trustee of Nassau Hall. In the discharge of these duties he was unsurpassed for assiduity and punctuality. His death occurred, June 27th, 1858, in the eighty-fourth year of his age.

As a preacher, Dr. Janeway was didactic and methodical, avoiding the flowery paths of rhetoric. On all public occasions, he acquitted himself creditably. His figure was portly and his countenance benevolent. He was singularly self-poised and unimpassioned. When the tornado of 1837 blew his chimneys down and twisted his old elms, he merely said to the assembled crowd, in his usual imperturbable manner, "This has been a considerable blow."

Dr. Janeway published letters on the "Atonement," "Communicants' Manual," etc.

Janeway, Thomas Leiper, D. D., was born in Philadelphia, February 27th, 1805; graduated at the University of Pennsylvania in 1823; was Tutor in Allegheny Seminary in 1828, and ordained, by the Presbytery of Elizabethtown, November 3d, 1829. He was pastor of the First Church of Rahway, N. J., 1829-40; pastor of the North Church, Philadelphia, 1840-54; pastor at Kingston, N. J., 1855-61, and Corresponding Secretary of the Board of Domestic Missions, 1861-68. He now resides in Philadelphia. Dr. Janeway is a gentleman of genial spirit and pleasing address. Whilst in active ministerial work, he was popular as a preacher, faithful as a pastor and presbyter, and his labors were crowned with success. In his connection with the Board of Domestic Missions he rendered valuable service. He now preaches for his brethren, as there is opportunity.

Janvier, Rev. Levi, was born at Pittsgrove, N. J. April 25th, 1816. He graduated at the College of New Jersey in 1835. After being engaged in teaching for a time, he was ordained by the Presbytery of West Jersey, December 31st, 1840. He was a missionary in India, at Futtehghur, Lodiana, Ambala and Sabathu, 1841-64. He died at Anandpoer, March 25th, 1864, passing from his chosen scene of labor and self-denial to the reward of a "good and faithful servant."

Jeffers, Rev. W. H., D. D., LL. D., was born near Cadiz, Ohio, May 11th, 1838. At the age of thirteen he entered Geneva College, an Institution of the Reformed Presbyterian Church, in Northwood, Ohio, and graduated, with distinction, in 1855. In theology he was trained in the Seminary of the United Presbyterian Church, at Xenia, Ohio. He was licensed in 1859, by the U. P. Presbytery of Sidney, and devoted the two following years to home missionary work in the State of Iowa. Better fitted for his chosen life-work by this experience, he accepted a call to the pastorate of the united churches of Bellefontaine and Northwood, and was duly ordained and installed over that charge, in 1862, by the Presbytery of Sidney. Almost immediately the Assembly of the United

Presbyterian Church recognized his exceptional merit by appointing him on its committee for preparing a new version of the Psalms, and continuing him in that important position until the work was done. In 1866 he accepted the Professorship of Latin and Hebrew in Westminster College, in New Wilmington, Pennsylvania, where he remained until 1869, when, in order to acquire the advantages which may be gained by travel and study abroad, he resigned, and spent the year following mostly in Egypt, Syria and Greece. While thus absent in the far East, he was elected to the Chair of Greek Literature in the University of Wooster, Ohio, which he most ably filled until 1875, when, to the great regret of all the friends of the University, he thought proper to accept the pastorate of the Euclid Avenue Presbyterian

Church in Cleveland, Ohio. Here he remained until elected, in 1877, to the Professorship of Old Testament Literature and Exegesis in the Western Theological Seminary, at Allegheny, Pa.

special adaptations are to the duties of the high office he holds as the teacher of candidates for the ministry, in those essential things which pertain to the true understanding of the Word of God, and which may make them also able and successful interpreters of that same peerless Word.

Jelly, Alexander M., D.D., was born in the "Four Mile Square," Beaver county, Pa. He pursued his academical studies in the Beaver Academy, whence he went to Washington College, Pa., where he remained two years, and from which, after its union with Jefferson College, he received the Degree of A. M. After teaching one year in the Wheeling Classical Academy, he entered the Western Theological Seminary, from which he graduated in 1861. After being licensed by the Presbytery of Ohio, April, 1861, he was installed pastor of Belmont Church, Philadelphia, September 14th of the same year. He was also pastor of the Richmond Church, Philadelphia, 1862-70; of the Church at Washington, N. J., 1870-74, and of the Twelfth Church, Baltimore, 1874-9. Marked success attended his ministry in all these fields of labor.

Dr. Jelly, as a preacher, is evangelical, earnest, eloquent. As a pastor, he is most faithful and efficient. He is no less successful as an educator. At Candor, Pa., in Philadelphia, in Washington, N. J., he organized and carried on successfully parochial schools, in which many of the young people were trained, under his skillful hand, for usefulness. Of great financial and executive ability, he is eminently fitted for such work. During his pastorate in Baltimore, the New Windsor College, Md., having failed, for want of proper management, and being desirous of reclaiming it for the education of youth, especially of Presbyterians, he purchased this valuable and finely situated property. Now, with the Board of Trustees as counsellors, a full corps of competent professors, and aided by his accomplished wife, he has seen this college, under his wise management, rise to an encouraging and gratifying degree of prosperity. Although thus engaged, he is still pursuing his favorite work of preaching the gospel, as stated supply of the churches of New Windsor and Granite, preaching twice every Sabbath, and on many special occasions.

Jenkins, Herman Dutilh, D.D., was born in Columbus, O., January 14th, 1842; graduated at Hamilton College, in 1864; studied theology at Auburn Seminary, 1864-5, and at Union Seminary, New York, 1865-7. He was licensed by the Presbytery of New York, in December, 1866. From December, 1866, to August, 1867, he spent in travel. On his return he accepted work in a mission chapel, at Columbus, O., for the Fall and Winter. In April, 1868, he was called to supply the Central Presbyterian Church, of Joliet, Ill., and in June accepted an offer of the pastorate, and was ordained in September, 1868, by the Presbytery of Chicago, and installed



W. H. JEFFERS, D. D., LL. D.

Church in Cleveland, Ohio. Here he remained until elected, in 1877, to the Professorship of Old Testament Literature and Exegesis in the Western Theological Seminary, at Allegheny, Pa.

Into all the positions which Dr. Jeffers has occupied, he has carried gifts and attainments so various and excellent that his services have been conspicuously effective and valuable. As a preacher, he has few if any superiors in those things which constitute true gospel preaching. Clear in thought, terse in expression, logical in method and eminently Scriptural in matter, his hearers are not only interested in the intellectual form and movement of his discourse, but they are also conscious of receiving sterling instruction on themes of the highest moment. Admirable, however, as he is in the pulpit, his most

during the same month. In 1873 he took charge of the First Presbyterian Church, Freeport, Ill., where he has labored nearly ten years. Dr. Jenkins is a forcible and faithful preacher. In reporting himself in the record of his theological class, he says: "I have learned much of the joys of Christian labor. * * * God has given to the churches I have served an increase sufficient for encouragement, but not sufficient for boasting."

Jennings, Rev. Jacob, was born in Somerset county, N. J., in 1711. He studied medicine, and practiced it near Elizabethtown, N. J., and subsequently in Readington township, Huntingdon county, with considerable reputation. When about forty years of age he turned his attention to theology, and was licensed to preach the gospel. For several years after his licensure he resided in Virginia. He was admitted to membership in the Presbytery of Redstone, April 17th, 1792, and accepted a call from the congregation of Dunlap's Creek, in Fayette county, of which he continued to be pastor until June, 1811, when, on account of his increased infirmities, he asked and obtained a dissolution of the pastoral relation. He died, February 17th, 1813.

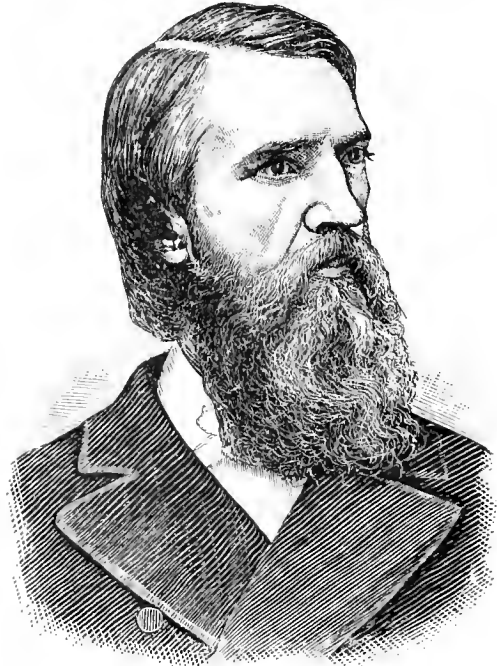
Jennings, Obadiah, D.D., was the fourth son of the Rev. Jacob Jennings, noticed above, and was born near Basking Ridge, N. J., December 13th, 1778. He was educated at the Academy at Canonsburg, Pa., studied law, was admitted to the Bar in 1800, and practiced that profession at Steubenville, O., and Washington, Pa. Having determined to retire from the Bar, he commenced a course of theological reading in the Fall of 1816, was licensed to preach by the Presbytery of Ohio, and shortly after received a unanimous call from the Church in Steubenville to become their pastor, which he accepted, and was installed in the Spring of 1817. Here he continued laboring, with great fidelity and a good measure of success, for six years. In the Spring of 1823 he was installed pastor of the Church in Washington, Pa. Here he remained, an earnest and efficient laborer in the vineyard of the Lord, five years.

He then received a call from the Church in Nashville, Tenn., removing to that place in April, 1828. Here he exerted himself to the utmost of his ability, and, though the accessions to his church were not very numerous, his good influence was felt, not only by his immediate congregation, but throughout the region in which he lived. In the year 1830 he was unexpectedly drawn into a public controversy with Alexander Campbell, on various points of Christian doctrine, in which he discovered great intellectual acumen and logical power. Dr. Jennings died January 12th, 1832. He published several occasional sermons, also various articles in the religious periodicals of the day. His discourses were marked by good sense, evangelical doctrine, and an excellent spirit. His piety was earnest, but unostentatious. He was a man of very humble spirit, and his whole

department was that of a sincere follower of the meek and lowly Jesus.

Jennings, Samuel Carnahan, D. D., was born in Washington county, Pa., February 19th, 1803; graduated in Jefferson College in 1823, and was ordained by the Presbytery of Ohio, June 24th, 1829. He was pastor at Sharon, Pa., 1829-79; editor of *Christian Herald* (now *Presbyterian Banner*) 1829-32; editor of the *Presbyterian Preacher*, 1832-37; principal of Female Seminary, 1837-40; stated supply at Mt. Pisgah, 1831-48; stated supply at Temperanceville, 1842-48; pastor at Long Island, 1848-57; at Valley Church, 1857-68, and stated supply at Riverdale, 1880—. Dr. Jennings' long life has been one of marked consecration to the Master's work. He is a devout and faithful Christian, and by his pen, as well as in the pulpit, has rendered valuable service to the cause of truth and righteousness. He is known as a champion of the cause of Temperance. His influence in every direction has been salutary, and he justly enjoys the esteem of his brethren.

Jessup, Henry Harris, D. D., son of the Hon. William Jessup, noticed below, was born at Montrose,



HENRY HARRIS JESSUP, D. D.

Pa., April 19th, 1832. He graduated at Yale College, in 1851, and at Union Theological Seminary, New York city, in 1855. Ordained November 1st, 1855; he was missionary at Tripoli, Syria, 1856-60, and since 1860 has been missionary at Beirut, Syria. He received the title of D. D. in 1865, from the University of New York, and from the College of New Jersey. He was Moderator of the General Assembly which met at Saratoga, N. Y., in 1879, and discharged the

duties of the position with great ability and acceptableness. Dr. Jessup is a fine scholar, a devoted Christian and an instructive and edifying preacher. In his fields of foreign labor he has, with pen and voice, rendered invaluable service in the promotion of the Redeemer's Kingdom. His untiring energy, great tact and eminent consecration to his grand work have given him large success in winning souls to Christ, and won for him the admiration and affection of all who love the cause to which his life has been so ardently devoted. During several brief visits to his native country he has spent the time in kindling or fanning the flame of missionary zeal in the congregations of the Church which he has so long and faithfully represented in its work of missions. Dr. Jessup is the author of "Mohammedan Missionary Problem," a volume of much interest, from the press of our Board of Publication.

Jessup, Rev. Samuel, A. B., was the seventh child and third son of Hon. William and Amanda (Harris) Jessup, and was born in Montrose, Susquehanna county, Pa., December 21st, 1833. He united with the church, on profession, in 1848, when at school in Homer, N. Y. In 1853 he was in mercantile business and about to become a partner in the firm, when, in view of the expected departure of his older brother, Henry, to Syria, he decided to give up business and give himself to the foreign missionary work.

Entering Yale College in 1856, as a member of the class of 1860, he remained two years, but, with the advice of President Woolsey, he left college and entered Union Theological Seminary, N. Y., September, 1858, and graduated May, 1861. On the graduation of his class (of 1860), in Yale, the degree of A. B. was conferred upon him, with the class.

Under a commission of the A. B. C. F. M., he sailed for Syria, December, 1862. He was stationed first at Tripoli, Syria, then at Sidon, and then in 1869 returned to Tripoli. In October, 1883, he removed to Beirut, which is now his home. He was ordained in 1862, by the Presbytery of Montrose. He is a good Arabic scholar, an earnest preacher, has remarkable tact in dealing with men, and is universally beloved. His early business training has fitted him admirably for the work to which he has just been called, in the management of the Mission Printing Establishment and Publishing House in Beirut.

Jessup, William, LL. D., was born at Southampton, Long Island, in 1797. He was of honored parentage. He was graduated from Yale College, in 1815. After leaving college he settled at Montrose, Susquehanna county, Pa. He was admitted to the Bar in 1820. He held several minor offices under the appointment of the Governor of the State in early life, when he learned that eminent practicability which distinguished him, when coupled in the higher courts of the State with profound learning, and at the Bar with convincing eloquence.

He was commissioned President Judge of the

Eleventh Judicial District of Pennsylvania, by Governor Ritner, and held that office, in different districts, for thirteen years. In 1851 he was nominated for Judge of the Supreme Court of the State, by the Whig party, and shared with his distinguished competitors the defeat of his party by a small majority. He then returned to the practice of his favorite profession. One of his political opponents wrote of him, that "the style of his oratory at the Bar is perspicuous, pleasing, and strongly impressive. One of his most brilliant forensic triumphs may be reckoned his defence of the Rev. Albert Barnes, of Philadelphia, upon the charge of heresy, before the General Assembly of the Presbyterian Church. In his character or position as a Judge he was remarkable for a clearness and readiness upon any subject



WILLIAM JESSUP, LL. D.

within the range of the profession, and for a prompt and proper dispatch of business. Judge Jessup commanded, from a distinguished and intelligent Bar, not only their respect for his learning and impartiality, as exhibited on the bench, but also their affection and esteem, in the highest degree, as a man and a Christian."

Hamilton College conferred on Judge Jessup, justly, the degree of Doctor of Laws. He cultivated literary and scientific tastes, and was deeply interested in the material, moral, and educational growth of his county and State. He was a firm adherent of Temperance principles. He was practically and theoretically interested in farming pursuits, and did much to elevate the reputation of his county in that direction. He made a public profession of religion in 1825, and

in 1829 was elected elder in the Presbyterian Church, which office he ever afterwards held. His religion, while founded on a strong basis of doctrine, was an enthusiasm with him, and often enabled him to convince and electrify an audience.

Judge Jessup was permitted to see all the members of his large family united with the Presbyterian Church. He left as a legacy to the Church in its work, the missionaries, Rev. Henry H. Jessup, D. D., and Rev. Samuel Jessup, who have spent so much of their lives in the Syrian Mission. He died, September 11th, 1868. Paralysis affected his memory in the last years of his life, so that he would lose his way to his own home, but never to the house of God; he found this with unerring precision. In his life, he was liberal, charitable, social and upright. His memory is still retained in the part of the State where he lived, with great respect and affection.

Jewell, Rev. Joel, was born in Durham, Green county, N. Y., February 11th, 1803. At an early age we find him among the pioneers in Sunday-school and Temperance work. From the beginning of his religious experience, in 1826, he has ever been active in revival work, assisting Dr. William Wisner, of Ithaca, in the gracious revival in the Winter of 1827-28, when some five hundred were hopefully converted and added to the Church, and also assisting Rev. Titus Coan, at Medina, N. Y., in a precious revival season in the early Spring of 1829. During the following Summer he superintended sixteen Sabbath schools, visiting three or four each Sabbath, in order, leaving the assistant superintendent in charge for the other Sabbaths. The next year he had the charge of seventeen schools. In the Spring of 1837 he removed from Hector, N. Y., to Farmington, Tioga county, Pa., where he continued similar Sabbath-school and evangelistic work until 1843, when he entered the ministry. For five years he supplied the Presbyterian churches of Farmington and Beecher's Island.

In 1847 Mr. Jewell was called to the Congregational Church of West Newark, Tioga county, N. Y., where he remained five years and a half, when he removed to Wells, Pa., in the year 1852. Since that, for thirty years, he has labored with the churches of Wells and Columbia Cross Roads and Sylvania, with the exception of two years of the time, when he was recalled to his old pastorate at West Newark, N. Y. He is still supplying the Church of Sylvania, beloved and honored in his work. Through Mr. Jewell originated the word "teetotal." At a public temperance meeting in Hector, in 1828, he introduced into the pledge the letters "O. P." for "old pledge," which pledged against only distilled liquors, and "T." for "total," including both distilled and fermented liquors. When names were being taken, a young man in the gallery said, "Add my name and a 'T.' for I am a T-totaler." And thus originated the name teetotaler, more than four years before

Dick Turner claimed to coin it in England. In August 23d, 1829, Mr. Jewell organized a young people's society, consisting of 252 members, male and female—the beginning of woman's work in temperance.

Johnes, Rev. Timothy, of Welsh descent, was born at Southampton, Long Island, May 24th, 1717, and graduated at Yale in 1737. He was ordained at Morristown, N. J., February 9th, 1743. The congregation at this place "was, under Christ, collected, settled, and watered" by Mr. Johnes. During the latter part of his ministry there, especially, his zealous labors were greatly blessed.

The American army passed the Winter of 1777 encamped near Morristown. It was a disastrous stage of our public affairs; sickness swept away the soldiers, and the gloom was made horrible by the abounding profanity and the ceaseless gaming. Washington, as the communion drew nigh, asked Mr. Johnes if membership with the Presbyterian Church was required by him as a term of admission to the ordinance. He replied, "All who love the Lord Jesus are welcome." "That is right," was Washington's answer, and he sought, in the fellowship of God's people and in the remembrance of redeeming love, on the Sabbath, relief from the scenes that appalled him and from the forebodings that oppressed his soul. The services were held in the open air, even in Winter, in a sheltered spot. The church was at that time occupied as a hospital, and often, in the morning, the dead were found lying in the pews.

Mr. Johnes died September 19th, 1794. He was distinguished for his fidelity; his discourses were clear, plain, practical, persuasive. By an affectionate appeal to the heart, he aimed to win men to the practice of holiness. Few congregations were so thoroughly instructed as his, in all that pertains to the practical duties of religion, and in the great doctrines of grace. A lover of peace, his own people and the neighboring congregations unhesitatingly reposed with confidence in his judgment and tried friendship.

Johnson, Herrick, D. D., LL. D., possesses such elements of power and magnetism as to make him one of the pulpit and platform orators now most prominent in America. He was born near Fonda, N. Y., September 21st, 1832, and graduated from Hamilton College, N. Y., in 1857, being laureled for his Clark Prize Oration on "The Assimilation of Character to Objects of Thought." Graduating from Auburn Seminary in 1860, he was ordained colleague pastor of the First Presbyterian Church in Troy, during the pastorate of the celebrated Dr. Beman. In the Fall of 1862 he accepted a call to the pastorate of the Third Presbyterian Church in Pittsburg Pa., which he resigned in the Fall of 1867.

During the Winter of 1867-8, Dr. Johnson supplied the Presbyterian pulpit in Marquette, Mich., and in May, 1868, he accepted the pastorate of the

First Presbyterian Church in Philadelphia, Pa., as the successor of Rev. Albert Barnes. In January, 1874, he entered upon a new field of labor, as Professor of Sacred Rhetoric and Pastoral Theology in Auburn Theological Seminary. In the Spring of 1880 he accepted a call to the Fourth Presbyterian Church in Chicago, and also to a Lectureship of Sacred Rhetoric in the Theological Seminary of the Northwest. He was a member of the Second General Council of the Presbyterian Alliance, which convened at Philadelphia, and read before that body an admirable paper on "The Proper Care, Support and Training of Candidates for the Ministry."

The volume entitled "Christianity's Challenge," was prepared by Dr. Johnson, for the press, in the Winter of 1880-81. In the Winter of 1881-82, the



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memorable theatre controversy was carried on in Chicago, resulting in the publication, by him, of "Plain Talks About the Theatre," which has passed through several editions. In May, 1882, he was elected Moderator of the General Assembly of the Presbyterian Church, at Springfield, Ill., and filled the position with great acceptance. The same year he received the George Wood Medal for "The Premium Tract on the Glory of Christ." This honor was awarded by the proper committee of the American Tract Society to the volume, named "Christianity's Challenge," as entitled, above all competitors, to special commendation.

Dr. Johnson is a genial and cultivated gentleman, an eminently devoted Christian, an author of great clearness and force, a preacher of superior ability, an excellent lecturer, and ready for every good work. In

every sphere he has occupied he has been a success, and he is held in high esteem by the Church which he so ardently loves and so faithfully serves.

In July, 1883, Dr. Johnson resigned his pastoral charge in Chicago, and accepted the Professorship of Sacred Rhetoric and Pastoral Theology in the Northwestern Theological Seminary.

Johnson, Rev. Obadiah Meeker, son of Nathanael and Rhoda (Mecker) Johnson, was born at Newark, N. J., September 15th, 1806; graduated at Amherst College, in 1832; taught for one year in Newark, and studied theology at Princeton. He was licensed by the Presbytery of Newark, October 9th, 1834, and was ordained an evangelist by the same Presbytery, October 20th, 1835, to go to Rio de Janeiro, Brazil, as seamen's chaplain. He arrived at that place, January 20th, 1836, but after remaining there some months was recalled by the Managers of the Seamen's Friend Society, on account of the financial troubles of 1837. He then supplied the Church of Whippany, N. J., ten months, in 1838-39; also the church at Boonton, N. J., four months, in 1839. Having accepted a call from the Church of Denton, Orange county, N. Y., he was installed, October 29th, 1839, and labored there with industry, fidelity and success, until the relation was dissolved, October 22d, 1873. After May, 1875, he resided at Monsey, Rockland county, N. Y., where he died, January 7th, 1881. Mr. Johnson was a devoted minister of the gospel, whose Christian character and purpose were always transparent, commanding the regard of all who knew him. He was as conscientious in all the minute affairs of life as in those of greatest importance. He was Stated Clerk, first of the Synod of New York and New Jersey, and after the reunion, of the Synod of New York, about thirty years, and was Permanent Clerk of the Presbytery of Hudson about twenty-four years, offices for which he was peculiarly qualified by his accurate and methodical habits and his intimate acquaintance with the polity of the Church.

Johnson, Patterson, was a ruling elder of the Mahoning Presbyterian Church, Danville, Pa. He died June 21st, 1883. He was a man of fidelity and worth, and held by his associates in the eldership in high esteem. For seventeen years he was an active member of Session, for a long time its efficient clerk, and for twenty-five years a consistent disciple of the Divine Master. In the Church, the Sabbath school, the prayer meeting, and in every department of Christian work, he was active and faithful. He exerted a strong influence in the community in which he lived, by the clear and unwavering testimony borne in his life to the truth as it is in Jesus, and died in the blessed hope of everlasting rest in heaven.

Johnson, Hon. Samuel Porter, was born in Venango county, Pa., January 31st, 1809. He graduated at Jefferson College in 1830. The next three years he spent in teaching in Danville, Pa., and in

studying law under the tuition of the Hon. Robert C. Grier. Upon his admission to the Bar, at Sunbury, Pa., in 1833, he returned to the western part of the State, and located in Franklin, Venango county, removing, after less than a year, to Warren county. Here he entered upon that long and successful career of practice, extending over Warren, Venango, McKean, Potter, and Elk counties, and in the Supreme Court, that culminated in his election as President Judge of the Sixth Judicial District of Pennsylvania, in the Fall of 1860. He labored through his term of ten years with general acceptance and approval, but declined to be a candidate for re-election. After his retiring from the Bench, he resumed and continued a general practice of the law for thirteen years.

Judge Johnson's characteristic business habits were energy, industry and persistence. His mind was analytical and logical, and his oratory in the argument of cases was fervid, methodical, and sometimes severely denunciatory. Wholly devoted to his profession, he never sought, but frequently declined, nominations for political office. His Judgeship fell upon him without any effort or expense on his part. Outside of his profession he was best known as a uniform Temperance man, having commenced delivering lectures on that subject early in life, and kept it up, as opportunities offered, for more than fifty years. Several of these lectures have been published, at different periods, as also some on other subjects.

Judge Johnson always retained his predilection for the Church of his fathers. Having procured a charter of incorporation for the First Presbyterian Church of Warren, as early as 1842, he was for many years one of its Trustees (and is now President of its Board), was always one of its chief supporters, and in 1861 became one of its communion members. For the last fifteen years he has had the sole charge of an adult Bible class of church members. He claims to be of the tribe of Levi, because his father (Rev. Robert L., one of the pioneer Presbyterian ministers of Northwestern Pennsylvania), two uncles, his oldest brother, his brother-in-law (Rev. Loyal Young, D. D.), two cousins, and one nephew (Rev. S. Hall Young, of Alaska), are, or have been, Presbyterian preachers.

Johnson, William Melancthon, D.D., the youngest child of Deacon Thias and Sarah (McDougall) Johnson, was born in Cambridge, Washington county, N. Y., May 1st, 1831. He graduated at Union College, in 1858, and from Princeton Theological Seminary, in April, 1861. He was licensed to preach by the Presbytery of Troy (Old School), in January, 1860, and spent his seminary vacation in the same year preaching at Orange, Vermont. He was ordained by the Troy Presbytery, and installed in the Presbyterian Church at Stillwater, N. Y., May 1st, 1861. He continued his pastorate there six years and five months, when he was unanimously called to the pastorate of the First Presbyterian Church of Cohoes,

N. Y. While he labored in Stillwater, the Church enjoyed several precious seasons of revival, and had frequent additions. During his ministry here he frequently preached at an out-station, the result of which was the organization of the Second Church of Stillwater. His labors in Cohoes commenced October 1st, 1867, and are still continued there, with much acceptableness and success. He was Stated Clerk of the Troy Presbytery, from October, 1864, to June, 1868, and Stated Clerk of the Albany Synod, from June, 1870, to 1882. His published sermons are: "Our Martyred President, Abraham Lincoln," "Anniversary Sermon," "Presbyterianism in Cohoes," "Ingersoll Reviewed," "A Memorial Discourse on the deaths of Prof. Joseph Henry, William Cullen Bryant and Dr. Charles Hodge," and "Providential Contrasts in our National Life."

Johnston, Cyrus, D.D., was born in Mecklenburg county, N. C., December 23d, 1797. His parents, John and Mary (Crawford) Johnston, were of the Scotch-Irish stock, and in accordance with a pious custom of the age, set apart Cyrus, the oldest of seven sons, to the ministry. He was prepared for college by Dr. John Makemie Wilson, was graduated with first honor at Hampden-Sidney College, in 1821, and studied theology under Rev. John Robinson, D.D. He was licensed by Concord Presbytery in 1823 and ordained by the same in 1824. For fifteen years he ministered to Bethesda, Cedar Shoals, and Mount Pleasant churches, in South Carolina; returned to Concord Presbytery in 1839, and preached at Providence and Sharon churches until 1845, when he took charge of a female academy in Charlotte, N. C. He became pastor of the Charlotte First Church, May 23d, 1846, and spent the remainder of his days in serving that church.

Dr. Johnston was engaged in conducting classical schools during the most of his ministerial life. During his last years he gave up teaching, and devoted his whole time to his sacred calling. His last days were his best days. He grew in knowledge, piety and power, as his consecration to his work became complete. Revivals under his preaching, in his own and in neighboring churches, were frequent. He was a fine classical and mathematical scholar, a sound theologian, a skillful casuist, and an earnest, bold and powerful preacher. A member of his congregation once took offence at his fearless denunciation of certain prevalent vices, and declared that he would never hear him preach again. Upon being told of this, Dr. Johnston said that if he would return next Sabbath he would hear much severer things. Curiosity, on a better mind, induced him to return, and he was so impressed with the truth of the preacher's discourse that he became a firmer friend of Dr. Johnston than he was before.

Dr. Johnston died suddenly, of apoplexy, January 25th, 1855. Under his ministry the feeble village Church of Charlotte began a growth that has culmi-

nated in the strong and wealthy Charlotte First Church of to-day, with its roll of three hundred and sixty-seven members, and its annual contributions of over \$5000 to religious purposes.

Johnston, Rev. Frontis Howe, D. D., was born in Constantinople, Turkey, August 8th, 1834. His father was Rev. Thomas I. Johnston, of Rowan county, North Carolina, and his mother Mariana Howe, of Granville, Ohio, and these, in 1833, soon after their marriage, went to Turkey as missionaries, under the American Board of Commissioners for Foreign Missions, and there resided for twenty years, as members of the Mission to the Armenians. The subject of this sketch, who was the oldest child, came to the United States in 1851, and entered Davidson College, where he graduated, in 1855, with the highest honors. The same year he went to Union Theological Seminary, Virginia, and at the end of his course there was licensed to preach by Orange Presbytery, in May, 1858, and took charge of the churches of Philadelphia and Bethlehem, in Mecklenburg county. While in this work he received a call to become the pastor of Lexington Church, North Carolina, and in July, 1859, was ordained and installed over this charge by the Presbytery of Orange. As this church did not occupy the whole of his time, he supplied, for five years, the Church of High Point, and also labored at Winston, Forsythe county, where, in 1862, a church was organized through his efforts. This last he continued to serve till 1876, when he was called and installed to be its pastor for all his time.

In 1865 the Synod of North Carolina appointed him a member of the Board of Directors of Union Theological Seminary, in which he has been continued, and since 1878 he has been the Stated Clerk of Orange Presbytery. Dr. Johnston belongs to a family eminent for the number of men it has contributed to the gospel ministry. From his birth breathing an ecclesiastical atmosphere, and ever a diligent student, he is one of the best informed men of his Synod on the subjects of church polity and government, and from his ordination has held a high rank as a preacher. His style is clear, logical and strong, his voice flexible and rich, and his sermons, carefully prepared, are always instructive, and at times deeply impressive. As a pastor he has been uniformly watchful, prudent and gentle, and in all his work there are evidences of careful and prayerful consideration. He writes with ease, point and force, and in all the movements of his Presbytery and Synod he has been an active worker and among the foremost. With his heart in the gospel, and loving the pastoral calling, he has been content to give himself to the duties before him, seeking only to do well, as he has done, that which is put to his hand, while his abilities, culture, sound judgment and public spirit, his industry and his high and amiable character, fit him for the discharge of any position in the Church.

Johnston, Rev. James Harvey, was born at Sidney Plains, Delaware county, N. Y., October 14th, 1798. He graduated at Hamilton College in 1820, with the first honor of his class; at Princeton Theological Seminary in 1824, and was licensed by the Presbytery of Columbia, October 14th, 1823. He was pastor of the First Church, Madison, Indiana, then of the Second Church in that place until April 6th, 1843, when he became stated supply to Centre Church, Crawfordsville, Ind., until 1851, at which date he became Principal of the Female Seminary in that town, occupying this position until 1854. Here he died, March 8th, 1876, in the seventy-eighth year of his age. Mr. Johnston was a man of singular purity and piety, a zealous and faithful minister, a most successful pastor and preacher, and both at Madison and Crawfordsville the Lord crowned his labors with abundant fruits.

Johnston, Rev. Robert, was born in Sherman's Valley, Cumberland (now Perry) county, Pa., August 7th, 1774. In the year 1792 his father crossed the mountains, and, with his family, settled on a place near Canonsburg, Pa. In May, 1796, the son entered the Canonsburg Academy, and in the Autumn of 1801, having completed his studies there, commenced the study of theology with Dr. McMillan. On the 23d of April, 1802, he was licensed to preach the gospel, by the Presbytery of Ohio.

After traveling one year as a licentiate (chiefly in Ohio and Kentucky), Mr. Johnston was ordained by the Presbytery of Erie, October 19th, 1803, and installed pastor of the united congregations of Scrubgrass and Bear Creek. During this pastorate there was a powerful revival of religion, which resulted in the hopeful conversion of more than a hundred souls within the bounds of the congregation of Scrubgrass. In February, 1811, he became pastor of the congregation at Meadville, and two others, Sugar Creek and Conneaut Lake, devoting half of his time to Meadville, and the balance to the other two. In the Spring of 1817 he took charge of the congregations of Rehoboth and Round Hill, on the forks of the Youghiogheny River, under the care of the Presbytery of Redstone. Here he remained until December, 1822. Subsequently he spent some time as Agent for the Board of Domestic Missions, for the Western Foreign Missionary Society, and for the Western Theological Seminary. In the Spring of 1831, he became pastor of Bethel congregation, Indiana county, Pa., and continued in this relation until October, 1841, when the infirmities of age led to the relinquishment of the charge. After this time he preached frequently, as opportunity offered, assisting his brethren on Communion occasions, supplying their pulpits when they were necessarily absent, and occasionally supplying a vacant congregation. After a cheerful old age, in which he enjoyed an abiding assurance of his being accepted with God, and of his final happiness, he was called to

his reward, May 20th, 1861, in the eighty-seventh year of his age.

The ministry of Mr. Johnston was eminently successful. During the revivals with which his ministry was blessed, many young men were brought into the Church, who afterwards became ministers of the gospel. He was the special friend of all the benevolent operations of the Church. Missionary, Educational, Bible and Temperance societies always had his most hearty co-operation and encouragement. He was an able, instructive and impressive preacher. His manner in the pulpit was grave, solemn, and often impassioned, attesting the profoundest sincerity and ardor, and at times, his appeals to the conscience were thrilling and powerful. "Often," says his son-in-law, Rev. Loyal Young, D.D., "was he so deeply moved by the importance of his themes that utterance almost failed. This was more especially the case in prayer. The unction and pathos of his prayers are well known by those who have often bowed with him at the family altar. The circle gathered there have often found the place a Bochim, while he led in penitential supplication."

Jones, Rev. George Edward, was born in Franklin county, Pa., February 7th, 1812. He graduated at Lafayette College, with honor, in 1839. He won "The Fowler Prize" for proficiency in the study of the English language, and also delivered the Latin Salutatory at Commencement. He studied theology at Princeton, graduating in April, 1873. On the 19th of June, following, he was ordained and installed pastor of the Lower Brandywine Church, Del. In this charge he continued until July 1st, 1877, and was quite successful in his labors. On retiring from the Lower Brandywine Church, he became pastor of the Broadway Church, Baltimore, Md. There his labors have been signally blessed. As a preacher, Mr. Jones is plain and practical. He presents the truths of the gospel with great simplicity and earnestness, his aim being to enable all to understand what they hear, and to induce them to become, in heart and life, followers of Christ. He is diligent in training his congregation in the various departments of Church work, and fails not to keep them informed on the leading doctrinal and philosophical topics of the day, questions which he discusses with ability and success.

Jones, Hon. Isaac Dashiell, LL.D., was born in the county of Somerset, Md., November 1st, 1806. At an early age he entered Washington Academy, an Institution of high standing in his native county. Here he spent several years, pursuing a course of study fully as extensive as those embraced in the curriculums of the most eminent colleges. In this Institution he took a high stand as a youth of good talents, thorough scholarship and of rare promise, and both before and after graduation was employed as Tutor and teacher. At the academy he divided his time, out of recitation hours, between an ad-

vanced course of literature and the study of law. About this time he made a public profession of his faith in Christ.

In October, 1832, Mr. Jones was chosen to represent his native county in the General Assembly of the State, and he was returned to this position in the years 1835, 1840 and 1866. In each of these sessions of the Legislature he maintained a conspicuous part. At a special election in May, 1844, he was chosen as the representative of the First Congressional District of Maryland, in the Congress of the United States; in 1864 he was elected a member of the Constitutional Convention which was called for revising the fundamental law of the State, and in 1867, he was called to serve in a similar convention. In November of the same year he was elected to the office of Attorney



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General of the State, which office necessitated his removal to the city of Baltimore, where he has since resided. In 1878 he was elected, by the Board of Trade of that city, Judge of the Court of Arbitration.

In 1883 Mr. Jones was ordained a ruling elder in the Manokin Presbyterian Church, and from that period to the present has very frequently been a member of our Church courts, in all of which he has been eminently useful, by his judicious counsel and efficient action. His personal and social qualities are of a high order. He has been characterized by generous kindness to his friends and relatives. For many years he kept a private school in his own family, where, not only many who now adorn private and social life, but some who are in the learned professions, obtained either part or the whole of their education gratuitously. Mr. Jones was one of the

delegates of the Southern General Assembly to the Pan-Presbyterian Council, which convened in Philadelphia. He is polished in manner, popular in address, and an exemplary, earnest Christian.

Jones, Hon. Joel, was born in Coventry, Conn., in 1795. He was graduated at Yale College, in 1817, and soon after settled in Philadelphia, in the practice of law. He was a man of large legal knowledge. When appointed, with Mr. Rawle and Mr. Wharton, to revise the civil code of the State, those gentlemen expressed to their friends surprise that a man of so little prominence should have made such acquisitions in the law—little knowing how many wearisome years he had spent in his small office, in the northwestern corner of the public square, in studying the principles of jurisprudence. He did good service to the State as one of the revisers of its code, and some of the reports of the commissioners which make the most important suggestions were written by him. Some parts of the new system were remodelled and rewritten exclusively by him; as, for example, the disposition of the estates of intestates, and having been passed by the Legislature without the change of a word, they have scarcely been touched down to the present day. He was subsequently appointed an Associate Judge, and then President Judge of the District Court of Philadelphia, and his memory is yet cherished by the Bar of that city and the community, who remember the firm, impartial and dignified, but kindly manner in which the law was administered by him as a judicial magistrate.

Girard College never did a better thing than when it made Judge Jones its first President, and the career of usefulness on which that institution entered is largely due to the wise manner in which he interpreted the will of Mr. Girard and the legal provisions enacted concerning it. In a few years he seemed to have found the office of President irksome, and returned to his favorite pursuit of studying and practicing the law. Immediately thereupon he was nominated as a candidate for Mayor of the city of Philadelphia, and was elected by a large popular vote. On retiring from this office he returned again to the law, and the force of his speech and his pen was frequently felt in the courts. He also wrote for the magazines of the day, on literary, philosophic and religious subjects. The volume published after his death, which he had modestly entitled "Notes on Scripture," will long attest the thought which he gave to the profoundest themes with which the human mind can become conversant. Judge Jones was a most exemplary Christian, and an active and useful member of the Presbyterian Church. He died, February 3d, 1860, at the age of sixty-five.

Jones, John Sparhawk, D.D., is a son of the Hon. Joel Jones, of Philadelphia, noticed above. He was born in that city, June 5th, 1842, and graduated at the University of Pennsylvania, in 1862. After graduating he spent some time in teaching.

He studied theology at Princeton. He was assistant pastor of the First Church, Baltimore, Md., 1867-70, and ordained by the Presbytery of Baltimore, January 10th, 1870. In 1870 he became pastor of the Brown Memorial Church, Baltimore, where his ministry has been largely blessed and where he still remains, notwithstanding calls to other important fields of labor. Dr. Jones has a vigorous and highly cultivated intellect. His preaching is marked by originality, freshness and force, and he is much esteemed by those who know him.

Jones, Joseph Huntington, D. D., brother of Judge Joel Jones, was born in Coventry, Conn., August 24th, 1797. He graduated at Harvard University, in 1817. For a time he was employed as Tutor in Bowdoin College, Maine. He completed his theological studies at the Princeton Theological Seminary; was licensed as a probationer, September 19th, 1822, by the Presbytery of Susquehanna, and was, by the same Presbytery, ordained as an evangelist, April 29th, 1824. On June 1st, 1824, he began his labors in the Presbyterian Church at Woodbury, N. J., and was shortly installed as pastor. Here he labored with very great success. At the same time he supplied the feeble Church at Blackwoodtown, which shared the blessing enjoyed by that of Woodbury. In 1825 he was installed pastor of the Presbyterian Church at New Brunswick, N. J. Here he remained thirteen years, proving himself to be "a workman that needeth not to be ashamed." His ministry was honored of God by at least three seasons of religious awakening. In 1838 he became pastor of the Sixth Church, Philadelphia, and continued so for twenty-three years, his efforts being crowned with a manifest blessing. From 1861 to 1868 he was Secretary of the Relief Fund for Disabled Ministers, in which capacity he did a noble work, for which he deserves the lasting gratitude of the Church. He died December 22d, 1868.

Dr. Jones was an exemplary Christian, an instructive preacher, a faithful pastor, an interesting writer, and a gentleman of great urbanity of manner and suavity of disposition. Of his principal work, "The Effects of Physical Causes on Christian Experience," Dr. J. W. Alexander wrote, "It is a valuable and entertaining book." He also published a memoir of the Rev. Ashbel Green, D. D., a history of the revival at New Brunswick, in 1837, and several sermons.

Jones, Rev. Malachi, was ordained in Wales, and admitted as a member of Presbytery, September 9th, 1714. He came to Abingdon, near Philadelphia, where a church was organized, in 1714, on the Congregational plan. It soon adopted the Presbyterian method. Mr. Andrews, in writing to a friend, March 7th, 1729, adds: "P. S.—Ten days ago, died Mr. Malachi Jones, an old Welsh minister. He was a good man, and did good." Mr. Jones left three sons and four daughters. In his will, he provided for his widow two rooms and the little cellar, and charged

his son Malachi to give her comfortable maintenance, and to have her firewood cut and brought to her door, with five hog-heads of cider, whenever the plantation shall make so much. To each grandchild he gave a ewe and a lamb.

Jones, Matthew Hale, Esq., was born in Coventry, Conn., of Puritan ancestry. His parents, during his early youth, removed to Wilkesbarre, Pa., where he fitted himself for Rutgers College, from which Institution he was graduated in 1830. In 1833 he was admitted to the practice of the law in Easton, Pa., where he died, June 1st, 1883. In his profession he was conspicuous for his comprehensive and exact knowledge, sound judgment and keen and sensitive conception of honor. He magnified his calling by assiduous attention, constant vigilance and a thorough intellectual honesty, which never allowed the moral sentiment to be obscured or perverted.

In social life Mr. Jones' culture rendered him one of the most entertaining, attractive and improving of acquaintances. His wonderfully retentive memory held and yielded, at will, a prodigious supply of information, which, through his notable love of literature, he had acquired from familiar acquaintance with the various authors of ancient and modern times. In leisure hours he was always ready thus to entertain those with whom he was found, and his agreeable conversation, enlivened by anecdote and native wit, instructed and amused the listeners, and tended to kindle or revive an interest in classical literature. "Charity that vaunteth not itself" was one of the dominant elements of his nature. The poor, needy or afflicted he relieved invariably, but quietly and without ostentation, and his love for animals and tender care for them was a marked characteristic of the man.

His religious life was likewise distinct and well-defined—a student of the Bible, a theologian and an investigator. He read much on religious subjects, and his logical mind enjoyed these themes, and he was, as in secular matters, equally able to give a reason for the hope that was in him. Not ashamed of the gospel of Christ, he was especially faithful to fundamental truths as opposed to new theories and measures. For many years an acting member of the Session of the First Presbyterian Church of Easton, he had with fidelity and punctuality given the longest term of service to the congregation, fully meriting the apostolic commendation, "Let the elders that rule well be counted worthy of double honor."

Jones, Samuel Beach, D. D., was born in Charleston, S. C., November 23d, 1811. He was educated at Princeton, and was ordained by the Presbytery of New Brunswick, October 4th, 1837. He was Assistant Secretary of the Board of Missions, 1836-37; Professor of Theology in Oakland College, Miss., 1838. He became pastor of the First Presbyterian Church, of Bridgeton, N. J., in 1839, and resigned the charge in 1863. He was an influential

member of the Presbytery. From 1870 to 1875, he was stated supply of the Fairfield Church. Dr. Jones was a man of good scholarship and well read, especially in all theological learning. He was prevented by physical infirmities from preaching during the last few years of his life. His attachments to the Presbyterian Church were strong, and his proclamations of the gospel were faithful testimonies to its power and value in the salvation of the souls of men. His own faith rested securely upon the person and work of Christ. In that faith he lived, and in that faith he died, March 19th, 1883, at his residence in Bridgeton.

Jones, William Evan, D. D., the son of William and Mary (Pritchard) Jones, was born in the city of Manchester, England. He was graduated at the University of Pennsylvania, Philadelphia, July, 1850, and at the Theological Seminary of Princeton, N. J., May, 1853. He was licensed to preach by the Presbytery of Philadelphia, April, 1852. After spending one year as stated supply of the Church at Gloucester City, N. J., he was ordained and installed pastor of the First Presbyterian Church of Green Island, N. Y., on the 22d of June, 1854. In 1857 he became pastor of the First Church of Caledonia, N. Y., whence he was unexpectedly called, in 1859, to the pastorate of the First Church of Bath, in the same State. He was next invited to the pastorate of the First Presbyterian Church of Cedarville, N. J.; then to that of the Church of Tuscarora and Union Corners, and in September, 1873, became pastor of the Neshaminy Church (of Warwick), Hartsville, Pa., founded by the celebrated William Tennent.

In these several pastorates his labors have been specially owned of God, in a number of revivals of religion, and the edification and comfort of believers. He is a devoted pastor, an earnest and instructive preacher, and a faithful Presbyter. June 14th, 1876, Centre College, Kentucky, conferred upon him the degree of Doctor of Divinity. For several years he has been a useful member of the Presbyterian Board of Publication, Philadelphia.

Joyes, Patrick, Esq., was born in the city of Louisville, June 18th, 1826, the son of Thomas Joyes and Judith M. (*née* Venable). His ancestry on the paternal side were Irish and Catholics; on the maternal side they were Virginians and Presbyterians. He united with the First Presbyterian Church, in which he was brought up, in 1843; graduated at Centre College, Danville, Ky., under the administration of the Rev. J. C. Young, D. D., in 1846, and graduated in law at the University of Louisville, in 1849, having studied a portion of the time at the Harvard Law School.

After having spent a year in Europe, he began the practice of his profession in Louisville. He was ordained to the eldership in the First Church in 1867, and was sent as a delegate, by the then Independent Synod of Kentucky, to the Synod of Missouri, in 1868, to induce the latter Synod to go with them

into connection with the Southern Assembly. He was a commissioner from the Presbytery of Louisville to the Southern Assembly in Louisville, in 1870, when he urged the acceptance of the tender of fraternal relations by the Northern Assembly, and was one of the minority who entered a protest against the action of the Southern Assembly.

He was also a commissioner to the Assembly at Savannah, in 1876, and was afterwards a delegate from the Southern Church to the Presbyterian Council in Philadelphia, in 1880. He was one of the three delegates sent by the Southern Church to bear their fraternal greetings to the Northern Assembly, at Saratoga, in 1883, and was appointed during that year as one of the committee of seven, by the Southern Assembly, to confer and arrange with a similar committee from the Northern Assembly, as to matters in which both churches might have a common interest. Mr. Joyes is an able lawyer, a genial gentleman, a faithful elder, and has a high standing in the community in which he lives, and the Church judicatories, of which he is frequently a member.

Judgment, the Day of. God is called "the Judge of all the earth" (Gen. xviii, 25); and it is reasonable to suppose, from the very notion we are taught to form of Him, that He will righteously administer His dominions. In the world, however, the ungodly are often seen to prosper, and the righteous to be oppressed. And this has sometimes grievously perplexed God's servants, who have not known how to reconcile the fact with His holy justice (Ps. lxxiii). Scripture, therefore, points onward to a time when all these apparent anomalies will be explained, when a great assize will sit, and a just recompense of reward will be meted out to men (Eccles. xi, 9; xii, 14; Acts xxiv, 25). This judgment, we are told, shall be exercised by Christ (x, 42; xvii, 31; Rom. xiv, 10). Men might be judged either individually, each on his departure from the world, or collectively. Scripture gives us reason to believe that the latter will be the course of God's procedure (Matt. xxv, 31-46; Rev. xx, 12-13). And a day is spoken of, sometimes called the "last day" (John xi, 24), sometimes the "great day" (Jude vi), when this shall be. The space of time to be so occupied it is impossible for us to calculate; about the nearness or distance of that day it is useless to speculate (Matt. xxiv, 36); it will be a strict and searching judgment (xii, 36); so that the practical lesson we have to learn is to be prepared, to judge ourselves, that we be not judged and condemned of the Lord (1 John ii, 28; iv, 17).

Junkin, David X., D. D., was born at Mercer, Pa., January 8th, 1808; graduated at Jefferson College, in 1831, and after spending a short time in teaching, entered Princeton Seminary, in which he was a student for two years and six months.

Mr. Junkin was licensed, by the Presbytery of Philadelphia, October 17th, 1833, and installed pastor of the Church at Greenwich, N. J., March 25th, 1835.

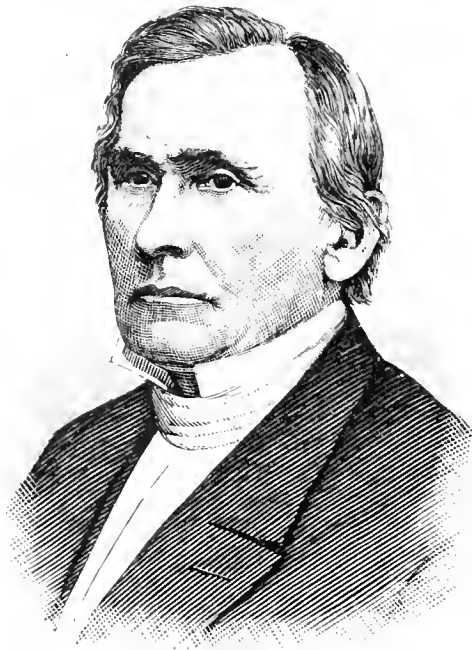
Here he labored sixteen years, during a part of which time (1837-42) he was also Professor of Belles Lettres in Lafayette College, at Easton, Pa. His ministry at Greenwich was intelligent, enterprising, earnest, laborious and fruitful. He was greatly beloved and honored, and his name is still held in veneration. As pastor of the F Street Church, in Washington, D. C., from May 11th, 1851, until October 25th, 1853, his labors were blessed, and a new impulse was given, by his presence and his work, to the interests of his Denomination in that city. November 21st, 1853, he became pastor of the Church at Hollidaysburg, Pa., and labored there, assiduously and successfully, about seven years, until released, November 25th, 1860. Afterward he accepted a commission to act as Chaplain in the United States Navy, and was stationed successively, between May, 1860, and November, 1864, at Philadelphia, Annapolis, Md., Newport, R. I., New York city, Portsmouth, N. H., and then went with his ship to the Gulf of Mexico. October 17th, 1864, he was installed pastor of the North Church, Chicago, Illinois. Here his ministry was vigorous, and made, on the minds of many, lasting impressions on the side of truth; but the climate proving unfavorable to his health, he was released from the charge, May 15th, 1866. Dr. Junkin then accepted a call from the Church of New Castle, Pa., and was installed as its pastor September 13th, 1866. This was his last pastoral charge, and here he labored nearly thirteen years, much of the time enduring acute pain, yet toiling with industry, fervor and success. Many were added to his church, his congregation was enlarged and believers were edified. At last he felt compelled to yield to disease and age, and was released, July 1st, 1879. His death occurred April 22d, 1880, in the seventy-third year of his age. His end was entirely peaceful.

Dr. Junkin was a man of clear and strong convictions, and never hesitated to utter them strongly, on what he believed to be fitting occasions. Though positive in manner, he had a warm, affectionate, tender heart. He was a conservative, faithful, brave defender of the faith; as a preacher, instructive, scriptural, impressive; as a pastor, tender, sympathizing and judicious. He was the author of several valuable volumes, and for many years was a prolific and interesting writer for the weekly religious press.

Junkin, George, D. D., LL. D., was born November 1st, 1790, near Carlisle, Pa. After graduating at Jefferson College, September, 1813, he studied theology with Dr. Mason, in New York. He filled missionary appointments for some time. October 17th, 1819, he was settled over the Associate Reformed Church in Milton, Pa. In 1822 he entered the Presbyterian connection, along with Dr. Mason and the great body of the Associate Reformed. In 1830 he took charge of a manual-labor institution in Germantown. This brought him into the Presbytery of Philadelphia. In 1831 he was chosen Moderator

of the Synod of Philadelphia. In 1832 he accepted the presidency of Lafayette College. In August, 1841, he was made President of Miami University, Ohio. In 1844 he was elected Moderator of the Old School General Assembly, and in the same year left Miami and resumed the presidency of Lafayette. In October, 1848, he accepted the presidency of Washington College, Va., whither twenty-six of his students followed him, and where he remained for twelve years. He died in Philadelphia, May 20th, 1868, aged 78 years.

Dr. Junkin possessed a sturdy intellect, and took a very vigorous grasp of every subject he handled. Whilst firm in his convictions, and decided in his advocacy of truth, he was genial in spirit, and affable and agreeable in all his social relations. He despised



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all affectation and dissimulation. In his preaching, which was without notes, he was exegetical, logical, and earnest, and always commanded the attention of his hearers. But his exertions were not confined to the pulpit. He took an active part in promoting education, particularly the school system of Pennsylvania, and was an ardent advocate of the cause of temperance.

Dr. Junkin was an able and voluminous author. His published writings were, "Baptism," "The Prophecies," "Justification," "Sanctification," "Sabbatismos," "The Tabernacle," "The Vindication," "Political Fallacies," besides Baccalaureate Addresses, Literary Addresses, Occasional Discourses, and a manuscript commentary on Hebrews, in seven hundred and fifty quarto pages, which was written after his seventy-fifth year. He was a great and

good man, diligent and intrepid in discharging duty, and has deeply impressed his name upon the age in which he lived and labored.

Junkin, George, Esq., was born at Milton, Pa., March 18th, 1827. His father was the Rev. George Junkin, D. D., LL. D., and his mother, Mrs. Julia Rush Miller Junkin, was a Philadelphian. He graduated at Lafayette College, during his father's presidency of that Institution, in 1842, at the early age of fifteen years, standing fifth in a class of thirty, of which he was the youngest member. He studied law under the direction of the Hon. James Madison Porter, of Easton, and Samuel H. Perkins, Esq., of Philadelphia, and was admitted to the Bar March 18th, 1848. From the very outset he displayed marked ability, and soon a busy practice began, which has grown in importance every year. From the beginning of his professional career he has declined criminal business, but in all the civil courts his name and voice and face have become very familiar, and no man is more heartily welcomed by the judges, for they recognize in him a lawyer who feels his duty to the court, and does it, while he is full of zeal for his client. In 1882 he was the Independent Republican nominee for Judge of the Supreme Court of Pennsylvania.

Mr. Junkin has been all his life long an active member of the Presbyterian Church, and prominent in all its important events, having frequently represented the Philadelphia Presbytery in the General Assembly. He was the Chairman of the Business Committee of the Presbyterian Council that met in Philadelphia in 1880, and earned the praise of contributing largely to the success of that great Council, in which representatives from all parts of the world participated. He has been an elder of the West Spruce Street Church for upwards of twenty years. In the record of all public efforts to raise the standard of morals, to help the poor, to elevate the best interests of the people, to advance the real prosperity of Philadelphia and its great industries, Mr. Junkin's name is prominent.

Junkin, William Finney, D. D., was born in Philadelphia, Pa., May 1st, 1831. He graduated at Washington College, Va., in 1851, and was ordained by the Presbytery of Lexington, in June, 1855. He was pastor of Falling Spring Church, Va., 1855-67; pastor of the First Church, Danville, Ky., 1868-76; and since 1876 has been pastor of the Glebe Street Church, Charleston, S. C. Dr. Junkin is an excellent preacher, a faithful pastor, and successful in his work.

Justification. A forensic term used to imply the declaring or accounting of a person just or righteous before God. If any one were free from sin, if he perfectly obeyed God's commandments, he would naturally be pronounced, for he would really be, just, not exposed to the penalty of transgression (Rom. ii, 13). But mankind, as sinful, are not just in this sense, and cannot be so treated (Ps. cxliii, 2; Rom.

iii, 19, 20, 23; 1 John i, 8). If, then, they are to be freed from the condemnation of sin, if they are to be dealt with as those not amenable to God's law, it must be, not by the establishment of their innocence, but by the remission of their guilt. And it was for this that the Lord Jesus Christ came into the world, and offered Himself a sacrifice for sin, that men might be delivered from the condemnation into which their sins had cast them (Rom. iii, 21, 25; 2 Cor. v, 21; 1 John i, 7; ii, 2). The Scripture therefore teaches that we are justified by faith in Christ (Rom. iii, 28; Gal. ii, 16). This doctrine is thus expressed in the eleventh Article of the Anglican Church: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." The originating cause of justification is God's free grace and loving pity for a fallen world (John iii, 16; Rom. v, 8; Eph. ii, 4-8). The meritorious cause is the sinless life and sacrificial death of Christ (Rom. iv, 25), for the virtue of which God could, without moral fault, or detriment to justice, remit sin. The instrumental cause is faith, whereby we receive the atonement, accepting God's mercy on the terms on which He

offers it (iii, 30; v, 11). Those who are so justified are at peace with God, and have all the advantages of such a state of reconciliation (1, 2). Justified men desire and endeavor to walk in holiness of life (viii, 1). Gratitude for the mercy received will incline them to do that which is well-pleasing in God's sight. They feel that they have been purchased to be His, and must glorify Him in their body and their spirit (2 Cor. vi, 20). This will be their mark, the token, the proof that they are no longer enemies, but friends, not sentenced culprits, but beloved children. Should any not so walk and act, they cannot be God's children. And if they profess to have faith in Christ, it is a mere pretence. Such a faith as theirs, a faith which worketh not by love, is empty and useless (James ii, 17, 26). Abraham's obedience was the proof that he possessed that faith which was counted to him for righteousness (21-23.)

Of justification, then, it may be briefly said that (1) its source is the grace of God, (2) its ground the mediatorial work of Christ, (3) faith the way by which we receive it, and (4) the holy life of a believer the evidence of its possession; or, yet more briefly, it is originally by grace, meritoriously by Christ, instrumentally by faith, essentially by good works.

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Kalb, George Lewis, D. D., son of George W. and Margaret (Claybaugh) Kalb, was born in Franklin county, Ohio, September 12th, 1829. He united with the Truro Presbyterian Church in March, 1843; entered Preparatory Department of Miami University in April, 1844, and graduated at Centre College, Danville, Ky., June 30th, 1848. After teaching one year in Chillicothe, Ohio, he studied Theology one term, in the Associate Reformed Presbyterian Seminary, Oxford, Ohio, and two terms in the Seminary at Cincinnati. He was licensed by the Presbytery of Columbus, in April, 1851, and ordained by the same body, May 31st, 1858. Dr. Kalb took charge of the Central Church, Circleville, Ohio, in October, 1852. Resigning that pastorate, he took charge of the First Presbyterian Church, Bellefontaine, Ohio, September, 1863, which he still retains.

Kearsley, Jonathan, was born in Pennsylvania; entered the U. S. Army as first lieutenant, in 1812; served with distinction at Fort Erie, where he lost a leg in 1814, for which he was promoted and retired from the Army, with the rank of Major, in 1815. In 1820 he removed to Detroit, Mich., having been appointed Receiver of the Land Office there, by President Monroe, which position he held until 1847. He was four times appointed one of the Regents of the

Michigan University. On the 7th of July, 1838, he was appointed an elder in the First Presbyterian Church of Detroit, and continued to fill that office faithfully and honorably until his death, in 1855, at Detroit. He was a man of stern and rigid views in religion, and left an honorable record, both in Church and State.

Keigwin, Rev. Albert Newton, was born in Kentucky. He graduated at Louisville College, Ky., 1861, and studied theology at Princeton, N. J. He was ordained by the Presbytery of Rock River, in 1867; stated supply at Lyons, Ia., 1868-9; pastor elect of the Second Church, Cedar Rapids, 1870-71; pastor of the First Church, Southwark, Philadelphia, Pa., 1872-8; and since 1879 has had charge of the West Church, Wilmington, Del., where he continues to labor, blessed in his labors and beloved by his congregation.

Keith, Isaac Stockton, D. D., a native of Pennsylvania, after graduating at Princeton College in 1775, was engaged for a short time in teaching at Elizabethtown, N. J. In 1778 he was licensed by the Presbytery of Philadelphia, and in 1780 became pastor of the Presbyterian Church at Alexandria, Va. In 1788 he removed to Charleston, S. C., and was installed pastor of an Independent church in that

city. For twenty-five years he labored here, revered and beloved by all. Dr. Keith held a high rank as a preacher. He died December 13th, 1813.

Keith, Rev. Robert, a native of Pennsylvania, studied theology after his graduation at Princeton; was licensed by the First Presbytery of Philadelphia, about 1775, and for some time acted as a missionary in Pennsylvania and Virginia. In 1779 he was ordained, and received the appointment of Chaplain in the army, serving during the whole war. He died in 1781.

Kellar, Rev. Isaac, was born near Hagerstown, Md., February 6th, 1779. He graduated at Washington College, Pa.; at Princeton Seminary, in 1818, and was licensed by Carlisle Presbytery the same year. Immediately after his licensure, he was engaged by Winchester Presbytery to preach during the Summer within their bounds. He was installed pastor of the Church in McConnellsburg, Pa., in the Spring of 1819. During one-third of his time he preached in Loudon county, Va. In 1821 he became associate pastor of a German Reformed Church in Hagerstown. In 1826 he removed to Williamsport, Md., where he organized a Presbyterian Church, and remained until 1835. Feeble health inducing him to migrate to Illinois, he preached at different points, until his labors were concentrated upon the establishment of a church in the village of Peoria, Ill. There he organized what is now known as the First Presbyterian Church at that place, and was its pastor for about twelve years. After the termination of this pastorate he preached occasionally at Princeville, at Prospect Presbyterian Church, and elsewhere. He died July 25th, 1867.

Mr. Kellar was one of the pioneer Presbyterian ministers of the Western country. He was a man of ability. His preaching was chiefly doctrinal and wholly extempore. His familiarity with all the teachings of God's Word qualified him to hold vigorous and successful argument with the opposers of truth wherever he encountered them. He was not only decided in his views, but inflexible. No considerations of personal ease or emolument had influence to divert him from what seemed to him to be the path of duty. He preached often, and during many years, at different points, with but little, if any, remuneration, counting it all joy to testify his love both for his Master and the souls of men.

Kellogg, Alfred Hosea, D. D., was born in Philadelphia, September 10th, 1837; graduated at New Jersey College, 1859, and was ordained by the Second Presbytery of Philadelphia, October 22d, 1862. He was pastor of Brainerd Church, Easton, Pa., 1862-5; of the University Place Church, New York City, 1865-70; of the Central Church, Philadelphia, Pa., 1873-4, and stated supply of Howard Street Church, San Francisco, Cal., 1874-5. His last charge was Jefferson Avenue Church, Detroit, Mich., which he has recently resigned. Dr. Kellogg is a fine scholar, and possesses much pulpit attractive-

ness. His sermons are always prepared with great care, and seldom fail to interest an audience. His rather close reading of his discourses has a compensation in the variety and richness of the thoughts he presents.

Kellogg, Samuel Henry, D. D., son of the Rev. Samuel Kellogg and Mary P. Henry, was born September 6th, 1839, near Westhampton, Suffolk county, Long Island. He graduated at Princeton College, in 1861, passing at once into the Theological Seminary at Princeton, but retaining his connection with the college as Tutor in Mathematics. Before commencing his theological studies he had decided to become a missionary. Having received his appointment from the Board of Foreign Missions, he was ordained as an evangelist, by the Presbytery of



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Hudson, April 20th, 1864. He was married, May 3d, 1864, to Antoinette Whiting Hartwell. They sailed for India, by way of the Cape of Good Hope, on December 20th, 1864. On the third day out the captain fell overboard and was lost, and, owing to the incapacity of the officer next in command, it devolved upon Mr. Kellogg to navigate the ship during the remainder of the voyage.

They landed in Calcutta, June 5th, 1865, and were appointed to the mission station of Barkpere, just outside the walls of the city of Farrakhabad, one of the most interesting and important centres of our missionary work. From the outset, Mr. Kellogg's chief attention was given to vernacular preaching, which he pursued unweariedly in the city and its vicinity, making long tours in the cold season, among the towns and villages of the outlying district. He

was also at special pains to establish friendly social relations with both Hindoos and Mohammedans, visiting them in their own homes, and welcoming them to his.

In 1872, after a year in the United States, occupied in constant labors in behalf of the missionary cause, Mr. and Mrs. Kellogg returned to India, and removed their residence to Allahabad, the capital of the Northwest Provinces, in order to take up the work assigned to him by the Synod of India in the Theological Training School. He had by this time achieved a reputation for scholarship, and was recognized as an authority in the vernacular languages of North India. In addition to his instructions given in the Theological School, he furnished the native Church with an admirable translation of the Larger Catechism, and rendered valuable service to the North India Bible Society in the revision of the Scriptures. In 1875 he put the results of his studies into the form of a grammar of the Hindi language, which has received the encomiums of the first scholars in Europe. This useful and honored missionary career was abruptly closed by the death of Mrs. Kellogg in March, 1876, necessitating the return of her bereaved husband with his children, and his ultimate relinquishment of the missionary work.

After resigning his connection with the Board of Foreign Missions, Mr. Kellogg was called to the Third Presbyterian Church, Pittsburg, Pa., in March, 1877. In the following year he was elected Professor of Didactic and Polemic Theology and Lecturer on Comparative Religions, in the Western Theological Seminary. Dr. Kellogg is much admired as a preacher and lecturer. He is gifted by nature with a clear and facile intellect; the resources of his varied learning are at the disposal of a ready memory, and are marshaled by a seemingly intuitive logic. His theology is characteristically Scriptural; the Sacred Scriptures are appealed to by him, not so much in confirmation of every statement, as the source from which all true doctrine can be seen to issue. He has become widely known to the churches, apart from his successful discharge of his duties as Professor of Theology, by his earnest advocacy of pre-Millennial views, and by his frequent contributions to the Reviews and other publications of the Presbyterian Church. He is the author of a treatise, entitled "The Jews, or Prediction and Fulfillment—an Argument for the Times."

Kelly, Rev. Joseph T., son of Moses and Mary (Walker) Kelly, of Washington, D. C., was born in that city, September 7th, 1848. He graduated at Princeton College in 1870, and at Princeton Theological Seminary in 1871. He was licensed to preach the gospel by the Presbytery of Washington City, in 1873, and on the fifth of May, 1874, was ordained and installed associate pastor of the Fourth Presbyterian Church of Washington City, in connection

with the Rev. John C. Smith, D. D., the senior pastor, at whose decease, in January, 1878, he became sole pastor. On February 8th, 1878, Mr. Kelly preached an admirable "discourse, commemorative of the life, character and work" of the faithful and useful man of God with whom he had been associated in the pastorate of the church, and which was published by the Session, as having been "listened to with great satisfaction, not only by the brethren of the Session, but by the entire membership of the church, as a just tribute to the memory of their beloved and venerated pastor." Mr. Kelly is an able preacher, a diligent pastor, and the divine blessing has steadily accompanied his earnest labors in his important charge.

Kelso, Rev. Alexander Peebles, was born near Oakville, Pa., October 4th, 1840; graduated at Washington and Jefferson College, 1865; and after the study of medicine, pursued his theological studies at the Western Seminary, Allegheny, Pa. He was ordained an evangelist by the Presbytery of Carlisle, in August, 1869, and since 1870 has been a missionary in India. Mr. Kelso returned to his native country a few years since, and spent a short time, during which he sought to kindle fresh missionary zeal in the churches, and then returned to his foreign and chosen field of labor.

Kemper, Professor F. T., went from Virginia to Missouri, more than thirty years ago, and made teaching his life-work. By undivided attention to his calling, he gained unparalleled reputation and success as an educator in that State. Men skilled in all the departments of beneficent labor have gone forth from his classes. Not a few of those who occupy important positions in Church and State were schooled under his eye, and to his efficient and godly training much of their success is due. Professor Kemper's character was built upon a moral base of great depth and breadth. He was obviously a man of substantial make and worth. The love of truth was grounded in his inmost soul, and his entire course was shaped by the most conscientious regard to duty and right. To unflinching courage he joined the utmost meekness and tenderness. To guileless speech he added the charm of cheerfulness and humor. Especially was he a man of faith and prayer. None could fail to recognize in him the devout Christian, and the resolute actor in all that is praiseworthy. The city and Church of Boonville were the chief seats of his labors. For several years he filled the Chair of Greek in Westminster College. Subsequently he opened his "School for Boys," at Boonville, which he continued to conduct, with increasing public favor, until his death, in 1881.

Kempshall, Everard, D.D., was born in Rochester, N. Y., August 9th, 1830. He graduated at Williams College in 1851, and was ordained by the Presbytery of Buffalo, January 15th, 1856. He was pastor of Delaware Street Church, Buffalo, N. Y.,

1856-7; stated supply at St. Peter's Church, Rochester, 1857-8; stated supply at Batavia, 1858-61, and since 1861 has been pastor of the First Church, Elizabeth, N. J. In 1870 he received the honorary title



EVERARD KEMPSHALL, D. D.

of D. D., both from Williams College, and the College of New Jersey. Since 1879 he has been a Director of the Princeton Theological Seminary. Dr. Kempshall is a gentleman of scholarly attainments, and an able preacher, and his ministry has been blessed with success. He is a valuable member of the Church courts, in which he exerts a strong influence.

Kendall, Henry, D. D., the fifth son of the late John Kendall, was born in Volney, N. Y., August 21th, 1815; united with the Church in Volney in 1832; graduated from Hamilton College in 1840, and was in Auburn Theological Seminary 1840-41 and 1842-44. Hamilton College bestowed on him the title of D. D. in 1858. He was ordained and installed at Verona, N. Y., by the Presbytery of Utica, in 1846; pastor of the church at that place from 1844-48; was pastor in East Bloomfield, N. Y., 1848-58, and at Pittsburg, Pa., Third Presbyterian Church, from 1858 to 1861.

In 1861 Dr. Kendall was elected Secretary of the General Assembly's Committee on Home Missions, and one of the Secretaries of the Board of Home Missions at the "Reunion," in 1870. From 1855 to 1858 he was a member of the Board of Trustees of Auburn Theological Seminary. In 1871 he was made a member of the Board of Trustees of Hamilton College, and holds the position at the present time. He was elected, by the General Assembly of 1882, one of the delegates to represent the Presbyterian Church

in the United States of America in the Third Council of the General Alliance of the Reformed churches, to convene at Belfast, Ireland, in 1884. Dr. Kendall is a preacher of decided ability. He was eminently successful in all the pastoral relations which he has sustained. To the Home Missionary interest of the Church he has rendered invaluable service. The cause is dear to his heart, and he presents its claims with great zeal, judiciousness and ability, sparing no effort to give it the strong hold upon the people, and the growing prosperity which, under his labors, in connection with those of his colleagues, it has, under the Divine blessing secured. He has recently been



HENRY KENDALL, D. D.

called to pass through a very heavy affliction, in the death of his son, Rev. Frederick Gridley Kendall, who died at sea, in August, 1881.

Kendall, John Francis, D. D., the youngest son of the twelve children of the late John Kendall, was born in Volney, N. Y., March 4th, 1832. United with the Church in East Bloomfield, N. Y., in May, 1850, when he prepared for college; he graduated from Hamilton College in 1855. He was ordained and installed at Baldwinsville, N. Y., by the Presbytery of Onondaga, August 31st, 1859, where he remained till 1868. He was pastor of the Second Church at Columbus, Ohio, 1868-71, and was installed pastor of the Church at LaPorte, Ind., June, 1872. Wabash College bestowed on him the title of D. D., 1873. He published "Chart of Scripture Offerings," in 1871, and the "Unseen World," in 1879. He was elected Trustee of Wabash College the same year.

Kennedy, Rev. James Buyers, is of good Presbyterian stock. He was born at the Gap, Lancaster county, Pa., September 8th, 1839, in the church of which place his father long and faithfully filled the office of ruling elder. He was ordained by the Second Presbytery of Philadelphia, October 15th, 1863. He had charge of the Huntington Valley Church, Pa., 1863-6, and since 1866, has been pastor of the Second Church, Trenton, N. J., where his faithful labors among an appreciative people are crowned with gratifying success.

Kennedy, James F., D.D., son of Stewart Kennedy, M.D., and Ann F. Kennedy, was born at "The Straw" in Greenwich township, Warren county, N. J., September 27th, 1824. He graduated at Lafayette College, in 1839, after which he studied medicine; but having been brought into the Church, during a revival of religion in the Falling Spring Church of Chambersburg, Pa. (of which his father was an honored and useful elder), he determined to study for the ministry. Graduating at Princeton Seminary, in 1845, he received licensure from the Presbytery of Carlisle; then spent a fourth year at Princeton, as a "Fellow" of the Institution, during which time he translated a Biblical Geography, from the German, for the Sunday-school Union. He was ordained by the Presbytery of Luzerne, December 12th, 1848; pastor of Church at Berwick, Pa., 1848-50; Principal of the Chambersburg Academy, 1851-5; and pastor of the Church at Dickinson, Cumberland county, Pa., 1855-9. During the Summer of 1856 he lost the sight of his right eye, and the next year the left eye also failed, and he became entirely blind. From 1859 to 1867 he was teacher of Languages in the Academy at Chambersburg, then teacher of a private school; finally becoming Professor of Ancient Languages in Wilson College, from 1870 to 1876, for three years of which time he was Vice President of the College. During most of his residence in Chambersburg, he was stated supply, on alternate Sabbaths, of the neighboring Church of Fayetteville.

Dr. Kennedy is an eminent Oriental scholar and a profound theologian. He has a wonderful faculty for acquiring language. When his sight failed him, he was busy with his Arabic and Syriac studies. Only a few years ago he learned the Anglo-Saxon. As a preacher, Dr. Kennedy is eminently Scriptural. He excels in exegesis. He is clear and earnest, is an animated speaker, and has a pleasing and forcible manner. He is held in highest possible esteem in the community, and is a confessed power for good. Notwithstanding his total blindness, he is constantly employed in preaching and in daily works of mercy.

Kennedy, Rev. John H., was born November 11th, 1801, at "Herron's Branch," Franklin county, Pa. In November, 1818, he became a student of Jefferson College, Canonsburg, Pa. During his whole collegiate course he sustained a high standard as to talents and scholarship, and graduated with

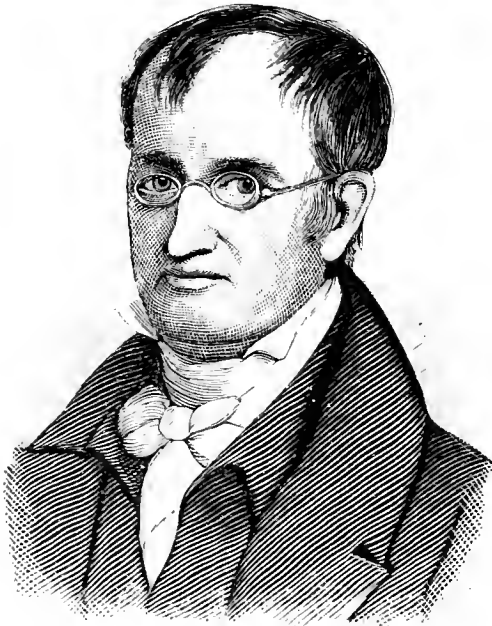
honor, May, 1820. In October, of that year, he entered the Theological Seminary of Princeton, where he studied the regular term of three years. He was licensed to preach in October, 1822. On leaving the Seminary in 1823, he itinerated in different directions about eighteen months. In November, 1825, he was installed pastor of the Sixth Presbyterian Church, Philadelphia, and sustained this relation until December, 1829. In May, 1830, he accepted the Professorship of Mathematics in Jefferson College, and a call from the congregation of Centre, about five miles distant from Canonsburg. Subsequently he devoted himself more exclusively, in his Professorship, to the departments of Natural Philosophy and Chemistry. He died, December 15th, 1840.

As an instructor, Professor Kennedy was thorough, discriminating, accurate and lucid in his illustrations. As a preacher, he was instructive, solemn, searching, and forcible. As a pastor he was laborious and faithful. As a writer he was characteristically lucid, simple, and concise. His talents were various, and in some respects of a high order. He had more of the intellectual than the aesthetic, more of argumentation than poetry in his composition, more of the instructive than the pathetic. He was a man of great benevolence and liberality, and his soul-searching experience, his conscientiousness and stern integrity, his self-denial, his steadfast reliance on the righteousness of Christ, his abhorrence of sin, his desires and endeavors after holiness, and his habitual aim to glorify God, gave lucid proof of sincere piety while he lived, which was confirmed in his death.

Kennedy, Rev. Robert, was born in Lancaster county, Pa., July 4th, 1778. He graduated at Dickinson College, Carlisle, September 20th, 1797, the best scholar in his class; studied theology with the Rev. Nathanael Sample, then pastor of the congregations of Lancaster and Middle Octorara, and was licensed to preach the gospel by the Presbytery of New Castle, August 20th, 1799. He supplied the Church of Upper Octorara half of the time, for six months. On the 13th of August, 1803, he was installed, by the Presbytery of Carlisle, pastor of the united congregations of East and Lower West Conococheague, known as Greencastle and Welsh Run, and continued to labor in them until April 9th, 1816, when, at his request, the pastoral relation between him and them was dissolved. In May, 1816, he removed to Cumberland, Md., where he preached to a small church and took the charge of the academy at that place. In 1820 his church and the town were visited with a precious revival of religion, during which a goodly number became subjects of Divine grace. In the Spring of 1825 he concluded to return to his former residence. The Church at Welsh Run being vacant—Greencastle having secured the whole of the labors of a pastor—Mr. Kennedy preached to them as a stated supply, giving part of his time to the congregation at McCornelstown. He continued

in charge of these two churches until 1833, when his labors were divided between the Welsh Run Church and some of the small towns in the neighborhood. As none of these congregations could afford to give him much of a salary, he supported his family by his own exertions and farm. He died October 31st, 1843.

Mr. Kennedy was industrious, plain and unostentatious in all his habits. He was a man of vigorous intellect, and a fine scholar, especially in classical literature. He was one of the first advocates of Temperance in Franklin county, and would never sell any of his grain to distillers. As a preacher, he stood high in a Presbytery in which he had, as competitors, some of the ablest men in the Presbyterian Church. "His sermons," says Dr. Elliott, "were



REV. ROBERT KENNEDY.

full of solid evangelical matter, well arranged and forcibly expressed; were written in full, committed to memory and delivered without notes. His style was earnest and persuasive, and he rarely failed to secure the fixed and sustained attention of his audience." His end was peace. He was a faithful servant of the Lord, the light of whose example was not extinguished by his descent to the tomb.

Kennedy, Rev. Marion S., was born November 17th, 1854, in Green county, Tenn.; entered William and Mary College, Va., October, 1875; graduated (A. B.) July 4th, 1875; entered Union Theological Seminary, Va., August, 1878, graduating May, 1881; licensed to preach the gospel by Columbia Presbytery, August 27th, 1881; installed pastor of Lewisburg Church, April 2d, 1882.

Mr. Kennedy is of a quiet, unostentatious disposition. Possessing a well-trained and well-balanced mind, being a close and accurate thinker, and a conscientious expounder of God's Word, he has already taken a high rank among the young ministers of the South.

Kennedy, Rev. Samuel, was born in Scotland; graduated at Nassau Hall in 1749; was licensed by New Brunswick Presbytery, May 18th, 1750, and was installed pastor of Baskingridge, N. J., June 25th, 1751. He exercised the office of a physician and a teacher. His labors in his appropriate work were blessed to the upbuilding of the church and the increase of believers in numbers, in sound knowledge and godliness. He died August 31st, 1787.

Ker, Rev. Jacob, was a grandson of the well-known Walter Ker, of Freehold, N. J., who was banished from Scotland in 1685, "for his faithful adherence to God and His truth, as professed by the Church of Scotland." The subject of this sketch, after graduating at Princeton, acted as a Tutor from 1760 to 1762. In 1763, he was licensed by the Presbytery of New Brunswick, and was ordained by the same Presbytery in 1764. On the 29th of August, in the same year, he was installed pastor of the churches of Monokin and Wicomico, Md., where he remained until his death, July 29th, 1795. Mr. Ker was a man of fervent piety, and a good preacher.

Ker, Rev. Jacob Walter Eliezer, was born at Princess Anne, Md., December 23d, 1813; prosecuted his early studies at Washington Academy, in that place, and studied theology at Princeton Seminary, 1835-38. He was licensed by the Presbytery of Lewes, September 29th, 1837; then returned to Princess Anne, and was Principal of Washington Academy from 1838 until 1842. He was ordained by West Jersey Presbytery, August 16th, 1842, and on the same day was installed as pastor of Deerfield Church, in the bounds of that Presbytery. Here he labored with great diligence and fidelity for thirteen years, when he was released from his pastoral charge, May 1st, 1855. After this he preached as stated supply to the Church at Frederick City, Md., from 1856 to 1858. He next became pastor of the Church at Lewisburg, Pa., where he was installed by the Presbytery of Northumberland, November 15th, 1858, and from which charge he was released October 19th, 1860. This was his last regular field of labor. On account of feeble health he did not accept another charge. He died August 12th, 1879. When in health, Mr. Ker had always been an acceptable and successful preacher. He was a kind and sympathetic pastor, a courteous gentleman, a warm-hearted and genial friend.

Ker, Rev. Nathan, went to Princeton College, from the congregation of William Tennent, of Freehold, N. J. He was licensed by the Presbytery of New Brunswick, in 1762, and ordained August 17th, 1763, and in 1766 was settled as pastor of the Presby-

terian Church in Goshen, N. Y., where he remained until his death, December 14th, 1801. Mr. Kerr served for some time as a volunteer chaplain in the army. He was a man of well-balanced and cultivated mind, enlarged and liberal views, earnest piety, and extensive influence.

Kerr, George, LL. D., the son of Robert and Mary (Buchanan) Kerr, was born in county Antrim, Ireland, December 1st, 1814. His parents emigrated to the United States in 1823. He graduated at Williams College, Mass., with the first honor, in 1839; studied theology in Union Seminary, New York city, and was licensed and ordained by Columbia Presbytery in 1844. He began his labors as pastor of the Reformed (Protestant Dutch) Church, at Conesville, N. Y., where he remained until April 1846, and then took charge of the academy at Franklin, N. Y. This he soon raised from a depressed to a highly prosperous condition. Here was most of his very useful labor as an instructor expended. For many years he preached nearly as much as if he had been a pastor, his services being greatly sought and highly appreciated by neighboring churches. For nearly sixteen years he made Franklin the centre of his wide-reaching influence. Then he spent a year and a half as Professor in the State Agricultural College at Ovid, N. Y.; then three years as Principal at Watertown Academy, N. Y.; and then took charge of the Seminary at Cooperstown, N. Y., where he died, March 27th, 1867.

Dr. Kerr was a man of remarkably vigorous and active intellect, of indomitable persistence, and of unceasing industry. He was a large-hearted man, impulsive, frank, sympathetic, tender and ardent in feeling. He was a Christian of strong faith, glowing zeal, and prompt sensibility to all that concerned the cause of the beloved Master. He followed the leadings of Providence in becoming a teacher, when his heart was very much set upon becoming a pastor. As he became eminent in the first vocation, so he had qualities adapted to make him eminent, useful, and of wide influence in the latter.

Kerr, Rev. James, was a native of Scotland, and was born in 1805. He graduated at the University of Glasgow in 1832; emigrated to the United States in his twenty-fifth year; studied theology at the Western Theological Seminary; was licensed to preach by the Presbytery of Baltimore, April 27th, 1836, and was ordained an evangelist by the Presbytery of Winchester, April 22d, 1837. He labored as a missionary in Hampshire county, Va., for two years, and was successful in his ministry, planting the standard of the Cross in many portions of that hitherto forsaken country. He was installed pastor of the Church of Cadiz, O., June, 1839, and continued in this relation until removed by death, April 19th, 1855. Mr. Kerr was a clear, logical, plain and interesting preacher. He was a good presbyter, and made an excellent presiding officer of an ecclesiastical

court. He was remarkably conscientious in every sphere of life. He was the author of a book entitled "*Mode of Baptism*," and a small work on *Psalmody*, both of which productions were favorably received and appreciated by their friends, and much tortured by their enemies.

Kerr, Hon. John, was born in the vicinity of Huntingdon, Pa., April 1st, 1796. He lived and died upon the farm on which he was born. His name appears on the records of Presbytery as the elder representing the congregation of Huntingdon, early in the year 1823, when he was only twenty-seven years of age, and almost continuously from that time his name appears on the minutes of Presbytery as the elder representing the congregation. In all matters pertaining to the Church, whether its religious or secular interests, he always took a leading part. He gave his time and money without stint to the church. As an elder he was an example to all the members of the church, in his punctual and un-failing attendance on all the means of grace, public, social, and private. Mr. Kerr was appointed one of the Associate Judges of the county of Huntingdon, as is believed, by a Governor who was not of the same party in politics with himself. It was a deserved compliment to Mr. Kerr's integrity and intelligence.

Kerr, Rev. William, was born in Bart Township, Lancaster county, Pa., in 1777; was educated at the Institution which afterwards became Jefferson College, studied theology, partly under the Rev. Dr. Sample, and partly at Princeton, was settled in the ministry at Donegal, Lancaster county, Pa., about 1809, and died in 1823, in his forty-seventh year. Dr. Martin said of him: "Few, if any, stood higher in the estimation of his brethren."

Keys of the Kingdom of Heaven. A key, in Scripture, is a symbol of authority. The Romanists say that the Pope has the power of the keys, and can open and shut paradise as he pleases, grounding their opinion on that expression of Jesus Christ to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi, 19). But every one must see that this is an absolute perversion of Scripture. By "the keys of the kingdom of heaven," we are to understand the power and authority of exercising government and discipline in the Church, in virtue of which, those entrusted with these keys have power to "bind and loose," by inflicting and removing censures, and their proceedings, when conducted agreeably to Scripture, are ratified in heaven. Presbyterians maintain that these keys were given to Peter, as an apostle and elder, and, therefore, the gift extends to all the apostles, and after them to all ordinary elders, to the end of time. To understand our Lord's words, now under view, as meaning that the right of admitting souls to heaven was to be placed in Peter's hands, is prepos-

terous. This office is the special prerogative of Christ Himself (Rev. 1, 18). The passage has to do with admission to and rejection from the membership of the Church. All the authority it conveyed was soon expressly extended to *all the apostles* (See Matt. xviii, 18), where the plural number 'ye' is used (John xx, 23; 1 Cor. v, 3, 5; Eph. ii, 20; Rev. xxi, 14).

The same thing that is expressed in the above passage by *binding and loosing*, is elsewhere expressed by *remitting and retaining sins*. But Christ addressed these words to all the apostles: "Peace be unto you; as the Father hath sent me, so I send you. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained (John xx, 21, 23). It is true that this power is ascribed to the Church: "Tell it unto the Church," etc. (Matt. 18, 17); but by the *Church*, in this passage, is to be understood the *rulers or elders* of the Church, and it should be observed, their decision of the case was to be final. The idea, that by the words "whatsoever thou shalt bind, etc.," Peter was to have any power of forgiving sins, is derogatory to Christ's special office as our Great High Priest. It is certain that in any literal and authoritative sense, such power was never exercised by one of the Apostles, and plainly was never understood by themselves as possessed by them or conveyed to them. The power to intrude upon the relation between men and God cannot have been given by Christ to His ministers in any but a *ministerial* or *declarative* sense—as the authorized interpreters of His Word, while in the *actings* of His ministers, the real nature of the power committed to them is seen in the exercise of *church discipline*. As for the special inspiration the Apostles received to lay down rules and regulations for the guidance of the Church on disputed questions, *binding* or forbidding some things, and *loosing* or allowing other things, as, for example, the decision of the Council at Jerusalem, that the Gentiles needed not to be circumcised, (Acts xvi, 19); this was a commission specially confined to themselves. In discharging it they had no successor. With them it began and with them it expired.

The power of discipline, according to our Confession, is (Chap. xxx, Sec. iv) committed solely to the office-bearers of the Church. The Church and the State may take up the same cases, but under a different consideration; it is only when viewed as crimes against the State that they come under the cognizance of civil rulers, and are to be punished with civil pains; viewed as scandals against religious society, they come under the cognizance of the rulers of the Church, and can only be removed by ecclesiastical censures.

Kieffer, Rev. William T. Linn, was born in Millinburg, Pa., September 8th, 1850. He was a student at Dickinson College until the end of his

Sophomore year, when he entered Franklin and Marshall College, where he graduated, as Valedictorian, July 3d, 1871. After teaching school for a year he entered Princeton Theological Seminary, and graduated, regularly, April 27th, 1875. In the Spring of 1870 he had united with the Reformed Church of Lancaster, but in May, 1873, he transferred his connection to the Second Presbyterian Church of Carlisle, Pa. He was licensed by the Presbytery of Carlisle, April 14th, 1875. Almost immediately he received a call from the Presbyterian Church at Churchville, Harford county, Md., where he was ordained and installed by the Presbytery of Baltimore, November 11th, 1875. Here he continued in a happy and prosperous pastorate for eight years. Having received and accepted a unanimous call to the Presbyterian Church of Mercersburg, Pa., he was installed its pastor, October 30th, 1883, with every promise of great usefulness in that important charge. He is a good preacher, faithful in pastoral work, and earnestly devoted to the Master's service.

Kimball, Charles Cotton, D.D., was born in Newport, N. H., 1834; graduated, with highest honors, from Beloit College, Wis., 1859, and from Union Theological Seminary, New York City, 1862; received the degree of D. D. from his Alma Mater, in 1878. Before accepting a call to any church, Dr. Kimball spent six years in study, evangelical work, and travel in Europe. In 1868 he was installed over the First Presbyterian Church of Erie, Pa. In 1871 he accepted a unanimous call to the Central Presbyterian Church of Erie, Pa. This church, which had just been organized, had a steady, swift, remarkable growth, and became one of the most influential churches in the State. In 1878 Dr. Kimball accepted a unanimous call to the Second Presbyterian Church of Kansas City, Mo., which in less than three years nearly doubled its membership, and built a new and elegant house of worship. Finding the climate injurious to the health of his family, he removed to Boston, Mass., and is at present engaged in literary and evangelical labors.

As a preacher, Dr. Kimball is earnest, scholarly, graphic and edifying. As a pastor, he is social, genial and inspiring. He has unusual gifts for promoting the growth of churches, which, even when in his hands for only a short time, invariably spring rapidly into prosperity.

King, Rev. Andrew, was born in North Carolina, was probably licensed by the Presbytery of New York in 1775, and on the 11th of June, 1777, was ordained and installed pastor of the Presbyterian Church at Wallkill, N. Y., in which relation he continued until his death, November 16th, 1815. Mr. King was neither learned nor eloquent, but was greatly prospered during his ministry. He was known as a "peacemaker," and in various instances was called on by the Presbytery to settle differences in congregations.

King, Barnabas, D.D., was born in New Marlborough, Mass., June 2d, 1789; graduated at Williams College in 1801, and was licensed October 15th, 1805, by Berkshire Congregational Association, Mass. On Sabbath, January 25th, 1806, he preached his first sermon in Rockaway, N. J. All of that year and part of the next he spent at Sparta and Berkshire, N. J., and in October, 1807, he began to preach half his time at Rockaway, the other half at Sparta. He was installed pastor at Rockaway, December 27th, 1808, and during that Winter his labors were blessed with a revival. His congregation was also favored with precious revivals in 1817, and in 1831-2. He died April 10th, 1862. Dr. King's style of preaching was very simple, but Scriptural, and usually very earnest. He was a model pastor, to whom his flock was perfectly devoted. The Rev. Albert Barnes said, that "he knew no minister whose walk and labor and success had been so admirable as those of Mr. King, of Rockaway."

King, Rev. Charles Barrington, son of Barrington and Catherine Margarite (Nephew) King, was born at Baisden's Bluff, McIntosh county, Ga., July 4th, 1823. He was graduated from Franklin College (afterwards called the University of Georgia), at Athens, Ga., A. D., 1845, and immediately afterwards entered Princeton Seminary, where he was regularly graduated in 1848. He was licensed by Cherokee Presbytery, May 9th, 1847, and supplied, among other churches, that of Marietta, Ga., in the Summer of 1848, and Sparta, Ga., in 1849. He was ordained an evangelist, by Hopewell Presbytery, at Madison, Ga., May 29th, 1850. From January 1st, 1850, to 1854, he served, as stated supply, the Church at Columbus, Ga.; then supplied, during the Summer of 1854, the First Church of Augusta and the Green Street Mission Church of the same city, whilst the yellow fever was prevailing there, until himself prostrated by that disease. He was afterwards called to the pastorate of the First Presbyterian Church of Savannah, and supplied it for the year 1855, but declined its call, and accepted one to become pastor of the White Bluff Congregational Church, over which he was installed early in 1856, and of which he continued to be pastor until his death. From 1855 until the Institution was closed, during the civil war, he was Principal of the Female Department of Chatham Academy High School, in the city of Savannah; at the same time he was performing the duties of pastor of White Bluff Church. He died November 24th, 1880. Mr. King was a faithful and zealous preacher of the gospel, fond of the children and especially beloved by them; gentle in manner, a loving son, a devoted husband, a scholar of excellent attainments, a true Christian gentleman under all circumstances.

King, George Ives, D. D., was born at Adams, N. Y., in 1815. He graduated from Union College in 1837, and from Auburn Theological Seminary in 1841. After teaching some years in his native State,

and preaching there and at Hanover, N. J., he removed to Quincy, Ill., where he became pastor of the First Presbyterian Church of that city, in which relation he continued for twelve years. He had charge of the First Presbyterian Church, Jerseyville, Ill., 1868-73, where his labors were greatly blessed. He was one of the trustees of Blackburn University, looked zealously after its interests, and was devising for it liberal things. He loved his own church, was watchful of her interests and jealous for her honor. With the hope of improving his declining health he visited New Orleans, but the hope was not realized, and he died in that city, March 12th, 1873. A little before the end, his wife commenced reading to him the sentence: "Yea, though I walk through the valley of"—and then waited to see if he understood.



GEORGE IVES KING, D.D.

After a moment's effort, for recollection and strength, the dying man took it up—"the shadow of"—and here his tongue failed, to be loosened only in heaven.

Dr. King was a man of mark. The Presbytery of Alton, in a minute adopted April 3d, 1873, said, "During many years' acquaintance we had learned to place him in the first rank in the ministry. He was a man of brilliant endowments, strong in his convictions and tenacious in his purposes. As a scholar, his attainments were wide and varied; as a preacher, he was earnest and eloquent, as a pastor he was watchful and judicious, and as a guardian of vested rights he was wise and liberal. In our deliberative bodies he was acute and sound. In times of public trial he was fearless and patriotic. Both in public and domestic life he was an inspiring and admirable model, and as a believer in Christ we esteemed

him humble, sincere and devout. His memory is to us exceedingly precious."

For a minister Dr. King was wealthy. He purchased land at an early day, near Peoria, which became valuable. But *his* wealth was well bestowed. While he lived, and since his death, in the hands of his widow and daughters, it is a fountain sending forth streams to make glad the city of God.

King, John, Esq., was for many years a ruling elder in the Presbyterian Church, Chambersburg, Pa., and as a member of Session his counsel and discretion indicated the soundness of his judgment. He was also a firm and uniform advocate and supporter of the order and principles of that church. Mr. King, by his industry and economy, first as an iron master, and afterwards as a merchant, acquired a large estate. All who knew him were ready to testify to his unbending integrity. His time, services, and means were always ready to minister to the sick, comfort the afflicted, relieve the needy, advance the cause of religion and morals, and aid every work or enterprise that was esteemed of public usefulness. He was connected with nearly all the religious, literary, charitable, and business institutions in Chambersburg, where much of his life was spent. For many years he was President of the Chambersburg Bank, the affairs of which he administered with marked ability and success. He died, July 8th, 1835.

King, Rev. Junius B., was a native of North Carolina. He was lineally descended from some of the noblest worthies and patriots of the American Revolution, and brightest ornaments of the Christian Church of that day. Having early won the honors of the University of his native State, and having enjoyed the advantages of a thorough course of theological learning, at the Union Theological Seminary, Virginia, he went to Alabama, as a licentiate, in the year 1836, and was soon after ordained to the full work of the gospel ministry, and installed (October 21st, 1838) pastor of the Valley Creek Church. Here he lived, beloved by all, and here, at the close of his fourteenth pastoral year, he died (November 22d, 1850), lamented by all. Possessed of a clear head, a sound judgment, and of undeviating integrity, and conscientious to a proverb, he enjoyed the respect and confidence of all who knew him. Greatly endeared to the people of his charge, he was welcomed to the hearts of Christians wherever he went, and his spotless reputation, his good sense, his discreet zeal, and his pastoral fidelity combined to render him one of the most efficient and useful ministers in the Synod.

King, Rev. Richard Hall, was a native of North Carolina, and prosecuted his early studies under the Rev. Dr. James Hall. As he was very zealous and more than commonly gifted, he commenced preaching at once, without any preparatory course of study. He was first in the Methodist Communion, but was afterwards received into the Presbyterian Church and ministry. In April, 1817, he was prevailed on to take

charge of the churches of which the Rev. S. G. Ramsey, then near the close of life, had been pastor. He was received into the Presbytery of Union, from the Presbytery of Concord, September 22d, 1817, and continued to minister to the Grassy Valley churches until he was disabled by bodily infirmity. He died, May 27th, 1825. Dr. Foote, in his Sketches of North Carolina, says that Mr. King was "esteemed a man of the finest powers ever trained in Western Carolina."

King, Walter, Esq., was born at Norwich, Conn., January 6th, 1786. He graduated at Yale College in 1805. Having studied law he practiced his profession in Utica, N. Y., until the failure of his health, in 1832, compelled him to retire, and he sought rest and recovery on a small farm in Marcy, across the Mohawk, on which he remained for twenty years. He died July 26th, 1852. He was a ruling elder in the First Church, Utica, for many years, and when he moved to Marcy he found himself in the midst of a community without a religious organization and without a place for preaching and worship. Mainly through his instrumentality an association was formed, consisting of Christians of several evangelical denominations, and a chapel was erected and services stately held in it.

The Bible class was chosen by Mr. King as his particular field of labor, and, not satisfied with the stores of knowledge that he brought into it, he diligently searched the Scriptures; and not satisfied with studying these in King James' Version, or with the help of popular commentators, he took them up in their original languages, and supplied himself with as large a critical apparatus as many Professors of biblical interpretation possess. He also prepared and published "The Gospel Harmony," based substantially on Newcomb's arrangement. It is divided into lessons, each of which is accompanied by questions. The book had quite an extensive circulation, and passed through several editions.

King, Rev. William Montgomery, was born in Elbert county, Ga., October 6th, 1796, and died at the residence of his son, the Rev. Dr. S. A. King, Waco, Texas, June 1st, 1882. His father, Hugh King, removed to Maury county, Tenn., about the year 1806. He was educated at the academy of the Rev. Dr. Gideon Blackburn, at Franklin, Tenn., and was licensed by the Presbytery that included that portion of Tennessee with a part of north Alabama. Having become somewhat enfeebled in health by his course of study, he traveled, when a licentiate, in Tennessee and Mississippi, doing missionary work. He settled at Middleton, twelve miles east of Louisville, teaching school and supplying two churches for some years.

Mr. King organized the Macedonia Church, in Woodford county, and supplied it for a number of years. He subsequently removed to Illinois, but returned after a few years to the Macedonia Church, remaining there till his removal to Texas, in January,

1851. Here he performed many years of active service in preaching and teaching. During his long ministry he preached to churches which he had organized himself—never building on another man's foundation.

For a number of years his health had been feeble, but he continued to work in Sabbath schools and to preach at times, until he was nearly eighty years of age. He retained the use of all his faculties to a remarkable degree—except the sense of hearing—and he was past fourscore before that began to fail.

He was a man fond of his church and of his friends, and devoted to reading and study—was fond of natural objects, and took great interest in anything rare, curious and useful. He was especially indifferent to worldly possessions and worldly *clat* for himself, though he took great interest in others' welfare, temporal as well as spiritual. He was probably as much induced to over-estimate the good points in others as he underrated his own worth, and beyond all question was pious, earnest and sincere.

Kingdom of God. This phrase in Scripture is of frequent occurrence, and variously applied to the providential, moral and evangelical government of *Jehovah*. Thus we read of the Kingdom of God (Ps. ciii, 19; Dan. iv, 3), or of his universal empire and dominion over all creatures, in reference to which it is said, "Jehovah is a great God, and a great King above all gods" (Ps. xcv, 3). "His throne is established in the heavens, and His kingdom ruleth over all."

Again, we frequently read in the evangelists of the Kingdom of Heaven, a phrase in which there is a manifest allusion to the predictions in which the dispensation of the Messiah was revealed by the prophets in the Old Testament, particularly by Daniel, who mentions it as "a kingdom which the God of heaven would set up, and which should never be destroyed." (Dan. ii, 44.) The same prophet also speaks of it as a kingdom to be given, with glory and dominion over all people, nations and languages, to one like unto the Son of Man. (Dan. vii, 13, 14. See also Micah. iv, 6, 7.) The Jews, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy and the throne of David to all its splendor, subduing the nations, and rewarding his friends and faithful servants, in proportion to their fidelity and services. Hence the early contests among the apostles about precedence in His kingdom, and hence the sons of Zebedee desired the two chief places in it.

According to the prophecy of Daniel, this kingdom was to take place during the existence of the Roman Empire, the last of the four great monarchies that had succeeded each other (Dan. ii, 44); and as it was set up by the God of heaven, it is in the New Testament termed "the kingdom of God," or "the kingdom of heaven." It was typified by the Jewish

theocracy, and declared to be at hand by John the Baptist, and by Christ and His apostles also, in the days of His flesh; but it did not come with power till Jesus rose from the dead, and sat down on the right hand of the Majesty on high (Acts ii, 32-37). Then was He most solemnly inaugurated and proclaimed King of the universe, and especially of the New Testament Church, amidst adoring myriads of attendant angels, and "the spirits of just men made perfect." Then were fulfilled the words of *Jehovah* by David, "I have set my King upon my holy hill of Zion" (Ps. ii, 6). This is that spiritual, evangelical and eternal empire to which He Himself referred, when interrogated before Pontius Pilate, and in reference to which He said: "My Kingdom is not of this world" (John xviii, 36-37). His empire, indeed, extends to every creature, for "all authority is committed into his hands, both in heaven and on earth," and He is "head over all things to the Church;" but His kingdom primarily imports the gospel Church, which is the subject of His laws, the seat of His government, and the object of His care, and being surrounded with powerful opposers, He is represented as ruling in the midst of His enemies.

This kingdom is not of a worldly origin, or nature, nor has it this world for its end or object (Rom. xiv, 17; 1 Cor. i, 20). It can neither be promoted nor defended by worldly power, influence, or carnal weapons, but by bearing witness unto the truth, or by the preaching of the gospel with the Holy Ghost sent down from heaven (2 Cor. x, 4-5). Its establishment among men is progressive, but it is destined at last to fill the whole earth (Dan. ii; Rev. xi, 15). Its real subjects are only those who are of the truth, and hear Christ's voice, for none can enter it but such as are born from above (John iii, 3-5; Matt. xviii, 3; xix, 14; Mark x, 15), nor can any be visible subjects of it, but such as appear to be regenerated, by a credible profession of faith and obedience (Luke xvi, 16; Matt. xx, 28-44). Its privileges and immunities are not of this world, but such as are spiritual and heavenly; they are all spiritual blessings, in heavenly things, in Christ Jesus (Eph. i, 3). Over this glorious kingdom death has no power; it extends as well to the future as the present world, and though entered here by renewing grace (Col. i, 13), it is inherited in its perfection in the world of glory (Matt. xxv, 34; 1 Cor. xv, 50; 2 Peter i, 11). Hypocrites and false brethren may indeed insinuate themselves into it here, but they will have no possible place in it hereafter (Matt. xiii, 41, 47-50; xxii, 11-14; Luke xiii, 28-29; 1 Cor. vi, 9-10; Gal. v, 21; Rev. xxi, 27).

Kinkaid, Rev. Samuel Porterfield, the eldest child of John and Jane (Porterfield) Kinkaid, was born May 24th, 1827, in Donegal, Butler county, Pa. He graduated at Washington College, Pennsylvania, in 1857, with honor, and at the Western Theological Seminary, in the Spring of 1860. During his last

year at the seminary he preached to the congregations of Academia and Rockland, in Clarion Presbytery, where his early labors were attended with the outpouring of God's Spirit upon that people. He was ordained by Clarion Presbytery, November 13th, 1860, and at the same time installed over the united churches of Academia, Rockland and Richland. Here his pastoral labors were abundant and greatly blessed. In addition to his labors as pastor of the three congregations, he taught, unassisted, the academy at Freedom, Venango county, Pa. With this people he remained for several years, going in and out before them as a preacher, teacher, man and citizen, eminent for his diligence in his Master's work, and for his exalted Christian character in every relation of life. His pastoral relation to this people was dissolved in the Summer of 1863, and immediately thereafter (September 15th) he was installed over the churches of Callensburg and Concord, where he labored earnestly and faithfully until his Master called him to a better, higher and holier service. His death was very sudden. At the close of the day and of the week (March 24th, 1866), having made thorough preparation for the Sabbath, and in the enjoyment of his usual health, he went out to the stable to attend to his horse, and continuing absent for some hours, his family became alarmed. After searching for him, he was found in the feeding-room, cold in death. From a careful examination of his body by a board of physicians, and from all the circumstances attending this sad event, it was satisfactorily ascertained that he came to his death by the *crush* or *kick* of a horse. Thus, unattended by loving companions, and with no kind ministrations of earthly friends, but secure in the arms of the Beloved, he stepped down to the Jordan of death.

Kirk, Edward Norris, D.D., was born in New York, August 14th, 1802, and died in Boston, March 27th, 1874. He was graduated at the College of New Jersey, 1820, and, after a brief study of law, at Princeton Theological Seminary, 1825. From 1829 to 1837 he was pastor of the Fourth Presbyterian Church in Albany, N. Y. The years from 1837 to 1842 were spent in Europe, and in traveling in the United States, in the interest of the Foreign Evangelical Society, of which he was Secretary. From 1842 to 1871 he was pastor of the Mount Vernon Church (Congregational), Boston, Mass. During his last years he was almost entirely blind. Dr. Kirk was an eloquent and earnest preacher. He was one of the first members of the Evangelical Alliance, and a vigorous advocate of the evangelization of the Roman Catholic countries of Europe. He published *Memorial of Rev. John Chester, D. D.* (Albany, 1829); *Lectures on Christ's Parables* (New York, 1856); two volumes of *sermons* (New York, 1840, and Boston, 1860); translations of Gausson's *Theopneusty* (New York, 1842); *Canon of the Holy Scriptures* (abridged, Boston, 1862), and J. F. Astie's *Louis Fourteenth*,

and the Writers of his Age (Boston, 1855). His *Lectures on Revivals*, edited by Rev. D. O. Mears, appeared in Boston, 1874.

Kirkland, Rev. Samuel, was a student of Princeton College, and was esteemed a young man of marked ability. After leaving college (1765) he went on a missionary expedition to the Seneca tribe of Indians, where his adventures were a scene of constant hardship, of unremitting labor, and often of imminent danger. After being absent a year he returned to his home in Norwich, Conn., bringing one of the Seneca chiefs with him. He was now ordained, and returned to his mission, where he spent more than forty years. In a letter of Washington to Congress, in 1775, he recognized the favorable influence which this mission had upon the interest of the country during the Revolution. "I cannot but intimate," said he, "my sense of the importance of Mr. Kirkland's station, and the great advantages which have and may result to the United Colonies from his situation being made respectable. All accounts agree that much of the favorable disposition shown by the Indians may be ascribed to his labor and influence." The founding of Hamilton College is due to the far-seeing generosity of Mr. Kirkland. It was through his influence that Hamilton Oneida Academy was founded and incorporated, in 1793. In the same year he conveyed to its Trustees several hundred acres of land. In 1812 this academy became Hamilton College, under a new charter.

Kirkpatrick, Jacob, D. D., was born on Long Hill, near Baskingridge, N. J., August 7th, 1785. He was educated in New Jersey College; studied theology under John Woodhull, D. D., of Freehold, N. J.; was licensed, by New Brunswick Presbytery, June 20th, 1809, and was installed by it pastor of the United First Church of Amwell, Ringoes, N. J., June 20th, 1810. This was his only charge. He died May 2d, 1866. Dr. Kirkpatrick was a kind, affectionate, exemplary Christian. Unassuming gentleness and retiring modesty were the constant ornaments of his character. None doubted that his ruling aim was the salvation of souls, for this was evident from the tenor of his life, the tenderness and pathos of his preaching, and the earnestness with which he besought all under his ministry to hear the Saviour's call.

Kirkpatrick, Rev. John, was a native of Mecklenburg county, N. C., and was born in the year 1787. He entered Hampden-Sidney College, in 1811, and graduated with the highest honors of the Institution. He commenced the study of law, but after his conversion, determined to become a minister of the gospel, and commenced a course of theology, under the direction of Dr. Moses Hoge, then President of the college at which he graduated. Whilst engaged in his theological studies, in 1811, he was drafted as a recruit for the army, which he joined at Norfolk, serving six months as Secretary to General Porter, during which time he frequently discharged the

duties of chaplain. At the expiration of his term of service he resumed his theological course, under Dr. Hoge. He was licensed to preach by the Hanover Presbytery, in 1814; in the early part of 1815 engaged temporarily as a missionary in Hanover county, and was afterwards settled in Manchester, Chesterfield county, where he continued about four years, uniting, during a part of the time, with his pastoral work the teaching of a classical school, and subsequently conducting, with great skill and success, a school of deaf mutes. By this time he had acquired no small reputation as an earnest, eloquent and gifted preacher. In 1819 he was installed pastor of the Cumberland Church, Cumberland county. Here he continued to labor during the remainder of his life, which terminated February 17th, 1842. Mr. Kirkpatrick was universally acknowledged to possess great strength and energy of character. He was remarkable for his independence and integrity. As a preacher he had an uncommon degree of power over the passions and imaginations of his hearers. His boldness in the pulpit and out of it, the warmth of his feelings and the generous openness of his character made him many friends and admirers, and such was the mutual attachment between him and his people that, though often solicited to do so, he never would consent to leave them. His death produced general regret in all classes of the community.

Kirkpatrick, Rev. William, received license from the Presbytery of New Brunswick, August 15th, 1758, and passed several months in missionary work in New Jersey. He was ordained and appointed a supply to the Presbyterian Church in Trenton, N. J., July 4th, 1759, where he preached until 1766, but was never settled as their pastor. During this time he had many calls, but declined them all. In 1766 he accepted a call to the church in Amwell, N. J. In 1767 he was elected a trustee of Princeton College, at which he had graduated in 1757. He died September 8th, 1769.

Kirkwood, Samuel J., Ph. D., LL. D., was born in Monroe county, O., January 29th, 1840; graduated from Indiana State University, in 1861; Superintendent of public schools, Cambridge, O., 1861-64; Bucyrus, O., 1864-65; Tiffin, O., 1865-70; Professor of Mathematics and Astronomy in the University of Wooster, 1870. He became a communing member of the Church in 1864, and a ruling elder in 1868; member of the General Assemblies of 1870, 1876 and 1883; received the honorary degrees of Ph. D. from Lafayette College, and LL. D. from Columbian University, in 1876. Professor Kirkwood is an active friend of the public school system of Ohio, and, as a Christian scientist and skillful instructor, occupies a position of honor and influence among the educators of the West.

Kirkwood, Thomas Carter, D.D., is the son of the late William and Mrs. Margaret N. Kirkwood (now Mrs. Bunyan), and was born in Galway,

Saratoga county, N. Y., November 14th, 1837. His mother belongs to the Carter family, so well represented in ecclesiastical and business life by her brothers, Messrs. Robert Carter & Bros. Coming West in early manhood, he took his preparatory course at Beloit (Wis.) College, and graduated at Monmouth (Ill.) College in 1861, and at the Theological Seminary of the Northwest, Chicago, in 1867. Licensed to preach by the Presbytery of Monmouth, he, for some months after graduation, assisted Rev. Willis Lord, D.D., in the pastorate of the Fullerton Avenue Presbyterian Church, Chicago. He has filled successful pastorates of the churches of Woodstock, Ill., Janesville and Fond du Lac, Wis., and when driven by ill health to the mountain air of Colorado, became pastor of the Presbyterian Church of Colorado Springs, where, with health regained, under the shadow of the mountain, he is doing a noble work as pastor of a vigorous and growing church, as the friend of the stranger in search of health, and as a presbyter on a most important mission field.

Dr. Kirkwood is an instructive and interesting preacher, a sympathizing pastor, and a courteous and vivacious gentleman. To his attainments as a college student, he has added extensive stores of knowledge, and a large and valuable experience with men and affairs. Churches have grown healthfully under his ministry, and interesting revivals, bearing precious fruits, have attended his labors.

Kittredge, Abbott Eliot, D.D., born at Roxbury, Mass., July 20th, 1834; graduated at Williams College, 1851, and at Andover, Mass., Theological Seminary, 1859; ordained pastor Winthrop Congregational Church, Charlestown, Mass., 1859; resigned 1863; during six months visit at San Francisco, Cal., in 1861, occupied Howard Street Presbyterian Church; January, 1865, was installed pastor of the Eleventh Presbyterian (now Memorial) Church, New York city, where he remained until June, 1870, when he accepted a call to the Third Presbyterian Church, Chicago, and was installed as its pastor, October, 1870, where he still labors. His success and usefulness as a pastor are attested by the unexampled unity, growth and prosperity of the churches over which he has been pastor. Since his installation over the Third Church in Chicago it has received 3130 members, 1124 of which have been upon confession of faith in Christ, and the Church now numbers about 2100 communicants; average attendance at the Wednesday evening prayer meeting is over 500. His great administrative ability, untiring energy, and great capacity for labor, combined with a sympathetic and genial nature, enables him to bring every feature of his church work under his personal supervision, and to bring himself into personal relations with each member of his congregation, every one of whom holds him in the highest esteem. Gracious and pleasing in the pulpit, possessing a peculiarly

magnetic voice and presence, Dr. Kittredge affects no style of oratory, except to present the gospel in its simplicity and power, with an earnestness born only of his love for souls, and with a freshness which makes it always new. He not only preaches to the immense congregations which constantly fill his own house to overflowing, but, through the weekly printed sermons, to multitudes all over the world. Foremost and aggressive in every healthy evangelistic and moral movement, he is held in high esteem in the community where he resides.

Kittredge, Rev. Josiah Edwards, the youngest of four children of Josiah Kittredge, M. D., and Sarah (French) his wife, was born in Boston, Mass., October 12th, 1836. He prepared for college at Kimball Union Academy, Meriden, N. H., and Phillips Academy, Andover, Mass.; honorably graduated at Yale in 1860; taught one year, and studied theology four; the first in Union Seminary, the others in Andover; the last as resident graduate; was licensed to preach by Essex South (Mass.) Association, in 1863. Loss of health kept him out of the pulpit nearly three years. In 1866-7 he traveled in Europe, Egypt and Palestine, and in 1867-8 he studied at Heidelberg and Paris. Was ordained and installed in Glastonbury, Conn., March 9th, 1869. With his family he traveled and resided in Europe in 1873-6, the last two years as pastor of the American Church in Florence, Italy. April 18th, 1877, he was installed pastor in Geneseo, N. Y. Two years afterward he became a member of the London Biblical Archaeological Society, and has been Secretary of the Chautauqua Archaeological Society since its organization. He has published several addresses of more than ordinary literary merit, and which exhibit superior scholarship. His pastoral charge is the largest of our churches in central and western New York outside of the cities, and is of corresponding intelligence and influence.

Knight, Rev. Hervey B., son of George and Keziah J. Knight, was born in New Castle, Ohio, July 20th, 1841. He graduated at Washington College, Pa., in 1862, and at the Western Theological Seminary, Allegheny, Pa., in 1867. He taught one term at Elder's Ridge Academy, in 1866, where he was licensed by the Presbytery of Saltsburg, and supplied, for a portion of the vacation, the nearest churches. After leaving the seminary, he became a Home Missionary in the churches of West Point and Pilot Grove, in Iowa Presbytery, and labored with commendable zeal. At the end of the first year he was ordained, *sine titulo*. At the end of the second year he accepted a unanimous call to the Presbyterian Church of Ottumur, where he removed in May, 1869. Mr. Knight was chosen Stated Clerk of the Presbytery of Fairfield, May, 1869, and at the reunion and reorganization of Presbyteries, was elected Stated Clerk of the Presbytery of Iowa, and chairman of the Committee on Home Missions, which position he still

holds. In January, 1881, he resigned the pastorate of the Ottumur Church, in order to represent Parsons College, in the Synod of Iowa, an Institution with which he had been actively connected since its organization in 1875. This position he still fills. He is an earnest worker, active in doing good, a good preacher, esteemed by his brethren, and has discharged the duties of the offices with which he has been honored with fidelity and success.

Knighton, Frederick, D.D., was born in Derby, England, November 15th, 1812. He graduated at the College of New Jersey, in 1837, after which he was a student of law and engaged in teaching. He was ordained by the Presbytery of West Jersey, November 1st, 1851. He has been pastor at Gloucester, N. J., 1851-2; teacher at Camden, 1852-4; principal at Belvidere, 1854-5; pastor-elect Oxford, 1855-73; principal at Cranbury, 1873-4; teacher at Milford, Pa., 1875-6, and teacher and evangelist at Stroudsburg, 1877. Dr. Knighton is a good scholar, preaches faithfully and forcibly, and his life work has been one of quiet but real usefulness.

Knowles, Rev. James F., of Ogden, Utah, was born at Riverhead, N. Y., August 31st, 1837; parents, Rev. Charles J. and Vina Sherrill Knowles. He was graduated at Union College, Schenectady, N. Y., in 1868, and at Union Theological Seminary, New York City, in 1870. He was enabled to enter the seminary a year in advance, on account of having studied Hebrew while at college, under the instruction of the eminent linguist, Taylor Lewis, LL. D. He was licensed, in 1870, by the Presbytery of Catskill, N. Y.; was ordained, in 1871, by the Presbytery of Lansing. He has been located as follows: one year at Presbyterian Church, Grand Ledge, Michigan; two years at First Presbyterian Church, South Bend, Indiana; four years at Presbyterian Church, East Nassau, N. Y.; two years at First Presbyterian Church, Boise City, Idaho. In the Spring of 1880 he took charge of the First Presbyterian Church at Ogden, Utah, and there remains for the present, faithful and useful in his work.

Knox, Charles Eugene, D.D., was born in Knoxboro', N. Y., December 27th, 1833; graduated from Hamilton College in 1856, and pursued his theological studies at Auburn and Union Seminaries. He was ordained and installed at Bloomfield, N. J., by the Presbytery of Newark, June 8th, 1864; was pastor at Newark, 1854-73, and from 1873 has been President of the German Theological School at Newark, in which capacity he has rendered very valuable service to the Church. He received the degree of D. D. from Princeton College, in 1874. Dr. Knox is a writer of ability, and in addition to the discharge of other duties, has written several volumes. He has published "Year with St. Paul," course of graded Sunday-school Text Books, five in number, "Love to the End," "David, the King." Reports for German Theological School, Sermons, etc.



JOHN KNOX

John Knox

JOHN KNOX.

Knox, John, the great champion of the Scottish Reformation (a sketch of whom belongs to such a volume as this), was born in 1505, at Gifford, in East Lothian, and was educated at Haddington and St. Andrew's. After he was created Master of Arts, he taught philosophy, most probably as a regent in one of the colleges of the University. His class became celebrated, and he was considered as equalling, if not excelling, his master, in the subtleties of the dialectic art. About the same time (1530), although he had no interest but what was procured by his own merit, he was advanced to clerical orders, and ordained a priest before he reached the age fixed by the canons of the Church. At this time, the fathers of the Christian Church, Jerome and Augustine, attracted his particular attention. By the writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original languages. In the works of the latter he found religious sentiments very opposite to those taught in the Romish Church, who, while she retained his name as a saint in her calendar, had banished his doctrine, as heretical, from her pulpits. From this time he renounced the study of scholastic theology, and his mind was fitted for improving the means which Providence had given for leading him to a fuller and more comprehensive view of the system of evangelical religion.

Knox first betrayed his change of sentiment in certain lectures in the University at St. Andrew's, where his youthful and noble countryman, Patrick Hamilton, for his advocacy of the doctrines of redemption, had perished in the fire. His defection aroused the clergy to denounce him as a traitor, and deprive him of his priesthood. He escaped death only by timely flight from the vengeance of Cardinal Beaton, who had engaged his emissaries to lay hold of him. He found protection under Douglas, of Langniddrie, and employment as a Tutor. Knox next appears in the company of George Wishart, the Scottish schoolmaster, who, having received the doctrines of the Reformation, began to preach them, probably, about 1536. The sword which was carried before the preacher after the attempt to assassinate him in Dundee was borne by Knox. On the night when the noble martyr was arrested, at the Cardinal's command, he ordered that the sword be taken from his zealous attendant. Knox begged for leave to follow him, but Wishart answered: "Nay, return to your bairnes" (meaning his pupils), "and God bliss you; ane is sufficient for a sacrifice."

The cruel martyrdom of him whom Knox revered as his spiritual father, and whom, for his endearing qualities, he cherished as a brother, made a powerful impression on the ardent soul of the Reformer. Knox himself was in constant peril from the bloody fac-

We find him, after the murder of the Romanist Beaton, seeking a refuge in St. Andrew's Castle, which the Cardinal's slayers held as a safe resort from the persecution of the Papists. There an event befell him which had the most serious bearing upon all his future. Until now, Knox's utterances in favor of Reformed doctrines had been private, consisting in Bible expositions to his pupils and his neighbors. He had never undertaken the place of a public preacher, nor did he consider his office as priest enough to justify him in doing so, without a call from a Christian congregation. He received this call in the most unlooked-for manner. Among the Protestants taking refuge in St. Andrew's Castle were Sir David Lindsay, of the Mount, the poet, and the scourger of the priesthood, Henry Balnaves, one of those stout barons who lent aid, by pen and sword, to the Scotch Reformation. These men quickly recognized in Knox's ability and skill in giving instruction to his pupils the germs of an energy and popular eloquence that were destined to earn him renown. They urged him to undertake the preacher's work. Knox, distrusting his own ability, and entertaining a lofty idea of the importance of the office, steadfastly declined. At length, a call to preach having been given him, in such a solemn and unexpected way as to assure him that it came from God, though he feared and trembled, he accepted the office laid upon him. On the day appointed he appeared in the pulpit, and took his text from Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws;" a choice which reveals directly his view of the Papacy, and the confidence with which he anticipated its overthrow. It was a memorable day in Scottish history when Knox first preached in the parish church at St. Andrew's. Brave men held their breath as they listened to his bold and sweeping utterances. Such preaching had not been heard in Scotland for ages. "Others hewed the branches of the Papistry, but he struck at the root." Some rejoiced and took courage, some doubted, some hoped, some feared, many were furious, but all felt that there was a new power in the world; while a few chosen spirits recognized *John Knox as the ordained champion and leader of the revolution then beginning in Scotland.*

Notwithstanding the opposition Knox met with from the clergy, he every day grew bolder in the cause, until the castle of St. Andrew's surrendered to the French, in July, 1547, when he was carried with the garrison into France, and remained a prisoner on board the galleys, until the latter end of 1549. Being then set at liberty, he passed over to England, and arriving in London, was licensed and appointed preacher, first at Berwick, and afterwards at New-

castle. In 1552 he was appointed Chaplain to Edward VI, and preached before the king at Westminster, who recommended Cranmer to give him the living of All-hallows, in London, which Knox declined, not choosing to conform to the English liturgy. On the accession of Queen Mary he went to Geneva, and next to Frankfort, where he took part with the English exiles, who opposed the use of the liturgy, but the other side prevailing, Knox returned to Geneva, and soon after went to Scotland. While engaged in the ministry, he received an invitation to return to Geneva, with which he complied, and in his absence the bishops passed sentence of death upon him, for heresy, against which he drew up an energetic appeal. In 1558 he published his treatise, entitled "The First Blast of the Trumpet against the Monstrous Regiment of Women," chiefly aimed at the cruel government of Queen Mary, of England, and at the attempt of the Queen Regent of Scotland to rule without a parliament. In April, 1559, he would have visited England, but was prevented by the resentment felt by Elizabeth at his late treatise. He therefore proceeded directly to Scotland, where he found a persecution of the Protestants just ready to commence, at Stirling.

"His appearance at Edinburgh," says Prof. S. J. Wilson, "as sudden and unex-

pected as the appearance of Elijah at Samaria, created among his enemies as great a panic as though it had been the invasion of a hostile army. Although under sentence of outlawry, and liable at any hour to be arrested and executed, Knox resolved to stand with his brethren at Stirling, and share their dangers and their fate; "by life, by death, or else by both, to glorify God." But from this threatened danger the Lord preserved both him and them. Amidst the throes of incipient civil war, and in verification of his own prediction while a galley slave, he returned to St. Andrew's. The archbishop peremptorily forbade his preaching in the cathedral, and threatened that in case

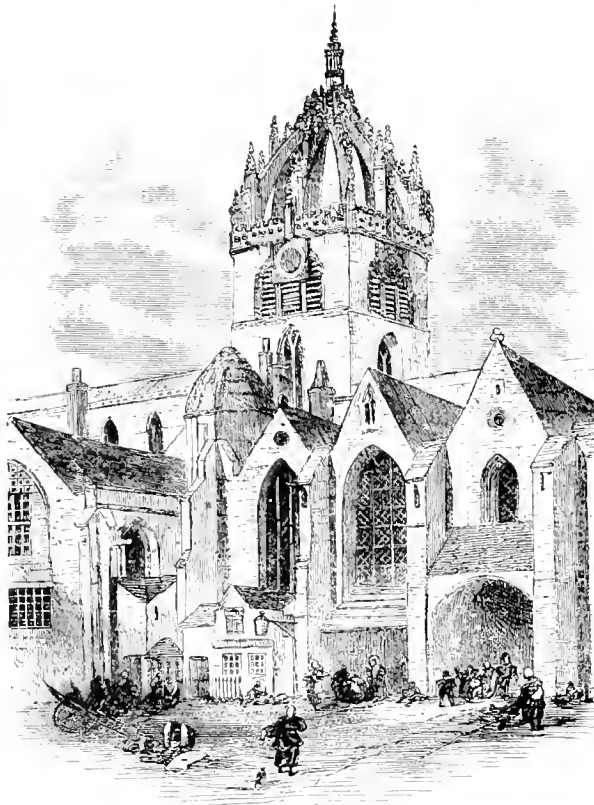
he should dare to do so he would be shot down in the pulpit, by the soldiers. In defiance of the archbishop's threat, and in spite of the remonstrances of his friends, he yet preached.

The effects and results of Knox's preaching at this time were marvelous. In the three days at St. Andrew's—the primal See of Scotland—Popery was utterly overthrown, the Reformed worship was set up, images and pictures were torn from the churches and monasteries were demolished. Knox's doctrine was as fatal to Popish superstition as the fire which ran along the ground, in the plague of the hail, was fatal to the vegetable gods of Egypt. Wheresoever

that doctrine went, and it ran very swiftly, Popish power and Popish idolatry, with all the paraphernalia thereof, melted before it. In less than a month after his triumphal appearance at St. Andrew's, Knox's voice was ringing among the rafters of St. Giles and of the Abbey Church, at Edinburgh. Chosen at once as pastor of St. Giles, he entered upon his labors in that church, which his name has made historic throughout the world, and where so often "his voice, in an hour, put more life into men than six hundred trumpets could."

By the arrival of Queen Mary Stuart at Edinburgh (August, 1561), our Reformer was engaged in a new conflict. The young and beautiful Queen

was received by her subjects with hurrahs. But she brought from France a spirit steeped in the prejudices of the Romish Church, and a resolution, formed in concert with the House of Lorraine, to restore the old religion in her dominions. Knox was summoned to an interview with the Queen. She charged him, says Dr. MacCrie, "with stirring up her subjects against her, and among other things, upbraided him with sedition, by reason of his book on women's government." He vindicated himself from the charge of disloyalty. The conversation then turned on the nice point of popular resistance to civil power. Knox maintained that a ruler might be resisted,



OLD ST. GILES CHURCH, EDINBURGH.

illustrating by the case of a father who, through madness, tried to slay his children. "Now, Madame, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him in prison till the frenzy be over, think you, Madame, that the children do any wrong? Even so, Madame, is it with princes that would murder the children of God that are subject unto them." Dazed by the boldness of this answer, the Queen sat some time in silent stupor, and then said, "Well, then, I perceive that my subjects shall obey you, and not me, and will do what they please, and not what I command." "God forbid," replied the Reformer, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travail is that both princes and subjects may obey God. Queens should be nursing mothers to the Church." "But you are not the Church that I will nourish," said the Queen. "I will defend the Church of Rome, for it is, I think, the true Church of God." "Your will, Madame, is no reason, neither doth your thought make the Roman harlot to be the true and immaculate spouse of Jesus Christ." "My conscience is not so," said the Queen. "Conscience, Madame, requires knowledge, and I fear that right knowledge you have none."

"But I have both heard and read." "So, Madame, did the Jews who crucified Christ. Have you heard any teach but such as the Pope and the Cardinals have allowed? You may be assured that such will speak nothing to offend their own estate." "You interpret the Scriptures in one way," said the Queen, evasively, "and they in another; whom shall I believe, and who shall be judge?" "You shall believe God," replied Knox, "who plainly speaketh in his Word, above your Majesty and the most learned Papists of all Europe." He offered to show that Papal doctrine had no foundation in God's Word. "Well," said she, "you may perchance have opportunity therefor sooner than you think." "Assuredly," said Knox,

"if ever I get that in my life, I shall get it sooner than I believe, for the ignorant Papist cannot patiently reason, and the learned and crafty Papist will never come in your audience, Madame, to have the ground of his religion searched out." During this interview with the Queen and her attendant lords, on being questioned concerning his contumacy, Knox answered that he preached nothing but truth, and he dared not preach less. "But," answered one of the lords, "our commands must be obeyed, on pain of death; silence, or the gallows is the alternative." The spirit of Knox was roused by the dastardly insinuation that any human punishment could make him desert the banner of his Saviour, and with that fearless, indescribable courage which disdains the pomp of language or of action, he firmly replied, "My lords, you are mistaken if you think you can intimidate me to do by threats what conscience and God tell me I never shall do, for be it known unto you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven or rot in the bosom of the earth." Knox having retired, one of the lords said to the Queen, "We may let him alone, for we cannot punish that man."

Knox was twice married. His first wife, who died in her twenty-seventh or twenty-eighth year, was Marjory Bowes, the daughter of Richard Bowes, a Captain of Norman Castle, and a scion of a family of distinction in Northumberland. His second marriage (1563), was to a lady considerably younger than himself, Margaret Stewart, daughter of Andrew Lord Stewart of Ochiltree.

During his ministry at Edinburgh our Reformer lived not only a very laborious life, being much engrossed with the public affairs of the nascent Church, and at the same time devoted to his work as a parish minister, to say nothing of his continual, and perhaps, in his position, unavoidable controversies, more or less personal, with the ecclesiastical and political



THE HOME OF JOHN KNOX, EDINBURGH.

factions of the day, whom he regarded as his own and his country's enemies; but a life not without its social and family enjoyments. He had a fair stipend of four hundred merks Scots, equal to about forty-four pounds of English money of that day, and the value of which may be computed, when it is stated that the amount was considerably higher than that of the salaries of the Judges of the Court of Session in Scotland, and not much lower than those of the English Judges of the same times. Then he had a good house, which was provided and kept in repair by the municipality; a house previously occupied by the Abbot of Dunfermline. The house is still preserved, with little change, and forms a memorial, hitherto the only memorial of the great Reformer in the scene of so many of his labors. Nor was he, with all his severity of temper, a man indisposed, in those days, to exchange friendly and kindly relations with his neighbors, many of whom, in every rank, were among his intimate friends, or to give way, when the occasion fitted (perhaps even sometimes when it did not fit), to mirth and humor, of which, as of other traits of his character, his writings furnish abundant evidence.

An interesting description of Knox's appearance, and especially of his style as a preacher, in his later years, is furnished in the *Diary of James Melville*. Melville was at the time a student in St. Andrew's, and the period he refers to is the year 1571, when Knox, for his personal security, had, not for the first time in his life, taken refuge in that city. "Of all the benefits I had that year" (writes Melville), "was the coming of that most notable prophet and apostle of our nation, Mr. John Knox, to St. Andrew's, who, by the faction of the Queen occupying the castle and town of Edinburgh, was compelled to remove therefrom, with a number of the best, and chose to come to St. Andrew's. . . . Mr. Knox would sometimes come in and repose him in our college-yards, and call his scholars unto him, and bless us, and exhort us to know God and his work in our country, and stand by the good cause; to use our time well and learn the good instructions and follow the good example of our masters. . . . He was very weak. I saw him every day of his doctrine go hulle and fear, with a furring of martriks about his neck, a staff in the one hand, and good, godly Richard Balantyne, his servant, holding up the other oxtar, from the abbey to the parish church, and by the said Richard and another servant lifted up to the pulpit, where he behoved to lean at his first entry, but as he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit in blads and fly out of it."

John Knox died November 24th, 1572. In his last illness, his speech beginning to fail, he desired his wife to read him the fifteenth chapter of the first epistle to the Corinthians. "Is not that a comfortable chapter?" said he. "Oh, what sweet and solu-

tary consolation the Lord has afforded me from that chapter. Now, for the last time, I commend my soul, spirit and body (touching three of his fingers as he spoke the words) into Thy hand, O Lord." Then he said to his wife, "Read where I cast my first anchor." She read the seventeenth chapter of John's Gospel. He lay quiet for some hours. At ten o'clock they read the evening prayer, from the "Directory of Worship." When they asked him whether he heard the prayers, he replied, "Would to God that you and all men had heard them as I have heard them. I praise God for that heavenly sound." About eleven o'clock he gave a deep sigh and said, "Now it is come." His faithful servant, Richard, saw that he was speechless, and wished him to give them a sign that he died in peace. Knox raised his hand, and signing twice, expired without a struggle. He was buried in St. Giles Churchyard, Edinburgh, several lords attending the funeral services. By reason of changes which have since occurred, in the middle of a paved street in that city, the passer-by now reads, upon a square stone, this inscription:—

J. K.

1572.

Beneath that spot over which now trundles the commerce of a great city, were once laid the remains of him who "never feared the face of man."

the emphatic eulogium which the Earl of Morton pronounced when he saw the body of the illustrious dead committed to the grave.

Knox left many writings behind, some of them polemic, others practical, the majority suggested by occurrences in his life. His principal work was "History of the Reformation of Religion within the Realm of Scotland," etc., to the fourth edition of which are appended all his other works.

The character of this great man was such as must ever command the respect and admiration of all who love the truth, and can appreciate moral heroism. Though austere, he was not fierce or revengeful; though decided in his purposes, and bold, strong and unflinching in action, he yet overflowed with the milk of human kindness. He has been called the intrepid Reformer, and that character he unquestionably deserves. In personal intrepidity and popular eloquence he resembled Luther. His doctrinal sentiments were those of Calvin, and like Zuinglius, he felt an attachment to the principles of religious liberty. His influence in the great work of the Reformation was "mighty, through God." He was known and beloved by the principal persons among the Reformed in France, Switzerland and Germany, and the affectionate veneration in which his memory was held in Scotland, after his death, evinced that the influence he possessed among his countrymen, during his life, was not constrained, but founded on the high opinion which they entertained. Banatyne thus delineates the character of Knox: "In this manner departed this man of God, the light of Scotland, the comfort of the Church

within the same, the mirror of godliness, and pattern and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproving wickedness; one that cared not for the favor of men, how great soever they were."

Knox, Henry M., fourth son of John J. and Sarah A. Knox, was born in Augusta, Oneida county, N. Y. Graduated at Hamilton College, Clinton, New York, with class of 1851. Commenced banking business in Bank of Vernon, New York, and afterward with the Merchants' Bank, Wall street, New York city. Removed, in 1857, to St. Paul, Minn., and, with the present Comptroller of the Currency, engaged in the banking business. Was afterward Cashier of the First National Bank of St. Paul. On the establishment of the State office of "Public Examiner," he was appointed by the Governor, April 29d, 1878, as first incumbent of the new office, which he still holds, by reappointment. This office combines with the usual duties of Bank Examiner the supervision, also, of the State and eighty county treasuries, and of the financial operations of the several public educational, charitable, penal and reformatory institutions of the State of Minnesota. Was chosen ruling elder of the House of Hope Presbyterian Church, St. Paul, in 1858, and is active in many religious and charitable societies of the city and State. Was delegate to the Pan-Presbyterian Council at Edinboro, in 1877, and has been several times Chairman of the Mileage Committee of the General Assembly.

Knox, Rev. John, son of Joseph and Janet Knox, was born July 6th, 1799, at Leesburg, Va. He was prepared for college in his native town; studied theology at Princeton, and was licensed by the Presbytery of Winchester, October 18th, 1823. For several years after leaving Princeton he preached in the Valley of Virginia, and in some of the lower counties. For eight months, in 1826, he was stated supply to the Church at Washington, N. C., then for eighteen months teacher of a select school at Warrenton, N. C. From April, 1829, to April, 1831, he served the churches of Yellow Chapel and Greenwich, in Winchester Presbytery, and taught a select school near Warrenton, Va. Removing to Ohio, in 1834, he supplied Freeport Church from 1836 to 1838, the Church at Amsterdam from 1838 to 1840, and that of Deersville from 1840 to 1843. He was mainly instrumental in gathering a church at Harlem, and supplied it from 1843 until 1851. Subsequently he supplied other churches occasionally, for short terms. Mr. Knox died July 26th, 1880. He was an earnest and faithful laborer in the work of building up the Kingdom of Christ.

Knox, General John Jay, was born at Canajoharie, N. Y., March 18th, 1791, and brought up there. In 1811 he removed to Augusta, Oneida county, where he engaged in extensive and prosperous business. The thrift he showed imparted itself

to his neighbors, and still more, his honesty and honor. Every good cause found him a supporter, in the community, particularly the Temperance reform, and he was brought into prominence in this latter in its operations throughout the State. A pillar in the church at his home, he gave constantly, as the Lord prospered him, to the schemes of the Church at large, and never, until death removed him (January 31st, 1876), was he absent from the chair of the Oneida County Bible Society, over which he was chosen to preside, by annual elections, for forty years. Buoyant and energetic, and shrewd, he was simple as a child, and as innocent and pure, attracting universal respect and confidence and regard by his spotless character and unblemished life, and by his cordiality of manner and kindness of heart. His religion pervaded him, and while kept, by it, unspotted from the world, it took him always to his place, and prepared him for his part at social exercises, made him a devout priest at his family altar, and a Christian head of his household, bringing up his children in the nurture and admonition of the Lord, all of whom it was his privilege and joy to welcome to a membership of the Church. General Knox was a Trustee of Hamilton College from 1828 to 1876, for thirty years chairman of the Board; and missed but two of its ninety-eight meetings during that space.

Knox, William E., D. D., was born in 1820. His birthplace was Knoxboro, N. Y., where his family has been well known and influential. He was a graduate of Hamilton College, and pursued his theological studies at Auburn Theological Seminary. His first pastorate was at Watertown, N. Y., where he remained four years, and which he left to become pastor of the Presbyterian Church in Rome, N. Y. Here he remained for twenty-two years, and was a very efficient and useful pastor. In the year 1869 he accepted a call to the First Presbyterian Church in Elmira, and there his ministry was a most active and fruitful one. He was a man of mark in any community in which he dwelt, a man of positive convictions, which he uttered fearlessly, and for which he was always ready to stand, with a resoluteness not easily shaken by popular changes. His influence was widely extended and was always exerted for good. He wrought well for God and humanity. As a pastor, he was equal to all demands; he could sympathize, comfort, instruct and encourage. As a friend, he was genial and cheerful, his speech often sparkling with wit. As a preacher or writer, he was always found a keen, able and uncompromising advocate of the right on all the moral and religious issues of the day. He never failed to make himself understood and felt. Amidst the discouragements incident to declining health, Dr. Knox held on to his work bravely, and preached his last sermon to his people on the last Sunday of June, 1883. A day or two after he went to Blue Mountain Lake, in the Adiron-

dacks, where he died, on Monday afternoon, September 17th. His body was borne to his native place for burial.

Kollock, Rev. Henry, a son of Shepard Kollock, of Elizabethtown, N. J., spent three years after his graduation at Princeton College (1794), at his father's house, reviewing his college studies. He was appointed Tutor in the college in 1797, and in 1800 was licensed to preach by the Presbytery of New York, still holding his position as Tutor, and preaching to the congregation at Princeton, where his eloquence made a profound impression. After leaving the college, he became pastor of the Presbyterian Church in Elizabethtown, where he remained for three years. His fame was not confined to his own State. He received calls from many important churches. In 1803 the trustees of the college appointed him Professor of Theology, and the congregation of Princeton invited him to be their pastor. Accordingly, in the Autumn of that year he returned to Princeton in the double character of professor and pastor. But he was not permitted to remain here long. After repeated solicitations, he was prevailed on to accept a call from the Independent Presbyterian Church in Savannah, Ga., and in 1806 he removed to his new field of labor. In 1810 he declined a call to the presidency of the University of Georgia. While in Savannah his labors were abundant, especially among those ill with the yellow fever. He died December 29th, 1819. Dr. James W. Alexander says of Mr. Kollock, that he was "one of the most ornate yet vehement orators whom our country has produced."

Kollock, Shepard Kosciusko, D. D., was born at Elizabeth, N. J., June 25th, 1795. His father was an officer in the Revolutionary Army, and greatly admiring the personal and military character of the Polish leader Kosciusko, gave his name, together with his own, to his youngest son. He graduated at the College of New Jersey in 1812, with high honors. After studying theology with his brother-in-law, the Rev. John McDowell, and his brother, Dr. Henry Kollock, he was licensed to preach the gospel by the Presbytery of South Carolina, in June, 1814. After preaching three years in South Carolina and Georgia, he received a call to the Church in Oxford, North Carolina, and was ordained by the Presbytery of Orange, May 2d, 1818, but he soon after accepted the appointment of Professor of Rhetoric and Logic in the University of North Carolina, and

resigned the charge. In 1825 he became pastor of the Church in Norfolk, Va., and continued in it about ten years; he then returned to New Jersey, and for three years acted as agent for the Board of Domestic Missions. He then became pastor of the Church in Burlington till 1848, when he took charge of the Church in Greenwich, till, worn out with age and infirmity, he resigned and took up his abode in Philadelphia, in 1860.

Dr. Kollock was a successful minister of the gospel in all his charges, and a gentleman of culture of no common order. His "Hints on Preaching without Reading," and "Pastoral Reminiscences," were translated into French and published in Paris. He also contributed several valuable articles to the *Princeton Review*.

Krebs, John Michael, D. D., was born in Hagerstown, Md., May 6th, 1801; graduated at Dickinson College in September, 1827, and studied theology under the direction of the Rev. George Duffield, D. D., at Carlisle, Pa. He was licensed by the Presbytery of Carlisle, in October, 1829, and was installed pastor of the Rutgers Street Church, N. Y., November 12th, 1830. This was his only charge.

In 1837 Dr. Krebs was appointed Permanent Clerk of the General Assembly, and retained the office till 1845. In 1845 he was Moderator of the General Assembly of the Presbyterian Church. He was elected Clerk of the Presbytery and Synod of New York, in 1841, and Director of the Theological Seminary at Princeton, N. J., in 1842, and was appointed President of the Board in 1866. He was a member of the Board of Foreign Missions from its organization till his death. His published works consist of about a dozen occasional sermons, which are marked by great energy, perspicuity and precision.

Dr. Krebs was a man of rare gifts and of still more rare and varied acquirements, being learned not only in theology, but in the whole range of sciences, and his learning was all made to bear upon the work to which he had devoted his life, that of the gospel ministry. He was eminent as a preacher of the gospel, and still more eminent in the councils of the Church, being distinguished for his knowledge of ecclesiastical law, and his acquaintance with the ecclesiastical history of the Denomination to which he belonged. He was regarded as one of the highest living authorities in regard to Presbyterian usages. He died September 30th, 1867.

L

Laborie, James, a French Reformed or Huguenot minister. A native of Cardaillac, in the province of Guienne, France; he was graduated at the Academy of Geneva, 12th March, 1688, and was ordained to the gospel ministry in Zurich, Switzerland, 30th October, 1688. After officiating in several of the French churches in London, he came to America in 1699, and labored among the Indians, preaching also to the few families of French refugees settled at New Oxford, Worcester county, Mass. He was called, 10th September, 1704, to be the minister of the French Church in New York, but left in 1706. Afterwards he engaged in the practice of medicine and surgery, in Fairfield county, Connecticut, where he died, in Stratford, about the year 1731. Elias Nean speaks of him as "the unfortunate Laborie." His usefulness seems to have been much hindered by imprudence and wilfulness, if not by graver faults. As a physician, he seems to have been of some high repute.

Lacy, Rev. Drury, was born in Chesterfield county, Va., October 5th, 1758. For several years he taught a school, and also was Tutor in private families. At the age of about twenty-three he accepted the office of Tutor in Hampden-Sidney College, of which Rev. John Blair Smith was then President, but still pursued his own studies privately. He pursued his theological studies under President Smith, and was licensed by Hanover Presbytery in September, 1787, and ordained by the same Presbytery, in October, 1788.

In July, 1788, Mr. Smith, finding the united duties of president and pastor quite too laborious, asked to be excused from the former, and the trustees of the college, whilst desiring him still to continue his relation to the Institution, appointed Mr. Lacy Vice-President, devolving upon him a large part of the labor and responsibility. The next year Mr. Smith resigned the presidency altogether, and then the whole supervision of the Institution came upon Mr. Lacy. His connection with the college continued till the year 1796, when he tendered his resignation, and retired to a farm which he had purchased in the immediate neighborhood. Here he opened a small classical school, which he continued during the rest of his life. Among his pupils were many who became eminent men. He was Moderator of the General Assembly of the Presbyterian Church, in the year 1809, and also served as Clerk of the Hanover Presbytery during a large part of his ministerial life. He died, in the exercise of the most serene trust in the mercy of God through Jesus Christ, on the 6th of December, 1815.

Mr. Lacy's preaching was simple and natural, and sometimes very eloquent. His prayers, especially in his latter years, were peculiarly fervent, and he seemed, like Abraham, the friend of God, most reverently and devoutly speaking, as if face to face to his Heavenly Father. He was uncommonly successful as a preacher to the colored people, and his addresses to them at the Lord's table were most simple and impressive, and often highly pathetic. In his private intercourse he was cheerful and sociable, but never lost sight of what was due from him, and due to him, as a Christian minister. He excelled in the art of conversing on the subject of experimental religion. A good old lady remarked that he exceeded any one she ever saw at a sacrament and at a wedding. When inquired of if he thought it was sinful to dance, he would say, "Be warmly engaged in religion, and then you may dance as much as you please." The recollection of him by friends, both in the pulpit and out of it, is most grateful and affectionate.

Ladd, Rev. Francis Dudley, was born at Hallowell, Maine; graduated with honor at Bowdoin College in 1841; studied theology at Bangor Seminary; was ordained as an evangelist by a Congregational Association, May 27th, 1846, and in the Autumn of the same year was installed pastor of the Presbyterian Church at Silver Lake, Pa. In 1851 he was installed pastor of the Penn Presbyterian Church, Philadelphia, Pa., where he labored faithfully, earnestly, and steadfastly. He died July 7th, 1862. As a minister of Christ, Mr. Ladd was thoroughly imbued with the spirit of his office, and ardently devoted to his work. His refinement of feeling, gentlemanly bearing and fidelity in duty drew from every one that knew him respect as well as affection. His end was peace. Knowing that his hour was come, he was content and happy, sinking to rest in the fullness of perfect faith and love.

Lafayette College, at Easton, Pa., under the control of the Synod of Philadelphia, was chartered in 1826, and fully organized in 1832, with the usual classical course of study preparatory to the learned professions. The Pardee Scientific Department was added in 1866, through the munificence of Mr. Ario Pardee, of Hazleton, whose gifts for this purpose amount to nearly \$500,000.

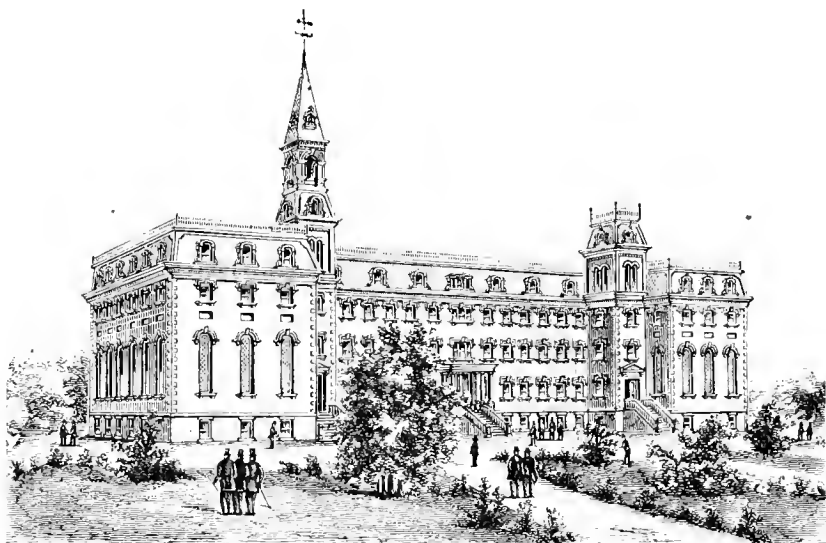
The college has seven dormitories, four of them, known as students' homes, having also families residing in them, and providing board and a home for such as desire it. It has five buildings of instruction and manipulation. Pardee Hall, built and fitted up for the Scientific Department, at a cost of \$250,000, was

dedicated in 1873. It was burned on the evening of June 4th, 1879, but was rebuilt on the same site, of the same dimensions and external appearance. The arrangement of the interior has been much improved, as experience with the former building suggested. In determining what rooms were needed, and the best arrangement of them, similar buildings in Europe, as well as in this country, were carefully studied, and liberal provision has been made, in all the departments of instruction, for every aid which has been devised for the most thorough and attractive teaching, and also for the prosecution of original researches.

The reopening was celebrated with appropriate ceremonies, by a great concourse, on the 30th of November, 1880. An assembly so distinguished has rarely gathered in honor of any educational foundation in this country. His Excellency, Rutherford B. Hayes, President of the United States, with members of his

cials, the reference books most frequently needed in each study are kept for constant use. The classes in the first two years are kept in small divisions; and short lessons are thoroughly learned, and accompanied by many exercises of practice and elementary explanation, often repeated. In the last two years there is more attempt to stimulate general investigation, and to communicate advanced thought and methods, by lectures, and by requiring the preparation of essays of research. It now offers six courses, of four years each: namely, classical, scientific, engineering, mining and metallurgy, and chemistry, leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Civil Engineer, and Mining Engineer.

Partial courses may also be taken, and opportunities are afforded for post-graduate study. A three years' post-graduate course leads to the Degree of

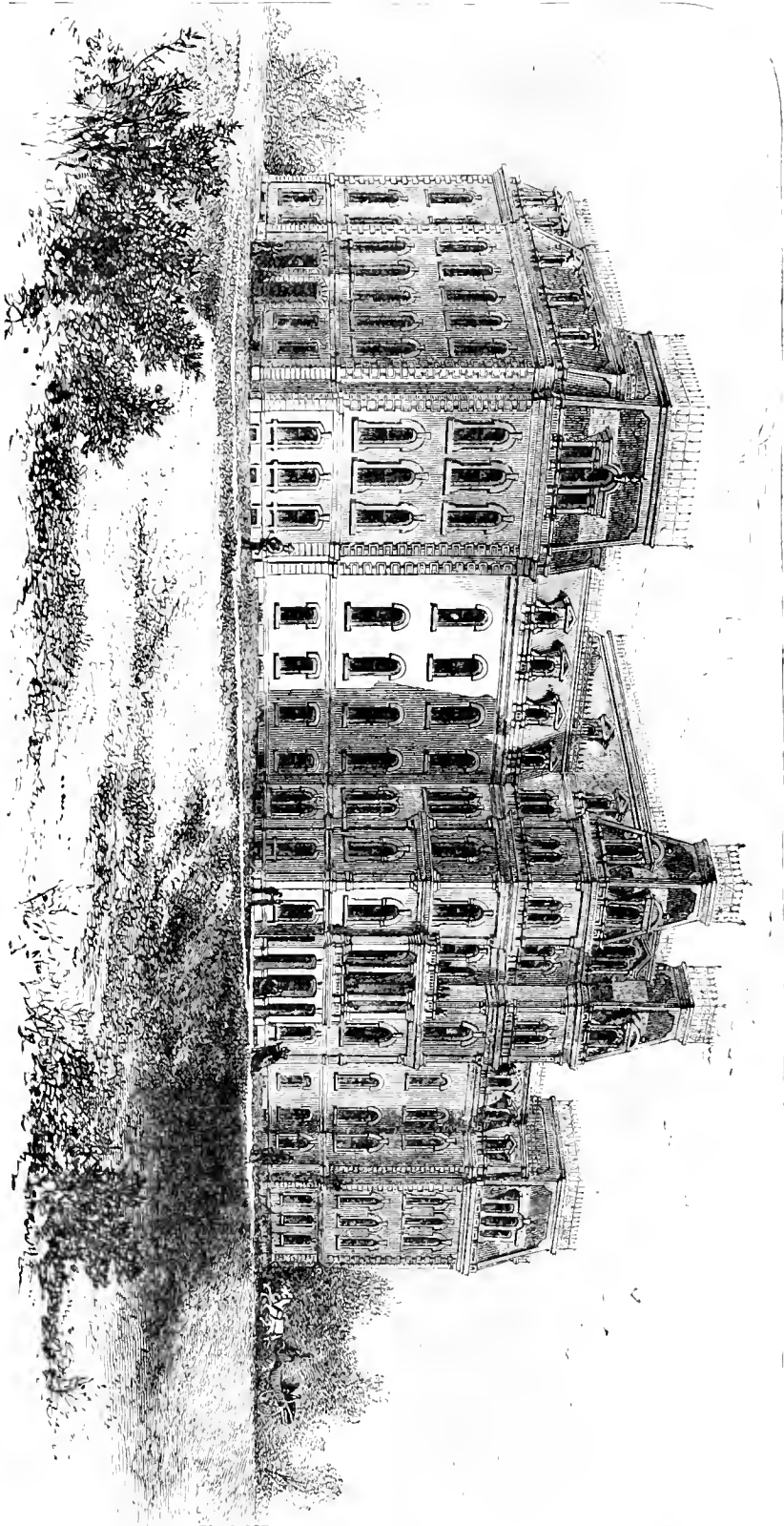


LAFAYETTE COLLEGE (SOUTH), EASTON, PA.

Cabinet, the General of the Army, and the Commissioner of Education, his Excellency, Henry M. Hoyt, Governor of the Commonwealth of Pennsylvania, the State Superintendent of Education, the Moderator of the General Assembly of the Presbyterian Church, and the Moderator of the Synod of Philadelphia, with many others eminent in Church and State, took part in the addresses of thanks, and congratulation to the founder of the hall and the friends of the college. The chemical laboratories and those of mining and metallurgy, mechanics and physics are of the best. The department of natural history contains the most complete collection of the plants of Pennsylvania in existence.

The college has libraries of over twenty thousand volumes, and is especially rich in the department of Anglo-Saxon and early English. It maintains a reading-room, in which, besides papers and periodicals,

the reference books most frequently needed in each study are kept for constant use. The cost of tuition is from \$45 to \$75 per year. In 1882-3 there were 24 instructors and 289 students in the academic departments. The college has been honorably associated with the progress of meteorological science, through the labors of Prof. J. H. Coffin, LL.D., by whom the Government observations and the collections of the Smithsonian Institution have been here reduced and prepared for publication; also, since the election of Prof. F. A. March, LL.D., 1855, with the study of Anglo-Saxon and English, in connection with comparative philology and history, in which it has been a leader. Since 1865 it has also become a centre of scientific and technical study for the coal and iron districts of Pennsylvania and New Jersey. The presidents of the college have been as follows: the Rev. George Junkin, D.D., LL.D., 1832-41, and again in 1841-8; the Rev. J. W. Yeomans, D.D., 1841-4;



PARDEE HALL, LAFAYETTE COLLEGE, EASSTON, PA.

the Rev. C. W. Nassau, D.D., 1819; the Rev. D. V. McLean, D.D., 1850-7; the Rev. G. W. McPhail, D.D., 1857-63; the Rev. William C. Cattell, D.D., LL. D., appointed October 15th, 1863, and the present incumbent, Rev. J. H. Mason Knox, D.D., appointed in 1883.

Laird, Francis, D.D., graduated at Dickinson College during the presidency of Dr. Nisbet. He became the pastor of the churches of Plum Creek and Pike Run, in the Presbytery of Redstone, Pa., in 1800, where he continued until 1831, when he resigned this charge and accepted a call for the whole of his time, to the Church of Murryville, Pa. Here he continued closely and lovingly devoted to the pastoral duties of his charge, till 1850, when he resigned, on account of the infirmities of old age. He died April 6th, 1851. Dr. Laird was a man of studious habits through life, well learned, especially inclined to biblical criticism, and well qualified for it. Even to the last days of his life, his supreme delight was the study of the sacred Scriptures in the original tongues. When his eyes had become dimmed, so that he could no longer read with the subdued light of his room, he would stand out of doors in the sun, its light blazing full on the page of the Hebrew Bible spread before him, while with quivering finger he essayed to follow the words of the Holy Book.

Lamar, Rev. Thomas J., was born in Jefferson county, East Tennessee, November 21st, 1826. His father, William Lamar, was a farmer. He graduated at Maryville College, Blount county, East Tennessee, in 1818; then studied theology nearly two years under the Rev. Dr. Anderson; entered Union Theological Seminary, in New York city, in 1850, and completed there the theological course in 1852. In May of the same year he was licensed by the Presbytery of Brooklyn, and went as a Home Missionary to Platte county, Mo., where, and in Andrew county, he spent five years preaching and teaching, having been ordained by the Presbytery of Lexington, Mo., in May, 1854. In 1856 he was chosen, by the Synod of Tennessee, to the Professorship of Sacred Literature in the Theological Department of Maryville College, and entered upon its duties in 1857. This position he filled acceptably till the suspension of the work of the college by the civil war, in April, 1861, during the progress of which he preached stately to the Clover Hill and Forest Hill churches, in that county, and, more or less, to other vacant churches, with ability and fidelity. At the close of the war he was the only Professor remaining on the ground, and, by order of the Synod of Tennessee, he reopened the college for instruction, in September, 1866. From that day to the present, Professor Lamar, with very commendable zeal and gratifying success, has given his time, strength and life to the advancement of the interests of this venerable and much-needed Institution of Christian learning.

Landis, Robert Wharton, D.D., son of Samuel Calvin Landis, a descendant of the old Huguenot family of Calvin, was born in Philadelphia, January 8th, 1809. His maternal grandfather was a German. He made a profession of religion and joined the Church of his parents (Baptist), at the age of seventeen; joined the Presbyterian Church at twenty; was licensed December, 1831, and ordained 1832. Beginning his studies for the ministry at the age of seventeen, he found himself able so to outstrip his fellow-students that the prescribed courses and times of educational institutions were a hindrance rather than a help. Fifteen months in an academy and three months with a private teacher composed his education proper. All his great attainments as a scholar were by private study, while also engaged in preaching, lecturing and writing for the press. His labors as a pastor or supply extended from 1831 to 1861, and from 1865 to 1868. For one year, 1868-69, he held a professorship in Danville Theological Seminary. His pastorates were, 1835, at Providence and Norristown, Pa.; 1839, Allentown, Pa.; 1842, Bethlehem, N. J.; 1849, Hillsdale, N. Y.; 1852, Greenville, N. Y.; 1853, Paterson, N. J.; 1856, Ionia, Mich.; 1860, Somerset, Ky.; 1867, Wilmington, Del. At each of these places, and at others where he labored for short periods, his preaching was attended with the conversion of large numbers. He was distinguished as an author, teacher and preacher, and his name will stand among those of great men in the Church. Dr. Landis died at his residence in Danville, Ky., January 24th, 1883.

Lane, Rev. Cornelius Rutser, Ph. D., was born at Pluckamin, N. J., June 27th, 1820, and graduated at Lafayette College in 1843, after which he engaged for a time in teaching. He studied theology at Princeton Seminary, and was ordained an evangelist by the Presbytery of Luzerne, November 30th, 1848. He was stated supply at Tunkhannock, Pa., 1848-51; principal of the academy at Wyoming, 1851-2; agent for Lafayette College, 1852; stated supply at Warren, 1852-3; pastor at Tunkhannock, 1853-71; superintendent of common schools in Wyoming county, 1854-56, 1870-71. Since 1871 he has been Professor in Wilson College, Chambersburg, Pa. In all his fields of labor he has been diligent and useful, and enjoyed the respect of the community.

Lane, Hon. George William, was born in Putnam county, N. Y., in 1818, and died in New York city, January 1st, 1884. At the age of fourteen he was put in the employ of Bettner & Wright, provision merchants, New York. Subsequently he was actively engaged in business life. His business push and enterprise won him friends, and in 1840 he became a partner of David Hustace, under the firm name of Hustace & Lane. Mr. Hustace died in 1811, and Mr. Lane became a member of the firm of Craig & Lane. In 1863 Mr. Lane gave his whole attention to the tea trade, forming the present firm of George W. Lane & Co. During Mayor Havemeyer's term of

office Mr. Lane was appointed City Chamberlain, a position he did not resign until after Mr. Havemeyer's death. In the Spring of 1883 he was made one of the Aqueduct Commission, his name being incorporated in the bill establishing it. In May, 1883, he was made President of the Chamber of Commerce. In addition to minor public responsibilities and duties, he was at the time of his death President of the Board of Trustees of the Presbyterian Hospital, and a Director in the Society for the Promotion of the Gospel among Seamen. Mr. Lane was a member of the Madison Square Presbyterian congregation.

Lane Theological Seminary. In 1828 Mr. Ebenezer Lane and his brother, members of a Baptist church in New Orleans, offered funds to aid their brethren at Cincinnati in founding a theological school. The way was not clear for the Baptists to undertake the work. The offer was made to the Presbyterians, who accepted it, and in October, 1828, formed an association for "establishing a seminary of learning, the primary object of which shall be to educate pious young men for the gospel ministry." The name of Mr. Lane was given to it, and when he protested, the reply was that the Institution was so named in the charter (1829), and a change could not readily be made.

In January, 1829, sixty acres of land, and subsequently part of forty more, on Walnut Hills (now in Cincinnati), were donated to the Seminary by "Mr. Elnathan Kemper, and other members of that family who bear the honored name of the pioneer Presbyterian preacher, who was ordained and installed as pastor of the first Presbyterian Church at Cincinnati, in 1792, and was sent over from Kentucky under an armed escort, to protect him from the tomahawk of the savages." On this land there was already "a well-finished academy, with a good frame dwelling-house by it." This classical school was maintained until 1831 as a preparatory department of the Seminary. Scholarships and endowments were not abundant in the year 1829, when the Trustees "Resolved that the students in the Lane Seminary be required to labor *three hours* daily until further directed." But, then, they were impartial in their requirements, for October 1st, 1832, it was "resolved, that every teacher in the Lane Seminary be required to labor as regularly as possible, and, when practicable, daily." Such rules are simply reminders of a past age, when the attempt was made to maintain colleges on "the manual labor plan."

In 1832 the Theological Department was organized, with Dr. Lyman Beecher, of Boston, in the Chair of Theology; Rev. Thomas J. Biggs, of Frankford, Pa., in that of Church History, and Rev. Calvin E. Stowe, who resigned a Professorship of Languages, in Dartmouth College, to take that of Biblical Literature, in this Seminary. Dr. Beecher expressed the spirit of these founders when he said: "To plant Christianity in the West is as grand an undertaking as it was to

plant it in the Roman Empire, with unspeakably greater permanence and power."

The names of the Professors, deceased and living, are: *Of Theology*, Lyman Beecher, 1832-50; D. Howe Allen, 1851-67; Henry A. Nelson, 1867-74; Edward D. Morris, 1874. *Of Church History*, Thomas J. Biggs, 1832-38; Llewellyn J. Evans, 1863-67; Edward D. Morris, 1867-74; Zephaniah M. Humphrey, 1875-81; John DeWitt, 1882. *Of Biblical Literature and Exegesis*, Calvin E. Stowe, 1832-50; George E. Day, 1851-66; Elisha Ballantine, 1866-67; Llewellyn J. Evans, 1867; Thomas E. Thomas, 1871-75; Henry P. Smith, 1876. *Of Sacred Rhetoric*, Baxter Dickinson 1835-39; D. Howe Allen, 1840-51; Jonathan B. Condit, 1851-54; Henry Smith, 1855-79, and James Eells, 1879. Since January, 1882, Dr. Robert W. Patterson, of Chicago, has been Permanent Lecturer on Apologetics and Christian Evidences. (For sketches of several of these Professors see their names in this work.)

"The Board of Trustees of this Institution numbered twenty-three at the first—twenty-five is now the limit—a majority of whom is necessary to constitute a quorum. It is what is called a close corporation, and fills its own vacancies. It also elects the Professors, as do all the other theological seminaries of our reunited Church, and can remove them, for cause, subject, in both cases, to a veto from the General Assembly."

The first buildings have given way to those which are thus described: "The new Seminary Hall, erected in the centre of the campus, by the liberality of a few friends of the Seminary, was dedicated December 18th, 1879. It contains a chapel, three class-rooms, a Faculty room and a gymnasium. It is heated by steam and properly ventilated. No building of its class is better adapted to the purposes for which it was erected. Smith Library Hall was erected in 1863. The remaining buildings of the Seminary are the boarding hall and five dwellings, occupied by Professors."

The present endowment is estimated at \$465,000. It is made up of the general fund, represented by buildings and grounds, partly devoted to seminary use, and partly rented for income; by leases yielding ground-rent, and by bonds and mortgages yielding interest. The special funds are: library funds, \$9,600; scholarships, \$15,000, and others, \$10,620.

Since 1833 Lane has had 760 students, of whom 412 received diplomas, as graduates. Seventy per cent. of them were graduates of colleges. Of them 46 have been, or are, foreign missionaries. It seems also that more than half of the graduates of Lane have been, at some time, Home Missionaries.

The term of study commences on the second Thursday in September, and continues thirty-four weeks, closing the second Thursday in May. Tuition and rooms are free. The Faculty state that "while the several courses of study are so arranged that each

Professor gives instruction, during some portion of each term, to each of the three classes; the first year is devoted especially to linguistic and Biblical studies, including Scripture geography and history; the second, to systematic theology, ecclesiastical history and homiletics; and the third to pastoral theology, methods in mission work, and church polity. The exegetical study of the Scriptures is continued throughout the course."

At the semi-centennial celebration, in 1879, these were the words of a former student and now eminent educator, "God bless Lane Seminary—be it ever her mission to help men to *know* Christ, to *live* Christ, to *preach* Christ, and to die in Christ; for that is the world's need."

Lansing, Dirk Cornelius, D. D., was born in Lansingburg, N. Y., March 3d, 1785. He graduated from Yale College in 1804. For more than fifty years he preached the gospel with inimitable grace of person and speech and magnetic power, performing revival pastorates at Onondaga, Auburn, and Utica, N. Y., in the Houston Street Church, New York city, and the Clinton Street Church, Brooklyn, incessantly answering the summons for special sermons and protracted meetings elsewhere. A child in his naturalness and affectionateness, he was born to command, and led sacramental hosts.

"Dr. Lansing," said Lewis Gaylord Clark, "was the first really *live* preacher I ever heard, and the most electrically eloquent preacher I ever heard, Bascom alone excepted. Everything spoke. His long, slender figure, the graceful sweep of his arm, the flash of his black eye, the winning tones of his voice, all combined to rivet attention and compel admiration. In gesture he was excelled only by Henry Clay. He read a hymn with more effect than any minister I ever heard. Sometimes, in giving one out, he would pause, lay the book on the pulpit cushion, and comment on what he had read. Well I remember his pausing in this way at the verse,

"When I survey the wondrous cross
On which the Prince of glory died,"

His remarks upon it, though brief, were a sermon, and replete with tenderness and deep feeling."

Dr. Lansing was a Trustee of Auburn Seminary, 1820-30 and 1835-57; Vice-President of the Board of Trustees, 1820-24; Professor of Sacred Rhetoric and Pastoral Theology, 1821-26; he served without salary, and, as financial agent, raised large sums for the seminary. He published "Sermons on Important Subjects," 1825. His death occurred at Walnut Hills, O., March 19th, 1857.

Lapsley, James Woods, Esq., was born at Nashville, Tenn., December, 1835, and is the son of Rev. R. A. Lapsley, D. D., and of his wife, Catharine Rutherford Walker, the latter a descendant of Samuel Rutherford, one of the Scotch members of the Westminster Assembly. He united with the Church in 1852, was made deacon in 1855 and ruling

elder in 1866. He was admitted to the Bar in 1857, but retired from the practice in 1879, and settled at Vine Hill, Ala., where he has been chiefly instrumental in organizing a church, and where he labors zealously in Sabbath-school instruction and conducting religious services, having been designated to such work by his Presbytery. Much of his time is given to the religious instruction of the colored people. He is an earnest, able and useful laborer in the vineyard of the Master.

His eminent qualifications for usefulness are called into requisition both by Church and State. He is a director of Columbia Seminary and also a member of the executive committee of the Tuscaloosa Institute for training colored ministers. He has recently been appointed to inspect the books and accounts of all the public officers of the State of Alabama.

Larned, Benjamin F., was born in Massachusetts, and entered the army as ensign in 1813; rose at once to the rank of first lieutenant; served with honor at the battle of Fort Erie, and for his gallant conduct was made a captain. Afterwards he was made Paymaster General, and served the country in that capacity for many years, with rare fidelity. He was elected and ordained an elder in August, 1833, in the First Presbyterian Church of Detroit, Mich., where a large part of his official life was spent, and carried with him the love and esteem of the entire community on his removal to Washington City, where he died, September 6th, 1862, lamented by a large circle of friends, civil and military.

Larned, Sylvester, Rev., whose career was scarcely less splendid or less brief than that of a meteor, was born in Pittsfield, Mass., August 31st, 1796. The earliest developments of his mind conveyed no equivocal evidence of both brilliancy and power. In 1810 he entered Williams College, and the next year was transferred to Middlebury College, where he graduated in 1813, and on the occasion delivered an oration on "The Fall of Poland," which marked the highest order of intellect, and elicited the most intense admiration. He was engaged for some time as a teacher in Pittsfield, with great popularity and success. In November, 1814, he entered the Theological Seminary at Princeton, where he was quickly marked as a young man of great power and promise, and was licensed to preach by the Presbytery of New York, April 17th, 1817. His first appearance in the pulpit astonished all who had not previously witnessed the exhibition of his wonderful powers.

On January 23d, 1818, he reached New Orleans, whither he consented to go as a coadjutor to his friend, the Rev. Elias Cornelius, who had undertaken a mission to the South, partly to enlist public attention to our Indian tribes, and partly and especially to ascertain the moral condition of the city just named. Immediately after his arrival there, Mr. Larned commenced his public labors, and it seemed

as if the first sound of his voice thrilled, not only through the length and breadth, but to the innermost heart of the city. Provision was made at once for erecting a new and splendid church, and the individuals engaged in the enterprise presented him a call to become their pastor, which he accepted. In April he started for the North, principally to complete the arrangements, already partially made, for the building of his church, and returned to New Orleans the following December. The finished building was dedicated, July 4th, 1819. He remained at his post during the sickly season in the Summer, under the conviction that it was his duty to do so, was seized with the fever, and died, August 31st, the day which completed his twenty-fourth year.

Mr. Larned, in his whole character, bore the unequivocal stamp of greatness. He was eminently qualified, by both his intellectual and moral constitution, for great enterprises. It was in the pulpit, however, that he earned his highest laurels. It was as a preacher of the gospel, that he towered to such a surprising height. His voice was unrivaled, in both melody and flexibility, and accommodated itself with perfect accuracy to the sentiment which he uttered. There was a solemnity, an earnestness, and sometimes an all-subduing pathos; there was the soul kindling in the eye and beaming through the countenance; there was a grace and appropriateness of gesticulation, and an incomparable majesty pervading the whole manner, all of which combined constituted him, no doubt, one of the first pulpit orators of the age.

Latta, Rev. James, was born at Chestnut Level, Lancaster county, Pa., June 10th, 1787. He pursued his studies, both classical and theological, under his brother, John, at New Castle, Del., although he spent a short time at the College of New Jersey. He was licensed by the Presbytery of New Castle in 1809, and ordained by the same, April 3d, 1811. His first charge was the Upper Octorara congregation, Chester county, Pa., where he remained until October 1st, 1850. Soon after, he built up a new church at Penningtonville, in the same county, where he was installed, November 11th, 1852, and which he continued to serve until June 1st, 1861. He died, May 30th, 1862.

Mr. Latta was a man of great activity and energy, impulsive, given to hospitality, very friendly, social, genial, witty and conversable. As a preacher, his sermons were off-hand and familiar, but had many striking thoughts, were sound and solid, and dealt plainly with sinners. As a pastor, he was faithful, attentive to the young, the sick and afflicted, and very earnest in hunting up wanderers, and persuading people to attend upon the means of grace. He was ready in argument, shrewd in silencing errorists, stood up for the Sabbath, and enforced its observance, and contended earnestly with Romanism and infidelity. He was a warm-hearted minister. He loved his

brethren, his Presbytery, his Church, his country, and above all, he loved his Saviour.

Latta, James, D. D., was born in Ireland, in the Winter of 1732. His parents migrated to this country when he was about six or seven years of age. He graduated at the College of Philadelphia (now the University of Pennsylvania), at the first Commencement of this Institution, and as a proof of his high standing there, had assigned to him, on that occasion, the salutatory oration in Latin. He was Tutor in the college for a few years, during which he studied theology under the Provost, Rev. Dr. Francis Alison, and was licensed to preach the gospel, February 15th, 1758, by the Presbytery of Philadelphia. He was ordained by the same Presbytery in October, 1759, and, by direction of Synod, spent some time in a mission to the then destitute settlements of Virginia and Carolina.

Mr. Latta was installed pastor of the congregation of Deep Run, in Bucks county, Pa., in 1761, the charge of which he resigned in 1770. On the second Tuesday of November, 1771, he became pastor of the church of Chestnut Level, in Lancaster county, Pa. In connection with this pastorate, and to aid in his support, he established a school, which was acquiring celebrity when its progress was arrested by the breaking out of the Revolutionary war. Subsequently, the Principal of a school in the bounds of the congregation having been suddenly killed by a stroke of lightning, Mr. Latta was constrained to take charge of the school for a few years, and in it several distinguished men were educated. So deep was his interest in the cause of American liberty, that once, in the course of the war, when an unusual number of his people were drafted to serve in the militia, with a view to encourage them, he took his blanket and knapsack, like a soldier, and actually accompanied them on their campaign. At another time he served for a while in the army, as a Chaplain.

Dr. Latta labored on in the ministry until very near the close of life. He died January 29th, 1801. As a *teacher*, he was remarkably well qualified. Without severity, he had the faculty of governing well, making his students both fear and love him. As a scholar, too, he had few equals; his erudition was general and profound. As a *man*, he was truly amiable and upright. Possessing a very affectionate heart, he was a steady, sincere and faithful friend. His conversation was instructive and entertaining. As a *Christian* and *minister*, he was exemplary to a remarkable degree. He was an ornament to religion, and his uniform deportment was such as to recommend it to all who knew him. As a *preacher*, he maintained a high rank. His naturally strong and penetrating mind was well furnished by reading and study; his style of writing was accurate and vigorous, and his manner in the pulpit was grave and impressive. For upwards of forty years he labored faithfully in the vineyard of the Lord.

Latta, Rev. John Ewing, was the third son of the Rev. Dr. James Latta, of Chestnut Level, Lancaster county, Pa. He received ordination on the 13th of August, 1800, and was the pastor during the whole of his ministerial life, or over twenty-four years, of the united churches of New Castle and Christiana, in the State of Delaware. For a number of years he had charge of an academy at New Castle, and several distinguished men were educated by him. He was intelligent, exemplary and conscientious, attentive to the afflicted and the anxious, a man of enlarged views and liberal feelings, and a faithful, clear and instructive expounder of the Word of God. He served the General Assembly, for several years, as their Permanent Clerk, and was honored with other important offices in the Church. He died September, 26th, 1824. Mr. Latta published "A Serious and Affectionate Address to the Citizens of the United States, by a Society lately Established for the Suppression of Vice and Immorality," also, "An Affectionate and Earnest Address of a Minister to the People under his Care, on the Important Subject of Practical Religion, with Short and Easy Catechisms for Children," together with a number of occasional sermons.

Latta, William, D.D., was the second son of the Rev. James Latta, D. D., of Chestnut Level, Lancaster county, Pa. He was born in Bucks county, Pa., in May, 1769. In early life his attention was turned to agricultural pursuits, but afterwards he resolved to obtain a collegiate education. He graduated at the University of Pennsylvania, and taught for some time in that Institution. He studied theology with his father, in connection with two of his brothers. He was licensed by the Presbytery of Philadelphia, and in 1798 he was ordained and installed, by the same Presbytery, over the Great Valley Presbyterian Church, Chester county, Pa. In this church he continued till his death, which occurred in February, 1847, thus ministering to the same people for well nigh half a century.

Dr. Latta was an exemplary Christian, an able preacher, and a faithful pastor. He was a close student, and seldom entered his pulpit without thorough preparation. On all occasions he zealously and fearlessly declared the whole counsel of God. He was one of the founders of the Theological Seminary at Princeton, and acted for many years, with great fidelity, as a Director of that Institution. He was justly held in high esteem by his brethren in the ministry, and during the troublous times in the Church which resulted in its separation, he was selected by his Presbytery, for several consecutive years, as one of its Commissioners to the General Assembly. Dr. Latta's death was one of peculiar privilege. Like that of the devoted Payson, it was eminently triumphant. It was literally a translation from 'glory to glory.' A Memorial Sermon of him was preached by the Rev. John McDowell, D. D., and subsequently published.

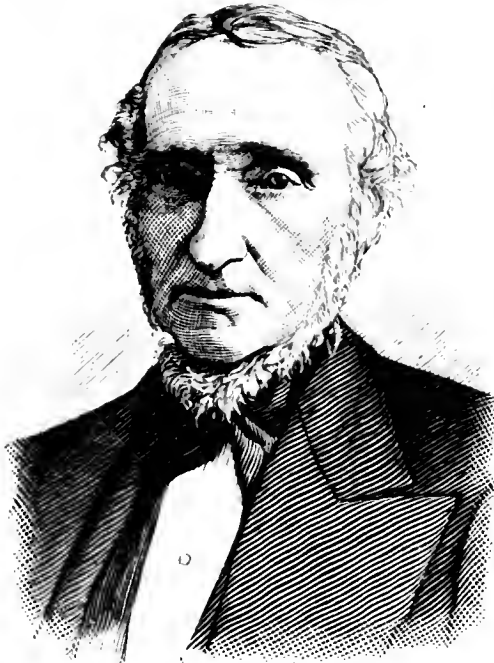
Latta, Rev. William Wilson, a son of the Rev. Dr. William Latta, was born in Chester Valley, Pa., July 1st, 1810. He graduated at the College of New Jersey in 1831; studied theology at Princeton Seminary, and was ordained by the Presbytery of New Castle, in June, 1837. After being stated supply of the Presbyterian Church at Waynesburg, Chester county, Pa., for a few months, he was chosen its pastor in 1837, and continued so until 1858, when impaired health required the resignation of the charge. In this congregation he was greatly beloved, and his labors were signally blessed. During his pastorate, in addition to the steady growth of the church, it received large accessions to its membership as the fruit of several precious revivals, and the edifice in which the congregation now worships was erected.

After his resignation at Waynesburg, Mr. Latta, from regard to health, resided two Winters in the South, and supplied vacant pulpits, one of the Winters being spent in Goldsboro, N. C., where his labors were highly appreciated. For some ten years, from 1867, he was Principal of a flourishing Female Seminary, which he established in Walnut street, Philadelphia, and which continues to prosper. He died September 5th, 1883. He was a brother universally beloved for his affable, courteous, and benevolent spirit, an earnest and devoted Christian, an attractive and impressive preacher, and by his pulpit, his seminary and his example of fidelity in all duty, he wielded a large influence for the grand end to which his time and talents were consecrated.

Laughlin, James, Esq., was born in Belfast, Ireland, in 1806, and died in the city of Pittsburg, December 18th, 1882, where for many years he was an honored, exemplary and useful elder of the Presbyterian Church. Mr. Laughlin came to this country, and to that city, early in life, possessed of very limited means. He began his business life with the intention and purpose of making it a success. He planted himself on the sure foundations of integrity, honesty and frugality. He was satisfied with moderate gains, and was never tempted to indulge in visionary speculations. For fifty years or more he remained steadfast in his vocation, and never lost his allegiance to or residence in the city of his adoption, and during that period, by the accumulations and accretions of small gains at first, he advanced steadily forward until he had secured a great competency; but in all this time he never lost sight of the Saviour's admonition and teaching, "What is a man profited if he shall gain the whole world and lose his own soul?"

Mr. Laughlin, in this respect, built for himself a monument more enduring than granite. Its foundation-stones were laid in honor, religion and benevolence. As wealth increased his heart opened wider and wider to the claims which the gospel presses upon true believers. He was not niggardly in the

bestowment of his gifts; his charities were unstinted and widespread, and given without grudging. For many years his affections were conspicuously welded to the interests of the Western Theological Seminary. For it he labored, prayed, and gave of his substance, and in the days of its perplexity and financial embarrassment his faith never failed him. His contributions to the funds of this Institution amount to about fifty thousand dollars, given at various times, and in the most unostentatious manner. He was also President of the Board of Trustees of the Pennsylvania Female College, from its foundation, in 1869, and one of its most liberal patrons.



JAMES LAUGHLIN, ESQ.

The experience of Mr. Laughlin's long and successful business life furnishes a notable example to young men, of what may be accomplished by an admixture of religion, an untarnished name and persevering industry, in the development of a true and noble character.

Laurie, James, D. D., the son of James and Marion Laurie, was born in Edinburgh, Scotland, February 11th, 1778. He received his entire education, literary, scientific and theological, at the University of Edinburgh, and was licensed to preach the gospel in 1800, it is believed, by the Associate Presbytery of Edinburgh. After preaching for about two years as a probationer in his native country, he consented, at the urgent request of the Rev. Dr. John M. Mason, who was then in Scotland, to migrate to the United States and enter the service of the Associate Reformed Church. A new congregation of this Denomination having been formed in Washington, D. C., he was installed its pastor in June, 1803.

For several years he preached in the old Treasury building, which was burned by the British in 1811. After much persevering labor, in connection with that of his little flock, he had the pleasure, early in 1807, to see a substantial, and for that day elegant, brick edifice opened for divine service. It was the second place of Protestant worship erected in the metropolis. In that building he continued to preach the unsearchable riches of Christ during a period of forty-six years. He and his congregation united with the General Assembly, at the time when a portion of the Associate Reformed Church formed a union with that Body.

In advanced life Dr. Laurie had three co-pastors—Rev. Ninian Bannatyne, 1815-18; Rev. Levi Christian, from March 11th, 1850, until the November following; and Rev. David X. Junkin (afterwards D. D.), who was installed June 17th, 1851, and continued his connection with the church till Dr. Laurie's death, which occurred April 18th, 1853. As a preacher, Dr. Laurie was quite above the ordinary standard. His discourses might generally be termed *massive*—compactly arranged, rich in thought, copious in argument and illustration, and almost invariably exhausting his theme. In his pastoral duties he was constant, faithful and affectionate, and his visitations to the sick and distressed were attended with deep sympathy and extraordinary gentleness and tenderness.

Laverty, Rev. William Willard, was born in Clearfield, Pa., June 15th, 1828. He graduated, with high honor, at Washington College, Pa., in 1849. He was ordained by the Presbytery of Steubenville, October 5th, 1853; was pastor at New Cumberland, Ohio, 1853-56; pastor at Big Spring, 1854-56; stated supply at Wellsville and East Liverpool, 1857-61; Principal at Morgantown, W. Va., 1861-65, where he died, October 28th, 1865. His labors at Wellsville and East Liverpool were greatly blessed of God. During his ministry here, which lasted seven years, both these churches enjoyed precious revivals. Through his untiring energy a heavy debt was lifted off the church at Wellsville, and thereafter he had the satisfaction of seeing it start forward in a new career of prosperity. Mr. Laverty was emphatically an earnest man. He devoted himself with untiring assiduity to whatever he undertook, and left a memory fragrant with the odor of piety, and blessed with many acts of self-denial and labor in the service of Christ.

Law, a definite commandment imposed on intelligent beings by competent authority. But the term is also extended to inanimate things, and then it implies a property or particular mode of sequence. Thus, the motions of the heavenly bodies are said to be in obedience to certain laws, often called laws of nature. No law can enforce itself. Compliance with it, and penalties in case of its infraction, depend upon the power of the lawgiver. We must therefore be careful

not to regard a law as something apart from him who originally established it. The laws of nature are but the result of the Creator's will, the forms of His government, which could not hold a single moment, except through the continuing influence of His authority.

According to our notion of law, it is visible everywhere, for the sustentation and well-being of the whole framework of creation. It is thus that from causes flow corresponding effects. If we could imagine it otherwise, if, the causes being the same, the effects were different, from machinery so disorganized destruction must ensue. Hence, we may appreciate the fault of disobedience to moral laws; it disappoints the whole purpose of the creature's being, and must be followed by rectification or punishment. It is not without ample ground, then, that Hooker has said: "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; but angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

Of physical laws, our knowledge is gathered from observation of their effects; results are laid together; and from the comparison the operation of the regulating law which governs them is deduced. From some natural effects, too, certain higher conclusions may be sometimes drawn; as when St. Paul shows that "by the things that are made" "the eternal power and Godhead" of the Deity might be seen (Rom. i, 20). But generally moral laws must be known from God Himself, either by some principle which He implants in the mind, as the natural conscience, or by the actual revelations which He makes. The word "law" is occasionally used in Scripture in a large sense, but more frequently, with the article prefixed, or other limitation, to express God's revealed will, especially that which was made known in the earlier dispensation, or that written in the Pentateuch. Hence "the law" occurs sometimes in a kind of opposition to that fuller display of the divine purpose manifested in Christ; *e. g.*, "The law was given by Moses; but grace and truth came by Jesus Christ" (John i, 17; compare Gal. iii, 2, 5, 18).

By the deeds of the law it is repeatedly said no one is justified in God's sight (Rom. iii, 20, 28), because they are imperfect, and do not reach that exact conformity with the Divine will which is necessarily required; in men's sight, however, they do justify, as evidencing the principle which is working in the heart, without which evidence we cannot suppose that the principle exists (James ii, 14-26).

The law, as noted above, sometimes comprehensively signifies the whole of the Old Testament revelation, as where, in John x, 34, a Psalm (lxxxii, 6) is

referred to under the name. But the code delivered by Moses is that more properly so termed, and it will be now examined. It is usual to distribute its provisions into moral, ceremonial, and political. This distinction, indeed, is not perfectly accurate; a ceremonial observance, for example, might have also a moral and political aspect. But similar objections would lie to every other mode of classification; it will therefore be adhered to here.

The moral law includes those precepts which regulate a man's conduct towards his Creator, and towards his fellow-creatures. It is embodied in the Ten Commandments, or words (so they are called in the original) delivered on Sinai (Exod. xx, 1-17), and repeated with no substantial difference by Moses (Deut. v, 6-21); and it has been condensed by our Lord into two emphatic sentences, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "Thou shalt love thy neighbor as thyself," (Matt. xxii, 37-40.) These are perfect laws; if really fulfilled, they would constitute a sufficient righteousness before God; their end and object is complete holiness of heart and life.

The ceremonial law prescribed the mode of Hebrew worship, and was, besides, constructed with an elaborate reference to the great gospel doctrines which should be at last fully revealed to mankind. In the performance of its rites intelligent devotion would be called forth, and men's minds prepared for future development. Suited for a present purpose, these rites were also shadows, with a definite relation to the substance which was to supersede them. They were types and figures of better things to come (Gal. iv, 3-5). They were connected with the moral law because, while that demanded undivided reverence to God, they showed how that reverence might be paid; and when the moral law was broken they held out the hope of reparation for the fault. They were connected with the political law; for they separated Israel from other nations, and with their sanctions were, so to speak, the framework of the theocracy.

The political law regulated the relations of man to man in society, exhibiting God in His theocratical aspect as the legislator and monarch of Israel, and constituted the statutes of His kingdom. These statutes were excellent, but in the nature of things they were not perfect. Their excellence consisted in their adaptation to the people to whom they were given. Human legislators are perfectly aware that it is necessary to educate men up to a good system. That political constitution which is the pride and blessing of those who know how to use and enjoy it, might inflict the most fatal evils on a nation which did not understand and was not prepared for it. Laws, therefore, are made suited to the growth of those for whom they are intended. They should be a little in advance of the age, to lead men gradually forward; were they more than that little, they would

be as useless as a musical instrument in the hands of one who had never learned to touch it, and whose rude handling would produce not harmony but discord; they would be as dangerous as a sword in the grasp of a savage, which he would use for mischief, not for legitimate defence. God's wisdom, then, is seen in fitting the system of law He promulgated to the more rude and untutored state of the Hebrew people. It mitigated many evils, it contributed to refine and ameliorate their habits; and it is no impeachment of its merit to say that there might and would come a state of society which had outgrown it. Our Lord distinctly announced this principle when He said that Moses, for the hardness of their hearts, suffered the Israelites to put away their wives (Matt. xix, 8). The concession was made to bar greater enormities. So slavery was regulated, not prohibited. It is for want of perceiving this that some have fallen into serious error, and have dared to charge God foolishly. They have forgotten that it was a corrupt world for which the legislation was to be.

There is no ground for attributing inhumanity to the Mosaic code. A few of its provisions may be noted. It embodies, first of all, the principle that crime must be regarded not merely as a breach of human law, but as sin against God. No other code has taught this high doctrine. Hence the stringency of its enactments, because disobedience was a fault against the heavenly King. Besides, stringency is no defect. It is for the welfare of the governed. In barbarous countries laws are not stringent, except when some special interest is involved. They are often evaded; they may be tampered with. And the uncertainty of their application encourages crime. It has been said that the penalties of the Mosaic code were severe. They were less so than in many civilized countries in modern times. The punishment of death was inflicted for but four or five classes of crimes, murder, treason (which in the theocracy included witchcraft, idolatry, etc.), man-stealing, foul sensuality, and perverse filial disobedience. Less severe penalties would have altogether failed in checking the peculiar tendencies of Israel to crime. And the actual punishment was not cruel; there was neither torture nor prolonged suffering inflicted. But look at the positive side of Hebrew legislation. Observe its care for human life (Deut. xxi, 1-9; xxii, 8), its consideration for the poor (Lev. xix, 9, 10), its inculcation of charity (Deut. xv, 11), its injunction that no servant should go forth from his master empty (12-14), its provisions for general release (Lev. xxv), its regulation of pledges (Deut. xxiv, 6, 10-12), its enactment that wages should be punctually paid (15), its protection of an escaped slave (xxiii, 15, 16), its setting apart seasons of rejoicing in which all were to share (xvi, 11), its exemptions from military service (xx, 5-7, xxiv, 5), its humane care of animals (Exod. xxiii, 10, 11;

Deut. xxii, 1-7, xxv, 4)—surely, in these and many other particulars which might be named, the Mosaic code gives unmistakable proof that it was no barbarous head that devised, no rash hand that penned it.

The law of Moses had its peculiar and most suitable position, in that it was preparatory to a better covenant. In no sense did it contradict the coming dispensation; it was the seed of the future tree; it was the elementary introduction to a more developed system. And thus our Lord declared that He came not to destroy but to fulfill it (Matt. v, 17); to reveal that which it pre-signified; to give all its types their perfect realization; to establish that spiritual kingdom which carried to its highest glory the theocratic principle of the earlier polity; to inspire the only effectual motive which could ensure obedience to its moral precepts, and thus to be "the end of the law for righteousness to every one that believeth" (Rom. x, 4). The law was imperfect only when it was stretched beyond its measure. It was "weak through the flesh" (viii, 3); and the fault of the Jews was that they did not recognize its true character as introductory, as leading to and completed by Christ. It was when it was thus perverted from its real signification that the apostles had to correct the error, denouncing, not the law itself, but the miserable use that was made of the law. Even under the Mosaic dispensation, righteousness was not obtained by legal observance. Hence the necessity of a constant repetition of the sacrifices prescribed (Heb. x, 1-4). So that from the elder testament St. Paul argues for the righteousness of faith (Rom. iv). But it is not to be concluded that the law is in no respect now binding upon believers in Christ. So far as it was political, indeed, it came to an end when the Jews were no longer a state, and settled people. So far as it was ceremonial, its shadows disappeared before the substantive things which they betokened. But, in so far as its precepts exhibit the pure character of God the lawgiver, they are a moral obligation upon His servants. His holy commandments become their delight. So that for any to profess to belong to Him, and yet to disregard His revealed will, would be a monstrous contradiction.

Law, Rev. John Gordon, was the only son of Dr. John S. and Sarah (Gordon) Law, and was born in Columbia, Tenn., September 14th, 1839. He was a student at Jackson College, Tenn., and subsequently was under the tuition of Mr. Whitehall, of Memphis, Tenn. He graduated at Columbia Theological Seminary, in 1870, and was licensed to preach by the Presbytery of Memphis, June 10th, 1869. After graduating he went abroad, and pursued his studies for some time, at Edinboro and Belfast. Returning to America, in 1872, he was ordained and installed pastor of the Presbyterian Church, Wallhalla, S. C., in November, 1873, where he labored, with much success, until 1876. Absent again from the country, for two years, on his return, in 1878, he was elected evangelist of South Carolina Presbytery, in which

field his labors were much blessed, until January 1st, 1879, when he was invited to take charge of the Circular (Congregational) Church of Charleston. He accepted a call from the Darlington Presbyterian Church, in April, 1879, and was installed as its pastor November 5th of that year. This is his present field of labor. Mr. Law is a man of deep piety, and wholly devoted to the advancement of Christ's kingdom. He is an earnest and effective preacher. His mind is methodical in its working, so that it is easy to follow his line of argument. As an evangelist his labors were greatly blessed. As a pastor he is diligent and faithful, and he has strengthened and built up the churches of which he has had charge.

Lawrence, Rev. Samuel, was born in Philadelphia, December 28th, 1795; spent some time in Princeton College, which conferred upon him the degree of A. M., in 1823; entered Princeton Seminary in 1820, remaining there two years, and was licensed by the Presbytery of Philadelphia in 1823. Stated supply at Bridgeton and Greenwich, N. J., 1823-24; ordained by the Presbytery of Philadelphia, Nov. 10th, 1821; pastor at Greenwich, 1821-47; missionary in New Jersey, 1847-50; pastor at Milroy, Pa., 1850-57; stated supply and missionary in Pennsylvania, 1857-75. He died at Lewistown, Pa., August 30th, 1875, in the eightieth year of his age. He was gentle, sympathetic and wise, and gifted with eminent piety. His characteristics as a preacher, were unpretending simplicity, love of souls, faithfulness, soundness in the faith and instructiveness. His end was, like his life, peaceful.

Lawson, Orr, D. D., was born in Reimersburg, Clarion county, Pa., October 17th, 1831. Graduating at Jefferson College in 1856, he entered the Seminary at Allegheny, and after finishing his course, was ordained by the Presbytery of Clarion, April, 1859, and entered on the work of the ministry at Buchanan and French Creek, Va., and remained there until the Presbytery of Lexington seceded from the General Assembly, in 1861. He then returned to Pennsylvania, and soon after took charge of the churches of Sinking Valley and Logan's Valley, starting a flourishing academy and remaining with these churches about six years, leaving them strong enough to support a pastor in each. He then accepted a call to Sinking Valley for all his time. Here he remained one year, the congregation, in the meantime, building a beautiful parsonage. In 1869 he took charge of the Church of Sunbury, Pa., and remained a year and three months. In the Spring of 1870 he accepted a call to the First Presbyterian Church of Oxford, Pa., where for thirteen years he had a successful ministry. He has been much blessed in his labors, is instructive and earnest as a preacher, and diligent and faithful in pastoral duty. In the Fall of 1883 he accepted the pastorate of the Second Presbyterian Church, Pottsville, Pa.

Lay Representation. The right of the laity to a voice in the government of the Church was recognized in apostolic times, for lay elders and deacons were chosen in and by each congregation, subject to the approval of the apostles. In the Apostolic Council of Jerusalem, the entire Church participated. But with the rise of sacerdotalism the laity declined in power, until they were entirely ignored in the Church councils; indeed, the Council of Trent anathematizes the Scripture idea of the priesthood of all believers. Luther broke the string which tied the tongue of the laity, and introduced the novelty of lay representation. In the Presbyterian churches throughout the world the laity have representation in (1), the Session, composed of the pastor and the elders, both elected by the congregation; (2), in Presbytery, composed of the ministers, and one elder from each congregation in a certain district; (3), in Synod, composed of all the ministers and one elder from each congregation, in a larger district embracing several Presbyteries; (4), in General Assembly, composed of ministers and elders in equal numbers, elected by Presbytery.

Lea, Richard, D. D., was born in Coventry, England, in 1810. The triumphant death of his father made a deep impression upon him, and early in life he gave his heart to God. He graduated at the Western University, Pittsburg, Pa., in 1832, and at the Western, Theological Seminary in 1835. He was installed over the Lawrenceville Presbyterian Church, by the Presbytery of Ohio, in 1836, and was sole pastor for forty years; and seven years longer with Rev. John McConnell as colleague. His long pastorate was a happy and successful one. Perfectly frank with his people, their love for him was constant. Dr. Lea, in 1866, represented the Presbyterian Church, with Mr. Alexander Cameron, in the Church of Scotland. He has written a few small works, but many articles for various papers and periodicals. He still resides at Pittsburg, and is highly esteemed for fidelity and excellent Christian character.

Leake, Rev. Lemuel Fordham, the son of Amos and Nancy (Strong) Leake, was born at Chester, Morris county, N. J., in 1790. He graduated at New Jersey College, in 1814, and spent two years in teaching the Union Classical School at Baskingridge, and after studying theology, two sessions, at Princeton, and then under the direction of Rev. Dr. Joseph Campbell, he was licensed by Newton Presbytery, October 7th, 1818. He was pastor of the churches of Oxford and Harmony, N. J., from 1812 to 1825, and from that time until 1831 was engaged with several of the missions connected with the Church. From 1831 to 1850 he was pastor of the Old Chartiers Church, near Camonsburg, Pa., as successor to Dr. McMillan. He resigned his charge to become President of Franklin College, Ohio. Subsequently he labored for several years at Zelenople, Pa., and then took charge of an academy at Waveland, Ind., preach-

ing occasionally, as the Lord opened the way for him. He died, December 1st, 1866. Mr. Leake's classical and theological attainments were of a high order, and he was a writer of considerable force. His remarkable scholarship eminently qualified him for the work which the Lord had put upon him.

Leavenworth, Rev. Abner Johnson, was born July 2d, 1803, at Waterbury, New Haven county, Conn. He graduated at Amherst College, in the class of 1825; studied theology at Andover; was licensed to preach April 22d, 1828; supplied the Congregational Church in Orange, Conn., for one year; was ordained pastor of Congregational Church in Bristol, Conn., by a council convened for the purpose, December 16th, 1829, and continued pastor till 1831, when he resigned, and removed to Charlotte, N. C., to become Principal of the Young Ladies' Seminary at that place. In 1838 he removed to Warrenton, Va., where he was engaged in the cares of a school, when called, in the year 1840, to the High Street Presbyterian Church, in Petersburg, where he remained the pastor about four years. During this period a very memorable awakening occurred under his ministry, which extended to other churches, and was blessed in many wonderful and genuine conversions to God.

Resigning in 1844, he was drawn again toward that employment which seemed to be the great Providential allotment for him, and to which he was most enthusiastically devoted. He became, by far, a most conspicuous educator, in his particular field. He erected important buildings, and founded a college which bore his name, and gathered patronage and credit from many different regions. He was distinguished for the thoroughness of his teaching, and loved his work, not chiefly for its emoluments, which were very large, but from strong sentiments of interest for the thorough advancement of those who became his pupils.

Mr. Leavenworth was an active founder of the Educational Association of Virginia. He died, February 12th, 1869. He bequeathed nearly \$4500, to be employed (in its interests) in the education of a foreign missionary, or for other calls connected with the Church. He was an eminently sound and able preacher of the Word, singularly gifted in prayer, industrious, even in later years, in sermon writing, and in study for the pulpit, and exemplified, in many ways, strong tenacity of purpose and steady adherence to his work.

Leech, Richard Treat, so named in honor of Richard Treat, his step-grandfather, one of the early Professors of Princeton College, N. J., was born at Cheltenham (the home of his ancestors), Montgomery county, Pa., October 3d, 1775. His early years were spent in that county. Though his opportunities for education were only such as were furnished by the schools of his neighborhood, he was subsequently known as a man of extensive general knowledge, and as a writer and speaker of more than ordinary power. In the years 1809 and 1810 he was elected to the Legislature of the State, then sitting

at Lancaster. Returning to his farm (a portion of the old family estate), he remained there, busied in building and improving, until called to Harrisburg, by Governor Snyder, in 1813, to fill the office of Surveyor General of the State. He was re-appointed to the same office, by Governor Snyder, in 1815, at his third election to the office of Chief Magistrate of the Commonwealth. During the war of 1812-14, with Great Britain, Mr. Leech, with every clerk in his office except one, joined the army. The regiment to which they were attached lay at York for some weeks, but was never called into action. Leaving Harrisburg shortly after the expiration of his term of office, he removed, in 1818, to Pittsburg, and engaged in mercantile pursuits, but not meeting the success which he anticipated, he returned to the Capital in 1821. Four years later, in 1825, he was chosen an elder in the Church at Harrisburg, and continued to serve the church till 1837, when he removed again to Pittsburg, where he died, August 26th, 1850.

Mr. Leech was a man of fine abilities, of very firm, decided and honorable character. For the many years in which he occupied public position at the Capital of the State, he sustained an untainted reputation. In all his official relations he was greatly esteemed. He was an ardent lover of his country, a thorough Christian patriot. In social life he was an example of urbane manners, of warm and genial friendship, of generous hospitality, and he was everywhere welcomed as a man of courteous and kind disposition. He loved the Kingdom of Christ, and for its welfare he gave toils and prayers and cares. Humble, kind, sympathizing and faithful, he was loved as a Christian friend, and trusted as a counsellor.

Lefevre, Rev. Jacob Amos, was born in Pennsylvania. He graduated at Pennsylvania College, in 1851. He was ordained by the Presbytery of Baltimore, October 26th, 1856, and has been pastor of the Fourth Church (Franklin Square), Baltimore, Md., 1856. Mr. Lefevre is an able, earnest and effective preacher, a good pastor, and has been blessed in his ministry.

Leftwich, James Turner, D. D., was born January 3d, 1835, at Liberty, Bedford county, Va. His father, Thomas L. Leftwich, Esq., was for many years a ruling elder in the Presbyterian Church. His mother was the youngest daughter of Rev. James Turner, of Virginia, one of the most celebrated pulpit orators of his day.

Dr. Leftwich was educated partly at Yale and partly at the College of New Jersey, where he was graduated in the year 1856. His studies preparatory to the work of the ministry were prosecuted at the Union Theological Seminary, New York city. From the Seminary he proceeded at once to Alexandria, Va., where for ten years he was pastor of the Second Presbyterian Church. In 1869 he removed to Atlanta, Ga., and took charge of the Central Presbyterian

Church. In 1879 he came to his present field, the First Presbyterian Church of Baltimore, Md.

In his college days he had already developed qualities that promised large usefulness. His oratorical gifts were of a rare order. With a polished bearing, a graceful action, a warm imagination, a vigorous logic, an effective voice, a felicitous command of language, he attracted wide attention in the debating societies, or wherever he spoke.

His purpose had been to enter the Bar, where he must have reached a conspicuous and honored place; but, becoming a Christian, at Princeton, he resolved



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to give himself to the gospel ministry, and commenced a course of severe study, that, with his natural gifts have fitted him for such important service as a pastor, a scholar, a theologian and a preacher of the Word.

Le Mercier, Andrew, pastor of the French Reformed or Huguenot Church, in Boston, 1715 to 1748. He was a native of Caen, in Normandy, France, and entered the Academy of Geneva, in 1712. He came to Boston immediately after graduation, having been called to succeed the excellent Dailli. He died in Boston, 31st March, 1764. He was the author of two works, "The Church History of Geneva, in five books, with a Political and Geographical Account of that Republic," published in Boston, in 1732, and "A Treatise Against Detraction," in ten sections, Boston, 1733.

Lenox, James, Esq, an honored elder of the Presbyterian Church, was born in New York city, August 19th, 1800. After graduating from Columbia

College, and completing the study of law, he entered his father's counting-house, where he was matured by the experiences of business life. Upon the death of his father he retired from business, and devoted his life to special studies, and to works of Christian benevolence and philanthropy. He died February 17th, 1880. No man ever lived in New York who was more universally esteemed, or whose death was more sincerely regretted. He was a man of singular purity of life, and of such high character and unblemished reputation as to secure the confidence of the whole community. With a large fortune at command, he was the supporter of every good work.

Though liberal in the support of all enterprises having in view the intellectual, moral and spiritual improvement of men, Mr. Lenox' name is most prominently identified with the Presbyterian Hospital in the City of New York, of the Board of Managers of which he was the venerable and beloved President. The idea of this Hospital was purely his own conception; he matured the whole plan and arrangement before he communicated the thought to others; he selected the gentlemen whom he wished to be associated with him in this enterprise, and, addressing a note to each, he asked if they would consent to become directors of such an Institution, and to signify their assent by meeting him at a given time and place, to effect the organization. When they assembled he unfolded his plan in all its details, and then proposed, in order to start the enterprise, to give the site on Seventieth street, valued at two hundred thousand dollars, and to add to this the sum of one hundred thousand dollars in money. This liberal proposal was most cheerfully accepted, and the work was immediately commenced. In its prosecution Mr. Lenox added more than three hundred thousand dollars to the original donation. Thus, this Hospital is a monument to one whose generous benevolence was proverbial, and the record of whose modest worth is in the hearts of the poor and suffering.

Mr. Lenox adorned every relation in life which he sustained. His Christian character was of the highest type. He lived to glorify God, and was an ornament to society, a blessing to the world, and a burning and shining light in the Church.

"A shadow fell upon us when he died,
And heart to heart instinctively confessed
That God had taken from us of His best."

L'Escot, Paul, a French Reformed, or Huguenot minister, pastor of the French Protestant Church in Charleston, S. C., 1700 to 1711. He was a native of Nevers, in France, and pursued his studies for the gospel ministry at the Academy of Geneva, which he entered in 1673. The elders and heads of families of the Church in Charleston having authorized the Consistory of the French Church in London to send them a minister, that body made choice of M. L'Escot. He proved to be a judicious and faithful minister, attached to the discipline and order of the Reformed

Church, and by his firmness seems to have been instrumental in defeating the effort made to draw the Charleston congregation into the Anglican ranks.

Lewis, Rev. James, was born at Hamden, Delaware county, N. Y., May 28th, 1836. After a year and a half of preparatory study at Delhi and a half year of teaching, he entered Amherst College, in 1857, and was graduated in 1861. He completed his theological studies at the Union Theological Seminary, New York city, in 1868. At his graduation at the Seminary he was the organizer and leader of the memorable band of nine, from that one class, who went to take possession of adjacent portions of Western Missouri and Eastern Kansas, in the Fall of 1868, visiting the large cities on the way, and holding meetings in the large churches, and kindling everywhere a fresh interest in Home Missions. The entire band, together with one man who was educated on the field, making ten in all, was ordained by the Presbytery of Kansas City, Mo., in October, 1868, probably the largest number of men ever ordained by any Presbytery at one time.

Soon after his ordination, Mr. Lewis was installed over a church with five members, at Humboldt, Kan. So vigorous and comprehensive was his grasp of the Home Missionary work that he was appointed, by the General Assembly of 1873, to represent the Home Missionary side of our Church at the meeting of the General Assembly of the Established Church of Scotland. Regard for the health of his family compelled him to leave Kansas, and in 1875 he accepted a call to the Church at Howell, Mich., where his talent for leadership and organization made him eminently useful, and while there he was appointed by President Hayes, in 1878, as one of the Board of Visitors to the Military Academy at West Point, and gave the address to the graduating class there. In 1882 he was called to the Central Church of Joliet, Ill., where he is now (1884) in the midst of an active and useful pastorate.

Lewis, Rev. John Nevin, was born February 23d, 1809, at Northumberland, Saratoga county, N. Y.; graduated at Union College, in 1832; studied theology at Princeton, and was licensed by the Presbytery of New Brunswick, April 5th, 1835. In the following September he began to serve the Church at Fairfield, Herkimer county, N. Y., as stated supply, and continued to do so four years. He was ordained, February 9th, 1837, at Vernon, N. Y., by the Presbytery of Oneida. In May, 1839, he removed to Truxton, Cortland county, N. Y., and served the church at that place, as stated supply, until May, 1843. In May, 1843, he removed to Whitney's Point, Broome county, N. Y. Having accepted a call from the Church at Lisle, in the same county, he was installed pastor of that church by the Presbytery of Cortland, August 30th, 1843. After a pastorate of eight years he was released from that charge, August 12th, 1851. In the same year he removed to Lodi, Wis., where

he spent the remainder of his days. He soon commenced preaching at Lodi and vicinity; organized the Presbyterian Church at Lodi, in 1852, and in 1853 the Church at Lowville. Both of these he supplied regularly for five years, when his infirmities so increased that he ceased from regular work. During the years 1851-8 he was a member of the Presbyterian and Congregational Convention, after which he was a member of the Presbytery of Columbus (N. S.). Six years later he supplied the Lodi Church gratuitously for one year, 1863-4, as an aid towards the completion of the church edifice. He died, April 7th, 1879. Mr. Lewis was a man of excellent natural gifts and attainments. He was an eager student, and in regard to all moral and doctrinal subjects had strong and clear convictions. He was a truly devoted, earnest and faithful minister of the gospel.

Leyburn, Rev. George Lacon, son of Mrs. Elizabeth Winston and George William Leyburn, was born May 21st, 1839, in Areopolis, in Southern Greece. From his birthplace, in ancient Laconia, he derived his name, Lacon. His parents returned to America during his childhood, and here resided until he went to college, in Bedford county, Va. From his home there he entered college in 1856, at Lexington, Va., then Washington College, now known as Washington and Lee University. During the winter of that year he professed conversion, and in December, 1856, united with the church nearest his home, at Liberty, Bedford county, Va.

In June, 1859, he graduated at college, with first honors, getting the first medal at Washington College.

He then taught school in Sweet Water, Middle Tennessee, the Winter of 1859-60, and the following year, 1860-61, entered upon his theological course at Union Seminary, New York.

The Fall of 1865 he entered Union Theological Seminary, Hampden-Sidney, Va., and graduated there in 1867. He had been licensed, during the war, by Piedmont Presbytery, January 7th, 1864, and in June, 1867, he took charge of the Loudon Street Church, in Winchester, Va. He was ordained by Winchester Presbytery, in November of that year, and installed as pastor of the Loudon Street Church at the same time.

Mr. Leyburn remained in Winchester, a devoted pastor to a devoted people, until March, 1875, when he was called, through the Executive Committee of Foreign Missions of his Church, and, as he believed, by Providence, to accompany his parents to the land of his early adoption, Greece. With them he sailed, in March, 1875, from Norfolk, Va., to go as missionaries to the classic land of Greece. Here they found a home for but a brief period.

The father of Rev. George W. Leyburn died within a few months after his return to Greece, and Rev. G. L. Leyburn remained only two years longer. A long spell of illness following his father's death, and some subsequent discouragements in acquiring the language

with sufficient fluency to *preach the gospel* there, made him conscientiously determine to return to America. This he did on January 7th, 1878, and that the Church might not lose by this determination, he paid his own expenses home, and refunded to the Committee, under their protest, his outfit money and expenses out. This enabled them to put another missionary on the ground, in his place, and that same year Rev. T. R. Sampson, of Virginia, was sent out, and is now a faithful missionary among the Greeks.

Just after Mr. Leyburn's return to this country he was called to Lexington, Mo., to take charge of the Presbyterian Church there, in connection with the Southern Presbyterian Church. With that people he still labors, as the shepherd of the flock.

Leyburn, Rev. George William, was born at Lexington, Va., January 2d, 1809. His collegiate course was partly taken at Washington College, Virginia (now Washington and Lee University), in his native town, and the remainder at Princeton College, where he graduated in 1829. He commenced his theological studies in Princeton Seminary, at the same time filling the post of Tutor in the college, and completed them in Union Theological Seminary, Virginia. His licensure was received from Lexington Presbytery, in 1835. He was accepted by the American Board of Commissioners for Foreign Missions, as a missionary, and sailed for the Turkish island of Scio in the Autumn of 1836. His friend, the Rev. Samuel R. Houston, had been laboring there, but by the time Mr. Leyburn reached the East, that mission had been transferred to Areopolis, the capital of Laconia, the Spartan province of the Peloponnesus. Here Mr. Leyburn labored, amid many discouragements and difficulties, until, his health failing and insuperable obstacles having been thrown in the way by the government of Greece, he was compelled, reluctantly, to abandon a field in which he had become most deeply interested. After returning to this country, as far as his impaired health admitted, he was always at work in some department of the Master's service.

In April, 1875, Mr. Leyburn joyfully accompanied his son, the Rev. G. L. Leyburn, who was sent by the Foreign Missionary Committee of the Southern Presbyterian Church as missionary to Greece. He immediately entered on his work at Athens, and after a few weeks set off on a tour in the Turkish Empire. At Salonica (the ancient Thessalonica) he was so much encouraged by the prospects of usefulness, as to determine to settle there. But what he had chosen as his field of labor was destined to furnish him a grave. He was taken ill in returning from a trip to Cassandra, and, after a short illness, entered into the heavenly rest, August 14th, 1875, at the age of sixty-six years.

Liberty of Conscience. Our Confession (Chap. xx, Sec. 2), says on this subject.—

"God alone is Lord of the conscience,¹ and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it in matters of faith or worship;² so that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;³ and the requiring of implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also."⁴

Here the doctrine of liberty of conscience is laid down in most explicit terms. The conscience, in all matters of faith and duty, is subject to the authority of God alone, and entirely free from all subjection to the traditions and commandments of men. To believe any doctrine, or obey any commandment, contrary to or beside the word of God, out of submission to human authority, is to betray true liberty of conscience. And be the power and authority whose it will; be it that of a magistrate or a minister, of a husband, a master, or a parent, that would require an implicit faith and an absolute blind obedience, it would destroy liberty of conscience.

The rights of conscience have been frequently invaded by rulers, both civil and ecclesiastical. By the Church of Rome the statements of our Confession are directly contradicted, both in doctrine and in practice. They teach that the Pope, and the bishops in their own dioceses, may, by their own authority, enact laws which bind the conscience, and which cannot be transgressed without incurring the same penalties which are annexed to every breach of the divine law. And they have actually imposed many articles of faith, and enjoined numberless rites and ceremonies, as necessary in the worship of God, which have no foundation in Scripture; and they require implicit faith in all their decrees, and a blind obedience to all their commands. Against the tyrannical usurpations and encroachments of that Church the section of our Confession referred to above is principally leveled.

No person on earth can have authority to dictate to conscience; for this would be to assume a prerogative which belongs to none but the Supreme Lord and Legislator. "There is one Lawgiver, who is able to save and to destroy" (James iv, 12). Such a power was prohibited by Jesus Christ among his followers: "The kings of the Gentiles exercise lordship over them, but ye shall not be so" (Luke xxii, 25). It was disclaimed by the inspired apostles: "Not that we have dominion over your faith," said the apostle of the Gentiles, "but are helpers of your joy" (2 Cor. i, 24).

From the principles laid down in this section, it manifestly follows, that a right of private judgment about matters of religion belongs to every man, and ought to be exercised by every Christian. Christians

¹ James iv, 12; Romans xiv, 4.

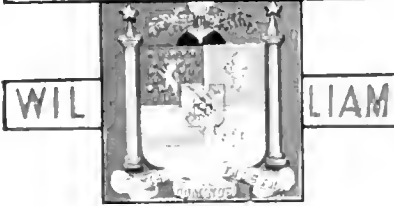
² Acts iv, 19; v, 29; 1 Cor. vii, 23; Matt. xxiii, 8-10; 2 Cor. i, 24; Matt. xv, 9.

³ Col. ii, 20, 22, 23; Gal. i, 10; ii, 4-5. —

⁴ Rom. x, 17; xiv, 23; Isa. viii, 20; Acts xvii, 11; John iv, 22; Hos. x, 11; Rev. xiii, 12, 16, 17; Jer. viii, 9.



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MEMORY TABLET (for items worthy of permanent record.)

are expressly required to examine and prove every doctrine by the unerring rule of the Word of God (Isa. viii, 20; 1 John iv, 1). They ought to be ready to render a reason of the hope which is in them (1 Pet. iii, 15); and this none can do who receive the doctrines and commandments of men with implicit faith and blind obedience. Whatsoever is not done in faith, nor accompanied with a personal persuasion of the obligation or lawfulness of it in the sight of God, is pronounced to be sin (Rom. xiv, 23).

It follows no less clearly, from the principles here laid down, that when lawful superiors command what is contrary to the Word of God, or beside it, in matters of faith and worship, their commands do not bind the conscience. The obedience which the Scriptures command us to render to lawful superiors, whether parents, or husbands, or magistrates, is not unlimited; there are cases in which disobedience becomes a duty. No one doubts that the precept, "Children, obey your parents in all things," is a command to obey them only in the exercise of their rightful parental authority, and imposes no obligation to implicit and passive obedience. The case is equally plain with regard to the command, "Wives, submit to your own husbands." And it cannot be questioned that the obedience due to magistrates is also limited. The precept "Let every soul be subject to the higher powers," must be understood as a command to obey magistrates only in the exercise of their rightful authority, and in all things lawful. The same inspired teachers who enjoined in such general terms obedience to rulers, themselves uniformly and openly disobeyed them whenever their commands were inconsistent with other and higher obligations. "We ought to obey God rather than men" (Acts v, 29), was the principle which they avowed, and on which they acted. When the Apostles were charged by the Jewish Council to speak no more in the name of Jesus, their unhesitating answer was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv, 19, 20). No command to do anything morally wrong can be binding on the conscience.

Liddell, Rev. Andrew R., was born in Gwinette county, Ga., April 4th, 1829. He graduated at Oglethorpe University, 1855, and at the Theological Seminary, Columbia, S. C., in May, 1858. In the Autumn of 1858 he was installed pastor of the churches of Outhbert and Fort Gaines, Ga., and continued in this relation until his death, which occurred November 26th, 1860. Under Mr. Liddell's brief ministrations, a large number were added to the church. He was truly a "burning and shining light." His ministry was characterized by piety, self-denying toil, clearness and force in the preservation of the doctrines of grace, and directness in the search-

ing application which he made to the conscience of his hearers. His end was peace.

Lincoln University. This well known benevolent enterprise, for the classical and theological education of Negroes, had its origin in the large heart and broad, far-seeing intelligence of a Presbyterian minister, John Miller Diekey, D.D., at that time pastor of the Church in Oxford, Chester county, Pa. In the year 1854 application was made by the New Castle Presbytery, to the Legislature, for a charter. This action was taken at the suggestion of Dr. Diekey, and was carried through by his urgent advocacy. The charter was granted. Under its provision, "Ashmun Institute" was incorporated in a body of nine trustees, whose successors were to be appointed by the Presbytery. Two years were then spent in appeals to the churches and benevolent friends of the Negro for the funds needed. At that time friends were few, and the churches generally indifferent or antagonistic. Much of this labor was done by Dr. Diekey, who was President of the Board, and Chairman of the Executive Committee. Land for the purpose was purchased in Chester county, four miles northeast of the borough of Oxford, and about forty miles southwest of Philadelphia. A hall was built, which contained dormitories for the students, refectory and class rooms; also a residence for the Principal.

This building was dedicated, and the Institute opened, and solemnly consecrated, on January 1st, 1857. The Rev. Cortland Van Rensselaer, D.D., then Secretary of the Board of Education of our Church, delivered the address. It is a model of classic eloquence, and expresses a spirit of broad Christian philanthropy.

For four years following, under the Presidency of Rev. J. P. Carter, Baltimore, Md., the Institution was prosperous. There was healthy growth and good fruit. Three of the students of this period were ordained by the Presbytery of New York, and with a Commission from the Board of Foreign Missions, went as missionaries to Liberia, Africa. Shortly after this came the civil war. It was a period of prolonged and severe trial; for the Institute had no endowment and the flow of funds for its support was cut off. How could its father and founder see it succumb? In this emergency, means were provided by a mortgage on his own home, and the work was saved. Negro emancipation followed, and with it a call in trumpet tones, which waked up many to a conviction of their responsibility to God for the care of the Negro, and that enlarged provision must be made for the Christian education of the liberated millions.

The Hon. William E. Dodge, Rev. Albert Barnes, and other men of similar spirit, came forward and took place among the leaders in the new campaign. A supplementary charter, authorizing heavier financial responsibilities, and operations on a wider scale, was secured. By this action of the Legislature, in 1866, Ashmun Institute became "*Lincoln University.*"

The Board of Trustees was increased from nine to twenty-one, with a provision that (in the ecclesiastical changes which followed), made it self-perpetuating. The oversight of the Theological Department was subsequently transferred to the General Assembly of the Presbyterian Church, which has power to veto the appointment of Professors, and responsible control of the instruction.

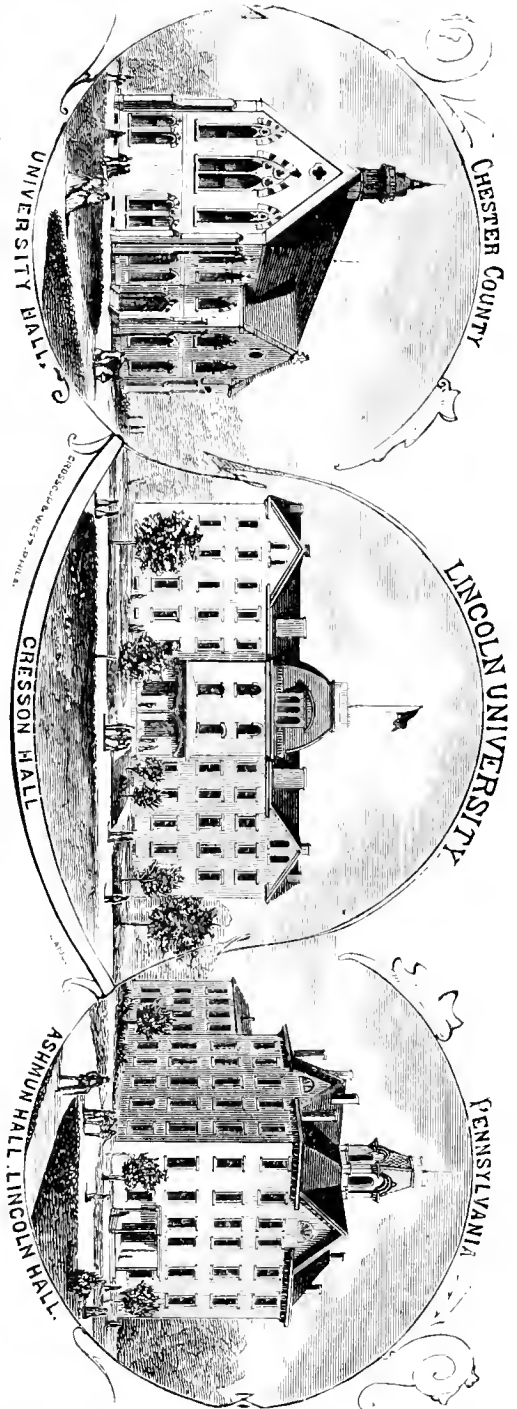
To superintend these movements and to organize Lincoln University on the basis of the new charter, Rev. I. N. Rendall, D. D., was, in 1865, called to the presidency, which he still holds. There have been associated with him in the Faculty, at different times, Doctors Lorenzo Westcott, E. R. Bower, E. E. Adams, T. W. Cattell, G. T. Woodhull, C. R. Gregory and E. T. Jeffers; Revs. J. B. Rendall, C. C. Dickey and B. T. Jones. Drs. Westcott, Adams, Bower and Gregory died, and Rev. Clement C. Dickey resigned. Rev. John Miller Dickey, D. D., to whom the Institution owes its existence, and much of its prosperity, after unwearying labors in its behalf, and holding through more than twenty years the presidency of the Board, was, in the year 1878, called to his reward.

In the year 1865, twelve months before the new charter was obtained, work was begun on a second dormitory, called Lincoln Hall. It is constructed of brick, and accommodates eighty students. In 1870, another structure, one hundred feet by thirty-six, was built for students, and now, after twelve years, still another. There is also a stone building, which contains, besides the chapel, six class rooms; and an edifice called Livingstone Hall, which accommodates the large Commencement assemblies. Convenient houses have also been provided for each of the six Professors. This property, with a campus of over seventy acres, has cost at least one hundred and fifty thousand dollars. Endowments for the support of Professors, amounting to about \$120,000, and scholarships to about \$40,000, have been provided by the liberality of friends. These funds, are all held and securely invested by the Trustees.

The cost of education is thus reduced to about \$130 a year for the board and other college expenses of a student. This may be provided for permanently by a scholarship of \$2500. An endowment of \$25,000 provides for the moderate salary of a Professor. The usefulness and prosperity of the work would be greatly increased by many more endowments of the former class and by at least three of the latter.

The *scope* and *spirit* as well as the *style* and *extent* of the culture and training given in Lincoln University were early determined. On that plan, and on the principles then adopted, which are still firmly held, this work has been developed. Its scope is to provide the Negroes of this land and of Africa with thoroughly trained educators of their own race. With Christian leaders, teachers, and gospel ministers, its

spirit is that of the great commission given by Christ to His Church, "Go ye into all the world and preach the gospel to every creature," which is the overflow-



ing of divine love through human hearts, and by human lips. The *style* of the training to be given was determined on the principle, that whatever is

good for a white man is good also for a black man in the same circumstances. The rule is, to adapt the treatment, the discipline, the mental and moral culture of the Negro to his need; to provide for whatever special deficiencies are found in his habits, in his heart and mind. Supreme importance is, therefore, given to the cultivation of moral principle, to the education of conscience, utilizing his strong emotional nature in his religious training. The Negro is treated as a man; in this way he is taught to respect himself and to recognize his direct responsibility to God for the right use and improvement of all his powers. Lincoln University proposes, by these means, to set the Negro on his own feet.

The *extent* of the course is determined only by the facilities for preparation accessible to the students, and by the means at the disposal of the University. As these enlarge the curriculum will be extended. The preparatory course in the Institution which at first was three years, is now limited to one. Many academies and colleges in the Southern States, taught by graduates of the University, are now preparing students for this class, as well as for the college course. Four years are given to academical study in the four college classes. In the year 1869 a full three years' theological course was inaugurated, from which the first class graduated in 1872. Teaching in the preparatory class is done by tutors selected from the graduates. Instruction in Rhetoric and Elocution is supplemented by two literary societies. Lectures on Polemic and Pastoral Theology, Natural Science, etc.,—one or more courses annually—are delivered by distinguished ministers and laymen. Prominent among these have been Rev. Albert Barnes, Drs. Robert Du Bois, William R. Bingham, James Roberts, and others. Dr. William S. Plumer, of the Presbyterian Church South, would have delivered a course of lectures on Polemic Theology, but death prevented.

More than five hundred young men have taken a partial course in English studies only, many of whom are now employed as teachers in the Southern States. One hundred and sixty students have graduated from the full college course, of whom over a hundred are engaged in professional and educational labor. One hundred have received license or ordination as ministers of the gospel. Eight have gone as missionaries to Africa, six of whom have laid down their lives in that work. The number of students is now (1883) two hundred and fifteen. In the Preparatory Class, sixty-nine; in the four College Classes, one hundred and twenty-eight; in the Theological Department, sixteen.

The spirit and style of the training in Lincoln University may now, after twenty-six years of trial, be judged by its results, by the quality of its ripened fruit, by the spirit and work of the men it has sent into the field. There is satisfactory testimony that they are, as a rule, successful laborers; that they are

wisely adapting their teaching and methods of labor to the lowly condition of their people; that usually, with much skill, good common sense, and consecration to the cause, they bring their superior culture to aid in improving the social, moral and religious condition of their people, who find them to be sympathizing friends, and confide in them as competent and trustworthy guides. In a large number of Northern pulpits and public halls the stirring sermons and eloquent addresses of Lincoln graduates have been heard with pleasure and high approval, and they have frequently awakened enthusiastic applause on the floor of our General Assembly.

The extent and thoroughness of the course of instruction given to Negro students in Lincoln University has been amply justified, by the use they have made of it, in the establishment of Allen University, Columbia, S. C., with its two hundred and fifty students; of Zion Wesley Institute, Salisbury, N. C., with its one hundred and fifty students, and of the excellent State Normal School, Holly Springs, Miss., and of other similar Institutions of high grade, also projected and presided over by her own sons.

The present officers of instruction and government in Lincoln University are: Rev. Isaac N. Rendall, D. D., President, etc.; Rev. E. T. Jeffers, D. D., John C. Baldwin Professor of Theology; Rev. Gilbert T. Woodhull, D. D., Charles Avery Professor of Classical and Hellenistic Greek, etc.; Rev. John B. Rendall, A. M., I. H. Cassidy Professor of Latin, etc.; Rev. Thomas W. Cattell, PH. D., Reuben J. Flick Professor of Mathematics, etc.; Rev. B. T. Jones, William E. Dodge Professor of Sacred Rhetoric, etc. The Financial Secretary of the Institution is Rev. Edward Webb, Oxford, Pa.

Lindsay, Thomas, elder in the church at St. Charles, Mo., was born in Perthshire, Scotland, A. D., 1771. To read, to write, and to recite the Shorter Catechism was the extent of his education, when he betook himself to the trade of a weaver. At the age of eighteen years he came to Charleston, S. C., obtained employment as a merchant's clerk, and soon, by his diligence and Scotch thrift, he was able to set up business for himself at Columbia, in the same State. Having been cautioned that he could not succeed unless he sold liquor and opened his store on the Lord's day, he did neither, but pursued his business in the fear of God, and was very greatly prospered.

In 1816 Mr. Lindsay removed to Missouri, and bought a large tract of land in the near vicinity of St. Charles, on which he passed the remainder of his days. The cultivation of his farm he left to his servants, while he gave himself to reading, to the study of God's Word, and to noting the movements of the Church of Christ. He was especially interested in the prophecies, which he studied with marvellous painstaking research, as is evidenced by a large manuscript volume on the Revelation, another

on the Old Testament prophecies, particularly those relating to the Jews, and several volumes of astronomical and chronological calculations. The St. Charles Church was organized in 1819. Mr. Lindsley was its first elder, and its chief supporter as long as he lived. Emphatically, he loved the kingdom of Christ, and the House of the Lord, and the truth as it is in Jesus, and the children and servants of God. He was a social man, of proverbial hospitality, a liberal giver, a faithful steward, an uncompromising advocate and defender of sound doctrine. Illustrative of his Scotch grit and his intense earnestness in behalf of truth, when sixty-seven years old, he made the long and wearisome journey, by stage coach, to Philadelphia, in 1838, that he might lift his voice in the General Assembly in defence of Old School orthodoxy. Mr. Lindsley died in 1843, leaving all his lands, except the homestead, to the American Bible Society, and, by will, manumitting his slaves and providing for their transportation to Liberia. He lived not in vain. He died in the Lord.

Lindsley, Aaron L., D. D., a native of Troy, N. Y.; prosecuted his studies at Marion College, and



AARON L. LINDSLEY, D. D.

at the Troy Polytechnic Institute, and received the honorary degrees. He left his profession of Civil Engineer, in 1842, to prepare for the ministry. He spent two years in Union Theological Seminary, and a third at Princeton, to which another year of theological studies was added. In 1846, having been ordained by the Presbytery of New York, he was sent out by the General Assembly to join in organizing the Presbytery of Wisconsin. While pastor at Wau-

kesha, he made missionary journeys to every part of the Territory and Northern Illinois. In six years the Presbytery was divided into three, and erected into the Synod of Wisconsin. To missionary labors were added efforts to found a college at Waukesha, which is still on its career of usefulness, known as Carroll College. The summary of six years' labor in connection with associated brethren presented a record of expansion unexampled in the history of the Presbyterian Church. Excessive labors exacted a change, and in 1852 Dr. Lindsley found a Bethesda at South Salem, near the city of New York. The church grew, under his ministry, in numbers, usefulness and influence. There were several well-defined revivals, in one of which more than eighty persons were gathered into the fold. Having declined many overtures to important charges, he accepted a repeated call to Portland, Oregon, in 1868. His missionary zeal found on the Pacific coast a broader field for its exercise. By journeys, by correspondence, and by newspaper articles, many missionaries were introduced and numerous churches founded in this vast region. Dr. Lindsley introduced schools and missions into Alaska; formed the first church and built the first Protestant house of worship in that Territory. Indian tribes in Idaho and Washington Territory have, during a course of years, felt the benefit of his labors on their behalf, in the most efficient manner. He lends the whole force of his influence in behalf of educational and reformatory measures, and in support of catholic societies and missions at home and abroad.

Dr. Lindsley's church has been distinguished for its expansive spirit. It has been called "The Banner Church" of the Pacific coast. It has already sent off three colonies, and preparations are being made for two more.

As a pastor, Dr. Lindsley is indefatigable and greatly beloved. His constant hearers characterize his discourses as earnest, eloquent, spiritual, forcible and original, keeping his congregation abreast of the thought of the day, and making Christ and His salvation ever prominent. He is placed by the best judges in the front rank of living preachers.

Lindsley, Philip, D. D., was born December 21st, 1786, near Morristown, N. J., and graduated at the College of New Jersey in September, 1804. After his graduation he was engaged as a teacher at Morristown and Baskingridge, until the Spring of 1807, at which time he was received as a candidate for the ministry by the Presbytery of New Brunswick. The same year he became a Tutor in the College of New Jersey, where he remained two years, teaching Latin and Greek, and at the same time studying theology in connection with the classics, the French language, etc. The Winter of 1809-10 he spent at the college, devoting himself exclusively to theology, under the direction of the President, Dr. Samuel Stanhope Smith, and on the 24th of April, 1810, was

licensed, by the Presbytery of New Brunswick, to preach the gospel. After several years spent in travel, and in the continued study of theology, he became Senior Tutor in the College at Princeton. In 1813 he was transferred from the Tutorship to the Professorship of Languages, and at the same time was chosen Secretary of the Board of Trustees. He also held the offices of librarian and inspector of the college during his connection with the Institution.

In June, 1817, Mr. Lindsley was ordained, *sine titulo*, by the Presbytery of New Brunswick, and in September following was elected vice-President of the College of New Jersey. After the resignation of Dr. Green, as President of the college, in 1822, he was, for one year, acting President. He was chosen President of Cumberland College, Tennessee, and was inaugurated January 12th, 1825. His address, delivered on the occasion, was published and very widely circulated. It was a noble effort, and was regarded as auspicious of an eminently useful and brilliant career. The corporate name of the college was changed, the next year, to "The University of Nashville."

In May, 1834, Dr. Lindsley was unanimously elected Moderator of the General Assembly of the Presbyterian Church of the United States. He was elected a member of the "Royal Society of Northern Antiquaries," at Copenhagen, in 1837. In May, 1850, he was elected Professor of Ecclesiastical Polity and Biblical Archaeology in the New Albany Theological Seminary, and entered on the duties of the Professorship at the beginning of the next year. Here he continued, usefully and acceptably employed, until April, 1853, when he resigned the office, contrary to the unanimous wish of the Board. The remaining two years of his life were spent chiefly in study, devotion and intercourse with his friends. He died May 23d, 1855.

As a man of learning, Dr. Lindsley was distinguished for the accuracy and thoroughness of his classical attainments. His qualifications as a teacher were very superior. In conversation and debate he was ready and fluent. As a preacher, he possessed many admirable qualities. His friendship was marked by sincerity and warmth. The influence which, for a quarter of a century, he exerted as an educator, over the State of Tennessee and the whole Southwest, has been wide and enduring.

Linn, James, D. D., was born in Sherman's Valley, now Perry county, Pa., September 4th, 1783. He was graduated at Dickinson College in 1805; licensed by the Presbytery of Carlisle in 1808, and ordained in Bellefonte, Pa., April, 1810, by the Presbytery of Huntingdon. His pastoral charge embraced the churches of Bellefonte and Lick Run. In 1839 he was released from Lick Run and retained Bellefonte, where he sustained the relation of pastor until his decease, February 23d, 1868.

In social life, Dr. Linn, though rather retiring and silent, was, when drawn out, both vivacious and in-

structive. As a Presbyter, he was one of the most faithful, and his brethren, in Presbytery, as elsewhere, found him a wise and reliable counsellor. As a pastor, he was kind and sympathizing. As a preacher, he was plain and instructive, inclining more to the doctrinal and practical than to the experimental and hortatory. No sermon was ever repeated in the same pulpit. He was eminently a modest man, disliking to put himself forward in any way, "seeking not his own," hiding self in the Saviour for whom he lived and labored. His influence is attested by the intelligence, taste, refinement, moral excellence, and elevated Christian character and liberal spirit of the people of Bellefonte, among whom he labored for nearly sixty years. The estimation in which he was held by his own congregation was largely shared by the whole community in which he lived. He was generous in his dealings with the church. When there was a heavy weight of indebtedness upon it, he voluntarily remitted every year a portion of his salary as his contribution towards the payment of the debt. When under the infirmities of age, he tendered his resignation, and an assistant was provided. His salary would have been continued as before, had he not absolutely declined, under the altered circumstances, to receive more than \$200 per annum, which was forced upon his acceptance. The tablet, which fitly commemorates his long connection with the Bellefonte Church, bears this inscription:—

"Faithful, wise, meek, patient, pure, devout."

Linn, Rev. John, was born in Adams county, Pa., in 1749; was fitted for college by the Rev. Robert Smith, of Pequea, Lancaster county, Pa.; graduated at Nassau Hall, in 1773; studied theology under the Rev. Dr. Robert Cooper; was licensed by the Presbytery of Donegal, in December, 1776, and soon after was ordained and installed pastor of the congregations in Sherman's Valley, in Cumberland (now Perry) county, Pa., where he remained, laboring, faithfully and efficiently, to the close of his ministry and his life, in 1820. Mr. Linn was distinguished for sobriety of mind rather than versatility; was reflective rather than imaginative. He was a solemn and impressive preacher, uncommonly devoted to the interests of his flock; and in his family, and, indeed, all his relations, he was a fine example of Christian dignity, tenderness and fidelity.

Linn, Dr. John Blair, was born in Shippensburg, Pa., March 14th, 1777, and was a precocious boy. He graduated at Columbia College at eighteen, before which time he had already published in the periodical press essays in prose and verse and written a play, which was acted. He commenced the study of the law with General Hamilton, but abandoned it in disgust. He then studied theology with Dr. Romeyn, a Dutch divine of Schenectady. After entering the ministry his great popularity secured him many invitations, but his choice led him to become the associate of Dr. Ewing, in the First Church, Philadelphia.

June, 1799. In 1802 he suffered from a sunstroke, from the effects of which he never entirely recovered. His spirits became depressed, and he died of hemorrhage, August 30th, 1804, at the early age of twenty-seven.

Besides his early poems, his published works were a "Poem on the Death of Washington," a "Poem on the Powers of Genius," a posthumous poem called "Valerian," a "Sermon on the Death of Dr. Ewing," and a "Reply to Dr. Priestley's Comparison between Socrates and Christ." The merit of this reply gained him the Degree of D. D. from the University of Pennsylvania. Dr. Linn's tastes were refined and poetic, and his sensibilities exquisite. This led him, though warm and generous in his nature, to a moody and melancholy state of mind, and a morbid dread of death, which was only held in check by a deep sense of religion.

Linn, Rev. William, D. D., was born in Shippenburg, Pa., in 1752, and graduated at Princeton College, in 1772. Soon after being licensed he entered the American army as a chaplain. In 1784 he was rector of an academy in Somerset county, Md., where he acquired a high reputation as a teacher and scholar. In 1786 he became pastor of the Presbyterian Church in Elizabethtown, N. J., but remained there only a few months, as, in the November after his settlement, he accepted a call to the Reformed Dutch Church of the city of New York. He died, in Albany, in January, 1808. Dr. Linn enjoyed a high reputation as a pulpit orator. He was in great demand on charitable and public occasions. A number of his sermons, indicative of his ability, were published.

Lippincott, Rev. Thomas, was born in Salem, N. J., February 6th, 1791. After spending a short time in Philadelphia, he removed to Lumberland, N. Y., in 1814. Here he married, August 15th, 1816, and late in the Fall of 1817 he started for the West, with his wife and infant daughter. On December 1st they embarked at Pittsburg, with another family, on a Monongahela flat-boat, which they had chartered to convey them down the Ohio. On the 30th of the same month they landed at Shawneetown. He found his way to St. Louis, then but a village, and engaged as clerk, but soon entered into business for himself. He took a stock of goods to Milton, Ill., where his wife established the first Sabbath-school in that State. His next place of residence was Edwardsville, where, certainly for one year, he was editor of the *Edwardsville Spectator*, and during the six years in which the paper was published at Edwardsville, he was a constant contributor to its columns. While in Edwardsville, besides his editorial duties, he was clerk in the Land Office and Justice of the Peace.

Mr. Lippincott was an elder in the Presbyterian Church at Edwardsville. He was licensed to preach October 8th, 1828, and ordained October 19th, 1829. His stated labors were exclusively with the churches in the bounds of the Synod of Illinois. He also acted

for several months as Agent of the American Sunday-school Union. His last field was Daccoign, in Perry county. His ministerial labors were abundant, acceptable and successful. No man in the Synod was more universally respected and beloved. He was the first Moderator of the Presbytery of Alton. He died in April, 1869. "It is difficult," says Dr. A. T. Norton, "to characterize such a man, because of the very completeness of his character and the absence of great salient points. It was something like the prairies of his adopted State, everywhere rich and fertile, but destitute of towering mountains, snow-crowned and conspicuous, indeed, but cold and barren; and destitute, also, of those swamp-lands which lie too low for drainage and cultivation. His mental efforts were always respectable, never sinking



REV. THOMAS LIPPINCOTT.

below mediocrity, seldom soaring far above it. He was not a meteor, or a comet, but rather the north star, steadily shining, clear and fixed. His moral character, also, was complete. He loved his neighbor as himself. He was liberal with his means, almost to a fault. His Christian character, also, was complete. Christ's atonement was his only hope, Christ's example his only pattern, Christ's precepts his only rule."

Little, Rev. George Obadiah, the third son of Rev. Dr. Henry and Susan Norton (Smith) Little, was born in Madison, Ind., May 2d, 1839. He graduated at Amherst College, in 1860; at Lane Theological Seminary, in 1863; was licensed to preach by the Presbytery of New Albany, in 1862, and supplied the Church at Veray, Ind., during his Senior year at the Seminary. After preaching a year at

Birmingham, Pa., he was called to the Second Church, Fort Wayne, Ind., where he labored till 1871, when he accepted a call to the Church in Connersville. In June, 1873, before his installation, he accepted a call to the Assembly's Presbyterian Church, Washington, D. C., and was installed pastor, November 9th, 1873. He is one of four brothers, all of whom are ministers of the Presbyterian Church. Mr. Little has the qualities which, under God, give success to the preacher and pastor. Originality and vigor characterize his pulpit ministrations. While retaining ever simplicity of style and purity of gospel truth, he not seldom interests and impresses by the unusual, striking and attractive form in which his thought is presented. The ten years of his ministry in Washington, just closed, have resulted in the steady enlargement of his sphere of influence, and the growth of the Church in number and efficiency. He has published various discourses, and contributed articles for religious periodicals.

Little, Henry, D. D., was born in Roseawen, N. H., March 30th, 1800, and died at Madison, Ind., February 25th, 1882. He graduated at Dartmouth, N. H., in 1826, in which year sixty of the students became Christians, a result to which he largely contributed by his personal visits and conversation. He graduated at the Theological Seminary in Andover, Mass., and was ordained September 24th, 1829, at Park Street Church, Boston, Mass., with fifteen others, all of whom were to be Home or Foreign missionaries. The hymn "Watchman, What of the Night," was composed and set to music for that occasion, and sung there for the first time.

For over a year after his ordination he was in the employment of the American Education Society, and was very successful in raising money and persuading young men to enter the ministry. In 1831 he was settled as pastor over the Presbyterian Church at Oxford, O., and during a pastorate of two years, two hundred and ninety-seven persons united with the church, many of whom were students in Miami University. He was pastor of the Second Presbyterian Church, Madison, Ind., from 1838 to 1840, during which time sixty were received into the church on profession of their faith. But the most important and continuous work of his life—nearly forty-nine years in all—was in connection with the general agency of Home Missions; from 1833 to 1861 in connection with the American Home Missionary Society; from that time until 1869 with the Presbyterian Committee of Home Missions, N. S.; and from that till his death with the Board of Home Missions.

In this, his life-work, Dr. Little was remarkably successful. First. In organizing churches, settling church difficulties and securing ministers for destitute fields. Secondly. In raising large sums of money. He was called the "Prince of Beggars," and raised \$50,000 for Lane Theological Seminary, and \$10,000 for the Western Female Seminary, Oxford, Ohio, in

addition to the large amount collected for Home Missions. Thirdly. In saving souls, through evangelistic work. "He was a fluent and effective speaker, and as such seemed proof against fatigue. To preach three times a day, weeks together, hold inquiry meetings and converse with any he met, seemed to invigorate him. He was interested and active in all that pertained to the welfare of his State, and the Indiana School Report mentions his name as the originator of the first graded schools in that State. The title of Doctor of Divinity was conferred by Wabash College, in 1865.

His last sickness was attended with long and severe suffering, but he endured it all with marvellous patience and submission. His death was as remarkable as his life, for the spirit of piety which he exhibited and the testimony which he bore.

Little, Jacob, D. D., was born in New Hampshire, May 1st, 1795; was graduated at Dartmouth in 1822, and Andover in 1825; preached six months at Hoosick, N. Y., and about one year at Belpre, Ohio; June 1st, 1827, he became pastor of the Congregational Church in Granville, Ohio, and continued in that relation until December 1st, 1867; removed at once to Warsaw, Ind., and for a time was stated supply of the Presbyterian Church in that town; left Warsaw in July, 1871, to reside with his son, the Rev. Charles Little, pastor of the Presbyterian Church in Wabash, Ind.; passed to his rest on the morning of Sabbath, December 17th, aged eighty-one years. Dr. Little's chief work was in the Church at Granville, through his influence, one of the most remarkable churches of our order. Here his labors were signally blessed. In 1828 the church was favored with a great revival, and during his ministry many hundreds were added to it. His "New Year's Sermons" were characteristically full of facts, and were a Granville institution. Several of them were published. He published several other discourses, and many delightful and valuable articles in the religious newspapers. His most important work is "The History of Granville," published some years ago, in the *Ohio Observer*, at Hudson. Dr. Little so wrought himself into the practical work of a pastor and preacher in a grand field, and did and said so many wise things, that he will be affectionately remembered.

Lloyd, Amos H., ruling elder, was born in Marietta, O., lived in Cincinnati through his boyhood and youth; went South and settled in Selma, Ala., in 1835. Died August 12th, 1881. Mr. Lloyd was a scholar in the first Sunday-school organized in Cincinnati, O. Removing, in early life, to the small village of Selma, Ala., he organized the first Sunday-school in the place, and was an officer or teacher, to the day of his death. He was installed a ruling elder, January 4th, 1852, and while he had no children of his own, his house was the "Preacher's Home." Not one of the older ministers of the Synod ever came

to Selma without finding a cordial welcome to his hospitable board and his "Prophet's chamber." Brisk and lively in manner, fervent in piety, and kind and courteous to all, he was universally beloved. Slow to express an opinion in difficult and delicate cases, he was firm as a rock in his principles, when once settled. He never missed a meeting of any kind, unless prevented by some providential hindrance. When dying, he was told of the old friends he would see in heaven. "Oh, yes!" he answered, "but above all, I will see Jesus."

Lloyd, Rev. Charles Hooker, was born in New Haven, Conn., February 21st, 1833. He entered New York University in 1856, where he remained a year and a half, but owing to ill health he did not graduate. He graduated at Princeton Theological Seminary in 1862; was licensed by New York Presbytery, and was ordained as an evangelist by the same Presbytery, April 29th, 1862. He married Miss Katie C. Parker, a daughter of Willard Parker, M. D., of New York city, and himself and wife were appointed by the American Board of Commissioners for Foreign Missions to South Africa, and sailed from New York, June 21st, 1862. After a few months spent in travel in Europe, they reached Natal, South Africa, December 11th, 1862, and were cordially received by the missionaries. Their first residence was at Amanzintote, from whence, by a vote of the Mission, in June, 1863, they were removed to Umvoti as their permanent home. Hardly six months more had passed before Mr. Lloyd's health became so much impaired that, by the advice of his physicians, he made a journey of some months into the cooler hill country of the interior, in the hope of restoring his health and arresting the disease which threatened him. But he learned that whatever he had to do must be done quickly. He returned to Umvoti, and labored with renewed zeal, and threw himself into the work of missions with his whole heart, and carried others away with his enthusiasm.

Mr. Lloyd died, February 10th, 1865, of consumption. In all his Christian life he was personally faithful and wise to win souls, and many, both in America and Africa, and some who went before him to heaven, were led to the Saviour by his direct entreaty. A short time before his decease, he said to a fellow missionary, who was sitting alone with him at the fireside, "Since I shall not live long, I have a request to make of you. Do you remember there is a little tree standing about thirty feet from the door of your new chapel? When I am dead, I wish you would bury me near where that tree stands. Mrs. Lloyd will enclose the spot, and erect my tombstone there, where all your Sabbath worshipers can see it as they go up to worship. As they look at it, may be they will remember that the dead man came to preach to them. Thus I wish, hope and pray that my grave may preach the gospel when I am gone." The enclosure and the grave were made, according to the

good man's wish, and on the tombstone are these words: "Weeping may endure for the night, but joy cometh in the morning."

Lloyd, Rev. John, deserves a prominent place among the devoted missionaries of the Church. He was born in Huntingdon county, Pa., October 1st, 1813, and graduated at Jefferson College, with distinction, in September, 1839. After teaching two years, he studied theology at Princeton Seminary. In the Autumn of 1843 he placed himself under the care of the Board of Foreign Missions, and the field of labor assigned to him was China. During his last session in the seminary he was licensed by the Presbytery of New York, but he transferred his relation to the Presbytery of Huntingdon, from which also he received ordination, a short time before departing on his mission.

Mr. Lloyd sailed from New York in company with three other missionaries, on the 22d of June, 1844, and arrived at Macao in October following. In November he proceeded to Amoy, where he became very happily associated with several missionaries, both from England and from the United States. He addressed himself now, with great diligence and success, to the study of the language, and soon acquired so much knowledge of it as to be able to enter advantageously upon his missionary work. He died, December 6th, 1848, just four years, to a day, from the time of his arrival at Amoy. Mr. Lloyd possessed a vigorous mind, an equable temperament, an amiable, generous spirit, and was earnestly devoted to the best interests of his fellow-men.

Locke, Nathanael C., D.D., was born in June, 1816, at Salem, N. J.; graduated at Middlebury College, Vermont, in 1838, and at Union Theological Seminary, New York, in 1844, and in the same year was licensed by New York Third Presbytery. Having received an invitation to visit the Eastern shore of Virginia, he labored with all the ardor of youth and the earnestness of a heart wholly given to Christ. His first church was Eastville, Northampton county, Va. He was ordained by East Hanover Presbytery, and was instrumental in gathering around him many influential and leading families in that region, and was greatly prospered. At the organization of the Central Church, Brooklyn, N. Y., in 1847, he became its pastor, and proved faithful and efficient, gaining the affections of his people and the confidence of his brethren. At the end of three years he took charge of the church at Hempstead, Long Island, where his labors were blessed with tokens of God's favor, until failing health compelled him to resign, in 1860. He died July 21st, 1862.

Dr. Locke was an earnest Christian. Eminently genial and social, possessed of a warm and generous heart, inspired with a manly and open disposition, that led him to the accomplishment of his purposes only by what was fair and honorable, with a mind well stored with a sincere love for all the great dis-

tinctive doctrines of the gospel, and a heart that meckly embraced them, and a faith that made them his own, he was at once the valued companion, the affectionate pastor and friend, the earnest and eloquent preacher, and the successful minister of Christ.

Lockridge, Rev. Andrew Y., was born March 4th, 1801, in Rockbridge county, Va. He graduated at Washington College, Virginia, in 1827; was licensed by the Presbytery of Lexington, in 1830; was ordained by the Presbytery of Concord, in April, 1831; was stated supply and pastor of Third Creek and Back Creek churches, North Carolina, 1830-45; was missionary of Presbytery among the Cherokees, Georgia, 1845-60, and was pastor of Chickamanga Church, Catoosa county, Ga., 1860-71. He died January 15th, 1876. He was a laborious, faithful and useful minister of the gospel.

Lockwood, Rev. Robinson Smiley, was born at Springfield, Vt., August 10th, 1806. He graduated at Middlebury College. By diligence and perseverance he became a fine classical and Belles Lettres scholar, adding to his collegiate course a knowledge of several of the modern languages. At different periods of his early life he completed courses of study in all three of the learned professions, divinity, law and medicine, and at different times practiced the same. His first pastoral charge was at Meadville, Pa. As an educator he was, at several times, Professor or Principal in different Institutions of learning. From 1851 to 1858 he resided in Mount Vernon, O. For a short time he was Mayor of that city. Mr. Lockwood died at Mount Vernon, August 20th, 1876. His last moments were soled by sincere and calm trust in the mercy of his Redeemer.

Logan, Rev. David Swift, the son of Joshua and Sabrina Logan, was born at Pittsburg, Pa., in 1831. He graduated, with honor, at Jefferson College, in 1854; studied theology at the Western Theological Seminary, and was licensed to preach by the Presbytery of Allegheny City. For two years he preached in the churches of New Philadelphia and Ulrichville, Ohio, during which he performed much hard work. As pastor of the Church at Tiffin, Ohio, he labored with great zeal and earnestness and with much success. He died, September 15th, 1864. Mr. Logan was an earnest and affectionate preacher, and a faithful expounder of Divine truth. He was "a workman that needed not to be ashamed." He was also an edifying pastor. His piety was effusive, evenly, like a lamp abundantly replenished. He was, in the strictest sense, a Christian gentleman. His death was in perfect harmony with his life.

Logan, Rev. John Bovellet, the youngest son of James and Elizabeth (Vance) Logan, was born near Abingdon, Va., July 23d, 1818. He received his education mainly at the High School in Abingdon; was licensed to preach by the Quarterly Conference of Abingdon Station, Methodist Protestant Church, in 1842, and ordained deacon in 1844. After preaching

eight years in that Denomination, he united with Holston Presbytery, Synod of Tennessee, of the then New School Presbyterian Church, and was ordained as an evangelist by this Presbytery, in April, 1851. His transfer to the Presbyterian body was but returning to his mother Church, as he had been brought up in the Presbyterian faith. His theological studies were not in connection with any seminary, but were directed by ministers of some note in both Denominations. His ministry has been partly in Southwest Virginia and East Tennessee, but largely in Central Indiana, where he has been for twenty-two years. He is, at present, stated supply of the Seventh Presbyterian Church of Indianapolis. Mr. Logan is earnest, emotional, and, at times, impassioned in preaching. He comes from the throne of grace to his pulpit, as one who delights in communion with God, and has great power in prayer, as in preaching the Word. His soul is full of music, and many attend his ministry who love to hear him sing, as well as preach and pray. He has been successful in gathering converts into the Church at Blountville, Tenn., Seymour, Kirklintown, Indianapolis, and wherever he has labored.

Logan, Samuel Crothers, D. D., was born December 21st, 1823, at Hanover, Ind.; was graduated from Hanover College (of which his father, George Logan, was a founder), August 31st, 1846; from Princeton Theological Seminary in May, 1850, and was licensed by the First Presbytery of New York in February, 1850. He was a missionary in Kentucky, Indiana and Michigan, in 1850; took charge of the mission field centering around Constantine, Mich., in December, 1850, and organized the Church of Constantine, with nine members, and a salary of eighty-four dollars for the first year. He was ordained by the Presbytery of Lake, April 14th, 1851. In 1851, by his efforts, the Church at Constantine was completed, and he was installed pastor of the congregation, with from eight to twelve preaching places, at which churches were afterwards organized. In May, 1857, he was pastor of the Fifth Church, Cincinnati, which in two years paid off its debt of eleven thousand dollars. In 1859 and 1860 he was stated supply of the Seventh Church in the same city. In 1860 he was called to Valparaiso, Ind., where he established the Collegiate Institute, and cared for both church and school.

Dr. Logan wrote the first paper in favor of the education of the Freedmen that passed the Assembly, in April, 1864, and secured its passage at Newark. By this action the Eastern and Western Committees on Freedmen were appointed at Philadelphia and Indianapolis. He was Secretary of the Western Committee, and sent the first missionaries to Tennessee, Alabama and Kansas, in 1864. May, 1865, he wrote the article consolidating the two committees into "The Assembly Committee on Freedmen," at Pittsburg. He held the office of Secretary from June 1,

1865 to July 1st, 1869, and organized about forty churches and eighty schools; established Wallingford Academy, Charleston; Biddle University at Charlotte, N. C., and Scotia Seminary at Concord, and with the help of the Government, raised and expended \$71,000 in 1868. After supplying the First Presbyterian Church of Scranton, Pa., for some months, Dr. Logan became its pastor, in July, 1869, and continues in this relation to the present time. He is a staunch Presbyterian, thoroughly conversant with the doctrines and controversies of his Church. He is a gentleman of great charity, and an efficient, sympathizing pastor. He has a wonderful power of expressing clearly and correctly the doctrines of the Church, in ordinary language, free from the technicalities of the schools. His discourses are replete with passages of eloquence, and enlivened with fine descriptive powers. As a citizen he is of great influence where he resides, outside of his own congregation, and thoroughly interested in all public charities and measures of local importance. He is always found maintaining the "purity of the clergy," and deeply interested in measures for their temporal as well as spiritual welfare.

Logan, Rev. Thomas D., A. M. Parents, John T. and Henrietta B. Logan. Was born in the city of Allegheny, Pa., January 20th, 1851. Graduated at Lafayette College, Pa., 1869, and at Western Theological Seminary, 1874. Licensed by Presbytery of Allegheny, 1873. Ordained and installed pastor of the Second Presbyterian Church of Meadville, Pa., January 20th, A. D. 1875, over which he still presides. His sermons are delivered with clearness and force, showing marked ability, both in preparation and delivery. In all his ministry he has evinced such Christian manliness of character, ripe judgment and kindness of disposition, as to crown his labors, under the blessing of God, with gratifying success.

Log College. This was the first literary institution, above common schools, in the bounds of the Presbyterian Church in America. It was erected by the Rev. William Tennent, Sr., who, in 1726, became pastor of the Presbyterian Church at Neshaminy, in Bucks county, Pa., about twenty miles north of Philadelphia, and within a few steps of his own dwelling.

The spirit in which the institution was established augured well for its future. In Ireland and Scotland the signs of prevalent worldliness, foreshadowing a sad apostasy, were already apparent. In this country the primitive zeal of Makemie's compeers was already on the decline. "Revivals of religion were nowhere heard of, and an orthodox creed and a decent external conduct were the only points on which inquiry was made when persons were admitted to the communion of the Church." Vital piety had almost deserted the Church. The substance of preaching was a "dead orthodoxy," in which little emphasis was laid upon regeneration, a change of heart, or the terrors of the law against sin. With such a state of

things Mr. Tennent had no sympathy. His warm evangelical spirit led him to strive, with all his energies, to effect a change. The young men who came under his influence in their course of education were inspirited to become his efficient allies.

The humble edifice which was to acquire such an enviable notoriety was made of logs, cut out of the woods, probably from the very spot where the house was erected. It has long since disappeared, so that although the site on which it stood is well known to many in the vicinity, there is not a vestige of it remaining on the ground, and no appearance which would indicate that a house ever stood there. Some owner of the property, never dreaming that there was anything sacred in the logs of this unpretending building, had them carried away and applied to some ignoble purpose on the farm, where they rotted away, like common timber. But that some small relic of this venerable edifice might be preserved, the Rev. Robert B. Belville, who was many years ago the Presbyterian minister of the place, rescued from the common ruin so much of one of these logs as enabled him, by paring off the decayed parts, to reduce it to something of the form of a walking staff, which, as a token of respect, and for safe keeping, he presented to the Rev. Samuel Miller, D. D., one of the oldest Professors of the Theological Seminary at Princeton, New Jersey.

The site of the Log College is about a mile from that part of Neshaminy Creek where the Presbyterian Church has long stood. The ground near and around it lies handsomely to the eye, and the more distant prospect is very beautiful; for, while there is a considerable extent of fertile, well cultivated land, nearly level, the view is bounded to the north and west by a range of hills, which have a very pleasing appearance.

There seems to be no written record of the existence of such an edifice as that we are describing, by any contemporary writer, except in the journal of the Rev. George Whitefield, the celebrated evangelist, who traversed this country several times, preaching everywhere, with a popularity and success which have never been equaled by any other. "The place," says Mr. Whitefield, "wherein the young men study now is, in contempt, called THE COLLEGE. It is a log house, about twenty feet long, and near as many broad, and, to me, it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture wherein we are told that each of them took them a beam to build them a house; and that at the feast of the sons of the prophets, one of them put on the pot, whilst the others went to fetch some herbs out of the field. All that we can say of most of our universities is, they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth, more are almost

ready to be sent, and the foundation is now laying for the instruction of many others." The journal from which this extract is taken was printed in Philadelphia, by Benjamin Franklin, the same year (1739) in which Mr. Whitefield visited Mr. Tennent.

Notwithstanding the name *College*, as appears from this testimony, was given to the building out of contempt, by its enemies, in this, as in many other things, it is evident that what is lightly esteemed among men is precious in the sight of the Lord. Though as poor a house as perhaps was ever erected for the purpose of giving a liberal education, it was, in a noble sense, a *College*; a fountain from which proceeded streams of blessings to the Church. Dr. Archibald Alexander refers to the Institution as "of unspeakable importance to the Presbyterian Church in this country," and as "the germ from which proceeded the College of New Jersey." And the Rev. Matthew Brown, D.D., regarded it as not only the germ of New Jersey College, but several other colleges which have been useful to the Church and State, and have risen to high estimation in the country, such as Jefferson, Hampden-Sidney, and Washington College, in Virginia, all which were founded and taught originally by students from Princeton." Thus we see how much good may arise from a small beginning. "Let this fact," says Dr. Alexander, "encourage all who have it in their power, to institute good schools of useful and solid learning, and to be liberal in encouraging and endowing academies and colleges, and aiding poor scholars who possess talents to acquire a liberal education."

Long, Isaac Jasper, D.D., the fifth son and youngest child of Isaac and Lettie (Hamilton) Long, was born in Anderson District, South Carolina, February 23d, 1834. He graduated at Centre College, Danville, Ky., September 16th, 1858, with the second honor, in a class of twenty-seven. Immediately after his graduation he entered the Danville Theological Seminary. In 1859 he was selected as one of the joint Principals of the Preparatory Department of Centre College, which position he filled till June, 1860. He was licensed to preach by the Presbytery of Transylvania, at Lebanon, Ky., April 12th, 1860. In October, 1860, he entered the Theological Seminary at Columbia, S. C., as a resident licentiate, and remained there a part of the following Winter and Spring. In April, 1861, he accepted an invitation to supply the Concord Church, in Sumter District, S. C., where he was ordained by the Presbytery of Harmony, and installed pastor, October 31st, 1861.

In July, 1866, at the suggestion of the General Assembly's Committee of Domestic Missions, Dr. Long visited Arkansas, for the purpose of collecting information and looking after the interests of the scattered and feeble churches then in the State. Resigning his pastoral charge, he removed to Batesville, in the early part of 1867, to be the only Presbyterian minister in fifteen large counties, without the promise

of a dollar from any source, save the assurance of a few that they would do what they could.

Dr. Long founded an academy in Batesville, by securing teachers and boarding them, partly without compensation, besides giving a part of his own time to the work. This constituted the nucleus around which was formed Arkansas College, organized in 1872. Dr. Long was elected its first President, which place he still fills (1883). He has also filled the Professorship of Ancient Languages and Moral Science, under which is included Biblical and Ecclesiastical History. As a preacher, he is a thoughtful, deliberate speaker, a profound theologian and logician. He is a most thorough educator. His scholarship, integrity and



ISAAC JASPER LONG, D.D.

piety are unquestioned. Besides his pastoral work in Batesville Church, during all those years, he has performed a vast amount of missionary labor in the regions around. Dr. Long is a most useful citizen. He takes an active and earnest interest in every movement that relates to the public good, and is held in high esteem by the community. His past record is one of energy, self-sacrifice, and eminent devotion to the Master's work, and has laid the foundation of enlarged usefulness in the years which may yet await him.

Long Island—Presbytery of.—

[The following well written historical sketch has been kindly furnished us by the Rev. Dr. Ephier Whitaker. We would have been pleased if it had been a little shorter, but as it relates to a most interesting portion of our Church's operations, and as Dr. Whitaker says he has "condensed it so as to put a year's history of the Presbytery into every forty-five words," we cheerfully comply with his request that it be "printed as it was written."]

In 1716 the ministers of the Presbytery in America determined to form several Presbyteries and a Synod. The Rev. George Macnish was pastor of the Church of Jamaica, L. I., whose Presbyterian organization is the oldest of all the Presbyterian churches of the country, though the present Presbyterian churches of Southold and Southampton were organized as town churches at an earlier date. The Rev. Samuel Pomeroy was the pastor of the Presbyterian Church of Newton, L. I. These two ministers were instructed to do their best to induce some other ministers on Long Island to unite with them in forming a Presbytery of Long Island. This was accomplished the next year, when the Rev. George Phillips, of Setauket joined them, and on the 17th of April, 1717, they met at Southampton, and ordained the Rev. Samuel Galston to be the pastor of the church in that town. The original Presbytery had approved the call to him by the Southampton Church, during the preceding year.

The churches of this Presbytery had been long in existence before they became united under the Presbytery. Southampton Church was organized in November, 1640, and the others within twenty years thereafter. They were all churches of English Puritans, and the ministers were called and their salaries paid by the respective towns. The towns of Brookhaven and Smithtown, and some in the Manor of St. George, called the Rev. George Phillips, April 30th, 1697. He was a graduate of Harvard College, and belonged to the great and beneficent Massachusetts family of this name, being a son of the Rev. George Phillips, who was the first pastor of Watertown, from 1630 to 1644. The Church of Southold, subsequently connected with the Presbytery, was organized as a town church, October 21st, 1640. It is the oldest church now in connection with the General Assembly. Easthampton, Bridgehampton, Huntington, Hempstead and Mattituck are also very old Puritan town churches. Some of them were Presbyterian from their origin. The first minister of Mattituck was Joseph Lamb, a graduate of Yale, who was ordained in 1717, by the Presbytery, and two years later the church united with it. These early Long Island churches were never Congregational churches of the modern type of Congregationalism. This original Presbytery of Long Island continued twenty-one years. It was, in 1738, united with other ministers and churches in New York and East Jersey to form the Presbytery of New York. Its records are lost. Its real successor, though not the legal inheritor of its records, was the Presbytery of Suffolk, which was self-organized at Southampton, April 8th, 1717. The ministers who organized it were Ebenezer White, Nathaniel Mather, Ebenezer Prime, Ebenezer Gould, Silvanus White, Samuel Buell. Members of the churches of Easthampton, Bridgehampton and Southampton, on the south side of the island, and of Mattituck and Cutchogue, on

the north side, formally united, the next day, with the ministers, in their undertaking to bring the churches of Suffolk county, so far as practicable, into Presbyterian order. The three churches of the Hamptons forthwith acceded. This Presbytery determined at the same time that it would, in due season, send delegates to the Synod of New York, and the Rev. Messrs. Prime and Buell were chosen for the purpose.

The Presbytery of Suffolk grew and prospered, though it speedily lost two of its members; for within a year the Rev. Ebenezer Gould returned to his native New England and the Rev. Nathaniel Mather died. But it soon received under its care various churches in Suffolk county, and other parts of Long Island, and even beyond the island. Its activity is indicated by such proceedings as these: March 30th, 1748, it took under its care the Church of Huntington. June 15th, 1748, it ordained and installed the Rev. James Browne pastor of Bridgehampton, in place of the reverend and venerable Ebenezer White, resigned. Mr. Browne was a graduate of Yale. September 21st, 1748, it united with other ministers in the installation of the Rev. William Throop, of the First Church of Southold. October 19th, 1748, it voted to forego its desire to be represented in the Synod of New York by delegates, only until the Synod's purpose of becoming a delegated body should be accomplished. The next day it licensed Nehemiah Greenman, A. B., of Yale, and a beneficiary of the Rev. David Brainard, and directed him to preach at Moriches. December 20th, 1748, it licensed Thomas Paine, A. B., of Yale, and directed him to preach at Cutchogue. April 13th, 1749, it licensed John Darbe, A. B., of Yale, and directed him to preach at Mattituck and Aquebogue. August 9th, 1749, the Rev. Azariah Horton, of New York Presbytery, and the Rev. David Youngs, of New Brunswick Presbytery, became members of the Body, according to its request and the vote of the Synod. Both were graduates of Yale College. Horton was the missionary to the Long Island Indians. Youngs was the pastor of Brookhaven. Both were Southold men. The next day it licensed Naphtali Daggett, A. B., of Yale, and directed him to preach at Smithtown. December 11th, 1749, it ordered Mr. Greenman to leave Mastich and Fire Place, and on the fourth of the next April dismissed him to the New York Presbytery, to preach at South Hanover (Madison, N. J.), to the new society there. At this time, Mr. Jonathan Whitaker, in behalf of the people of Baskingridge, desired a candidate, but the Presbytery was not able to send one. May 22d, 1751, Rev. Samuel Sackett was admitted from the New Brunswick Presbytery. On the 18th of September, 1751, the Church of Smithtown was organized and the Rev. Naphtali Daggett ordained its pastor. He was afterwards President of Yale College. May 27th, 1752, it approved of the call which Mattituck and Aquebogue gave to the Rev. Joseph Park, of New England, and on the 10th

of the next month organized the Church of Union Parish, Mattituck and Aquabogue, and installed the Rev. Joseph Park the pastor thereof. April 4th, 1753, it dismissed the Rev. Samuel Sackett from the pastoral care of Bedford, and approved Hanover's call to him. January 2d, 1754, it ordained Eliphalet Ball, A. M., of Yale, and installed him pastor of Bedford. June 6th, 1754, it exhorted those of its churches that had no ruling elders to elect them. October 23d, 1754, it ordained Benjamin Talmadge, A. M., of Yale, at large, and approved of the preaching of Abner Reeve, A. B., of Yale, a licentiate, at Moriches and Ketchabounuck. November 6th, 1755, the Presbytery incorporated the Church of Moriches, the act taking place in the Western Meeting-house, and ordained the Rev. Abner Reeves to be the pastor thereof. The Rev. Ebenezer White, of Bridgehampton, died between February and June, 1756, and about the same time the Rev. Azariah Horton became the minister of South Hanover, New Jersey. On the 10th of November, 1755, the Presbytery ordained the Rev. Jonathan Barber, M. D., and the Rev. John Darbe, M. D., both having received the degree of A. M. at Yale College. June 14th, 1758, it ordered its members, in succession, to supply the pulpit of Jamaica while its pastor, the Rev. Elihu Spencer, was absent as a chaplain in the army during the campaign then in progress against the French and the Indians. The next day it ordained the Rev. Abner Brush, A. B., of Nassau Hall, and among its candidates or licentiates, about this time, were Messrs. Benjamin Conkline, Ezra Horton, Moses Baldwin and Wheeler Case, all of them graduates of Nassau Hall. On the 16th of November, 1758, it ordained the Rev. Moses Baldwin; and on the 30th of August, 1759, the Rev. Sampson Occum, and ordered him to pursue his ministry at Montauk, and among the other Indians. The Rev. Elihu Spencer became, by order of the Synod, a member of the Presbytery, October 9th, 1759, and the next day the Presbytery ordained the Rev. Ezra Reeve, an alumnus of Yale College.

These are specimens of the acts of the Presbytery which made it efficient and thrifty and the churches fruitful.

The Synod, in 1763, transferred its Westchester county ministers and churches to the newly self-organized Presbytery of Dutchess; for Dutchess Presbytery, like Suffolk Presbytery, and others, sprung up spontaneously, without any action of Synod. They were due to the Anglo-Saxon organizing genius, and the Christian affection and desire for fraternal fellowship which ruled them. Many of the churches had the same local and spontaneous origin.

On the 16th of June, 1763, the Presbytery admitted the Rev. Thomas Paine, of Cutchogue, to membership, and received the Church of Christ in Cutchogue under its care. On the 25th of October, 1763, it determined that it would appoint the day for the annual fast in the Spring and the annual thanksgiving in the Autumn. Nothing is more character-

istic of the Presbytery at this time than the frequency with which it appoints its pastors to supply its vacant churches. June 27th, 1761, the Rev. Benjamin Goldsmith, an alumnus of Yale College, was ordained at Aukabang. In this year the Rev. Messrs. Darbe and Brush were transferred to the Presbytery of New York, by order of the Synod; at the same time the Rev. Mr. Baldwin was transferred to the Presbytery of Boston, and the Rev. Abner Reeve to the Presbytery of New York.

The Presbytery sometimes found it impracticable to maintain order in here and there a church, and now and then a minister was unruly. The churches in need of pastors were often advised to apply to other Presbyteries or Associations, and no preference seems to have been entertained for the former. In 1765 a collection was ordered in all the churches, for the support of the Rev. Sampson Occum among the Indians; and on the 30th of October, in this year, the Presbytery made a record in these words: "Whereas a motion is made by certain of the Board of the Honorable Correspondents in Connection for Indian Affairs, to this Presbytery, desiring that the Rev. Sampson Occum may be recommended with a special view to his going to Europe, without judging or determining of the expedience of Mr. Occum's going as aforesaid, this Presbytery recommendeth him as one they ordained with special relation to the Indians, and certify that he is of good moral life and of good standing in this Presbytery, and are entirely willing that the Board, as aforesaid, improve him in their service for a time, as they may think proper."

December 4th, 1765, the Presbytery ordained the Rev. David Rose, a graduate of Yale, to be pastor of Moriches, Manor of St. George, south part of Brookhaven and Winthrop's Patent. June 11th, 1766, Elam Potter, A. B., of Yale, was ordained at Shelter Island. Though the Presbytery had not a full supply of ministerial service for its own wants, yet one of the best pastors was sent this year to preach in the "Southern Provinces;" and it was ordered that collections be made for the promoting of Christian knowledge among the Indians and the poor white people upon the frontiers. The church of Middletown and the church of Hempstead were taken under the care of the Presbytery, November 4th, 1767, the former being a new organization. At this time a licentiate was directed to supply Shelter Island, Ketchabounuck, Middletown and Hempstead. April 6th, 1768, notice was taken of an order of Synod, enjoining the Presbyteries to erect Societies for the Reformation of Manners, and the ministers of the Presbytery were ordered to erect such societies in their respective congregations as soon as possible. In these years the Presbytery habitually appointed three ministers to attend the meetings of the Synod; but in later years it appointed two only. In 1770, it sent one of its pastors to the "Southern Provinces."

and other pastors were ordered to supply his pulpit during his absence. The Presbytery often directed its churches to apply to the Rev. Dr. Bellamy, President Daggett, or other well known ministers in New England, for candidates to supply their respective pulpits.

The Presbytery was prevented from meeting, by "civil war," during a period extending from October 31st, 1775, to April 1th, 1784, when the Moderator, the Rev. Samuel Buell, opened his house for it, in Easthampton, and four of the nine ministers and one ruling elder were present. During the nine years of the "civil war" Rev. Messrs. Prime and White had died; the Rev. Benjamin Talmadge died between December, 1785, and April, 1786. April 13th, 1787, the Presbytery unanimously voted to present a petition to the Synod for a dismissal from that venerable body, because of numerous inconveniences resulting from its local situation, and because it was supposed its churches would not consent to the plan of government and discipline lately devised for the Presbyterian churches in America. On the same day the Rev. John Storrs and the church and congregation under his pastoral care, at Southold, mutually applied to this Presbytery, as an Ecclesiastical Council, requesting the dissolving of his pastoral relation to them, and the request was granted.

The Synod appointed a committee to confer with the Presbytery, and the conference took place at Huntington, September 6th, 1787. The result was that the Presbytery determined to reconsider its purpose to withdraw from the fellowship of the Presbyterian Church. On the 8th and 9th of April, 1788, this subject was reconsidered, and the Presbytery voted to revoke its petition for a dismissal from Synod. At this time the ministers present were Buell, Wetmore, Rose, Hart, Woodhull and Woolworth. The absentees were Brown, Goldsmith, Williams, Russell, Potter and Occum. The only delegates present from the churches were Nathan Woodhull and Nehemiah Smith.

Aaron Woolworth was ordained, by a Council, pastor of Bridgehampton, August 30th, 1787. He forthwith became a member of the Presbytery, and very prominent and efficient in its activities. It adopted, in April, 1789, for the first time, standing rules to direct its proceedings. At the same meeting, the Rev. Messrs. Joshua Hart and Joshua Williams were appointed the Commissioners to the first General Assembly. The last meeting of the Presbytery of Suffolk of which there is a record was held at Bridgehampton, June 23d, 1789, for the ordination of the Rev. David Hale.

Its name was subsequently changed by the Synod. It was named the Presbytery of Long Island, and all the churches on Long Island were put under its care. The first meeting of this Presbytery of Long Island was held in Jamaica, November 30th, 1790. The ministers present were Noah Wetmore, David Rose,

Joshua Hart, George Faintout, Nathan Woodhull, and Aaron Woolworth. The ministers absent were Samuel Buell, Benjamin Goldsmith, Elam Potter, Joshua Williams, Thomas Russell, and Wait Cornwell. Four elders were present, namely, Jeffrey Smith, Smithtown; Benjamin Coe, Newtown; Uriah Beadle, Hempstead; and Daniel Sayre, Southampton.

The Presbytery, on the 19th of September, 1794, examined for the first time the records of some of the church Sessions; but the proceedings of the Presbytery in conference with the church of Southampton, November 5th and 6th, 1795, show, that even in this church there was no Session, and that the church acted without an eldership in dealing with offenders; and that church and minister maintained the half-way covenant. June 8th, 1795, it was ordered, that Sessional records be presented at the next stated meeting. October 16th, 1795, a roll of the Presbytery, for the use of Synod, was ordered for the first time. November 3d, 1795, "the concert of prayer, now existing and acted upon extensively in the country," was approved and commended. April 19th, 1796, the organization of a church at Brookfield was reported. April 19th, 1796, the Rev. Aaron Woolworth was elected Stated Clerk, to succeed Herman Daggett, who had succeeded David Rose. October 12th, 1796, the organization of a church at Fresh Pond was reported. October 13th, 1796, the order for the presentation of Sessional records was continued. April 12th, 1797, the Church of Islip and Huntington South was received under the care of the Presbytery. One Session, that of Huntington, presented its records for review. June 7th, 1797, the Rev. Joseph Hazard was ordained and installed pastor of the First Church of Southold, which was not then a Presbyterian Church, nor under the care of the Presbytery, but had asked this service from the Presbytery. September 26th, 1797, notice was given that a motion would be made at the next session of Synod to divide Long Island Presbytery. The next day the people of Patchogue applied for supplies, and several members of the Presbytery were ordered to supply them with preaching. The following day the same request was made by the congregation of Oyster Ponds (Orient), with the same result.

It is in these last years of the century that the proceedings and the records begin to present a modern form, with some considerable resemblance to the characteristics of the present time. Money, for instance, begins to be denoted in dollars and cents in 1798. The exact date of the day and month of the death of a member is first given, October 10th, 1798, when it was recorded that the Rev. Dr. Buell died, July 19th, 1798. October 11th, 1798, the printed Extracts from the Minutes of the General Assembly were examined for the first time. At this date the supplies for Patchogue were continued, according to the request of the people; and it was determined to urge the petition already before Synod

for a division of the Presbytery. The Rev. David Rose died January 1st, 1799. Mr. Lyman Beecher was taken under the care of the Presbytery April 11th, 1799. It was voted, August 20th, 1799, that Synod be requested to defer the division of the Presbytery for the present. Committees for the examination of candidates were appointed for the first time August 22d, 1799. Mr. Beecher was ordained September 5th, 1799, and the next April chosen one of the Commissioners to the General Assembly of 1800, who were instructed to move, in that body, for the publication thereafter of more full and particular account of the labors and success of the missionaries to the frontiers. The several ministers were ordered, in April, 1802, to take the best measures to collect money for rebuilding the College of New Jersey. Mr. Nathanael S. Prime was taken under the care of the Presbytery April 24th, 1805. In these early years of the century missions and a supply of ministers became prominent in the proceeding of the Presbytery, and so did discipline for intemperance. Mr. Richard Salter Storrs, grandson of the Southold pastor, and the eminent son and father of eminent ministers of the same name, was taken under the care of the Presbytery April 13th, 1808. He preached from these words: "He that walketh with wise men shall be wise." On the 16th of June he was licensed; and the record thereof was made, for the first time in the history of the Presbytery, according to the requirement of the Form of Government.

In 1808 and 1809 the Presbytery was involved in a controversy with the convention of Long Island, a body of ministers that had admitted into its membership a minister of the Presbytery while he was on trial under charge of manifold and extreme immoralities, for which he was soon condemned as guilty, and deposed from the ministry. The continuance of this man in the Convention, as a member, impelled the Presbytery, on the 13th of April, 1809, to resolve, "that it is inconsistent for the members of this body to hold ministerial communion with the Convention so long as they retain their present course." The prominent members of the Presbytery manifested their spiritual earnestness and their intellectual vigor in this controversy; and not only the official documents, but also the private letters of the Rev. Messrs. George Faitoute, Aaron Woolworth, Lyman Beecher and Jonathan Huntingt, written on this subject to each other, attest the mental force, the sound judgment and the Christian zeal of these men. Their course was more than justified in the result. The Convention has long since passed out of existence; but, on the 18th of November, 1812, it condemned its own former course in this matter, and fellowship between it and the Presbytery was thus restored. At this time the Presbytery had more than one-third as many candidates under its care as there were ministers in it, and was energetically providing for others.

October 24th, 1809, the Rev. Nathanael S. Prime was ordained at Huntington.

Hitherto the Presbytery had afforded supplies from time to time, with great freedom and liberality, to many neighborhoods and vacant churches, with very little or no pecuniary compensation for traveling expenses and services. It now determined that henceforth regular and adequate compensation should be made for supplies; and that supplies having charges should pay all the compensation received, except traveling expenses, into the fund for the education of candidates for the ministry. In April, 1810, the Presbytery determined to print and circulate pamphlets and tracts; and the Rev. Dr. Aaron Woolworth and the Rev. David S. Bogart were appointed to conduct the business of selecting, editing, publishing and distributing pamphlets and tracts to promote the interests of religion. In the Autumn of 1809 the Synod transferred the churches of Jamaica, Hempstead and Newtown, with the ministers, George Faitoute, William P. Knuyers, Nathaniel Woodhull, Peter Fish, to the Presbytery of New York, and the bounds of the Presbytery of Long Island were reduced to the territory of Suffolk county. May 2d, 1810, the Presbytery installed the Rev. Lathrop Thompson pastor of the Congregational Church of Cutchogue. The Rev. Benjamin Goldsmith died, November 19th, 1810, in the seventy-fifth year of his age, forty-fifth of his ministry. April 9th, 1811, the church of Sag Harbor was received into connection with the Presbytery. It was a church of spontaneous origin. On the 15th of May, 1811, the Rev. Messrs. Thompson and Huntingt presented a report, which was adopted, as follows: "Each minister of this Presbytery who is not incapacitated by age shall annually perform thirteen days of missionary labor, in the month which the Presbytery, at their semi-annual meeting, shall appoint, in the vacant congregations in our connection and in those of other Denominations where he shall be regularly invited. It shall be the duty of each minister to commence his tour on the Monday preceding the third Sabbath in the month, to preach one or more lectures in each place of the aforesaid description; to use his utmost exertions to promote the order and discipline of the churches under our care; to visit schools and private families as far as practicable; to distribute Bibles and religious tracts, and on the Sabbath to administer the Lord's Supper, if convenient, and to catechise the children in the congregation where he shall preach. Each minister shall, in his tour, defray his own expenses, and faithfully appropriate all the moneys which he may receive to the Education Fund. He shall keep a journal, which shall be exhibited to the Presbytery at the next meeting." This system of missionary labor was continued for a considerable time; but was slightly modified a year later. November 5th, 1811, the Presbytery voted unanimously to admit delegates of Congregational churches having Presby-

terian pastors to seats in the Presbytery, as ruling elders, in the spirit of the General Assembly's Plan of Union. Such delegates had previously been admitted to seats in this Presbytery, as corresponding members. November 6th, 1811, the Presbytery "Resolved, unanimously, that hereafter, ardent spirits and wine shall constitute no part of our entertainment in any of our public meetings; and also, that it be recommended to the churches not to treat Christian brethren or others with ardent spirits as a part of hospitality in friendly visits." "Dr Woolworth and Mr. Prime were appointed a committee to draft a letter to be addressed to the churches on the subject of the above resolution," and a forcible and eloquent letter was written, and adopted by the Presbytery. The next day it was voted to change the practice of the body in paying the expenses of its own commissioners to the General Assembly, and thereafter to pay the money for the purpose into the fund of the General Assembly for the purpose. April 9th, 1812, the Church of Shelter Island asked and obtained admission into connection with the Presbytery. April 15th, 1813, the Presbytery, for the first time, prepared a narrative of the state of religion in their churches. April 19th, 1815, the first record was made of the opposition of a school officer to catechetical instruction in the common schools. April 21st, 1819, "Mr. John Bellows informed the Presbytery that a Presbyterian Church had recently been formed in the vicinity of the Canoe Place; that he was appointed by that church, as an elder, to make this report, and request that it might be received into connection with this Presbytery. Resolved that the above request be granted, and that this church be received as a constituent member of this Body." The Rev. Dr. Aaron Woolworth died April 2d, 1821, in the fifty-eighth year of his age and thirty-fourth of his ministry. The Presbytery, April 19th, 1821, unanimously adopted every chapter, section and article of the Revised Form of Government, except the word "Latin," in Chapter xiv, Section iv, Article i, which was unanimously rejected, with the exception of one member. The Rev. Joshua Hart died October 2d, 1828, in the eighty-ninth year of his age and fifty-seventh of his ministry. The Rev. Messrs. Amzi Francis and Daniel Beers were appointed, April 21st, 1830, to draft a Confession of Faith and a form of Covenant for the use of our churches, agreeably to the Standards of the Presbyterian Church. This draft was reported, amended and adopted, September 1st, 1830, and the same committee was directed to have it printed for the use of the churches, and three thousand copies were printed. It has been used fifty years. The statistical report this year gives the total communicants as follows: Brookhaven, 52; Shelter Island, 50; Easthampton, 251; Sag Harbor, 131; Westhampton and Union Parish, 120; Middletown and South Haven, 119; Bridgehampton, 121; Smithtown, 13; Fresh Pond and Islip, 112. The whole

number in the Presbytery, 1154. The number added during the year was, on examination, 4; certificates, 1; baptisms, 26 infants. Contributions for missions, \$92.40; for General Assembly, etc., \$26.90; for ministerial education, \$10.00. Ministers 14, licentiates, 3.

June 15th, 1831, the Rev. Messrs. Jonathan Hunting and Ezra Youngs and Elder William Wells were appointed to organize the Franklinville Church, and on the 31st of August they reported that they had done it. It was voted to pay the expenses of their own commissioners, and to put the surplus of the collections into the treasury of the General Assembly. The Rev. Messrs. Ithamar Pillsbury and Ezra King and Messrs. Blydenburg and Laws, elders, were appointed a committee to organize a church at Moriches. This was done, November 14th, 1831. The Church at Southold requested, April 18th, 1832, to be taken under the care of the Presbytery, and the request was granted. The years 1831-1833 were marked by revivals in nearly all the churches, and in these two years six hundred and twenty-two communicants were added to them. The Rev. Messrs. Hunting, Robinson and Fuller, and Elders Haines and Case were appointed, August 29th, 1832, to organize a Church at Greenport. This was done, February 7th, 1833. At the same time the Presbytery voted to request the Synod to divide the Presbytery. This request was granted, and the churches and ministers in the four western towns of Suffolk county were constituted the Second Presbytery of Long Island, and those in the five eastern towns remained the Presbytery of Long Island. On the 17th of April, 1833, the latter body "recommended to its members entire abstinence from the use of tobacco in all its forms." August 28th, 1833, the first step was taken for the use of a docket of business. September 18th, 1833, the Rev. Messrs. Jesse Lockwood and John Stocker were ordained as missionaries to the heathen. April 16th, 1834, the Rev. Daniel M. Lord was ordained to be the minister of the Mariners' Church of Boston. His sermon was from the text, "The sea gave up the dead which were in it." In the Autumn, notice was made of the death of the Rev. Jesse Lockwood, within a year of his ordination, and the beginning of his labors among the Indians. The Presbytery's action with reference to the division of the Presbyterian Church by the General Assembly of 1837 was considerate and clear, both in April and August, 1838, and the vote of the Presbytery was two to one against the division. Two ministers and two elders protested against the Presbytery's action. In April, 1839, to preserve its integrity and to promote fraternal regards among its members, the Presbytery resolved to send no commissioners to the General Assembly. The next year, it sent the Rev. Jonathan Hunting and Elder Hezekiah Skidmore to the General Assembly, in the First Presbyterian Church of Philadelphia. In August, 1840, notice was taken that four ministers had withdrawn from the Presbytery, and their names

were stricken from the roll. This minority was recognized the previous Autumn, by the Synod of New York, and continued as the Presbytery of Long Island." They were soon united with the Second Presbytery of Long Island, by the Synod of New York, "under the style of the Presbytery of Long Island." The majority retained its name, organization and records, and formed a part of the Synod of New York and New Jersey. These two Presbyteries of the same name remained side by side for thirty years. The one whose succession was unbroken was very active for many subsequent years in affording aid to the Union Theological Seminary. In April, 1816, it first made an assessment on its churches, in proportion to the number of their respective communicants, for the expenses of the General Assembly. The rate was five and a half cents for each communicant. June 28th, 1848, the Church of Catebogue, according to its unanimous request, was taken under the care of the Presbytery. May 1st, 1850, at the request of the Congregational Church of Orient, it installed one of its members, the Rev. Henry Clark, pastor of that church. April 18th, 1851, it "resolved, that we will double our diligence to spread before the people those facts and arguments which have rendered it our deliberate opinion that the traffic in intoxicating liquors, as a beverage, ought to be prohibited by law." In this year it was deemed necessary to begin a correspondence with the American Home Missionary Society, and also with the American Seamen's Friend Society, in respect to the principles of their expenditure, within its bounds, of funds to which its churches contributed. It was thenceforth active, with others, in causing the General Assembly to organize better agencies for missionary work—agencies of the General Assembly's own appointment and under its own control. August 25th, 1863, the Rev. Abraham Luce preached a sermon on what God had wrought during the half century of his ministry. April 18th, 1865, the Presbytery welcomed a committee of the other Presbytery of Long Island, with an overture on "a movement towards the union of the two great bodies of the Presbyterian Church, at some time not far distant." The chairman of this committee was invited to preach before the Presbytery, and the invitation was accepted. A committee was appointed "to attend the next meeting of the Long Island Presbytery of the other branch," and to present fraternal salutations. April 19th, 1865, the Presbytery being in session, it devoted one hour "to religious services appropriate to the funeral of Abraham Lincoln, late President of the United States."

Reunion was considered, April 17th, 1866, on a communication from the Long Island Presbytery of the other branch, and an overture in favor of it was ordered to be sent to the General Assembly. August, 1867, all the churches except one having manses, an effort was made to place a good library in each manse, to be maintained there perpetually, for the

pastor's use. August, 1868, the General Assembly's overture for reunion was unanimously adopted. The next April, similar action was taken. August 31st, 1869, the Presbytery unanimously approved the Basis of Reunion adopted by the General Assemblies that met in New York in the previous May. April 19th, 1870, the Moderator of the Long Island Presbytery of the other branch preached the opening sermon. The Presbytery unanimously sent an overture to the General Assembly in favor of the formation of a Synod of Long Island.

Reunion.—The Presbytery met in Southold, August 16th, 1870, by order of the Synod of Long Island. The Rev. Wm. B. Reeve was elected Moderator, and the Rev. Epher Whitaker, who had been the Stated Clerk during the previous fourteen years, was re-elected. He continues in the same office now (1883). Various committees were appointed and energetic measures were adopted, to raise the Presbytery's full share of five millions of dollars as a thank-offering for the reunion. The Presbytery consisted of twenty-one ministers and twenty-four churches, and its field was the East end of Long Island, as far West as the East side of Huntington, Suffolk county.

November 9th, 1870, the Presbytery organized the Church of Port Jefferson. In April, 1871, it was reported that the churches were giving about ten dollars for each communicant towards the thank-offering of five millions of dollars. October 18th, 1871, the Church of Yaphaule was organized. April 15th, 1874, the Presbytery voted that a Sabbath-school Institute must be held for half a day, at least, every six months, at the stated meetings of the body. This rule has been observed for ten years, and is unrepealed. April 14th, 1875, the General Assembly's overture for the term of service of ruling elders was approved. On the same day it was voted, that any church member who sells intoxicating liquors, as a beverage, is subject to discipline. May 17th, 1875, the Church of Holbrook was organized. September 28th, 1875, the Church of Speonk was dissolved. September 25th, 1877, the Presbytery organized supplies, at its own expense, for religious services at the Suffolk County Almshouse. In later years the county has made an appropriation for this purpose. September 15th, 1880, the Presbytery elected the Rev. Epher Whitaker, Selah B. Strong, Esq., Judge Henry P. Hedges, William R. Post, Esq., and the Rev. William H. Littell, trustees, for the incorporation of the Presbytery, under the laws of the State of New York; directed them to arrange themselves in classes, so that one trustee should be elected each year, to serve five years thereafter; and also to elect officers and effect the incorporation. Accordingly Selah B. Strong, Esq., was chosen President; the Rev. William H. Littell, Secretary; and the Rev. Epher Whitaker, Treasurer; a corporate seal was procured, and the incorporation effected. April 12th, 1882, the Rev.

Dr. William B. Reeve resigned the office of Treasurer of the Presbytery, and the most grateful acknowledgments were made for the kindness, courtesy, faithfulness and efficiency of his fulfillment of the duties of the office for the long period of twenty-eight consecutive years. The Rev. William H. Littell was chosen to succeed him. September 13th, 1883, notice was taken of the formation of "The Woman's Home and Foreign Missionary Society of the Presbytery of Long Island," with the following officers, namely: President, Miss Amelia Smith, of Longwood, Yaphank P. O.; Vice Presidents, Mrs. P. R. Reilly, Bridgehampton; Mrs. Emma J. Huntington, Southampton; Miss Mary Hubbard Howell, Quogue; Corresponding Secretary, Mrs. H. M. Whitaker, Southold; Treasurer, Miss Sarah J. Adams, Greenport. This Society was commended to the churches.

Since the organization of the Presbytery, the growth of Presbyterianism on its field—the part of Long Island settled by English people—has more than kept pace with the increase of population; and throughout the present nineteenth century the advance of our Church has relatively far outstripped the progress of the whole population. At the beginning of this century there were fifteen ministers and fifteen churches, extending from Easthampton to Newtown. Most of the churches were severally small and feeble. Now there are on the same field forty-eight ministers and forty-five churches. The population has increased threefold; the churches fivefold in number, and even more in strength, efficiency and excellence.

Loomis, Harmon, D. D., was born at Georgia, Vt., October 26th, 1805, and graduated at the University of Vermont in 1832. He pursued his theological studies mainly in Andover and Princeton seminaries, and was licensed by the Northwestern Congregational Association of Vermont, October 10th, 1834. In 1836 he became stated supply of the Union Presbyterian Church in New York city, which he served for nearly a year. He was ordained by a Congregational Council at Vergennes, Vt., August 31st, 1836. As Chaplain for the American Seaman's Friend Society of New York, he began preaching, January 8th, 1837, to seamen in the city of New Orleans, in which work he continued four years. From the beginning of 1841 to March, 1845, he was stated supply to the Presbyterian Church at Mt. Joy, Pa. From March 1st, 1845, until October 1st, 1871, he was Corresponding Secretary of the American Seaman's Friend Society in New York, and labored with uncommon zeal and success. From the latter date he resided in Brooklyn, N. Y., leading a retired life, and occasionally supplying churches in various places, as opportunity was afforded him. He was also actively engaged in promoting the cause of Temperance, and in various literary labors, having published a number of volumes and pamphlets. He died January 19th, 1880.

Dr. Loomis was a man of sincere and earnest piety, of great zeal and activity of mind, of large reading and most industrious habits. His long and faithful labors on behalf of seamen entitle him to be placed in the front rank of their benefactors.

Lord, John Chase, D.D., was born at Washington, New Hampshire, August 9th, 1805. He graduated at Hamilton College, N. Y., in 1825, and immediately after went to Buffalo, where he studied law, and practiced successfully about two years. He studied theology at Auburn Seminary, 1831-3. He was ordained by Buffalo Presbytery, September 4th, 1833; was pastor of the Second Presbyterian Church, Geneseo, N. Y., 1833-5, and pastor of the Central Presbyterian Church, Buffalo, N. Y., from its organization, 1835-73. Here his labors were largely blessed, more than a thousand members having been received into the Church during his pastorate. Dr. Lord died at Buffalo, January 21st, 1877. He was Moderator of the General Assembly at Charleston, S. C., in 1852. He published "Lectures to Young Men," "Lectures on Civilization," etc., a volume of occasional poems, besides a great number of sermons, essays, and contributions to periodicals.

Lord, Willis, D.D., LL.D., was born at Bridgeport, Conn., on the 15th of September, 1809. His parents, Daniel and Anna (Choate) Lord, were originally of Norwich. Rev. Benjamin Lord, D.D., for



WILLIS LORD, D. D., LL. D.

many years a trustee of Yale College, was his father's grandfather. Having graduated at Williams College, in 1833, he at once entered the Seminary at Princeton, where he remained till the completion of his theo-

logical course. His first pastoral charge was at New Hartford, in his native State. In 1840 he became pastor of the Penn Square Presbyterian Church, Philadelphia, where he remained till 1850, when he accepted a call to the Broadway Presbyterian Church, Cincinnati. This charge he resigned four years later, owing to impaired health. When sufficiently restored to resume work, he accepted the pastorate of the Second Presbyterian Church, Brooklyn, N. Y., left vacant by the death of the Rev. Dr. J. S. Spencer, and there remained until chosen, by the General Assembly, Professor of Biblical and Ecclesiastical History in the Seminary of the Northwest, at Chicago. Subsequently, in 1867, he was transferred to the Chair of Didactic and Polemic Theology in the same Institution.

At the time when the University of Wooster was organized, in 1870, he was called to the presidency, and remained at the head of this rapidly growing and prosperous Institution, until, in 1873, he was compelled, by declining health, to ask release. He subsequently accepted temporary charge of the Central Presbyterian Church of Denver; then, in 1877, of the First Presbyterian Church of Columbus, O., and is now residing at College Springs, Colorado.

Dr. Lord is a man of dignified, graceful and attractive manners, extensive reading and accurate scholarship. He has the faculty of interesting and strongly impressing those with whom he comes in contact in social life. His style in preaching is clear, concise and vigorous, logical in method, not lacking in ornament, often revealing the play of a rich and cultured imagination, yet keeping all subordinate to the great aim of exalting Christ and winning souls. His delivery is earnest and impressive; never boisterous in tone or violent in gesture; deliberate, yet singularly effective in attracting and holding the thoughtful attention of his hearers.

In 1874 Dr. Lord gave to the press his "Christian Theology for the People," a systematic and comprehensive exposition of Christian doctrine, which has been widely appreciated. His experience as a teacher of theology, his power of condensation, and his terse and lucid style, have specially qualified him for the preparation of this work. Three years later he published a smaller work, entitled "The Blessed Hope; or, The Glorious Coming of our Lord;" a discussion of questions relating to the second advent, which has also had a wide circulation. In addition to these, many addresses, lectures and sermons from his pen have, from time to time, been given to the public.

Lord's Prayer—The. This Prayer is twice given in the New Testament (Matt. vi, 9-13, Luke xi, 2-4), in slightly differing words. From its delivery to the present hour it has excited the admiration of the wise and good throughout the world; and down through all these centuries it has been the single golden link, running through the ages, that has bound together in one the whole vast company of the prayerful. Even the stupid infidel and the shallow

scoffer have not failed to perceive its beauty, sublimity and comprehensiveness. It is little in words, but great in substance; so short that the weakest memory may retain it, and yet so full that it comprehends all things which relate to ourselves or others, to our bodies or souls, to time or eternity; proper for all exigencies and occasions; as well for the last ages of Christianity as the first, as well for the private devotions of the closet as the public service of the temple, including every part of religious worship, supplication and intercession, confession and deprecation, resignation and thanksgiving; adapted to all periods of life, to all kinds of character, to all countries and capacities, and suited to all conditions; equally proper for high and low, rich and poor. The child may lip its simple sentences as soon as it knows how to pray; it comes with no less fitness from the wrinkled lips of age. It may be taken up and used alike by the penitent in the first hour of his return to God, the struggler in the thick of the spiritual conflict, and the believer in the highest soarings of his faith and love. The youngest, the oldest, the simplest, the wisest, the most sin-stained, the most saintly, can find nothing here unsuitable, unreasonable. It gathers up into one what they all can and should unite in saying as they bend in supplication before God.

The existence of a progressive sequence in the prayer is seen, even on a casual view. At the outset, the suppliant appears lost in the contemplation of the Being to whom his spirit ascends; next, he turns his thoughts upon himself and his own wants. Further, it is not difficult to recognize a progression in the first three petitions, and in the three (or four) last. The recognition of the name of God is the basis on which alone the kingdom of God can be established; and again, this kingdom is the sphere in which the will of God is fulfilled. Further, the prayer for the maintenance of the life of man precedes the prayer for the forgiveness of his sins; and again, it is only when the guilt of the past is removed that the thought is directed to the temptations of the future. The thoughtful reader, who has derived from other sources the knowledge of the Trinity, will also find a reference to that truth in the scheme of this prayer. The petitions of the first and second parts refer to God as Creator and Preserver; the second petition of either part refers to God as Redeemer; whilst the third of either part relates to God the Holy Spirit, by whom the divine will comes to be fulfilled, and through whose power temptation is overcome.

Evidently it was not our Lord's meaning that we should use this prayer exclusively, for the second form of it, as already stated, in Luke, varies considerably from that in Matthew. It was intended as a model rather than a mold. Highly appropriate as it is, both in public and private devotion, it was never intended to confine within the limits of its few sentences the free spirit of prayer. It was given rather as a specimen, by the spirit and order and proportion of whose

several parts we should guide our own spontaneous petitions, than as a rigid and imperishable enclosure in which all our pious acknowledgments and supplications should be compressed. It was intended, not so much as a sacred formulary, as for divine instruction as to what petitions are universally good, universally necessary, universally acceptable, as well as to inculcate simplicity and brevity in the expression. The example of our Lord, Himself, of the apostles, of the Church in all ages, has taught us how full and varied are the utterances of the human heart when it breathes itself out unrestrainedly to God in prayer. "Where the Spirit of God is, there is liberty."

The very commencement of the prayer, *Our Father which art in heaven*, assumes, in the suppliant, a spirit penetrated with reverence and love; against Atheism, which teaches that there is no God. Against Pantheism, which teaches that God is not a person, but identical with nature; against Epicurism, which teaches that God cares nothing for His creation; against Polytheism, which teaches that there are many Gods, and against Fatalism, which renders the hearing of prayer an impossibility; our Saviour teaches that our one God is a personal, living, freely-working God, who projects and executes His counsel, not without, but with reference to, the praying man, even a *Father*. We have here grouped together the three principles which settle man's just relations to this and to the next world. 1. The *Filial*. We see in the Most High a Father. This representation of God, as a Father of those who worship Him, teaches us that He stands in a relation toward them similar to that in which a father stands to his children, and that He regards them in a manner similar to that in which a father regards and acts towards his children, really loving them, and disposed to bestow on them everything that is necessary to their true happiness. 2. The *Fraternal*. We come not with our private needs and vows alone, but with those of our race and household. *Our Father*. The renewal of the parental re-knits the fraternal tie. Believers, in all their prayers, should think of others as well as themselves. Though we go *alone* into the closet, we are not accepted there if we go in *selfishness* and *isolation*. 3. The *Celestial*. Though we are now of the earth, and attached to it by these mortal and terrene bodies, we are not originally from it, nor were we made to be eternally *upon* it. We are *of* heaven, and *for* heaven, for there, and not here, our Father is, and where He is our true *home* is. God, though omnipresent, has heaven as His special residence.

From the first petition, *Hallowed be thy name*, we learn that our first concern is to be for what relates to God, before what respects ourselves. Man's needs are never to take precedence of God's rights. The first part of the Prayer begins with the riches of God:

Thy name be hallowed;

Thy kingdom come;

Thy will be done.

The second part, on the contrary, commences with the poverty of man:

Us give daily bread;

Us forgive our debts;

Us lead not into temptation, but deliver from evil.

By the *name* of God, we are to understand His revealed character and attributes, even all that is implied in the appellation by which he is known among men. (See Ex. xxxiv, 5-7.) The word *hallowed* is nearly synonymous with "sanctified," or "glorified." God's name may be hallowed by us in three ways: 1. In our hearts, by entertaining suitable conceptions of Him. 2. By our lips, when we acknowledge His divine perfections, and tell of all His wondrous works. 3. In our lives, when the consideration of these divine perfections engages us to suitable obedience. This petition forbids cursing and swearing, perjury and blasphemy. It forbids all lip-service, all hypocritical genuflections, all mummeries of worship, where the heart is not engaged. In it we desire that all atheism, infidelity, idolatry, impiety, superstition, ignorance and false religion may be banished from the world, and that the only living and true God may be worshiped and honored all over the earth, and by every intelligent creature. This, in fact, is the very petition which the Lord Jesus himself put up on another occasion (John xii, 28).

The second petition is, *Thy kingdom come*. The plainest and simplest sense of *Thy kingdom* is, the promised kingdom which God is one day to take to Himself over all the world, foretold by *Daniel* and the *other prophets*, when Satan shall cease to be "prince of this world," and the millennium shall begin. This petition implies an earnest desire that the kingdom of God may be set up in our own hearts, reducing all within us to entire subjection to Christ, our King; that it may be set up in the hearts of our children, relatives, servants, friends, neighbors; that the word of the kingdom may, in all nations, "be preached with the Holy Ghost sent down from heaven;" that Christian churches may be established in every region of our earth, and that "the kingdoms of this world may become the kingdom of our Lord and of His Christ," that every opposing power may be put down, and God be all in all. The final setting up of this kingdom has been long predicted. (Gen. iii, 15; Rom. viii, 22; Rev. xi, 15, and xxii, 20.)

The third petition is, *Thy will be done in earth, as it is in heaven*. God's will may be considered either as preceptive or providential. To the former reference is here made, for God's providential will is done in earth equally as in heaven. Or, if the latter is also referred to, that submission, acquiescence and satisfaction in it which angels feel and express, may be intended. It ought to be the prayer and care, the study and endeavor of every Christian, that the commanding will of God may be done by himself, and by all men on earth, as it is by the saints and angels

in heaven, with entireness, harmony, cheerfulness, diligence, constancy and ineffable delight. Nor should the knowledge of the fact that in this life, through the imperfection of our nature, we never shall do the will of God in the same absolutely perfect way as it is done in heaven, be regarded as a reason why we should lower the object of our desires, or the aim and earnestness of our endeavors. This petition is instinct with the very life of missionary enterprise, and the Church cannot offer this clause of the Divine prayer in the full spirit of its power without becoming a missionary church. There are some who see in it an intimation that our earth is to be one part, at least, of the final and glorious abode of the saints.

The fourth petition is, *Give us this day our daily bread.* The bread which is convenient or sufficient for our daily subsistence. Bread is one principal part of the things which are needful for the body, and here, as is often the case, it is put for the whole. By the use of this word, therefore, we are taught to ask only things that are necessary, without craving superfluities, and to refer it to our Heavenly Father to determine what things are necessary, according to our station in life, our families, and various other circumstances. We are taught to ask "daily" the supply of the *needs* of life. (1) That we should not have anxious care for the future, and (2) Because we are not warranted to ask, even of the necessaries of life, very large supplies, which may serve for weeks, months, or years to come, but are, as children, continually to exercise the spirit of entire dependence on, and complete confidence in, our Heavenly Father's care. The richer sort of persons, in offering this petition, do in effect say, "Let the bread which is ours come to us this day *sanctified by Thy Almighty Hands!*" The "our" points to necessary *labor*, the true way of asking and receiving, according to God's original appointment for man, in Gen. iii, 19, independently of which we eat not *our own bread* (2 Thes. iii, 12; 1 Thes. iv, 11, 12), but another's. It shows that our food and raiment must be of *God's* giving—that is, honestly and fairly earned, "for," as an old writer remarks, "to him God gives bread who earns it by righteous means, but to him who earns it by sin, the devil it is who giveth." It points also to the obligatory communication and fellowship, since as we in "our" and "us" pray with and for one another, so we may not hold anything that we receive exclusively and covetously for ourselves alone. "Break thy bread to the hungry," etc. (Isa. lviii, 7; Comp. 1 Sam. xxv, 11.) Our Lord does not bid us pray *merely* for the need and nourishment of the body, but speaks also of the *bread* which the Father giveth from heaven, just as in John vi, 27–33; iv, 34.

The fifth petition is, *Forgive us our debts, as we forgive our debtors.* This petition immediately follows the preceding one, to show us that though we have daily

bread, yet all is nothing without forgiveness. In this prayer there is but one petition for the body (verse 11), but two petitions, this, and the following one, for the soul. Hence observe that we are to be more careful for our souls than for our bodies—more desirous to have our souls saved than our bodies fed. Sins are called debts; (1) Because as a debt arises upon non-payment of that which is one's due, so we, owing to God exact obedience, and not paying what is due, come to be in debt; (2) Because, as in case of non-payment the debtor goes to prison; so, by our sins, we become guilty and stand exposed to God's wrath forever. In this petition the following things are supposed: 1. That we are all sinners, and, as such, stand in need of forgiveness. 2. That we are obliged to pray every day for pardon, as we do for our daily bread, for our sins are many and daily. Nor is there anything in this view inconsistent with the perfection and perpetuity of justification. The moment a man believes on Christ, he is as much justified as Paul or John, and cannot be more justified if he lives to the age of Methuselah. But all this is no reason why he should not daily confess his sins, and daily seek fresh application of Christ's blood to his conscience. In fact, it is the life of faith to do so. The truth, "he that believeth in Christ shall never come into condemnation," instead of leading to the conclusion, "I need not pray for the forgiveness of my sins," suggests the strongest encouragement to present such a petition. 3. That since we are to pray for pardon of sin, it is impossible for us ever to satisfy the justice of God for sin.

Forgive us our debts. Remit the penalty of our offences, and hold us as if we had not sinned. *As we forgive our debtors.* In Luke xi, 4, it is, "for we also forgive," etc. The word *As*, meaning *according as, like as*, is not a note of equality, but similitude; not that we equal God in forgiving, but imitate Him. It also has in a measure the sense of *inasmuch as*. The willingness of the suppliant is by no means a ground upon which God can bestow on him forgiveness, but rather a subjective condition without which he has no boldness to entreat the forgiveness of his own sins. This condition, or qualification, requires, 1. That we forgive cordially (Jer. xxxi, 34; Matt. xviii, 35; Eph. iv, 2)—fully (Ps. ciii, 3)—often (Isa. lvii, 7; Matt. xviii, 21). He who does not forgive his neighbor's trespasses, when he uses this prayer, in effect asks God not to forgive him his trespasses, and, if he continues in his present temper there is no doubt that his prayer will be answered.

The sixth petition is, *Lead us not into temptation, but deliver us from evil.* As the prayer for daily bread raises us above care for *to-day*, and the prayer for the forgiveness of sins is meant to quiet us concerning the past, so is the prayer against temptation a weapon for the uncertain future. It consists of two parts: 1. Deprecatory; 2. Petitionary. The Greek word rendered *lead* is only used seven times in the New

Testament. Excepting in the Lord's Prayer, our translators have always rendered it "bring into." "Temptation" means "trial." God never puts evil into our hearts, or stirs it up there by any positive influence (James i, 13). In the former respect, our own lusts tempt us (James i, 14); in the latter, Satan, or wicked men (Matthew iv, 3). But Providence may permit us to be brought into such circumstances as have a tendency to give our corruptions, and the temptations of Satan and his agents, peculiar advantage against us. This the Lord sometimes does to prove the reality or power of our grace, the sincerity or hypocrisy of our profession, or the remaining prevalence of sin (Gen. xxii, 1; Job i, 11, vs. 20, 21). "A saint's whole life (says Austin) is a temptation." This petition asks that God would graciously prevent us from being brought into circumstances of strong temptation; that He would not leave us to struggle with it in our own strength; that He would instruct us to avoid, and enable us to overcome, our temptations. He who would honestly and acceptably present this petition must guard against going into temptation (Gal. vi, 1; Matt. xxvi, 41).

But deliver us from evil. Here we confess that evil is in us, and about us, and near us, and on every side, and that we have no power to deliver ourselves from it. We apply to the strong for strength. We cast ourselves on Him for protection. In this petition we pray not only to be kept from evil, but also that we may make progress in piety. The evil we seek to be delivered from is, 1. The evil of our own heart. 2. The evil of Satan. 3. The evil of the world. 4. The evil of God's wrath.

For thine is the kingdom, etc. Some refer this to David's doxology, 1 Chron. xxix, 11. It has reference, as a plea, to the first three petitions of the prayer—"Thy kingdom come," for *Thine is the kingdom.* Thou hast the government of the world, and the protection of the saints, Thy willing subjects in it. "Thy will be done," for *Thine is the power* to maintain that kingdom, and to make good all Thy engagements to Thy people. "Hallowed be Thy name," for *Thine is the glory*, as the end of all that which is done for the saints, in answer to their prayers, for their praise waiteth for Thee (Psalm lxx, 1). It is our duty to plead with God in prayer, to fill our mouth with arguments (Job xxiii, 4), not to move God, but to affect ourselves, to encourage our faith, excite our fervency, and evidence both. The best pleas in prayer are taken from God Himself. Praising Him is the way to obtain further mercy, as it qualifies us to receive it. Some see, in this threefold doxology, an ascription of praise to each of the persons of the Trinity. It has been very beautifully said that "when the whole number of the sons of God shall have reached their goal, a pure doxology will arise in heaven. Hallowed be the name of God. His kingdom is come. His will is done. He has forgiven our sins. He has

brought temptation to an end. He has delivered us from the evil one. His is the kingdom, and the power, and the glory forever. AMEN."

Lord's Supper. The institution of this ordinance by our Saviour is recorded by the first three evangelists (Matt. xxvi, 26-28; Mark xiv, 22-24; Luke xxii, 19-20), and by the apostle Paul, who declares that he "had received of the Lord that which he delivered" to the Church (1 Cor. xi, 23-26).

This sacrament is to be observed in the Church to the end of the world. This is plainly implied in the words of the apostle Paul: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death *till he come*" (1 Cor. xi, 26).

The ends and uses of this sacrament are various. 1. It was instituted to be a memorial of the death of Christ. That it is a commemorative ordinance appears from the Saviour's words, "This do in remembrance of me;" and that it is especially a memorial of His death, is evident from His words in distributing the elements. While He gave the bread to His disciples, he said: "This is my body, which is *broken* for you;" and of the cup, he said, "This cup is the New Testament, *in my blood.*"

The ordinance is eminently fitted to bring to our remembrance the reality and the painful nature of the death of Christ; to remind us of the vicarious nature of His death, of its acceptableness to God as a satisfaction for our sins, and of its present and perpetual efficacy. And we should remember His death with a lively and appropriating faith; with ardent love to Him who first loved us; with deep contrition for our sins, the procuring cause of His death; with holy joy in God; and with the warmest gratitude to Christ, who gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. 2. This sacrament seals the benefits of Christ's death unto true believers. It seals not the truth of Christ's death, nor the truth of their faith; but it seals the right and interest of faith, as the seal affixed to a deed seals the right and interest of the person in the property conveyed by that deed. 3. It promotes the spiritual nourishment and growth of believers. A devout participation of this ordinance is fitted to confirm and invigorate their faith, to inflame their love, to deepen their godly sorrow, to enliven their joy, and to enlarge and strengthen their hopes of the Saviour's second coming, and of the glory then to be revealed. 4. It is a sign and pledge of the believer's communion with Christ. This is evident from the words of Paul (1 Cor. x, 16), "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" These words certainly import that, in the Holy Supper, believers have communion with Christ in the fruits of His sufferings and death. 5. It is an emblem of the saints' communion with each other. All true saints are members of one body, and in the Holy

Supper they have communion, not merely with those who sit along with them at the same table, but "with all that in every place call on the name of Jesus Christ," their common Lord. "We, being many," says Paul, "are one bread and one body; for we are all partakers of that one bread" (1 Cor. x, 17). This ordinance is very expressive of the communion of saints, and has a powerful tendency to cherish it. They meet together at the same table, as brethren and children of the same family, to partake of the same spiritual feast. 6. In this ordinance believers engage themselves to all the duties which they owe to Christ. They acknowledge Him as their Master, and engage to do whatsoever He has commanded them. Persons may come under engagements by performing certain significant actions, as well as by express words. Submission to the ordinance of circumcision, under the former dispensation, made a man "debtor to the whole law." Baptism, in like manner, under the Christian dispensation, involves an engagement to be the Lord's; and Christians, in partaking of the Lord's Supper, renew this engagement. They acknowledge that they are not their own, but are bought with a price, and bind themselves to glorify God with their bodies and spirits, which are His.

In connection with what has been said, the following article from the pen of Peter Bayne, A. M., on "The Sealing of Christ's Testimony by his Death," will be read with interest and profit:—

"The bearing of Christ's death upon His testimony to the Divine origin of His religion can be briefly stated. His crucifixion was an infinitely solemn ratification of all He had asserted. This will become evident when we consider two points in connection with it.

"In the first place, His death was manifestly contemplated by Him as a part of His ministry and priesthood, and, as such, distinctly foreseen. Consistently with the pervading spirituality of His views of His mission, He regarded His death as completing its lessons, filling out its moral significance, and crowning its mighty purpose of wisdom and of love. Of this there is indubitable proof in the fact that three evangelists narrate His prediction of His decease. It is not necessary, for our argument, to suppose that, in uttering this prediction, He put in exercise a supernatural power of foreseeing events. To an intellectual eye like Christ's, all-embracing in its range, all-penetrating in its clearness, it is difficult to know how much of the page of the future would necessarily lie bare. The thing to be observed is, that while proclaiming doctrines of celestial purity and self-evidencing truth, and while distinctly affirming His supernatural power, He calmly informed His disciples that His own death was embraced in the purpose for which He came into the world. It was as if He had said: 'The words I speak, taken in conjunction with the life I lead, are proof that I

come from God; the works I do are a further attestation by God the Creator that I am from Him; and in testimony that I put my own trust in this witness, in testimony that I believe the words I speak to be God's words, and the works I do to be God's works, I shall lay down my life.' Imagination can conceive no stronger proof of sincerity.

"In the second place, the manner in which Christ went to death was conspicuously in accordance with this view of His decease as confirming all testimony previously given by Him to the Divine origin of His religion. Our information as to His death is peculiarly ample. All the evangelists dwell upon it. 'The fulfillment,' says Ellicott, 'of type and shadow, of the hopes of patriarchs, of the expectations of prophets, yea, and of the dim longings of a whole lost and sinful world, must be declared by the whole evangelistic company; the four streams that go forth to water the earth must here meet in a common channel; the four winds of the Spirit of Life must here be united and one.' And in each of the narratives of Christ's trial and crucifixion there is one broad and well-marked characteristic. They all represent Jesus as preserving a mental state of perfect calmness, a demeanor of absolute self-possession. He cannot but have known, from the moment of His arrest, that the implacable malignity of the rulers and Pharisees, and the blind fury of the mob they hounded on, would compass His death. Men say that, in the immediate prospect of decease, the whole events of a past life flit in distinct colors and vivid outlines before the mind; and whether this is generally the case or not, it is impossible to read the narrative of the Saviour's trial, and to observe the calmness and clearness of His answers, without feeling that every occurrence of His ministry must have then lain under the perspicuous glance of His recollection. At that moment, He must have been distinctly conscious that He had professed to raise the dead, to still the tempest, to create food for multitudes, to open the eyes of those born blind. In the glare of confronting death, how completely would He have felt every plausible sophistry of pious fraud, every fond delusion of imagined power, to be shriveled up. But He never faltered. He was what He had declared Himself to be, from the beginning. When He was weak as a lamb in the hands of its destroyer, when the arm of His Father was restrained, when no angel hand was present to wipe His blood-stained brow, His faith that He had bid the winds be still, and the dead start up alive, was as firm as when the multitudes cast their garments in His way, and hailed Him as the King of Israel coming in the name of the Lord. That is a fact—a plain, historical fact. Four witnesses attest this attitude of Christ before His accusers, and the wildest credulity of skepticism must shrink from the idea that four men have existed in this world who could have drawn four such pictures as that of Christ in His trial and crucifixion,

if there had been no original for the portrait, no actuality for the occurrence. And if Christ died as the evangelists represent Him as dying, can words be found strong enough to express the confirmation thus afforded to all He had previously declared?"

Lounsbury, Thomas, D. D., was born in Florida, N. Y., October 4th, 1789; graduated at Union College, N. Y., with the highest honors of his class, in 1817; at Princeton Seminary in 1821; was soon after licensed by Hudson Presbytery, and entered upon his Master's service as a domestic missionary in Sullivan county, N. Y. Subsequently he preached at Painted Post, now Corning, N. Y., and the regions round about. He was installed pastor of the Church at Ovid, N. Y., September 4th, 1823. This was the field of his life-work. The church grew under his ministry, many being added thereto. At the end of twenty-six years he resigned, was appointed agent for the American Bible Society, and was very efficient in this toilsome work. Subsequently he preached as a supply for the churches of Homer, Hector and Romulus, and also for two years in his old pulpit in Ovid. He died October 29th, 1867.

Dr. Lounsbury was an earnest Christian, a faithful minister, a true and noble and thoroughly reliable man. He was a man of strong will and great industry, seldom undertaking anything which he did not carry through with a strong hand. He united fearless courage with genuine humility. Though outspoken, all who knew him loved him none the less, and no one doubted his sincerity and heartfelt diety. For many year she was the Stated Clerk of his Presbytery—an office for which his thorough knowledge of the proper methods of ecclesiastical business, as well as his own rigid regard for order, eminently fitted him.

Love, Brotherly, is that peculiar attachment among Christians, arising from their common faith, interest, object and hope. Its foundation is their common love of Christ, and truth, and virtue, or Christian holiness. Love to good men must be particularly cultivated, for it is the command of Christ (John xiii, 3); they belong to the same Father and family (Gal. v, 10); we hereby give proof of our discipleship (John xiii, 35); the example of Christ should allure us to it (John iii, 16); it is productive of a variety of pleasing sensations, and prevents a thousand evils. This love should show itself by praying for our brethren (Eph. vi, 18); bearing one another's burdens, by assisting and relieving each other (Gal. vi, 2); by forbearing with one another (Col. iii, 13); by reproving and admonishing in the spirit of meekness (Prov. xxvii, 5, 6); by establishing each other in the truth; by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private (Jude 20, 21; Heb. x, 24, 25).

Lower and Upper Ten-Mile Churches, Washington County, Pa. At the centennial

celebration of these two congregations, August 28th, 1879, the Rev. Dr. J. T. Brownson, who presided on the occasion, in his introductory address, thus graphically sketched the trials and perils incident to their organization and early history. "These churches, as is well known, were founded by the Rev. Thaddeus Dodd, one of the four honored fathers of Western Presbyterianism, who, under the old Synod of New York and Philadelphia, organized the Presbytery of Redstone, and the spirit of heroism and self-sacrifice in which they came into existence has a lesson which should not be lost. Of some twenty families which came from his own, Morris, county, New Jersey, in 1773, as we learn from the honored son and successor of Mr. Dodd, four founded homes on the South fork of the Ten-Mile, near the present town of Jefferson. The remainder divided themselves along the North fork, into two settlements, under their respective leaders, Jacob Cook and Demas Lindley, the latter of whom, at least, was a descendant of one of the distinguished company who, in 1620, landed upon the coast of New England, having previously bound themselves together in a covenant, the first words of which were, 'In the name of God, Amen!' These two settlements had their centres, respectively, where now the flourishing congregations of Lower and Upper Ten-Mile worship peacefully, each Lord's day, in tasteful and commodious sanctuaries, near the town of Amity and Prosperity. Doubtless the first visit of Thaddeus Dodd, in March, 1777, and his final settlement, in September, 1779, were prompted by earnest appeals from his old New Jersey friends, which owed much of their efficacy to his sympathy with them in their destitution of religious ordinances. It was, at least, against other inducements elsewhere, of greater worldly attraction, that he heard the voice of the Lord in their call, and obeyed it jointly for their and the gospel's sake. They were poor and surrounded with perils, but in God's name he cast in his lot among them with an unhesitating devotion.

"No account of the situation a century ago can be true to history without giving prominence to the terrors of savage warfare to which the first settlers were exposed. Nor could a place be found in our borders of more thrilling adventure than just here. Indian hostilities had been stimulated by the French in their great contest with Great Britain and her colonies for the Ohio and its tributaries. And they continued to carry butchery and alarm into the homes among and beyond the Alleghenies, until Col. Bouquet's masterly second expedition, in 1763, pushed the bloody foes back to the Maskingum, and secured a treaty of peace, which gave ten years of comparative repose. Those years witnessed large streams of emigration westward, as well as the laying of foundations upon which great States have been erected. But the war of 1774, the year following the occupation of this soil by the New Jersey settlers, best known by the name of Governor Dunmore, of

Virginia, who conducted it, and precipitated as it was by the rash cruelties of white men, filled the country once more with fear and sorrow. The inhabitants of this whole region were driven, for safety, into forts east of the Monongahela. Happily the victory of General Lewis, at Point Pleasant, on the Ohio, brought that bloody strife to a close in the Autumn of the same year, without the aid of the arrogant and blustering Lord Governor, so safely encamped at a convenient distance. But then, only two years later, came the terrific strife of the Revolution, when throughout its whole continuance the resources of the united colonies were taxed to their utmost along the seaboard, thus leaving the defenceless inhabitants of the interior to buffet as they could with their savage foes, urged on by British gold and promises.

But it was in the Spring of 1777, the very time of Mr. Dodd's first visit, that these Indian hostilities were organized along the whole river frontier, from Fort Pitt to the Kanawha. In their light, the difficulty of removing a family, and consequent delay of the pastoral settlement, are fully explained. It was one of the terrible features of that organized warfare, that the famous Simon Girty, with his associates, McKee and Elliott, all escaped Tories from Fort Pitt, signalized their zeal against the cause of liberty by rushing into a relentless leadership of the treacherous and bloodthirsty forest warriors. Occasional feeble expeditions were sent forth by the Government, but mainly the terrified inhabitants had to build forts and defend themselves. A line of such forts, from Redstone, near Brownsville, along Ten Mile, Wheeling, and Grave Creek, to the Ohio, looked out southward upon an unbroken wilderness, and so made the inhabitants of these very hills a vanguard of defence for their more favored brethren in the thicker settlements behind them. A like line of defences guarded the settlements on the west, along the Ohio, from the mouth of Grave Creek to Fort Pitt. Of course, the savages were cunning enough to cross the river below these lines of defence, and to make their most frequent and formidable incursions from the wilderness through this exposed southern frontier line. And thus they continued to come, long after the homes and churches, only a few miles northward, had come into organized security. It was along this very line of continual peril that Dodd and his devoted people, through the whole period of the Revolutionary struggle, spent their Summers in Fort Lindley, only coming out at intervals, under guard, to till the soil for bread. But whether in Summer confinement or in the comparative freedom of Winter, they failed not to study God's word and teach it to their children, as well as to maintain public and private worship, though the trusty rifle was as sure an accompaniment of their religious assemblies as the Bible and the hymn book. And the seal of Providence was put upon their fidelity, in the signal fact that whilst

others were slain around them, not one of their number came to a bloody death.

“Here in my hand is the original record, in the handwriting of Mr. Dodd himself, which recites the formal organization of the church, at the house of Mr. Cook, August 15th, 1781, including the reception of members—twenty-five in all—and the election of Demas Lindley, Jacob Cook, Joseph Coe and Daniel Axtell, as ruling elders. The reason for this delay of organization for two years after the settlement of Mr. Dodd, is to be found in the same turbulence of the times of which we are speaking. Appended to this very record is an explanatory note subsequently written by the same hand. It is as follows, viz.: ‘After this we set several times when we should have the Lord's Supper administered, but could not compass our design, on account of the *incursions of the savages*.’ Nor need we wonder at this caution, when we read the opening entry upon the records of the Mother Presbytery, holding its first meeting one month after this church organization, as follows, viz.: ‘The Presbytery met, according to the appointment of the Revd. Synod of New York and Philadelphia, at Pigeon Creek, as the circumstances of some of the members, *by reason of the incursions of the savages*, rendered it impracticable for them to attend at Laurel Hill.’ The trouble was not at Laurel Hill, but on this side of the Monongahela, making it inconvenient, if not hazardous to the members to go so far from home. Mr. Dodd was present at that first meeting of the Presbytery, and preached the opening sermon, from Job xlii, 5, 6. Mr. Smith was the only one of the four ministers absent. But as these occasions of hindrance through peril passed away with the dying echoes of the war for Independence, the longed for communion season came at length, on the third Sabbath of May, 1783, about a year and a half after the church organization. On that happy day of May the sacred Supper was served in Daniel Axtell's barn, when, besides the original company, *forty-five* newborn disciples took upon themselves the vows of Christ, and bore witness of his death. This large addition to the membership was the fruit of a powerful work of grace in the confinement of the fort. Great, beyond our conception, had been the deprivations of those long years of discipline, and severe as flaming fires were the trials of the infant church; but now, out of the hot furnace, God chose it for the mission of blessings, whereof we both speak and sing to-day, giving to it his joint tokens of the great sealing ordinance, and the seal of the Spirit in the hearts of men.

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“It only remains now to bring this imperfect sketch to a conclusion, by a reference to those forms of trial which beset the fathers and mothers at the beginning of the century, in *the more private experiences of life*. If these stand out less boldly upon the pages of history, they were in longer continuance, scarcely less a

burden, which only faith could bear. Amidst our multiplied facilities and comforts, it is difficult to realize them from mere testimony. Let us remember that those pioneers were separated from friends, in the depths of a country only beginning to emerge from its primeval forests. Lofty mountain ranges were behind them, over which only military roads had been cut. Wild beasts and savage men were masters of the situation. Dwellings were the rudest cabins, scarcely affording chimneys or windows of any sort. Furniture and dress hardly rose above the lowest conditions of our present life, save in the tidiness of thrifty hands. Food was almost wholly wrought from the soil, or caught from the forests and streams. Physicians were few and remedies were simple. Their houses of worship, when they came to this luxury, were as rude as their homes, and withal knew not the comforts of fire, even in the depths of winter. That luxury of a church building was not enjoyed here until 1785, when one was erected where the Amity Church now stands, followed with another at Prosperity in 1792. Their ordinary schools were restricted in appliances and could only furnish the most elementary instruction, though even then classical education, with special reference to the ministry, was not neglected, of which Mr. Dodd's academy, opened on his own farm, in 1782, the first of its kind in the West, is a sufficient illustration. The delay to secure a house of worship for six years after the settlement of the pastor, and for three years after the erection of the academy, doubtless had its chief reason in the perils already detailed, which drove the people into forts during the Summer. Few also were their books, beyond the Bible, the Catechism and the volume of psalms and hymns, whilst an occasional stray newspaper was hailed as a messenger from a far country. Yet who shall say, in the light of history, that their contentment as well as improvement of the advantages they had, will not compare favorably with ours? The progress of change in habits and opinions, as well as circumstances, may fitly appear in the language of the venerable Dr. Samuel Ralston, in 1840, near the close of a long pastorate begun at Mingo in 1796, even though he speaks of former and later times somewhat after the manner of an aged man. But even his 'former times' are a great advance upon Dodd's. 'Our wives and daughters,' says he, 'were industrious, and made much homespun, and we wore it. And the old people say that the preaching and praying were better in homespun than in English broadcloth. I did not buy a coat for thirty or thirty-five years. We had no want, but all the necessaries of life in abundance; and if we had money to buy a little tea and coffee for the good wife and for passing visitants, and a little finery for the females, we thought ourselves well off.'

"Surely, in the light of a century we can interpret the providential discipline through which that first

generation was led. Who can say, wisely, under a less severe development of manly virtue and religious principle the foundations of western society would have been as firmly laid? How different, too, would the church of Western Pennsylvania, long denominated 'the backbone,' have been, without such an ordeal in her history! The discipline and the generation called to meet it simply answered to each other, in the purpose of God. We cannot be too grateful for the more than heroic fidelity of those witnesses for the truth. Nor can we raise too high our memorial to-day, amidst the same grand old forests which drank in their testimonies, prayers and songs. Shame to the generation of the future, which, fattening upon the fruits of their toils and sufferings, shall prove recreant to the sacred traditions and numberless blessings that God himself has transmitted to us from their hands. Over the graves of Dodd and his associates in struggle and victory, let us take anew our vow of allegiance to Christ and His cause.

" 'The past is past! In faith and patience taking
Its lessons, let us lay them on our hearts;
The chain's attenuated links are breaking!
Be earnest! Use the present ere it parts! "

Lowrey, John G., Esq., was born of Presbyterian stock, in Donegal, Lancaster county, Pa., about the year 1780, from whence he removed to Bellefonte, Pa., probably not later than 1793 or 1794, where he resided for more than half a century. As a member of the community in which he resided, he was greatly influential in giving tone to public sentiment, and repeatedly held many, if not all the offices of honor and trust in the town and county of his adoption, but being naturally a modest and unassuming man withal, never aspired to higher positions.

The records of the Bellefonte Presbyterian Church, with which he connected himself early in its organization, show him to have been one of its first ruling elders. He continued to act in this capacity for many years, and likewise performed the duties of collector, treasurer, and secretary of the church, as well as superintendent of the Sabbath school from its organization until his removal to the West. He was equalled by few and excelled by none of his contemporaries, in an earnest and faithful devotion of his time and means to the welfare of the church. For many years he was prominent in conducting the services of the social prayer meeting, in which exercise he was highly gifted, and by his regular and uniform attendance, impressed upon others his attachment to this duty. He was a conscientious and liberal contributor to the support and spread of the gospel in his day. He was frequently in attendance on the courts of the Church as a member, and was universally regarded as well qualified for the performance of his official duties. He died in St. Louis.

Lowrie, John Cameron, D. D., is the eldest son of the Hon. Walter Lowrie, the first Corresponding Secretary of the Board of Foreign Missions, whose

memory is so fragrant in the Presbyterian Church. He was born in Butler, Pa., December 16th, 1808; was graduated at Jefferson College in 1829; took the usual three years' course at the Western Theological Seminary; and was licensed to preach the gospel by the Presbytery of Ohio, June 21st, 1832. He afterwards studied one term at the Princeton Seminary; was ordained as a missionary by the Presbytery of New Castle, May 23d, 1833; and was sent out by the Western Foreign Missionary Society to Northern India, but, his health failing, he returned to America in 1836.

In 1838 Dr. Lowrie was made Assistant Secretary of the Board of Foreign Missions, the Western Foreign Missionary Society having, in 1837, been merged in this Board. From 1845 he was also minister of the



JOHN CAMERON LOWRIE, D. D.

Forty-Second Street Presbyterian Church in New York city, till 1850, when he was elected one of the Corresponding Secretaries of the Board of Foreign Missions, which office he has continued to fill, with great ability, diligence and acceptableness, to the present time. He was honored by his brethren in being elected Moderator of the General Assembly in 1865. He is the author of "Two Years in Upper India," and a "History of the Foreign Missions," works of much interest and value, besides a great many reports and sermons, and a number of articles in the *Princeton Review*.

Dr. Lowrie's heart is in the great work to which his life has been consecrated. He pursues it with an ardor, devotion, and singleness and sacredness of purpose which commend his labors to all who love

the Redeemer's Kingdom and long for its triumph. It is not easy to estimate the influence for good which he has, by his steady, judicious and sanctified energy, exerted in this direction. He is greatly beloved by the Church which he represents in one of her grandest positions, for his sterling character and earnest and exemplary Christian zeal. His name must go down with honor to posterity, tenderly and indissolubly blended with the cause of Foreign Missions.

Lowrie, John Marshall, D. D., the son of Matthew B. Lowrie, was born in Pittsburg, Pa., July 16th, 1817; graduated, with distinction, at Lafayette College, in 1840; at Princeton Seminary, in 1842, and was licensed by Newton Presbytery, April 27th, 1842. October 18th, 1843, he was installed pastor of the churches of Blairstown and Knowlton, N. J., and labored successfully until ill-health compelled him to resign, April 1st, 1845. From April 27th, 1846, until April, 1850, he was pastor of the Church in Wells-ville, Ohio. He then removed to Lancaster, Ohio, where he labored successfully until 1856, when he removed to Fort Wayne, Ind., being installed in November of that year, and in this field of usefulness he continued with great fidelity, and earnest devotion to his work, until within a few weeks of the close of his life, September 26th, 1867. His death was one of triumph.

Dr. Lowrie was a man of more than ordinary natural gifts, a clear, vigorous intellect, a sound judgment, and a retentive memory. Though by no means deficient in imagination, the logical predominated in his mind. He was a persistent and systematic worker. Always working, always calm, always hopeful, he applied himself to the Master's work with untiring labor, knowing that the increase must be from God. His labors were too abundant; he worked beyond his physical ability. His devotion to the spread of the gospel and the building of the Church was the guiding star of every action and every thought. Christ and His Cross were all his theme. In addition to valuable contributions to the periodical press, Dr. Lowrie was the author of some popular and useful volumes, among which are: "Adam and his Times," "Esther and her Times," "Hebrew Lawgiver," "Week with Jesus," "Translated Prophet," and "Prophet Elijah."

Lowrie, Rev. M. B., oldest son of Rev. John M. Lowrie, D. D., and Hetty D. Lowrie, was born in Warren county, New Jersey, April 10th, 1841. He graduated with honor from the College of New Jersey, at Princeton, in the class of 1863. Taught one year in Valparaiso Indiana Collegiate Institute. In 1865 entered Princeton Theological Seminary, and graduated in 1868. Called, July, 1868, to be pastor of the South, now Woodside, Presbyterian Church, Troy, N. Y.; having been licensed to preach by the Presbytery of Fort Wayne, May 1st, 1867, was ordained by the Troy Presbytery, October, 1868. Was pastor at Orange, Ill., March, 1871, and since Septem-

her, 1872, has been pastor at Galesburg, Ill. Mr. Lowrie is an enthusiastic Hebrew scholar, and has been a successful instructor in the Morgan Park Summer School, and of private classes. In 1883 he was chosen a Trustee of Knox College. He is a scriptural preacher, a logical reasoner, conservative as a theologian, liberal as a neighbor and friend. He has been pastor of one of the strongest churches in central Illinois for eleven years, and is now in the prime of bodily vigor and mental energy.

Lowrie, Hon. Walter, was born in Scotland, in the city of Edinburgh, December 10th, 1774. At the age of eight years he came, with his parents, to America. The family located first in Huntingdon county, Pa., but shortly after removed to Butler county, where they made their permanent residence.



HON. WALTER LOWRIE.

Walter grew up on his father's farm, enjoying nothing more in the way of education than the home instruction of Winter nights, with the addition, perhaps, of an occasional quarter's schooling, under the direction of the itinerant teachers of those early times. His early instruction in the principles and practice of religion was of the most thorough and accurate character. His parents were both pious, and Presbyterians, of that genuine intelligent school who believe in the Westminster Confession and Catechism as the best expositions of the truths of the Bible, and in the covenant obligations which rest upon parents to train their children in the nurture and admonition of the Lord.

His conversion to God occurred in his eighteenth year. With the view of becoming a minister of the

gospel, he commenced a course of study under the direction of the Rev. John McPherrin, the first Presbyterian minister in Butler county. Providential circumstances hindering the fulfillment of his purpose to enter the ministry, with the same determination to devote his life to the glory of God, he entered upon other pursuits. His secular life was such as to win the confidence and esteem of the whole community in which he lived. Accordingly, in 1811, at the age of twenty-seven, he was elected as the representative of that District in the Senate of Pennsylvania. This honorable station he held for seven years, during which time he rose to such a position in the confidence of the people of the whole State that, in 1818, he was elected as the representative of Pennsylvania in the Senate of the United States. In this high position he continued for six years, enjoying honorable prominence among his fellow-members of that distinguished body. His great integrity won their confidence, whilst his peculiar sagacity and practical judgment led them to seek his advice and rely upon his opinions. He was regarded as an authority upon all questions of political history and Constitutional law. His influence in the Senate was not only that of a statesman, but also of a Christian. He had been ordained a ruling elder in the Presbyterian Church in Butler, and when he went to the Capital, he carried with him the savor of vital godliness. With other pious Senators and Representatives, he founded the Congressional Prayer-meeting. He was also one of the founders of the Congressional Temperance Society, and was, for a long time, a member of the Executive Committee of the American Colonization Society. At the expiration of his term of service as Senator, he was elected Secretary of the Senate of the United States, in which office he continued for a period of twelve years, and might, if he had chosen, have retained it for life.

In 1836 he was elected Corresponding Secretary of the Western Foreign Missionary Society. This office he accepted, passing under the care of the General Assembly when the Board of Foreign Missions was constituted, in 1837. He continued in the faithful discharge of its various duties until, disabled by the infirmities of old age, he laid it down, in 1868. He had not drawn his salary for several years before that date, and would not retain even the office, after he felt himself no longer able to discharge its duties. He had wise and able counsellors in the Board and in the Executive Committee, but during the whole thirty years of his incumbency, he was himself the efficient head of the missionary work, and the controlling power of its administration.

Mr. Lowrie entered into his rest, December 14th, 1868. Long shall his vast influence for good endure, and his precious memory be blessed. It was but an embodiment of the opinion of the whole Church to which he belonged, when the Executive Committee of the Board of Foreign Missions, in their recognition

of his decease, resolved, "That we record our high estimate of the ability with which he managed the affairs of this Board; of the indefatigable industry with which he prosecuted its interests; of the wisdom with which he guided its policy in times of difficulty; of the humble, earnest, and prayerful confidence with which he always carried forward the work; of the persuasive and effective eloquence with which he urged the claims of missions upon the churches, and of the self-denial to which he submitted in sacrificing high secular position, in consecrating his fortune and life, and giving his children to be laborers in the great work of the world's evangelization."

Lowrie, Walter H., LL.D., son of Matthew B. and Sarah Lowrie, was born in Armstrong county, Pa., March 31st, 1807, during the removal of his father's family from Butler county to Pittsburg, Pa. He graduated at the Western University of Pennsylvania, in 1826, and was admitted to the Bar in Pittsburg, August 4th, 1829. On August 20th, 1846, he was appointed by Governor Francis R. Shunk to the Judgeship of the District Court of Allegheny county, Pa., made vacant by the elevation of Judge Grier to the Supreme Court of the United States, and occupied this position until elected to the Supreme Court of Pennsylvania, in October, 1851. This being the first election of Judges in the Commonwealth (previously they were appointed by the Governor), the five then newly elected to the Supreme Court resorted to the lot to fix the term of office for each. By this, Judge Lowrie was allotted a twelve-year term. The last six years of this period he filled the office of Chief Justice. The term expired in December, 1863. For a few years after he resumed the practice of law in Pittsburg. Subsequently he was elected President Judge of a Judicial District in the western portion of the State, which position he retained until his death.

Judge Lowrie served some years, beginning with 1836, as Ruling Elder in the Second Presbyterian Church of Pittsburg (where his father had been Ruling Elder before him). He was a contributor to the *Princeton Repository*, and several other journals, monthly and quarterly. Several communications which he presented to the American Philosophical Society, on the "Origin of the Tides" and on "Cosmical Motion," have been published in pamphlet form. He is best known by his judicial opinions, amounting to many hundreds. Many of them contain very thorough historical and philosophical discussions of complicated judicial questions, pervaded by a pure and decided tone of individual and social morality and order.

Lucky, Rev. George, was a minister of Maryland, although a member of the Presbytery of New Castle. He labored and died at Bethel, Harford county, Md., and for a large part of his time also preached at Centre Church, about seven miles north of Bethel, on the Maryland and Pennsylvania line.

He was born in Fagg's Manor, Chester county, Pa., and brought up under the ministry of Mr. Blair. He was a fine classical scholar, an intelligent preacher; in his manners plain, in labors unwearied; in his pastoral labors from house to house he excelled. Few, very few, had an equal acquaintance with the Scriptures, and he had an art, possessed by but few, of introducing religious duties when thrown into society who were ignorant of them and had an aversion from them. He was a Calvinist, full grown. His name first appears on the minutes of Synod in 1785. It is last mentioned in 1819.

Ludlow, Hon. James R., a son of the Rev. John Ludlow, D.D., LL.D., for nearly twenty years Provost of the University of Pennsylvania, was born at Albany, N. Y., May 3d, 1825. He graduated with distinction at the University of Pennsylvania, in 1843;



HON. JAMES R. LUDLOW.

was admitted to the Bar in June, 1846, and for eleven years engaged in a general practice. In October, 1857, he was elected a Judge of the Court of Common Pleas of the county of Philadelphia, and has, at each successive election since, been re-elected to that important and responsible office.

The whole career of Judge Ludlow is singularly honorable. Since his elevation to the bench, his course has been such as to reflect not only the highest credit upon himself, but lustre upon the judiciary of the State. He has always shown himself a learned jurist and an incorruptible judge. His decisions have ever been received with the greatest consideration, both by the Bar and by the community generally. Gifted with nice discrimination, and a man of scrupulous conscientiousness, he has always

striven his utmost to discover and defend the right in civil suits, some of his opinions being, therefore, models of judicial acumen and carefulness. In criminal jurisdiction he has always manifested marked judgment, being stern and severe in his sentences when he deemed the convict's crimes and the public welfare demanded sternness and severity, and merciful toward the erring whom there was hope of reclaiming. In his private relations Judge Ludlow is highly esteemed, as a gentleman of wide culture and true refinement. Simple and unostentatious in his life, he yet exerts a large influence for good, and is an earnest supporter of all schemes for the social advancement of the community. He is a member of the Princeton Presbyterian congregation, West Philadelphia.

Lumpkin, Joseph Henry, LL. D., was born in Oglethorpe county, Ga., December 23d, 1799. Entering the University of Georgia at an early age, he pursued his studies in this Institution till the death of the Rev. Dr. Finley, its President, when he went to Nassau Hall, Princeton, and was admitted to the Junior Class, half-advanced. Here he was graduated with distinction, a prominent fact in his education being his devotion to classical learning. On returning to his native State, he took great interest in the development of her University, founding the Phi Kappa Society which, for nearly half a century felt the impress of his genius. He studied law under Judge Cobb, and was admitted to the Bar, October, 1820. Twenty years of arduous life in his profession affected his health, and he was induced to go abroad to find rest and renewal. Amid the scenes of the Old World the eager heart of the classical student found much to quicken and inspire. And the heart, too, of the Christian was none the less impressed, for when asked what most interested him abroad, he replied: "The Three Taverns, where St. Paul met the Roman Christians, and the Tomb of Virgil."

During his foreign tour the Supreme Court of Georgia was organized, and he was elected by the Legislature, without opposition, for the long term. To this high office he brought an intellect finely trained in the knowledge and logic of the law; nor was he less remarkable for those strong and balanced instincts which underlie all the noblest forms of mind. In 1824-25 he served in the Legislature of Georgia, but his singular success in this sphere of public life had the effect to disenchant his ambition of politics, so that he abandoned political aspirations forever. He joined the Presbyterian Church in 1828, and for nearly forty years was an active and prominent member of her communion. By his exertions, and those of General T. R. R. Cobb and W. H. Hull, Esq., the Lumpkin Law School was established in Athens, Ga.; and in 1860 he was elected Chancellor of the State University, which he declined in order to remain on the Supreme Court Bench. His death occurred June 4th, 1867.

Happily for Judge Lumpkin in his various relations to the State and the Church, he was a man of rare endowments, and yet a man who was a laborious student all through his career. There was not wanting the keen, quick, comprehensive insight of genius, and this was supplemented by those acquiring powers which are so essential to the great jurist. Year by year he grew to his profession, as well as in it; and year by year his heart widened its reach in the direction of every philanthropic effort. Intensely sympathetic, who can ever forget his eloquence, so lofty in tone, so fervid, so chivalric? Men rightly called him "the father of Temperance in Georgia." One may enumerate his extraordinary gifts, his fine culture, his charms of appearance and manner, his un abused popularity, his manifold services to his State; and yet one who saw the flowers of youth ripen in the fruits of age would say, "*the greatest of these was charity.*"

Lumpkin, Rev. Thomas, was born in Bedford county, Va.; studied theology under the Rev. Dr. Hoge; was licensed to preach by the Hanover Presbytery; spent some time as a missionary in Albemarle; was settled as pastor of the Church at Charlottesville, Va., in October, 1809, and died in great peace and triumph, about six months afterwards. Mr. Lumpkin was a man of superior abilities, great courage, and unfeigned piety.

Lupton, Rev. Jonas W., son of Jonah and Mary Lupton, was born near Winchester, Va., December 19th, 1833. Soon after completing his studies in college, peculiar circumstances, together with his tastes, led him to choose agriculture as his vocation. In September, 1860, he entered the Western Theological Seminary, Allegheny, Pa., where he remained one year, and then completed his theological course in 1861-2, at Union Seminary, Prince Edward county, Va. On the 25th of April, 1862, he was licensed to preach the gospel, and on the 25th of April, 1864, was ordained. His regular ministry began in Winchester, Va., where he served from September 1st, 1865, for nearly two years, as assistant pastor with Rev. A. H. Boyd, D.D. March 1st, 1867, he entered upon his work as pastor of the Leesburg and Catoctin churches, Va. Thence he was called to his present charge, in Clarksville, Tenn., where he began to labor September 1st, 1872.

Mr. Lupton possesses a rare combination of qualities, which fit him for and have helped to make him very successful in his work. His winning manner, manifestly reinforced by large sympathies, gives him a magnetic power which draws the affections of others. At the same time, his more than ordinary gifts of mind, coupled with unaffected modesty, command respect and forbid envy. As a preacher, he is clear, strong, pointed, and exceedingly terse. Few men can say as much, and say it as well, in a few words. His delivery is earnest and impressive; his method is to convince the reason and awaken the conscience, rather

than appeal to the emotional nature. As a pastor, visiting among his people, he greatly excels.

Luzerne Presbytery, when it became consolidated, with others, into the Presbytery of Lackawanna, at the time of the Reunion, had had an existence of twenty-seven years. It had grown from four ministers and eleven churches to twenty-nine ministers and thirty-two churches, and had become one of the most important bodies in the Church.

As first organized it consisted of the churches of Wilkesbarre, Kingston, Hanover and Lackawanna, detached from the Presbytery of Susquehanna; Mauch Chunk, Beaver Meadows, Conyngham and Summit Hill, detached from the Presbytery of Newton; Berwick and Briar Creek, detached from the Presbytery of Northumberland; and Port Carbon, detached from the Second Presbytery of Philadelphia.

The Synodical connection of the Presbytery was with New Jersey.

The development of the coal fields caused great increase in the population of the region included in this Presbytery, and called for much mission work in new settlements. Large and prosperous churches grew up in a decade, and became among the most liberal in beneficence within the bounds of the Church. The Presbytery averaged more than a new house of worship each year during its existence. Many powerful revivals of religion were experienced by the churches. Educational institutions were established and maintained, and did good work in training a number of young men for the ministry and for important stations in the Church.

Prominent among those connected with the Presbytery now passed away, are the names of John Dorrance, Richard Webster, Thomas P. Hunt, Nicholas Murray, and Milo J. Hickok. Living ones well known are Rev. A. A. Hodge, D. D., LL. D., Rev. Jacob Belleville, D. D., Rev. J. D. Mitchell, D. D., Rev. S. C. Logan, D. D., and Rev. N. G. Parke.

The name "Luzerne" was taken from the county in which the greatest number of its churches was found, though its territory embraced also the counties of Schuylkill, Carbon, and a portion of Columbia. Great love was manifested by the members for their ecclesiastical body, and a warm bond of sympathy existed among them.

Lyle, Rev. John, the son of John and Flora (Reed) Lyle, was born in Rockbridge county, Va., October 20th, 1769. He was a student at Liberty Hall, where, in the more advanced stage of his education, he was employed as a Tutor to the younger classes. He graduated about the year 1794, and immediately after leaving college he was employed in teaching a school in Rockbridge county, while he pursued his theological studies under the direction of the Rev. William Graham. He was licensed to preach the gospel by the Lexington Presbytery, April 21st, 1796; during the succeeding Autumn and Winter was a missionary on the frontier of Virginia

proper; and in the Summer of 1798 was in Kentucky, in the same capacity. He was ordained by the West Lexington Presbytery, some time in the Fall of 1799, and in 1800 took charge of the churches of Salem and Sugar Ridge, in Clark county, where he remained several years and opened a school. In 1805 he was appointed, by the Synod, to ride two months within the bounds of the Cumberland Presbytery, afterwards to sit as one of the Commissioners on the difficulties of that body, and was a member of the General Assembly when the subject came up for adjudication, in 1809. In May, 1807, he removed to Paris, Ky., where he established an academy, which flourished greatly under his superintendence. At the same time he preached to the churches of Cane Ridge and Concord. About 1810 he withdrew from the academy, as well as from the congregations, and soon after commenced preaching to Mount Pleasant Church, near Cynthia, Harrison county. Between the years 1815 and 1818 he gave up the labors of a pastor, and devoted the rest of his life to missionary service. He died July 22d, 1825, and was buried in his garden, in a spot selected by himself, under the shade of a favorite tree. Mr. Lyle was a thorough scholar, and an eminent benefactor to the cause of education in the West. He was one of the very first to suggest the plan of circulating the Scriptures by means of colporteurs. As a preacher, he was ardent, zealous and highly evangelical. He was an earnest and vigorous defender of the order, discipline and doctrines of the Presbyterian Church, and ranked among the foremost of his day in preserving its unity and prosperity, under trying circumstances.

Lyle, Rev. Matthew, was born in what was then Augusta county, in Virginia, but is now Rockbridge, in that part of the county called Timber Ridge, October 21st, 1767. He was a subject of the great revival which spread over so large a part of Virginia in 1789. After going through a course of theological study, under the direction of the Rev. William Graham, he was licensed by the Presbytery of Lexington, April 28th, 1792, to preach the gospel. For about two years he was engaged in missionary labors, both in the northeastern and southwestern parts of Virginia. He was sent several times into the Northern Neck, where his labors were highly appreciated by the people, especially in the county of Lancaster. Having received a call, October 4th, 1794, from the congregation of Briery, for one-half his labors, and from the congregation of Buffalo for the other half, he accepted the same, and was ordained as pastor of these two churches by the Presbytery of Hanover, shortly after. The late Rev. Archibald Alexander, D. D., of Princeton, was his colleague in Briery. Here he remained, in the unremitting and faithful exercise of his ministry, for thirty-three years. His decease occurred March 22d, 1827. Mr. Lyle was by nature endowed with a sound, discriminating mind, and was possessed of inflexible firmness and

great energy and decision of character. Honesty was the very texture of his soul. His sermons were remarkable for clearness, conciseness and energy, and they were always truly evangelical. In social intercourse, he had a benignity of manner and a lively pleasantness of remark, which rendered him an exceedingly agreeable companion.

Lyon, George Armstrong, D.D., was born in Baltimore, Md., March 1st, 1806. He graduated at Dickinson College, Pa., in 1824. He was licensed by the Presbytery of Carlisle, April 9th, 1828. In December of the same year he was invited to preach at Erie, Pa., in the First Presbyterian Church, where he was ordained and installed by the Presbytery of Erie, September 9th, 1829. He continued in this relation until 1871, blessed in his labors, esteemed by the community, and honored by his brethren, as an exemplary, faithful and successful minister of the gospel. Dr. Lyon died at Avon, N. Y., March 24th, 1871.

Lyon, James Adair, D. D., was born in Washington county, East Tennessee, April 19th, 1811; was



JAMES ADAIR LYON, D. D.

graduated at Washington College, Tennessee, in 1832, and in the same year entered the Theological Seminary at Princeton, N. J., as a candidate for the ministry, under the care of the New Brunswick Presbytery. He was licensed by this Presbytery in 1836, and ordained in 1837, by the Presbytery of Holston, Tennessee. He preached in Tennessee until 1841, when he became pastor of the Church at Columbus, Miss. In 1848 he accepted a call to the Westminster Church, St. Louis, and from 1850 to 1854 he conducted a

female seminary in that city. In 1854 he was recalled to Columbus, and remained in that charge until 1870, when he was elected Professor of Mental and Moral Philosophy in the University of Mississippi, at Oxford. Declining health required him to resign this position in 1881. His life closed on the 15th day of May, 1882.

Dr. Lyon was, throughout his life, a close student and a diligent worker. He was firm in his convictions, and fearless in enunciating them. In his first pastorate, in Mississippi, he was called to confront infidelity in one of its strongholds. He proclaimed the truth and rebuked sin, often at the peril of personal violence, but with a persistent and chivalric zeal which ultimately wrought a moral revolution in the community. He was conscientious in every work in which he engaged, used his talents as a trust committed to him by God, and diffused his influence through almost every accessible channel. He was a frequent contributor to the Reviews of his Church; was instrumental in obtaining the endowment of the "Perkins Professorship" in the theological seminary at Columbia, S. C., and was concerned in successfully establishing the "Southwestern Presbyterian University," at Clarksville, Tenn. He repeatedly represented his Presbytery in the General Assembly before the late civil war, and was Moderator of the General Assembly, South, in 1863. It may be eminently affirmed of Dr. Lyon, that he "served his own generation by the will of God."

Lyon, Rev. William, was born at Carlisle, Pa. He graduated at Dickinson College, in 1839, studied theology at Princeton, N. J., and was ordained by the Presbytery of East Hanover, in 1843. He was pastor of Bethlehem Church, Va., 1843-48; teacher at Uniontown, Pa., 1849-50; teacher at Richmond, Va., 1852-53; stated supply at Amelia Church, 1853-54, and Agent of the Bible Society, Richmond, 1854-62; in all his spheres of labor characterized by ability, conscientious fidelity, and an ardent desire to advance the Redeemer's kingdom.

Lyons, Rev. Jesse Lorenzo, was the third of nine children of Deacon Jesse and Malinda (Bennet) Lyons, and was born in the village of Montrose, Susquehanna county, Pa., April 18th, 1824. His parents were eminent for godliness. Having graduated at Williams College, in 1851, he studied theology in Union Theological Seminary, New York, graduating May, 1854. He was licensed to preach by the Presbytery of Montrose, in April, 1851; ordained an evangelist, November 9th, 1854, and sailed for Syria, November 19th in the same year, as a missionary of the A. B. C. F. M. He was married, October, 1854, to Miss Catharine N. Plumer, of South Berwick, Maine. After spending a year in Beirut and Mt. Lebanon, he was stationed at Tripoli, Syria, April 1856, where he remained until the Winter of 1860-61, when he was transferred to the city of Sidon, where he labored for three years. During the massacre, in the Summer of 1860, he was actively engaged in visiting the refugee

Christians in the desolated villages of Northern Lebanon and Baalbek, distributing charity to the needy. A serious illness, in 1857, affected his head and eyes to such an extent that, for years, his writing and the most of his reading were done by the aid of his devoted wife.

In the Summer of 1863 Mr. Lyons was obliged to return to America, on account of impaired health, and for five years was confined to a bed of suffering. He then rallied in a very remarkable manner, and has been engaged as District Superintendent of the American Bible Society, for Florida and Georgia,

since the year 1871. His experience in the Foreign Missionary work, his affability and knowledge of human nature, and long experience in dealing with men, make him acceptable to the people and eminently useful in the work in which he is now engaged. His enforced abandonment of the Foreign Missionary work was a severe trial to him, and a few years since he offered to return to Syria, but his health was not deemed sufficient. Mr. Lyons' uncle, the Rev. Lorenzo Lyons, went to the Sandwich Islands, as a missionary, more than fifty years since, and is still laboring there.

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Maccaule, Rev. Thomas Harris. Nothing is known of the parentage of Mr. Maccaule. He was ordained and settled as pastor of Centre Presbyterian Church, in North Carolina, in 1776. He entered warmly into the Revolutionary struggle, and in the time of the invasion went with his flock to the field, and was beside General Davidson when he fell. Such was his reputation in civil life, that he was nominated for Governor, but lost his election by a few votes. In 1784 he was appointed President of Mount Zion College, South Carolina. Besides his duties in the college, Mr. Maccaule had charge of Jackson Creek and Mount Olivet Presbyterian churches, until September, 1792. He was popular, both as a preacher and a man. He died about 1796.

Macalester, Charles, merchant and banker, was born in Philadelphia, Pa., February 17th, 1798. He received a liberal education, first at Grey and Wylie's School, and afterwards at the University of Pennsylvania. While at the latter Institution, during the war of 1812, when fifteen years of age, he commanded a company of forty boys, who worked for two days, assisting to make the fortifications upon the west side of the Schuylkill. Early in life he embarked in mercantile pursuits, and, in 1821, removed to Cincinnati, Ohio, where he remained until 1827, when he returned to Philadelphia, and commenced business there, amassing a large fortune. He retired from active business in 1849, occupying himself subsequently with his private affairs, and various trusts and executorships. He died, December 9th, 1873, regretted by an unusually wide circle of friends and acquaintances.

Mr. Macalester was one of the Trustees of the Peabody Education Fund, from its first institution. He was also president of the St. Andrew's Society, and of the Orthopædic Hospital, a director (from the time of its organization) of the Fidelity Insurance, Trust and Safe Deposit Company, of the Presbyterian Hospital, and of the Insurance Company of the State

of Pennsylvania, of which latter company his father had been president. In 1873 he gave, for the establishment of a college in Minneapolis, a valuable property, consisting of a large building, with extensive grounds attached, then named by the Trustees the "Macalester College," and also confirmed the same by his will.

Eminently successful himself in all his undertakings, Mr. Macalester was always ready to aid by his advice, and by active assistance, those who were beginning life's battle or struggling with adversity. Unobtrusive in all he did, generous in every sense of the word, he was universally beloved and honored. His private character was one of the greatest purity, unselfishness and loveliness; charitable in all his judgment, and indulgent to the weaknesses and faults of others, no harsh comments or unkind aspersions ever passed his lips. For a number of years he was a faithful elder of the Second Presbyterian Church.

Maccorkle, Samuel Eusebius, D.D., was born in Lancaster county, Pa., August 23d, 1746. His parents removed to North Carolina when he was quite young. After graduating at Princeton College, in 1772, he studied theology with his maternal uncle, the Rev. Joseph Montgomery, and was licensed by the Presbytery of New York, in 1751. For two years he labored as a missionary in Virginia, and in 1776 returned to North Carolina, and on the 2d of August, 1777, was installed pastor of the church at Thyatira, where he remained until his death, January 21st, 1811. Dr. Maccorkle was an active friend of his country in its struggles for liberty, and an earnest champion for the truth against the rising tide of French infidelity which threatened to sweep the land. In 1785 he commenced a classical school in his own house, to which he gave the name of *Zion Parnassus*. Forty-five of his pupils afterwards became ministers. He was elected the first Professor in the University of North Carolina, having the Chair

of Moral and Political Philosophy. He was a thorough scholar, and received his honorary degree from Dartmouth, in 1792. A number of his sermons were published.

MacCracken, Henry Mitchell, D. D., was born at Oxford, O., September 28th, 1840, and graduated at Miami University in 1857. After teaching for a time, he studied theology in Xenia Seminary, O., and in Germany. He was stated supply of the First Church, Toledo, O., 1862; ordained by the Presbytery of Columbus, November 7th, 1863; pastor of Westminster Church, Columbus, O., 1863-67; pastor of the First Church, Toledo, 1868-81, and since 1881 has been Chancellor of the Western University of Pennsylvania, Pittsburg, Pa. Dr. MacCracken is a gentleman of studious habits, of scholarly attainments, and an instructive and faithful preacher. He has translated into English, and edited, with added lives by American writers, the "Lives of the Leaders of our Church Universal," by Dr. Ferdinand Piper, of Berlin, which has been issued by our Board of Publication.

Mack, William, D. D., was born at Flushing, N. Y., July 29th, 1807; graduated at Union College, in 1831, and at Princeton Seminary, in 1834. He was licensed by the Presbytery of New York, February 4th, 1834. Dr. Mack's successive fields of labor were as follows: 1. Pastor of the Third Church of Rochester, N. Y., where he was installed, February 5th, 1835, and released, July 23d, 1839. 2. Stated supply of the Second Church of Knoxville, Tenn., from 1840 to 1843. 3. Stated supply of the First Church of Columbia, Tenn., from December, 1843, to January, 1858. In the latter year he became a voluntary evangelist, devoting one-half of his time to the Presbytery of Columbia, of which he was a member, and the other half to work beyond its bounds. In this labor he continued until very near the time of his death.

Dr. Mack held the office of President of Jackson College, at Columbia, Tenn., from 1843 to 1849, whilst also supplying the First Church in that town. He was afterwards re-elected President, in 1852, but again resigned in 1853, as the office interfered with his preaching work. For about a year preceding his death, by reason of declining health, he was unable to preach. He died, January 10th, 1879. He had long labored faithfully in the gospel, preaching in different portions of the country, and died in a good old age, beloved and honored wherever he was known. Kind, gentle, true, devoted, his praise is in all the churches.

MacKellar, Thomas, an elder of the First Presbyterian Church, Germantown, Pa., was born August 12th, 1812. His course has been of the typical American sort, so dear to the writers of biographies. Nearly sixty years ago he was a poor boy, beginning to make his way in New York, though of good old stock on both sides. His father's father was a Pres-

byterian elder in Scotland, as he is now at Germantown, Pa. His mother's family were Dutch Protestants, and settled in New York before 1641. They had been wealthy, but the wealth had taken to itself wings. Being left an orphan at eighteen years, with younger brothers and sisters mainly dependent on him, he consulted a Quaker lawyer as to the feasibility of recovering some part of the paternal property, and received this wise advice: "Thomas, I hear thee is an industrious lad. Now thee had better stick to thy work, and thee will make a fortune before thee can get this one." On this he acted. Years before he had struck out for himself, beginning as a printer, at fourteen, and soon entering the service of J. and J. Harper, where he became proof-reader, in his seventeenth year. He was an omnivorous reader, and carried on his education as best he might.



THOMAS MACKELLAR.

In the Spring of 1833, when not yet of age, he removed to Philadelphia, and entered, as proof-reader, the type and stereotype foundry of Johnson & Smith, where he soon became foreman, and in 1845, a partner. His zeal and skill added greatly to the business and reputation of the firm, which, in 1860, took the name of MacKellar, Smiths & Jordan. Their specimen books, prepared by him, had some years ago "cost at least \$100,000." He founded and long conducted the *Typographic Advertiser*. His "American Printer" (1866) is the most successful book of that kind extant, having reached a fourteenth edition in 1883. His house is the largest and most celebrated type foundry in the world, with ramifications over the civilized surface of the globe. It has depots of sup-

plies in every part of our country, besides an agency in London and another in Australia.

Presiding over this vast business, and watching with loving care for all improvements in his art, do not absorb Mr. MacKellar's energies. Historical societies, academies of science and art associations of one kind and another, find in him a member and officer. Especially has he been active in philanthropic and religious work. For a quarter of a century he was Corresponding Secretary of the Philadelphia Bible Society. He opened one of the first mission schools in this city. His eldership has not been a sinecure.

Active and successful men of business have often been good Christians, but seldom workers of the Muse. Mr. MacKellar is an exception. Constant occupation and eminent success in a very different field have not dampened his early love for song, nor checked his fertility in producing rhymes, and in this, as well as in type-founding, he has made his mark. His lyrics are, in substance, true hymns, full of ripe experience and of the simplicity and fervency of faith, hope and charity. His first piece was printed in 1833 or '31. For some time he wrote weekly for Neal's *Gazette*. He has published "Droppings from the Heart," 1844; "Tam's Fortnight Ramble," 1847; "Lines for the Gentle and Loving," 1853; "Rhymes Atween Times," 1872; "Hymns, and a few Metrical Psalms," 1883. This last volume appeared very recently, and gathered up most of his sacred lyrics, written since 1840, with considerable additions of the last two or three years. Several of the earlier ones are more or less familiar.

Mackey, Rev. James Love, was born in Coleraine township, Lancaster county, Pa., January 26th, 1820. He was fond of study, made rapid progress, and thus became qualified to help himself. When he was fourteen years old he opened a school in his father's house. He afterwards taught public school in the neighborhood, attended Hopewell Academy and New London Academy, Pa., and taught in the latter, and in the Academy at Strasburg, Lancaster county, Pa. He studied theology at Princeton Seminary. In November, 1849, he sailed as a missionary to Africa, and located himself at Corisco, where, amidst many trials of his firmness and faith he labored with great zeal and success, until broken health, to his deep regret, required him to return to his native country, in 1865. After a season of rest, his active mind, too active for his frail body, refusing longer inactivity, he took charge of the New London Academy. But he had over-calculated his strength, and in performing the duties of this new position his health declined, until his earthly career was closed, and his soul went up to wear the missionary's crown. His grave, in the New London Cemetery, is marked by a low monument, on the top of which is a representation of the Bible, open at the command, "Go ye into all the world, and preach the gospel

to every creature," and on one side is the inscription:

"REV. JAMES L. MACKEY;

Missionary at Corisco, in Western Africa, for sixteen years.

Died at New London, Pa., April 30th, 1867,

In his forty-eighth year."

Mackey, Hon. Jeremy, was born in Belyidere, N. J., in 1809. He removed to Monroe county, Pa., about 1833, and followed the business of tanning. In 1860 he was elected an Associate Judge of the county, and served the full term. He then became Cashier of the Stroudsburg Bank, which greatly prospered under his energy and skill. He was for many years a leading elder in the Presbyterian Church in Stroudsburg, and gave largely of his means for its support. Judge Mackey's whole life was characterized by eminent purity and goodness. He was greatly respected by the community in which he lived so long. He died, May 18th, 1883, and his remains were laid to rest in the Stroudsburg Cemetery, amid the tearful regrets of a large company of friends.

Maclaren, Rev. Robert F., son of Rev. Wm. Maclaren, D.D., was born in the city of New York. He studied at Brown University, and at Union College, where he graduated in 1861. His theological course was largely directed by his father. In 1870 he became pastor of the Presbyterian Church at Delaware, Ohio, where he accomplished the difficult task of harmonizing the O. S. and N. S. churches of that place into one strong united church. In November, 1873, he became pastor of the Presbyterian Church at Redwing, Minn., where he remained six years; the church, in that time, becoming one of the foremost and most prosperous in the State. In 1879 he became pastor of the "Central Presbyterian Church" in St. Paul, his present charge.

Mr. Maclaren's ministry has developed harmony, activity, and spirituality among Christians, and has been attended by large and constant accessions of converts. His sermons are prepared with great care, and are delivered with spontaneous earnestness, without the use of a manuscript.

Maclaren, Rev. William, D. D., was born in Perthshire, Scotland. When a child he was brought to this country by his parents, who settled near Albany, N. Y. He graduated at Union College; studied theology in Newburgh Seminary; and was ordained, in September, 1836, by the Presbytery of New York. His early ministry was in the United Presbyterian Church, where he held a very prominent position as pastor of Franklin Street Church, in New York city, and afterward of Pearl Street Church, in Fall River.

In 1869 he united with the Presbyterian Church, and became a member of the Presbytery of Maumee. In this new field he was eminently successful as a peacemaker. He was called to several churches that were weakened by strifes and divisions, and in every case restored harmony and prosperity. In 1875 he was elected President of "Ohio Central College."

His residence, at present, is at St. Paul, Minn., with his son, Robert Forrest.

Dr. Maclean has never used manuscript in the pulpit. His preaching is biblical, earnest and eloquent; and in his pastoral work he has ever manifested the greatest prudence and wisdom.

Maclean, John, D. D., LL.D., eldest son of Dr. John Maclean, the first Professor of Chemistry in the College of New Jersey, and of his wife, Phoebe Bainbridge, was born in Princeton, N. J., March 3d, 1800; entered the College at Princeton in the Spring of 1813, and was admitted to the first degree in the Arts in the Autumn of 1816. In the Autumn of 1818 he was appointed a Tutor in the College, and he was at this time a student in the Theological Seminary of Princeton. In 1822 he was made Teacher of Mathe-



JOHN MACLEAN, D. D.

matics and Natural Philosophy, and in 1823 was chosen Professor of Mathematics. In 1829 he was transferred to the Chair of Ancient Languages, and at the same time he was chosen Vice-President of the College. In December, 1853, he was chosen President of the College, and entered upon the duties of his office, June 2th, 1854. In December, 1857, he tendered his resignation, to take effect at the ensuing commencement in June, at which time he gave up his connection with the College, after a faithful service, in various offices, of fifty years.

Dr. Maclean was several times a member of the General Assembly of the Presbyterian Church, and took an active and prominent part in its proceedings. In 1844 he published, in *The Presbyterian*, ten letters on the "Quorum or Elder Question," which afterwards were printed in pamphlet form, together with

three letters on the "Imposition of Hands." He has also given to the press, "A Lecture on a Common School System for New Jersey;" a revision, in 1831, of Professor Stuart's Prize Essay on "Temperance;" in 1853, two letters on "The True Relations of the Church and State to Schools and Colleges;" besides a number of sermons, and articles on different topics, in the public papers, and in the *Princeton Review*. Dr. Maclean's life has been one of great activity and usefulness. He is remembered with affection by those who were, as students, under his direction; and now, residing on the classic spot on which he was born, and has ever lived, and waiting for the time of his departure, he is, amid the infirmities of advanced years, held in the highest reverence and esteem by all who know him.

Macurdy, Rev. Elisha, occupies a prominent place among the pioneer ministers of Western Pennsylvania. He was born in Carlisle, Pa., October 15th, 1763. His father removed to Ligonier Valley, Westmoreland county, in embarrassed worldly circumstances. At this time the son was about twenty-one years of age, and engaged in the transportation of freight to and from Baltimore, for about eighteen months, which enabled him to aid materially in the support of the family. After his conversion he became, in 1792, a student of the Academy at Cansonsburg, completing his literary and theological course in 1799; the latter chiefly under the direction of the Rev. Dr. McMillan.

Mr. Macurdy was licensed to preach the gospel by the Presbytery of Ohio, June 26th, 1799. For some time subsequently he was engaged in missionary labor in the region bordering on Lake Erie, but in June, 1800, he was ordained and installed pastor of the united congregations of Cross Roads and Three Springs, by the Presbytery of Ohio. His ministry, from its commencement to its close, was a scene of the most self-denying and unremitting labor. He had an important agency in connection with the great revival in Western Pennsylvania, that commenced about 1801-2. He was among the few leading spirits that formed the Western Missionary Society, designed especially to diffuse the knowledge of the Gospel among the new settlements and the Indian tribes, and he engaged personally in the missionary work, frequently leaving his own immediate charge for a considerable time, to break the bread of life to those who were otherwise entirely destitute of it. His health having suffered from sickness during a missionary appointment at Maumee, which he fulfilled in 1823, he resigned his charge of the Church at Three Springs, and confined himself to that of Cross Roads. In 1835, by reason of increasing bodily infirmities, he resigned the pastoral charge of the latter congregation, and in the Spring of 1836 he removed to Allegheny, where he resided during the rest of his life, still employed, as opportunity offered and his strength allowed, in

preaching the gospel. It was mainly through his agency that the way was prepared for the organization of a church in the town of Manchester, adjoining Allegheny. He, also, as he was able, made frequent visits to the inmates of the Western Penitentiary. He died, July 23d, 1845, having a complete triumph in the last hour, and on the day following his remains were conveyed to Cross Roads, the scene of his most extended labors, and, in the midst of a large congregation, committed to their final resting place.

Mr. Macurdy, as a preacher, was distinguished for directness, earnestness, boldness, in both matter and manner. He never daubed with untempered mortar; he never softened down God's truth for the sake of conciliating those who pronounced it a hard saying. Though plain in manner and style, there was a rich vein of evangelical thought and an air of deep sincerity in his preaching, that were far more effective than any mere rhetorical exhibitions could have been. He had a clear, loud voice, which was usually brought into exercise in the pulpit, under the influence of intense feeling, and very often in the utterance of the most terrible denunciations of God's Word. His earnest piety, which may be considered the leading element of his usefulness, kept his heart always beating and his hand always busy for the promotion of the great interests of Christ's kingdom. He has left a bright record of fidelity to the Master.

Magistrate, The Civil. Some writers have maintained that magistracy, or civil government, is founded in the social compact. But this is a mistake. It is a divine institution. It is the will of God that the happiness of mankind be promoted. But government is indispensable to their happiness, to the preservation of peace and order, to the safety of life, liberty and property. It is, indeed, necessary to the very existence of any considerable number of mankind in a social state. The deduction naturally follows that it is the will of God that government should exist, and this deduction of reason is amply confirmed by the express declaration of an inspired apostle: "There is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God" (Rom. xiii, 1-2). It is important to remember, however, that although God has instituted civil government, yet he has not enjoined any one form of government as obligatory upon all communities; he has left it free to the several countries to choose that form which they think fittest for themselves, and in this respect the apostle Peter calls it "the ordinance of man" (1 Pet. ii, 13).

Magistrates are appointed for the promotion of the public good, in subordination to the glory of God. Magistrates are called "the ministers of God for good" (Rom. xiii, 4). They are invested with dignity and power, not for their own honor and advantage, but for promoting the welfare of society; especially "for the punishment of evil doers, and for

the praise of them that do well." As this is the design of civil government, so this end is in some measure gained, even by the worst of governments. But when this design is systematically and notoriously disregarded, when rulers become habitual tyrants, invading and overthrowing the liberties and privileges of the nation, the governed must have a right to remedy the evil.

Christian magistrates ought to maintain *piety*, as well as justice and peace. The Apostle (2 Tim. ii, 1) exhorts that prayers be made by Christians "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." "What Christians are here to pray for," says Calvin, "that magistrates must be bound to promote as their end; and this is not simply 'a quiet and peaceable life,' but 'in all godliness and honesty.' Rulers are not, in their official capacity, to be indifferent to *godliness* any more than to *honesty*; both are to be countenanced and promoted by them" (Ezra vi, 8-10).

Christian magistrates may lawfully, under the New Testament, wage war upon just and necessary occasions. War must be regarded as a great evil, but in the present state of the world it is sometimes necessary; and if a nation were to adopt and act upon the principle that war is absolutely unlawful, it would soon become a prey to its ambitious neighbors. Under the Old Testament, wars were undertaken by the express command and with the approbation of God; but he could never command and approve of what is morally wrong. In the New Testament, too, there are various circumstances stated which countenance the lawfulness of magistrates waging war, and of Christians bearing arms. When the soldiers inquired of John what they should do, he said unto them, "Do violence to no man, neither accuse any falsely;" but he did not command them to relinquish their profession, as unlawful; on the contrary, the precept which he added, "Be content with your wages," supposed them to continue in their situation (Luke iii, 14). The first Gentile convert who was received into the Christian Church was a centurion; but Peter, when he baptized him, did not require him to give up his situation in the Roman army (Acts x). To determine the several cases in which war may be justifiable would be out of place here; it may, however, be generally stated, that aggressive wars, or such as are undertaken to gratify views of ambition or worldly aggrandizement, cannot be justified; but that defensive wars, or those which, as to the first occasion of them, are defensive, though in their progress they must often be offensive, are lawful. (See Confession of Faith, Chap. xxiii, Secs. I, II.)

Magraw, James, D. D., was born in Hart township, Lancaster county, Pa., January 1st, 1775. He commenced the study of languages at a classical school near Strasburg, and completed his classical

and literary course at Franklin College, Lancaster, Pa. He studied theology under the Rev. Nathanael Sample, pastor of the churches of Leacock and Middle Octorara, and was licensed by the Presbytery of New Castle, December 16th, 1801. After spending some time as supply at New London, Chestnut Level, West Nottingham, Fagg's Manor, Little Britain, Chatham, and Deer Creek, and as a missionary in Luzerne county, Pa., he was ordained and installed pastor of the Church of Lower West Nottingham, Md., April 1th, 1804. At this time the church was comparatively feeble, but under his ministry it steadily prospered, and at the time of his death it was a large and flourishing congregation. During his pastorate, about 1810, the Upper West Nottingham Church was organized, and he became its pastor, giving it one-third of his time, until 1821. In 1822 he became the pastor, for one-third of his time, of the recently organized Church of Charlestown, and continued to serve it until his death, which occurred October 20th, 1835. The church soon afterwards became extinct.

Dr. Magraw was of a kind, genial and sympathetic nature, which had a magnetic influence in attaching to him friends. He was endowed with intellectual powers far above the ordinary standard. He was emphatically a man of action. His administrative abilities were of a high order. As Superintendent of the West Nottingham Academy, which he was instrumental in establishing, he was most efficient. As a minister of the gospel, he was faithful, earnest, devoted. As a preacher, he was able and impressive. As a pastor, he was diligent in the discharge of every duty. Of the Church courts he was a prominent and influential member. His ministry was crowned with signal success.

Mahon, Rev. Joseph, is a native of Cumberland Valley, Pa., so well-known for its excellent type of Scotch-Irish Presbyterianism. He was born in Shippenburg, June 25th, 1805; graduated at Jefferson College, Pa., in 1824; was teacher in Union Seminary, Va., 1828-30; ordained in his Presbytery of New Brunswick, April, 1836; agent of the Board of Education, 1831-5; pastor at Lawrenceville, N. J., 1836-48; agent of Board of Publication, 1850-4; agent of Pennsylvania Colonization Society, 1856-60; stated supply at Petersburg and Irish Grove, Ill., 1871-2. Mr. Mahon now resides in his native place, and responds to all applications in his Presbytery for his ministerial service. He is an affable gentleman, a good scholar, an excellent preacher, clear, logical, direct, scriptural; and, amidst the shadows of advanced age, can look back upon a life of usefulness in the Master's service.

Makemie, Rev. Francis was an Irishman—born near Rathmelton, Donegal county, Ireland. The date of his birth is not known. He is supposed to have prosecuted his academical, if not his theological, course, at one of the Scottish universities. All that

is known of his early religious exercises is, that he became hopefully pious at the age of fourteen, chiefly through the instrumentality of an excellent school-master, under whose instruction he was placed.

In 1680 the Irish Presbytery of Laggan received a letter from Judge William Stevens, a member of Lord Baltimore's Council, entreating that ministers be sent to Maryland and Virginia. The next year it licensed Mr. Makemie, and probably ordained him soon afterwards, as an evangelist for the distant colonies. He preached for a time in Barbadoes. About 1684 he began his labors on the continent. In the Southeast corner of Maryland there were three or four "meeting houses," and in the one at Snow Hill he organized a church. The brogue of his kindred was there. An elder and merchant, Adam Spence, had probably signed the Solemn League and Covenant in Scotland, and a descendant of his, reciting the tradition of a hundred and thirty years, thus writes of Mr. Makemie: "One generation has uttered his praises in the ears of its successor, and you may, even yet, hear their echo. Parents made his surname the Christian name of their children, until, in the neighborhood of Snow Hill, it has become a common one." This bill was his base of missionary operations.

The people were scattered like sheep in the wilderness, and a large portion of Mr. Makemie's labors was to search them out. Soon after he had commenced his ministry in Maryland, he found on Elizabeth river, in Virginia, "a poor desolate people" mourning the loss of their "dissenting ministers from Ireland," who had been removed by death the Summer previous. It was not long before quite a number of congregations were gathered in the region which he had selected as his field of labor. An itinerant missionary, and in reality the bishop of a primitive diocese, he journeyed from place to place, sometimes on the eastern shore of Maryland, sometimes in Virginia, and sometimes extending his journeys as far as South Carolina. To the extent of his ability he supplied the feeble churches, but he deeply felt the need of others to assist him. To obtain these was an object of paramount importance, and he spared no efforts to attain it. With this end in view, he corresponded with ministers in London and in Boston. But he was not content with this. He broke away, we may be sure, at a great sacrifice, from the pressing calls around him, that he might personally urge his appeals. He crossed the ocean, and applied to the Independent and Presbyterian ministers of London for aid. He visited New England and consulted with Mather. He was indefatigable in effort, clear-sighted and sagacious in his views, liberal in sentiment, fearless in the discharge of duty, and shrank from no burden.

In 1707 Mr. Makemie and his friend and fellow-laborer, the Rev. John Hampton, stopped a few days in New York, on their way to New England. Lord Cornbury, the Deputy Governor, who had no respect

for the Act of Toleration, forbade the use of the Dutch Church to Mr. Makemie, whose friends secured him a private house. There he preached "in as public a manner as possible, with open doors." Mr. Hampton was granted a church by the people of Newtown, on Long Island. They were arrested. In the presence of Lord Cornbury, Mr. Makemie argued that the Toleration Act extended to all the colonies, and that the license taken in Virginia was good in New York. The answer was, "You are strolling preachers; you shall not spread your pernicious doctrines here." "As to our doctrines," said Mr. Makemie, with admirable dignity, "we have our Confession of Faith, which is known to the Christian world, and I challenge all the clergy of York to show us any false or pernicious doctrines therein. We are able to prove that its doctrinal articles agree with those of the Church of England." "But these articles," replied the Governor, "you have not signed." "As to the *Articles of Religion*," said Mr. Makemie, "I have a copy in my pocket, and am ready at all times to sign, with those exceptions specified in the law." But all argument was vain. The accused were sent to jail, where they continued nearly two months. At the end of that time they were brought before the Chief Justice, who had been absent at the time of their imprisonment, by a writ of *habeas corpus*, and admitted to bail, though no bill was found by the Grand Jury against Mr. Hampton, as he had not preached in the city, and he was therefore discharged. In June following, Mr. Makemie returned from Virginia to New York, to stand his trial. The result of it was an acquittal by the jury. But the court would not discharge him from his recognizance till they had obliged him to pay all the fees of his prosecution, which, together with his expenses, amounted to little less than three hundred dollars. This injustice was soon denounced by the Legislature. He preached in the French Church, and narrowly escaped arrest in New Jersey. At Boston he published the sermon which caused his imprisonment. One of the texts was: "We ought to obey God rather than men."

Even after this Mr. Makemie was not left unmolested. He narrowly escaped a second prosecution, based, if possible, on even weaker grounds than the first. A strange intolerance pursued him, as a chief offender, but the object was to obstruct the preaching of all Presbyterian ministers. The Dutch and other dissenters neither asked nor would receive a license, yet they were not disturbed. But any attempt of Presbyterian ministers to extend their Church was seriously obstructed. There is also evidence that New York was not the only province in which Mr. Makemie had to encounter gross and severe intolerance. His preaching, far and wide, drew on him the anger of the Virginia clergy, and he was seized and carried to the Governor, at Williamsburg, but his noble vindication obtained for him the Governor's license to preach throughout the Old Dominion. And, as a result, it

is thought, of his argument, the Virginia Legislature entered, April 15th, 1699, the Act of Toleration on their Statute-book.

Mr. Makemie died at his residence in Virginia, in the Summer of 1708, leaving a widow and two daughters. He made liberal bequests to charitable objects, and distributed his valuable library among his family and two or three other friends. An original portrait of him was destroyed in the burning of the house of the Rev. Dr. Balch, of Georgetown, D. C. His influence in the region in which he chiefly exercised his ministry was extensive and powerful. Dr. Miller, upon the authority of some venerable men of the generation immediately succeeding him, speaks of him as a man of eminent piety and strong intellectual powers, adding to force of talents a fascinating address, and being conspicuous for his natural endowments and his dignity and faithfulness as a minister of the gospel. What gives him his grand distinction is, that he is generally regarded as the first regular and thorough Presbyterian in this country, and the father of the American Presbyterian Church. (*See Denton, Rev. Richard.*)

The following extract from an article by the Rev. Robert H. Williams, of Annapolis, Md., in a recent number of the *Presbyterian*, is of interest in this connection:—

"The discussion carried on for some weeks in our Baltimore paper, as to which is the oldest Presbyterian church in the land, has brought out a good deal of interesting material for a future history of the Denomination. It is wonderful what a number of facts about old churches can be gathered when the men in these old churches set to work to obtain them.

"We have always supposed that the churches on the Eastern Shore of Maryland were the oldest in the land. Then, looking carefully into the history of Presbyterianism on the Western Shore of Maryland, we found that Annapolis could claim an earlier date for her Presbyterianism, and that from the capital of the State of Maryland the ancient people drifted to the Patuxent river, and founded the church now known as Mt. Paran, as early as 1715, and probably to Deer Creek, and founded the Churchville Church, as early as 1739.

"Now it is claimed that the church at New Castle, Del., is nearly as old, and that churches at Hempstead, L. I., and Windsor, Conn., are older. Instead of being two hundred years old, Presbyterianism in this country is more than two hundred and fifty years old."

Malin, David, D.D., was born in Philadelphia, Pa., January 21st, 1805. He graduated at Hamilton College, N. Y., in 1833; for a time teacher in Auburn Seminary; studied theology at Princeton, and was ordained by the Presbytery of Cayuga, April 25th, 1838. He was pastor of the Church at Genoa, N. Y., 1838-42; District Secretary of the A. B. C. F. M., 1842-57; Associate Secretary of the American Tract Society, Philadelphia, Pa., 1857-9; Principal of a Classical School, Philadelphia, 1859-62; in the service of the U. S. Sub-Treasurer, New York city, 1865-68; and pastor of the Fifteenth Presbyterian Church, Philadelphia, Pa., 1870-78. Dr. Malin still resides in Philadelphia, without any pastoral charge, but frequently called to assist his brethren, and occupy vacant pulpits. He is a gentleman of good scholarly attainments, of pleasing address, an instruct-

ive preacher, and an able debater. He is an active and useful member of the Presbytery of Philadelphia.

Maltby, Rev. John, graduated at Yale in 1747, and was a Tutor in Nassau Hall from 1749 to 1752. Probably he studied theology with Mr. Burr. He was ordained by New York Presbytery in 1753 or 1754, and was for a number of years the much-loved pastor of the Church on the Island of Bermuda. In 1770 Mr. Maltby was dismissed to South Carolina Presbytery, and is said to have labored in Charleston, but, his health failing, he removed to Hanover, New Hampshire, and died there, in 1774.

Man. When God originally formed man, it was after his own image and in his likeness (Gen. i. 26, 27; v. 1); bodily shape being not thereby intended, but moral qualification. A very excellent creature was man; invested with extensive dominion, placed in a fitting habitation, and supplied with sources of enjoyment which, had he kept the law of his being, would have ensured his happiness (i. 28; ii. 8). Doubtless there would have been intimate union between him and his Creator. He was not at once complete in knowledge, and he would have learned more and more of Him whom to know is life eternal, whose works and providence would have sufficiently illustrated his great character. And this advancement, and the obedience he rendered, would have been delightful. Whether this earth would have been always man's habitation, or whether he would have been removed, prepared by his residence and behavior here, to a higher sphere, we cannot tell. His condition had a short and sad termination; he transgressed God's command; and suffering and death were the consequence of sin. "God made man upright; but they have sought out many inventions" (Eccles. vii. 29). Into the theological questions of the fall of man, and the means of recovery mercifully provided by Jesus Christ, it is not intended to enter here. But there are matters which have called forth much discussion—the antiquity of man upon the earth, and the problem whether the nations have all descended from a single pair, of which something must be said. It can be but brief; the full discussion would demand a volume.

According to the systems of chronology generally adopted, even in their more lengthened form, the creation of man was not, by the Mosiac account, more than six or seven thousand years ago. But this period, it is alleged, is not long enough to explain the phenomena of the present state of the world, more especially if we are to imagine mankind sprung from one pair. The differences of type between different races must have required immense duration to establish them as we see them established; and we find them on ancient monuments two or three thousand years old depicted pretty nearly as they now are. Again, the languages in use, which can be traced up to very few, possibly even to one, could not, it is said, have reached

their present divergence, except in the course of almost innumerable ages. Moreover, relics have been found, implements, the work of men's hands, and human bones, in localities and embedded in strata where they must have lain from a date long prior to that to which our chronology reaches. Startling conclusions have hence been drawn; the more so because some investigators have left the Bible testimony entirely out of their calculation; they have reasoned on the principles and from the data above referred to, and have not confronted these with the sacred record—a proceeding about as sensible as if, in a judicial enquiry, probabilities alone were weighed and obscure hints relied on, whilst living evidence, with much to say for illustration, was not even allowed to speak. There are others, indeed, who have acted in a more becoming manner; and some of these, interpreting Scripture passages differently from the ordinarily-received mode of exposition, declare that the vast antiquity of man and the distinct varieties of human species are not, in their view, opposed to the great doctrines of Revelation.

Now, it must be observed, first of all, that differences of type are assumed to proceed at the same rate through the long chapter of the world's history. Laying out of sight for a moment the Scripture narrative of the three branches into which mankind were divided after the flood, different regions being, in God's providence, assigned for their habitations, and also the presumable conclusion that he would speedily fit each for its respective condition of life, we may well ask whether all analogy is not against a uniform rate of change. Take man, take animals generally, in their ordinary life. How rapid and strange are the changes and developments of infancy and youth; how slow the alteration in maturer years. Subject an individual to the influence of a strange climate; its effects are considerable at first; but let him live through these; let his body be brought, so to speak, into union with what surrounds him; let him become acclimatized—and how trifling in effect comes to be the previously-disturbing influence, even through long years. The vegetable world will furnish other illustrations. Under the guiding hand of the husbandman changes are readily produced which the unassisted powers of nature, to adopt common phraseology, would perhaps never accomplish. Are we to deny, then, that the finger of God is at all upon his works? It is as unphilosophical as it is dangerous, to reason from progress under conditions which we can understand to progress under conditions of which we know literally nothing. And well might the Creator ask such a reasoner, as he did the less presumptuous Job, when puzzled only about the anomalies of Providence, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding . . . have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" (Job xxxviii. 4, 17). The

influences of climate, soil and temperature, taken in connection with the reasonably greater effects they would produce when the tribes of the earth were only taking those positions which, with comparatively little change, they have now occupied for many centuries, are not insufficient to account for the divergence we now witness. This is corroborated by the contrasts often now seen in the same family.

The argument from the variety of languages is not much more forcible. Languages are now in a state of flux, of rapid flux. And yet in the civilized parts of the world, where there is a standard literature, change seems almost precluded. If, for example, our own tongue has so altered that the English of four hundred years ago is now well-nigh unintelligible, with how much greater ease, with what accelerated swiftness, must an unwritten tongue, floating in the rude conversation of wild tribes, be modified, enlarged, contracted, give birth to fresh and strange dialects. Modern examples are not wanting to illustrate this. In Burmah, it is said, people that have migrated to a distance have lost their own language in two or three generations. And we are assured that a dictionary of a Central American tongue, carefully compiled, became nearly useless in ten years. In the face of such facts, who can reason from the variations of language to the vast antiquity of man, more especially when the finger of God was, as the sacred testimony assures us, in this matter also put forth; He who made man's mouth, for adequate cause disposing that mouth rapidly to modify its utterance, changing, very possibly, not merely the words and syllables, but the very type of language itself?

The argument taken from the discovery of implements or human remains in positions which seem to indicate an immense antiquity, is at first sight very formidable. But there are many considerations which show that it is necessary to receive conclusions deduced from such discoveries with extreme caution. For instance: something has been found deeply imbedded in alluvial soil, the accretion of which is proved to be now advancing at a certain rate. Considering the rate as uniform, it is calculated that so many thousand years must have elapsed since the deposits began to form over the substance in question. But who is to assure us that this rate is uniform? And cases have occurred in which the antiquity claimed has been clearly demonstrated to be erroneous. Thus, some pottery in the Nile deposits was at first imagined by the explorers to be 13,000 years old; it has since been proved of modern date. The bones, again, of extinct animals, have been found in connection with the traces of men; it is assumed that men must have existed at an earlier date, to be contemporaneous with the animals. But why should not the conclusion rather be that the animals existed at a later era, to be contemporaneous with men? And, after all, does the juxtaposition prove that the men and the animals were contemporaneous? Dr. Duns

pertinently observes that, 'where traces of man are met with, many of the bones are broken. The use of bones in the chase, and in the manufacture of flint implements, is illustrated by the habits of some of the Esquimaux tribes, even in our day. Sir Edward Belcher informs us that they use pieces of horn in the preparation of their flint weapons. Is it not in the highest degree probable that these bones of huge mammals would be eagerly sought for by the tribes who have left traces of their presence in gravel heaps and in caves? Instead, then, of holding that the animals lived at the same time as the men, it would be much more in keeping with the facts before us to hold that the men had found these bones and had taken them to the places to which they resorted. Other remains which are supposed to testify to the great antiquity of man furnish but the same uncertain kinds of proof. When stone implements are found, it is concluded that they were used by races more ancient than those who had metallic implements. But we know that metallic and flint utensils have been used together. Certainly the children of Israel in the wilderness were acquainted with metals; and yet their knives for the solemn circumcision, when they had crossed the Jordan, were of flint (Josh. v, 2). The conclusions deduced, then, are conjectural; and it is observable, as a proof of uncertainty in the evidence relied on, that different philosophers compute differently from the same premises; nay, that the same philosophers draw at different times different conclusions from the same data.

In opposition to arguments such as those which have been noticed, we have, besides the Scripture record, to place the fact that history ascends but a very few thousand years. Some nations, indeed, claim a vast antiquity; but when their annals are sifted, the result is—and it is very remarkable that in different lands and among different nations there should be such agreement—that their chronicles and traditions begin at a period not greater than four or five thousand years ago! It is not likely that men existed for fifteen or twenty thousand years, leaving no trace but a few bones or some weapons, and that then they made a sudden start, and filled the earth with monuments of their intelligence and histories of their deeds, to which we can with confidence ascend, while all beyond is but the blackness of darkness, which may be felt. "When we are asked," says Mr. Birks, "in the total absence of all historical evidence, in direct opposition to the teaching of the Scriptures, and on the strength of conjectures on the date of two or three skulls, or some hundreds of rudely-shaped flint-heads in the valley of the Somme, to add ten or twenty thousand years to these ages of moral gloom and darkness, our heart and understanding, if not perverted and ossified by false science, recoil instinctively from the monstrous demand. . . . The license is still bolder and more intolerable, when two or three skulls and skeletons, and some scores of

rude implements, found in districts still uncivilized only two thousand years ago, become the pretext for interpolating the world's history with three or four hundred generations of utter barbarism and heathenish darkness, of which all trace and memory has long since passed away. Such speculators degrade the course of Providence into a moral chaos, deeper and more melancholy than the natural confusion out of which the present world arose.

There is another branch of enquiry which comes, if some modern theories be adopted, into more direct collision with what inspired men have told us. The plain teaching of the Scripture is that our race, now so multitudinous, sprung from a single pair; that there is, therefore, a bond of brotherhood between all nations; that, in consequence of the transgression of the original parents, all have shared the same degradation, and can obtain recovery only through the mediation of that divine Person who, taking flesh, allied Himself to the whole human race, and became thereby a fit and adequate Mediator between God and man (Acts xvii, 26; Rom. v, 12-19).

Now it has been maintained that men vary so much in habit, constitution, intellectual power, color, bodily conformation, that they cannot have all descended from the same parents. But there are, certainly, very plain and weighty reasons for the descent of all men from the same stock, which have been summed up by Dr. Dana. "The oneness of species is sustained by the following considerations: 1. The fact of an essential identity among men of all races in physical and mental characteristics. 2. The capability of an intermixture of races with continued fertile progeny. The inferior race, in case of mixture with a superior, may dwindle, the people becoming, from their position, discouraged, debased, and in their poverty and superstition an easy prey to disease; and it may possibly die out, as the weaker weeds disappear among the strong-growing grass; such decay is hence no evidence that there is a natural limit to the fertility of "mixed breeds," as some have urged. 3. Among mammals the higher genera have few species, and the highest group next to man, that of the orang-outang, contains only eight; and these eight belong to two genera—five of them to the genus *Pithecus* of the East Indies, and three to the higher genus *Troglodytes* of Africa. Analogy requires that man should here have pre-eminence. If more than one species be admitted, there is scarcely a limit to the number that may be made."

The capability of man to spread himself and live in all the regions of the earth is very noteworthy. Some have been disposed to doubt the fact, and to imagine that men of one clime could not permanently establish themselves in another. There is a complete answer to this. The Jewish race, a standing illustration of the truth of prophecy, are a standing proof also of the capability mentioned. Demonstrably, of old seated in one extremity of Asia, they are now

spread over every continent, accustomed to every climate, suited to every varying mode of life.

The reader must be reminded that philosophical theories are frequently changing. Let him never be allured by any of them, however specious, to doubt the Bible revelation. That stands upon proof so large and satisfactory that we may well be sure that, even if discoveries we cannot at present comprehend are made, they will ultimately be found not discordant with God's voice in His Word. The humble student of that Word will wait for fuller light, in patience and in faith.

It was a crowning work when man proceeded from the creative hand. "Man," says Dr. Dana, "was the first being that was not finished on reaching adult growth, but was provided with powers for indefinite expansion, a will for a life of work, and boundless aspirations to lead to endless improvement. He was the first being capable of an intelligent survey of nature and comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from beauty, truth and goodness, of apprehending eternal right, of looking from the finite toward the infinite, and communing with God, his Maker. Made in the image of God, surely he is immeasurably beyond the brute. . . . The supremacy of the animal in nature, which had continued until now, here yields, therefore, to the supremacy of the spiritual. . . . And the earth subserves her chief purpose in nurturing this new creation for a still more exalted stage, that of spiritual existence."

It is revelation which discloses the last noble destiny of men. Redeemed from the degradation of the fall by the condescension of the Son of God, they shall partake His glory. The mind cannot now, indeed, conceive its splendor, nor can human tongue adventure to describe it. Even inspiration falters here. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii, 2). How fatal the ruin of those who miss, by unbelief and sin, this excellent consummation.

Mangasarian, Rev. Mangasar M., was born December 25th, 1858, at Mashgerl, on the River Euphrates, in Asia Minor. He entered college in 1871, and graduated in 1876 (Robert College, Constantinople). He began the study of theology at Maisooran, Turkey, and completed his studies at the Theological Seminary in Princeton, N. J., 1882. The same year he was called to the Spring Garden Presbyterian Church, Philadelphia. Mr. Mangasarian is a very impressive speaker. His Eastern imagery, added to his rich, distinct voice, and great fervor in delivery, class him among the successful ministers of Philadelphia. His sermons are carefully written, and his wonderful memory enables him to

dispense with using his notes. His manner of treating some of his subjects is quite original; his words are full of the gospel; his themes are Christ and His cross; and the desire of his heart is that sinners should be converted. His familiarity with the manners and customs of gospel lands, together with his earnest, sincere manner, make him a pastor beloved—one who has been instrumental in bringing great prosperity to the church of which he has charge. The first year of his ministry in this church was blessed by over one hundred additions to its membership, mostly by profession of faith.

March, Francis Andrew, LL.D., eldest child of Andrew and Nancy Parker March, was born in Millbury, Mass., October 25th, 1825. He graduated at Amherst College, in 1845, with the highest honors. After practicing law for a short time he taught three years (1852-55), in Fredericksburg, Va.; went to Easton, Pa., as tutor in Lafayette College, in 1855; was appointed Adjunct Professor of English Literature, in 1856; and Professor of the English Language and Comparative Philology in 1858. This professorship he still holds.

Prof. March published a "Method of Philological Study of the English Language," 1865; "A Parser and Analyzer, for beginners, with diagrams and suggestive pictures," 1869; "A Comparative Grammar of the Anglo-Saxon Language, in which its forms are illustrated by those of the Sanskrit, Greek, Latin, Gothic, Old Saxon, Old Friesic, Old Norse, and Old High German," 1870; and "An Anglo-Saxon Reader, with philological notes, vocabulary and a brief grammar," 1870. He has also contributed a great number of philological articles to the leading Reviews in America, and to the *Jahrbuch für Rom. und Englische Literatur*, Berlin, 1859, 1860, 1861. Two articles from his pen, on Sir William Hamilton, in the *Princeton Review*, were thought to contain the first elaborate exposition of the difficulties in applying Hamilton's views to the facts of Perception, and attracted appreciative attention and notice from eminent scholars, at home and abroad.

Markoe, Francis, from the Island of Santa Cruz, graduated at Princeton College in 1791. His ancestors were of Huguenot descent, and of high rank, the Duke of Sully being among them. After some time spent on his native island, where he was, by a remarkable providence, converted to God, he settled in Philadelphia about the beginning of the century, and entered into mercantile life. Here he was abundant in labor, especially in the instruction of the ignorant, in which was his great delight. Removing from Philadelphia to New York, he became an elder in the Mercer Street Presbyterian Church, of which Dr. Skinner was pastor, and his Christian character shone forth pre-eminently. Dr. Skinner wrote of him: "Among contemporary Christians, so far as my acquaintance has extended, as complete and perfect pattern of holiness as he was

I have not seen, nor have I heard or read of many among saints of former times that seem to have more adorned, in all things, the doctrine of Christ." Mr. Markoe died in triumph, in New York, February 16th, 1848.

Marks, Lafayette, D. D., was born in Hancock county, West Virginia. His academic education he received at Wellsville, Ohio, and Hookstown, Pa. Two years he spent at Jefferson College, Canonsburg, Pa., and then went to Franklin College, New Athens, Ohio, where he graduated in 1856. His theological studies he pursued at the United Presbyterian Seminary, in Allegheny City. He was licensed to preach by the Presbytery of Monongahela, in 1859, and ordained and installed pastor over the United Presbyterian congregation of Union, near Pittsburg, in 1860, where he remained for seven years. He then resigned, and was shortly after called to take charge of the North United Presbyterian Church, in Philadelphia, where he remained till called, in the Fall of 1868, to Hanover Street Church, in Wilmington, Del., of which he is still pastor. A few years since, he received the degree of D. D. from his *Alma Mater*. Dr. Marks is yet in his prime, a sound theologian, an earnest and forcible preacher, and a faithful pastor.

Marquis, Rev. James E., the son of William and Sarah Marquis, was born near Cross Creek, Washington county, Pa., November 20th, 1815. He was educated in Jefferson College; studied theology in the Western Seminary, Allegheny; was licensed by Washington Presbytery in 1841, and ordained by Sidney Presbytery in 1848. During the first ten years of his ministry he labored in the churches of Kenton, Mansfield, Shelby, and Ontario, Ohio. In 1858 he removed to Bloomington, Ill., and labored one year as a Presbyterial Missionary for the Presbyteries of Peoria and Bloomington. At the close of this engagement he accepted the united charge of the churches of Salem, Brunswick, and Elmwood, which he retained until his decease, February 23d, 1863. He was a faithful and useful man. His preaching was ever characterized by love and deep earnestness. As a pastor his highest aim was to follow in the footsteps of his Divine Master.

Marquis, Rev. Thomas, was born in Opequon, near Winchester, Va.; received his classical education at Canonsburg Academy; studied theology with Dr. McMillan, and was licensed to preach the gospel by the Presbytery of Redstone, April 19th, 1793. On April 23d, 1791, he was installed, by the Presbytery of Ohio, pastor of the congregation of Cross Creek. In addition to his labors at Cross Creek, he acted as a stated supply one-half of the time at Upper Buffalo, until that church called the Rev. John Anderson to be their pastor, when his connection with it ceased. He continued, however, in the charge of the Church of Cross Creek, until October 3d, 1826, which, from the time of his settlement as their pastor, included a period of thirty-two years. Several precious revivals

occurred during his ministry, and upwards of four hundred persons were added to the Church.

Mr. Marquis died peacefully and triumphantly, on September 27th, 1827. He was upwards of seventy years of age. All who knew him speak of him as an eloquent and impressive preacher. The tones of his voice were exceedingly musical. Hence he was often called "the silver-tongued Marquis." In the judicatories of the Church he was esteemed a wise and judicious counsellor. Hence, when, in 1804, the General Assembly determined to appoint a committee to visit the Synod of Kentucky, and endeavor to heal the disorders which had taken place within the bounds of that Synod, he was chosen one of the number for that purpose. The Assembly, in 1805, commended the committee for the diligence, prudence, zeal, and fidelity with which they appeared to have executed their commission.

Marr, Rev. James Hervey, was born at Lewisburg, Pa.; graduated at the College of New Jersey in 1862, and pursued his theological studies at Princeton. He was ordained an evangelist by the Presbytery of San Francisco, March 21st, 1868. He has been stated supply, Baltimore, Md., 1865; Clearfield and Harrisburg, Pa., 1865-6; La Crescent, Hokah and Brownsville, Minn., 1866; San Francisco, Cal., 1867-9; East Orange, N. J., 1870-78, and is at present pastor of the Cumberland Street Presbyterian Church, Philadelphia, a new enterprise, which he is laboring diligently to promote and strengthen.

Marr, Rev. Joseph, son of William and Mary (Barber) Marr, was born at Milton, Pa., March 14th, 1806; spent two years at Jefferson College; studied theology at Princeton Seminary, and under the Rev. Thomas Hood, and was licensed by the Presbytery of Northumberland, April 15th, 1831. Mr. Marr's successive fields of labor were as follows: From 1831-38 he labored as an evangelist at Williamsport and its vicinity, in Northumberland Presbytery; from 1838-40 was stated supply at Buffalo, Pa.; from 1840-42 was a domestic missionary in Northumberland Presbytery, the next ten years, 1842-52, were spent in successful labors in Canada West, where he built up several feeble churches, and performed a large amount of useful missionary service; the years 1852-58 were spent at Milton, Pa., where he and his wife conducted a female seminary, he also serving, as stated supply, the Church at Berwick, Pa., 1852-54, the remainder of the time being in ill health. He then removed to St. Louis, Mo., where he had charge of a classical school 1858-60; the years 1860-75 were mainly spent in Missouri, at Carondelet, 1861-70, St. Louis, 1870-72, and Kansas City, 1872-75, much of the time in feeble health. In the latter year he returned to Pennsylvania, steadily supplied the churches of Williamsport and Clear Spring, Md., for one year and thenceforth resided at Harrisburg, Pa., until his death, June 27th, 1881. He was a man of devoted piety, an earnest workman, of great gentle-

ness of spirit, and was ardently attached to the doctrines, polity, and simple scriptural worship of the Presbyterian Church.

Marshall, Rev. Alexander Stewart, son of John and Elizabeth (Stewart) Marshall, was born in Wayne township, Armstrong county, Pa., April 29th, 1829. He graduated at Washington College, Pa., in 1853, defraying his expenses by teaching. He received his theological training at Allegheny and Princeton seminaries. In June, 1855, he was licensed by the Blairstown Presbytery. In April, 1856, he became stated supply of the Presbyterian Church at Marion, Iowa, and April 11th, 1857, he was ordained and installed pastor of the same church, which he has served ever since.

He was the last Stated Clerk of the Cedar Presbytery, and at the union of the Old and the New School branches, and the constitution of the Synod of Iowa North, he was chosen its Clerk and Treasurer. These offices he held until the two Synods of Iowa were united, in 1882. He was chosen the first Moderator of the new Synod of Iowa.

When Mr. Marshall commenced his labors at Marion, Iowa was new and undeveloped; it had no railroads, and it gave little promise of the prosperity to be seen now. He was called upon to endure the hardships of the pioneer preachers; but he has seen the land "blossom as the rose," and few, if any, have done more to shape the religious thought of the State. His first sermon at Marion, April 20th, 1856, was preached in a school-house, to an audience of thirty-five. A church building was completed the following Spring, and from that time the church has been a power for good. Four years ago Mr. Marshall was able to make the following remarkable statement: "All the children of the families connected with the church over thirteen and fourteen years of age, with only two or three exceptions, have become communicants, and there is no one who has been a regular attendant during the past five years but what is now a member of the church." This one fact gives some indication of his influence during the twenty-eight years of his pastorate.

As a man Mr. Marshall is a kind, courteous, refined Christian gentleman, never doing anything to compromise his manhood or his profession; as a preacher he is conservative, evangelical and earnest, his well-known sincerity and uprightness of life giving force to his words; as a pastor he is "instant in season and out of season," giving advice to those in perplexity, bringing consolation to those in sorrow, and rejoicing with those that rejoice; as a presbyter he is wise and practical, his words having great weight in the councils of the Church; as a member of the community his daily life is an eloquent sermon, and he commands the highest respect.

Marshall Matthew Morton, D.D., was born in Fredericksburg, Va., on the 19th of February, 1801. He commenced preaching at the early age of

twenty, and faithfully preached the gospel for fifty years. When he was but a boy, his parents moved to Tennessee, in which State he spent his long and useful life. At the close of the war he was called to the pastoral charge of the Presbyterian Church in Trenton, Gibson county, Tenn., where he entered upon his work with great energy and efficiency. Few men of his age accomplished more in the last decade of their lives than did this faithful servant. Not confining his labors to his immediate charge alone, he went forth among the waste places, confirming the saints and winning souls to Christ. By his untiring zeal and assiduity, under the divine blessing, he was instrumental in erecting a beautiful brick church in Union City, costing some three or four thousand dollars, and it now stands as an enduring monument of his usefulness. Yielding to the advice of his physician and friends, he traveled for his health, in Virginia and East Tennessee, telling his family, as he left, that he would not return alive. True to his prediction, he departed this life, in Chattanooga, on Sabbath morning, August 23d, 1874.

Marshall, Rev. Robert, was born in County Down, Ireland, November 27th, 1760, and in the twelfth year of his age accompanied his family to Western Pennsylvania. He enlisted, at the age of sixteen, as a private soldier during the Revolutionary War, and was in six general engagements, one of which was the hard-fought battle of Monmouth, where he narrowly escaped with his life, a bullet grazing his locks. After his conversion, when about twenty-three years old, he commenced preparation for the ministry. His academical studies were conducted under Mr. Graham, at Liberty Hall, Va.; his theological course under Dr. McMillan. After being licensed by Redstone Presbytery, he returned to Virginia, and labored in the revival, with great zeal and success. He was remarkable for his fidelity in visiting and conversing upon religion. In 1791 he removed to Kentucky, in the capacity of a missionary of the Synod, and on the 13th of June, 1793, was ordained pastor of Bethel and Blue Spring churches. He also conducted a classical school, at which many received their education who afterwards made a very prominent figure in the world.

In the great revival of 1800 Mr. Marshall was one of the chief leaders, and carried away by the torrent of enthusiasm that swept over Kentucky, and sincerely believing his more sober brethren to be wrong, he joined with Stone, in 1803, in fomenting the New-light Schism. He afterwards saw his error, and in 1811 returned to the bosom of the Church. He took an appointment under the Assembly's Standing Committee of Missions in 1812, and was soon after reinstated in his old charge of Bethel, where he continued till his decease, in 1833, at the advanced age of seventy-three.

Marshall, Rev. Samuel Vance, the son of Rev. Robert and Jane (Vance) Marshall, was born

in Fayette county, Ky., February 6th, 1798. He graduated at Transylvania University in 1821, and at Princeton Seminary in 1825. He was licensed by New Brunswick Presbytery the same year, and on returning to Kentucky he was ordained by West Lexington Presbytery, in 1826. His first year of ministerial labor was as a missionary in South Carolina, then to North Middleton and Mount Sterling churches, in Bourbon and Montgomery counties, Ky., then in Woodford Church, Ky. He was elected Professor of Languages in Transylvania University, which position he held for two years, until his election to the same Chair in Oakland College, in 1837. Here he spent the most of his life. For some years he was a teacher, and a partially voluntary evangelist, especially among colored people. He was a man of strong character and large attainments, a good preacher, and eminently kind and social in his disposition. He died November 30th, 1860.

Marshall, W. J., son of William J. and Sarah Lyne Marshall, was born in Henderson county, Ky., December 27th, 1827. He joined the Presbyterian Church in 1842; was made an elder in 1853; and has been for a number of years superintendent of the Presbyterian Sunday school at Henderson. Strong in his convictions, steadfast in his purposes, earnest and zealous in behalf of his church, he has given his time and his means liberally to her upbuilding. He is one of the most useful and substantial citizens of the county, and is as ready in business as in church matters to wield his influence for the public good. The force of his solid, practical sense is felt in nearly every public enterprise.

Martien, William Stockton, was born June 20th, 1798, and belonged to a family of Huguenot descent. From 1828 to 1834, he was engaged in business in Philadelphia, with Mr. James Russell. In 1830, in connection with some other gentlemen, he engaged in the establishment of the *Presbyterian*, at a period when such an enterprise was attended with great difficulty, and from the year 1834 until 1862, continued to be its chief proprietor and publisher. In 1833 he commenced the publication of religious books, a business in which he was actively engaged during all his life. As a member of the Executive Committee of the Board of Domestic Missions, his earnest devotion and wise counsels were long regarded as an element of great value to that cause. In the early infancy of the Board of Publication of the Presbyterian Church he extended to it a helping hand, and from that time until his death he continued to serve the Board as a most faithful and efficient member.

During the Rev. Dr. William M. Engles' pastorate of the Seventh (now Tabernaclc) Presbyterian Church, Mr. Martien made a profession of religion, April 18th, 1830; was afterwards chosen to the office of deacon in the church, and subsequently, in the year 1846, he was elected and ordained ruling elder, in

which office he continued to serve with great fidelity until his death, which occurred April 16th, 1861. Mr. Martien favored the largest liberality in plans and purposes of doing good. He frequently expressed the sentiment, that when an application was made to a Christian from any worthy source, a favor was conferred upon him who was asked to *give*, and not upon him who was to receive.

Martin, Professor Benjamin N., was born at Mount Holly, N. J., October 20th, 1816, and died in New York city, December 27th, 1883. He graduated at Yale College, in 1837, and at the Theological School in New Haven. Three years after being graduated from this Institution he was settled, as a Congregational minister, over a church at Hadley, Mass., where he remained for five years. His next charge was at Albany, N. Y., where he became the pastor of the Fourth Presbyterian Church. In 1852 Dr. Martin received the appointment of Professor of Rhetoric and Intellectual Philosophy in the University of the City of New York, a position he held until death. Among the clergy and literary circles Professor Martin enjoyed a large acquaintance. He was very popular among the students, and gave up his whole time to the University.

Martin, Mrs. Cornelia, daughter of John and Eliza Williams, was born at Utica, N. Y., December 25th, 1818. Her paternal grandparents and father emigrated from Wales to Utica, about the year 1800. The parents and grandparents for many generations were in the Presbyterian Church. At the age of thirteen she united with the First Presbyterian Church of Utica, under the pastoral care of Rev. Samuel C. Aiken. In 1837 she was married to Mr. E. T. Throop Martin, and removed to New York city. In 1841 they returned to Utica, where she assisted in founding the Westminster Presbyterian Church. In 1852 they removed to Willowbrook, a beautiful country seat near Auburn, N. Y.

In January, 1856, Mrs. Martin received through Miss Sarah Oliphant a letter from Rev. Dr. Titus Coan, of Hilo, Sandwich Islands, in which he expressed an earnest desire that a small vessel be secured to ply among the Islands of the Pacific Ocean, in the interests of the missions. The matter took hold upon her mind, and she at once set about securing the vessel. After correspondence with the American Board of Commissioners for Foreign Missions, certificates, at the suggestion of Mr. Ten Eyck, of Cazenovia, of five and ten cent shares of stock, were issued, and an appeal made to the Sabbath-school children; the result of which was the building and outfitting of the mission ship "Morning Star."

Mrs. Martin is better known, however, as the pioneer leader in woman's home mission work. As her children grew up, three of them became connected with the army, and were stationed at the outposts of civilization. Their letters, speaking of the religious

destitutions of New Mexico and Arizona, enlisted her Christian sympathies. These letters were privately circulated among her friends, who also became interested, until, in 1867, this interest culminated in the organization, at Auburn, N. Y., of the "Santa Fe Missionary Society," for the purpose of establishing and supporting a school at Santa Fe, New Mexico. On the 4th of December, 1868, at the Bible House, New York city, Mrs. Martin secured the organization of the New Mexico, Arizona and Colorado Missionary Association, to which the Auburn Society became auxiliary. March 1st, 1870, she secured the organization of an auxiliary society, at Albany, N. Y., which, in 1871, became an independent organization, under the name of the "Ladies' Union Mission School Association," having, for its chief work, the establishment of schools in the Territories, and particularly at the frontier military posts.

In all these organizations Mrs. Martin has been the leading spirit, "the power behind the throne."

Martin, Rev. Elon, O., was born in Underhill, Vermont, April 15th, 1806, and was licensed to preach by the Northwestern Association of his native State. He went to Alabama, as an agent of the American Sunday-school Union, and was received under the care of the Presbytery of South Alabama, February 27th, 1834. He was ordained and installed pastor of the churches of Hopewell and Sandy Ridge, November 21st, 1835. He was of a peculiarly gentle spirit. With talents such as would have graced any pulpit, he chose to cast his lot with the humble poor of God's people, and for ten years, on a mere pittance, he did the work of a pastor, faithful and true. He died in the Spring of 1845, and in the burying-ground of Sandy Ridge Church sleeps the dust of her first pastor. A neat monument, erected by his people, who esteemed and loved him while living, and honored him when dead, marks his grave.

Martin, Rev. John, studied theology with Mr. Davies, and was licensed by Hanover Presbytery, August 25th, 1756. He was widely employed in supplying vacancies, and was called to Albemarle, April 27th, 1757. He was ordained June 9th, 1757, being the first minister of our Church ordained in Virginia. Mr. Martin was engaged in the Indian Mission, January 25th, 1758; the prospects were at first cheering, but the Cherokees having joined the French on the breaking out of war, the enterprise was abandoned. He settled in South Carolina.

Martin, John Wynne, D. D., was born in Ireland, and entered the ministry there. Owing to loss of voice he gave up preaching, and in 1837 became Principal of the Deaf and Dumb Asylum at Belfast. In 1840 he took charge of the National Institution for the Deaf and Dumb at Dublin. Three years later, with recovered voice, he resumed the ministry, but in 1846 he again took control of the Belfast Deaf and Dumb Asylum. In 1853 he came to the United States, and a year later settled in

Ohio. In 1857 he took charge of the Doe Run Presbyterian Church, Chester county, Pa. In 1860 he became connected with Lincoln University, as Principal and Professor of Languages; afterwards labored in the City Mission in New York, and then became Principal of the academy in Beaver, Pa. For a number of years he resided in the neighborhood of Norristown, where he died June 11th, 1883, in the seventy-seventh year of his age. Dr. Martin was in some respects eccentric, being often strongly biased by his own convictions of right; yet all who knew him were compelled to acknowledge his ability, his sincerity, and his sterling purpose to act always conscientiously. His last months were months of growing weakness and increasing debility. His piety and calm trust in God were unquestionable.

Martin, Joseph Hamilton, D. D., who is of Scotch-Irish descent, was born in Jefferson county, Tenn., August 11th, 1825; graduated at East Tennessee University (now the University of Tennessee), in 1843, with the first honor of his class, and at Union Theological Seminary, New York city, in 1846. After being licensed by the Fourth Presbytery of New York, April 9th, 1846, he labored as a missionary for nearly two years among the seamen of New Orleans. In August, 1848, he was installed pastor of the Church in Huntsville, Alabama; resigned in 1849, and made a visit to Great Britain and Ireland. July 1st, 1851, he became stated supply of the Second Church, Knoxville, Tenn., and continued so until 1861. On August 1st, 1864, he took charge of Bethesda Church, South Carolina, and was its pastor till February 1st, 1867. His next charge, for two years, was the Church in Wytheville, Va. From that date he preached for nearly five years to a number of churches in Tennessee. From November 16th, 1873, until October 31st, 1882, he was pastor of the First Church, Atlanta, Ga., where his labors were much blessed. At his resignation, the congregation testified their high esteem for him, and the Ministers' Association of Atlanta, in a series of resolutions respecting his removal from the place, expressed their high regard for him as an able, earnest and loving brother, and their warm appreciation of the devotion he had displayed to the cause of Christ. Dr. Martin has been successful in his pastorates, and during several of them new church edifices were erected by the congregations. He now resides at Orlando, Florida. Besides his work in the ministry, he has made extensive use of the pen, in contributions to the weekly press, in the composition of miscellaneous poems, two of which have been published in book form, and in writing hymns for various Sabbath-school song-books.

Martin, Samuel D. D., was born in Chestnut Level, Lancaster county, Pa., January 9th, 1787; graduated at the University of Pennsylvania, July 8th, 1790; was licensed by the Presbytery of Baltimore, in May, 1793, and was soon after ordained and installed pastor of the congregation of Slate Ridge,

in York county, Pa. At the expiration of five years he accepted a call from the congregation of Chanceford, for one-half of his ministerial services. In 1812 he removed to Rockville, Md., where he remained about eighteen months, when he accepted a unanimous call to return to Chanceford. With the exception of the short interval just noted, his whole ministerial life, of nearly fifty years, was spent in the congregations of Slate Ridge and Chanceford. For a time, in connection with his pastoral duties, he conducted a classical school, in which were educated a number of young men, some of whom subsequently stood high in office and in public estimation. June 29th, 1845, his spirit ascended to the "rest that remaineth for the people of God."

Dr. Martin possessed traits of character peculiarly attractive. He was remarkably free from worldly ambition, and his great aim was to be useful. He was a master in Israel; one whom the wisest might consult, with the certainty of receiving benefit and instruction. His ministerial qualifications were of no common order. An intimation that he was expected to preach in any of the neighboring congregations always secured a crowded house. He was an able and efficient member of Presbytery, and in the higher ecclesiastical courts he was surpassed by few, as an able debater and zealous advocate of the doctrines and government of the Presbyterian Church.

Martyn, Rev. Ashbel Green, son of Rev. John L. and Fanny (Bruner) Martyn, was born at Livonia, Washington county, Indiana, November 24th, 1849. He graduated at Wabash College, in the class of 1868. His theological studies were pursued at the Northwest Theological Seminary, at Chicago, Illinois, and at Danville, Kentucky, under the tuition of Dr. Robert J. Breckinridge. He was licensed to preach by the Presbytery of Vinton, Iowa (O. S.), in April 1870; ordained as pastor at Wilton Junction, Iowa, by the Presbytery of Iowa City, on June 12th, 1872; ministered to the Church at Malcom, Iowa, as supply, for four years, from November, 1876; on January 1st, 1881, accepted a call as pastor at Mediapolis, in the Presbytery of Iowa, where he still labors in a large and growing congregation. In the year 1871 he received, from his *Alma Mater*, the honorary degree of Master of Arts. He served the Presbytery of Iowa City for several years as Permanent Clerk, and then as its Stated Clerk. In October, 1879, he was chosen Moderator of the Synod of Iowa South, in its sessions at Council Bluffs. He has represented his Presbytery several times in the meetings of the General Assembly.

Marvin, Rev. Edward Payson, was born in Bethany, N. Y., December 12th, 1831. He graduated at Centre College, Kentucky, in 1860, and studied theology at Princeton Seminary. He was ordained by the Presbytery of Buffalo city, February 9th, 1864; stated supply at Black Rock, N. Y., 1862; then pastor, 1864-5; stated supply of Second Ward

Church, Lockport, N. Y., 1865-77; and stated supply of Calvary Church, Lockport, 1879. Mr. Marvin is an earnest and faithful preacher, ready for every good work, and, in his several fields of labor, has had the Divine blessing upon his ministry.

Marye, Hon. J. L., son of John L. Marye and Ann M. Marye, was born at Brompton, near Fredericksburg, Va., on the 1th of November, 1823. He graduated at the University of Virginia in 1842, and was admitted to the Bar in 1845. Since then has continued in active legal practice at Fredericksburg and other Courts in Virginia. Served as Mayor of Fredericksburg in 1852, and as member of Virginia Legislature several sessions. Was Lieutenant-Governor of Virginia from 1870 to 1871. Elected elder of the Presbyterian Church of Fredericksburg in 1851;



HON. J. L. MARVE.

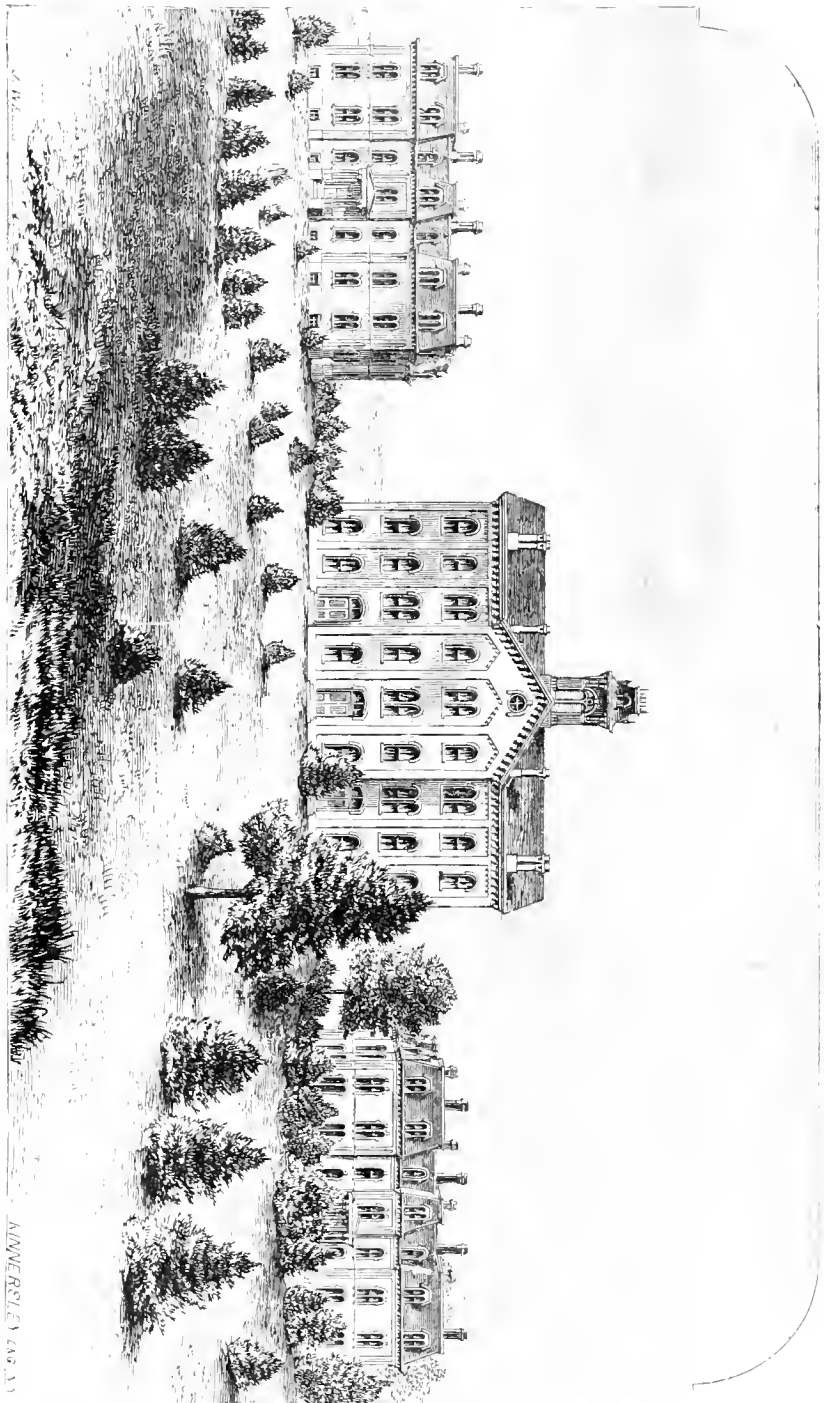
has been chosen delegate to four meetings of the Southern General Assembly, 1866, 1874, 1875, 1877. Was one of the delegates chosen by that Assembly to attend the Presbyterian Alliance at its session at Philadelphia, in 1880. Mr. Marye has always been noted as a dignified, genial and courtly gentleman, of the old school, and for the purity and uprightness of his political character, as well as his usefulness in the Church. He has retired from the arena of politics, but will never be released, or have any wish to be released from his eldership. He is also well known throughout the State as an eminent and clear-headed lawyer.

Maryville College, East Tennessee. This institution is located in *Maryville*, fifteen miles south of Knoxville, on the Knoxville and Augusta Railroad. The earliest settlers of East Tennessee were Scotch-

Irish Presbyterians, who began to occupy this region toward the close of the last century. They brought with them the seeds of Christian civilization, and their old Presbyterian faith and polity, which took deep and firm root. With these brave and hardy pioneers there did not come an adequate supply of ministers. But among them was a young man named Isaac Anderson, who became a preacher, of apostolic zeal, proclaiming the gospel with great power and effect in log cabins, barns, and under the trees of the forest, with a heart burdened and grieved in view of the moral and religious destitution of the people. Thus he was forced to the thoughtful consideration of this question: "How and whence is this field to be supplied with an educated and evangelical ministry?" To solve this difficult question he tried several methods. The claims of East Tennessee for help were laid before the Home Missionary Societies of the East. An effort was made to get pious young men of the North to come to East Tennessee, and live and study, free of all expense, in the families of ministers, and thus prepare for the ministry. But this effort was unavailing.

East Tennessee, imbedded in the mountains, was difficult of access, far away from the great centres of commerce and population, and in those times quite an isolated community. The people were poor and the churches small and unable to offer to young men inviting inducements. But the Scotch-Irish will of Dr. Anderson would not succumb to difficulties and disappointments. He was at last driven to this conclusion: That there is no possible way to supply East Tennessee with an educated, evangelical ministry, but to *educate native young men on the ground*. The ministers of the region must be the sons of the soil, trained there for its needs. And this became his grand idea. It was the thought that gave, in the Autumn of 1819, existence to the Southern and Western Theological Seminary, which was chartered in 1842, by the Legislature of the State of Tennessee, by the name and style of the Directors of Maryville College, at Maryville. The college is governed by a Board of thirty-six trustees, one-third of whom are appointed annually by the Synod of Tennessee. And to this Synod the trustees are required to make an annual report of the financial condition and educational work of the college. It is emphatically a Christian Institution, founded by Christian men, chiefly for Christ and His Church. It has served a long apprenticeship to poverty. Its little fund of \$16,000 was gathered in small sums, through forty-two years, and year in and year out was largely supplemented by the faith, prayers, and self-denying labors of Dr. Anderson and those associated with him in the work of instruction.

Up to 1861 several hundred alumni were sent out. Of these at least one hundred and fifty went into the ministry. Hundreds entered other of the learned professions, and many became useful and successful



MARYVILLE COLLEGE, EAST TENNESSEE.

ALVIN R. GILLESPIE, LITHO.

Christian teachers. During the war the work of the college was suspended for five years. The Faculty was broken up. The library was badly damaged. The college buildings were destroyed. Two-thirds of the endowment funds were lost. In short, the war left Maryville College in ruins, not worth, in funds and real estate, more than seven thousand dollars. And moreover, all East Tennessee was stripped, impoverished and desolated. In view of these facts, some of the best and oldest friends of the college thought it dead, to live no more. But the Synod of Tennessee met in the Fall of 1865, and resumed organic relations with the old General Assembly; and feeling that it could not hold its ground and extend its influence without Maryville College, it resolved, if possible, to resuscitate it. The only Professor then remaining on the ground was ordered to reopen the college, for instruction, as soon as practicable. This was done in the Fall of 1866, with an attendance of thirteen students. In less than three years two more Professors were added to the Faculty, and there was a large increase of students.

New grounds and new buildings became an imperative necessity, and to secure them, an appeal was made to the friends of Christian learning in the North, with the following results: 1. A beautiful college campus of two hundred and fifty acres. 2. A professor's house, costing \$3000. 3. A large brick building for college purposes, costing \$23,000. 4. Two handsome, convenient dormitories, costing each \$12,000. The total cost of grounds, buildings, and other needful improvements, with the requisite furniture, is \$65,000, *all paid*.

The Faculty of the college now consists of five Professors. The number of students enrolled last year, was two hundred and seventy-five. There is now a good subscription of \$80,000 toward \$100,000, which sum it is hoped will soon be raised. Since 1866 there have been connected with the Institution one thousand students, some for a shorter, some for a longer time, but all receiving a moral and religious impress and scholastic training that will give permanent shape and tone to their character and conduct. Hundreds have become efficient teachers in the public schools and academies, and in destitute fields of the South and West, among the colored people, poor whites, and Mormons. Fifty students have taken the full course and graduated. Of these, twenty-nine have chosen the ministry. They are now widely scattered. Two, with their wives, also educated at Maryville, have gone (1883) to the Foreign field, Japan and India. Next Fall another will go to India, and two colored young men to Africa. About thirty young men of the African race have been educated and trained for teachers and preachers, and are now scattered over eight different States, working for the good of their race.

Mason, *Erskine, D. D.*, was the youngest child of the Rev. John M. and Anna (Lefferts) Mason, and

was born in the city of New York, April 16th, 1805. Having graduated at Dickinson College, Carlisle, Pa., of which his father was then President, in 1823, he studied theology for some time under the direction of the Rev. Dr. Duncan, of Baltimore; and in the Summer of 1825 entered the Theological Seminary at Princeton, where he completed his professional education. He was licensed to preach by the Second Presbytery of New York, in 1826, and on the 3d of May, 1827, was installed pastor of the Presbyterian Church in Schenectady. He became pastor of the Bleecker Street Presbyterian Church, in New York, September 10th, 1830. In February, 1836, he accepted the Professorship of Ecclesiastical History in the Union Theological Seminary, and held it till 1842. His death occurred May 14th, 1851. When the last moment came he declared, "It is all bright and clear."

Dr. Mason had the advantage of impressive manliness and dignity of form. His bearing was courteous and kind. He was of that happy organization which excites admiration without jealousy, and was so considerate and just towards others that all were pleased to acknowledge what was due to himself. He was a strong, substantial, honest man, with no pretension, and without attempt to appear more and greater than he was. His style of preaching was vigorously intellectual, and yet his sermons were characterized by religious pathos. A masculine imagination gave a glow and warmth to all his appeals. His demonstrations were tremulous with emotion, and his proofs were with power, because they were so earnest and sincere. He was generally regarded as a remarkable preacher. During his life he published a number of discourses; and after his decease a selection from his manuscript sermons appeared, under the title of "A Pastor's Legacy."

Mathes, Rev. Alfred Harvey, was born at Greenville, S. C., May 7th, 1828; graduated at Washington College, Tenn., in July, 1852; at Princeton Seminary in 1855, and was licensed by the Presbytery of Houston (Tenn.), April 28th, 1855. He labored as stated supply for Providence and Rocky Spring churches (Tenn.), from 1857 to 1866. He then removed to Georgia, and was stated supply for the Church at Fort Gaines, Ga., from 1866 to 1871. He also opened, and for some time taught, an academy at Fort Gaines. In 1873 he removed to West Florida, where he was instrumental in establishing a church at Freeport. In 1876 he settled at Apopka, Florida, and was appointed by Florida Presbytery as evangelist for several neighboring counties, and made extensive trips from time to time. He organized a church at Apopka, which he continued to supply until his death, September 4th, 1878.

Mr. Mathes was most warmly loved by those who knew him best. He was an earnest and faithful servant of Christ, always ready to endure hardness for His sake. He was noted for the punctual and un-

finching performance of all his engagements to preach, going long distances even in the worst weather, and when his feeble health would have been deemed by most men a sufficient reason for staying at home.

Matthews, John, D. D., was born in Guilford county, N. C., within the bounds of the Alamance congregation, January 19th, 1772. Having served for some time in mechanical pursuits, he entered, at the age of about twenty, on a course of study in the school of the Rev. Dr. David Caldwell. Licensed by the Presbytery of Orange, in March, 1801, the next winter he was sent as a missionary to Natchez, and on his return to North Carolina, received and accepted a call, in April, 1803, from the Nutbush and Grassy Creek churches, of which he remained pastor until 1806, when he was installed over the Church in Martinsburg, Va. After a little more than a year in this pastorate, he accepted a call to the Church in Shepherdstown, Va. He preached as stated supply to this church, and that of Charlestown, until about 1826 or 1827, dividing his time equally between the two places, and preaching frequently, also, at Harper's Ferry. He then gave up his charge at Charlestown, and took that at Martinsburg in its place, dividing his time equally between Martinsburg and Charlestown, until he removed to the West. On the 29th of June, 1831, Dr. Matthews was inaugurated Professor of Theology in the theological seminary which had then just been established at Hanover, Indiana, and from that period until the close of his life, seventeen years, his devotion to the interests of the Institution was most untiring and exemplary. During part of the time he acted as Vice-president of Hanover College, and often supplied vacancies in the college, in the way of instruction. He died May 19th, 1848. Dr. Matthews possessed talents of a high order. His reasoning powers were acute. His method was easy, perspicuous and logical. He was distinguished for simplicity and consistency of character. He was a pattern of meekness, a discreet man and eminently conscientious. While the general character of his preaching was expository, or argumentative, yet, on some occasions, his discourses were pathetic and exciting in a high degree. In the judicatories of the Church he was a wise counsellor. Great confidence was placed, by all his brethren, in his sound judgment. He was a clear, vigorous and impressive writer. His two most important publications were entitled "Letters on the Divine Purpose" and "The Influence of the Bible." His life was one of deep and abiding usefulness.

Matthews, R. C., D.D., was the son of Rev. John Matthews, D.D., formerly a Professor in the Theological Seminary at New Albany, Indiana. He was born in Shepherdstown, Va., April 2d, 1822. He graduated at Hanover College in 1839. After this he studied law, and after being admitted to the Bar, he removed to Mississippi and engaged in teaching. During his stay in the South he was converted. He

then returned, and entered the Theological Seminary at New Albany. He was licensed to preach in 1851, and on the 20th of December following he preached his first sermon, in Monmouth, Ill., and was ordained and installed pastor of the First Presbyterian Church of Monmouth, on the 2d day of December, 1852. This relation was continued up to the time of his death, a period of thirty years. He received the degree of D.D. from Hanover College, June 20th, 1873. As a man, Dr. Matthews was manly, honest, natural and simple in all his mental and physical actions. Tall and commanding in person, and in his address pleasing, he never failed to attract the respect and esteem of all. His intellect was clear and strong; his perceptions good; his heart warm, and his disposition kind. As a preacher of the gospel, he had few equals or superiors. He spoke with ease, and in the fullness of his heart delivered with earnestness and power the message he received from his Lord, and nothing else.

As a pastor, Dr. Matthews was faithful, kind and devoted to his people. His church was his home, and his pulpit his throne. His weekly prayer meeting was near his heart and the place of his delight. Home and foreign missions were very dear to him, and the burden of his prayers. In the Church courts, though always shrinking from publicity, he was regarded as a leader and safe counsellor. His death, November 15th, 1881, was deeply and universally lamented.



STANLEY MATTHEWS, LL. D.

Matthews, Stanley, LL.D., is the oldest son of Prof. Thomas J. Matthews, later of Miami University, and Isabella Matthews, and was born in Cincin-

nati, July 21st, 1824. He graduated at Kenyon College, Gambier, O., in 1840; studied law at Cincinnati; was admitted to the Bar in Tennessee, at Columbus, in 1843, and subsequently in Ohio, in 1845, having returned to Cincinnati, where he continued to practice his profession. In 1851 he was elected Judge of the Court of Common Pleas of Hamilton county; in 1855, to the Senate of Ohio; in 1857, was appointed United States Attorney for the Southern District of Ohio. In 1863 he was elected Judge of the Supreme Bench of Cincinnati; in 1877, was elected to the Senate of the United States, to fill the unexpired term of John Sherman; in 1881, was appointed Associate Justice of the Supreme Court of the United States.

In 1859, at Glendale, near Cincinnati, Dr. Matthews united with the Presbyterian Church of that place, and soon became a ruling elder. In 1861 he was appointed by the Presbytery of Cincinnati as one of its delegates to the General Assembly of that year, which met at Newark, N. J., and as one of the Committee on Bills and Overtures, reported the deliverance adopted by the Assembly on the subject of slavery.

Matthews, William Caldwell, D. D., was born September 23d, 1805, in Granville county, N. C. He graduated at Jefferson College, Pa., in 1827, and at Princeton Seminary in 1830, and was licensed by the Presbytery of Winchester, April 20th, 1830, and was ordained *sine titulo* by the same Presbytery, April 9th, 1831. He served the Church at Martinsburg, Va., as stated supply, from April 9th, 1831, until April 29th, 1836. He was installed pastor of the First Church of Madison, Ind., December 31st, 1837, and continued in this relation until April 11th, 1842. His pastorate here was very prosperous, and he was highly esteemed and respected by the whole community. His second pastoral charge was at Winchester, Ky., where he was installed October 13th, 1843, and released September 16th, 1848. Here also he was greatly beloved and honored. His third charge was at Shelbyville, Ky., where he was installed November 25th, 1848, and labored with great fidelity and success over twenty-two years, until he was released, March 1st, 1871. His fourth and last pastorate was in the Fourth Church at Louisville, Ky., where he was installed March 10th, 1871, and labored over eight years, until released June 16th, 1879, on account of feeble health and increasing infirmities. His death occurred August 24th, 1880, in the seventy-fifth year of his age.

Few men have been so successful, so useful, and so honored in the ministry, as was Dr. Matthews. In his convictions in regard to theology and church government, he was a strict, old-fashioned Presbyterian; devotedly attached to his Church and its Standards, of which, as well as of the Holy Scriptures, he was an able expounder. His services in Church courts were invaluable. Always an admirable preacher he preached better and better to the very

last. The sermons of his last years were distinguished for the fullness, sweetness, pathos and power with which he set forth the gospel. It was often said of him, that his mild and beaming face "was as good as a sermon." He thoroughly enjoyed the respect and confidence of every community in which he ever dwelt.

Matthews, Rev. W. T., was born in Union county, North Carolina, January 10th, 1857; graduated at Erskine College, South Carolina, July 18th, 1878; spent two years in Theological Seminary at Columbia, S. C.; graduated in theology at Princeton Seminary, N. J., in May, 1881; licensed to preach the gospel by Bethel Presbyterian Synod, S. C., at Beersheba Church, April, 1880; ordained at Olivet Church, by same Presbytery, October, 1881; installed pastor of Olivet and Zion churches, October, 1881, and is now pastor of the same churches. His preaching was greatly blessed in the early part of his ministerial labors, in the addition of many members to both of his churches, fifty-five being added to the Zion Church at one meeting.

As a preacher, he is sound, clear, and forcible, preaching always and only Christ, and Christ crucified the hope of a lost world; his style is clear and concise in the exposition of the Scriptures, and he has the power of communicating the great truths of the gospel, as revealed in the Old and New Testament, in a clear, simple, and plain manner, so that the unlearned can understand his meaning.

As a pastor, he is faithful, diligent, and conscientious in the discharge of every duty, and has already gained the love and confidence of his people to a degree, seldom attained by one of his age.

His life is a model of a conscientious, exemplary Christian gentleman. Always unselfish, whenever his personal pleasure and comforts only were involved; he is inflexible in questions of duty, and he never gives offence unless it is by his steadfast adherence to principle. Beginning his ministerial work in 1881, with two feeble churches they have now increased and grown to be one of the best fields in Bethel Presbytery.

Mattoon, Charles Nash, D. D., was born in Lenox, Mass., in 1812, and graduated from Middlebury College in 1832. He was ordained and installed at Canoga, N. Y., by the Presbytery of Geneva, July 6th, 1837. He preached at Aurora, from 1841, and at LeRoy, from 1850. He was President of Farmers' College, Ohio, from 1857, and labored in the ministry at Rockford, Ill., 1861-2, and at Monroe, Mich., 1863-77; where he still resides. His life has been one of active and useful service.

Mattoon, Stephen, D. D., was born in Champion, N. Y., May 5th, 1815, and graduated at Union College in 1842. He was ordained an evangelist by the Presbytery of Troy, February 11th, 1846. He was missionary in Siam, 1846; pastor of the First Church, Bangkok, 1860-6; pastor at Ballston Spa, N. Y.,

1867-9; stated supply at New Hope, N. C., 1870-71; stated supply of the Second Church, Charlotte, 1871-78; stated supply of Caldwell, Hopewell and Good Hope, 1879. Since 1870 he has been President of Biddle University, Charlotte, N. C., and he is at present also stated supply of Emanuel Church. Dr. Mattoon is a gentleman of scholarly attainments, excellent administrative ability, and has conducted the affairs of the Institution of which he has charge, with success.

Maxwell, John Allen, is the only son of John Allen and Ann Mary Maxwell, and was born in New York city, December 29th, 1833. His studies preparatory to college were pursued chiefly in New York, and for a short time in Newark, N. J. He was graduated at the University of the City of New York, in 1857, and at Union Theological Seminary, in 1860. In the Autumn of the last named year he was ordained to the ministry, and installed as pastor of the Presbyterian Church of South Orange, N. J. After a pastorate of more than ten years, he resigned, and became pastor of the Presbyterian Church of Hazleton, Pa., in September, 1871. From this field he was called to the First Presbyterian Church of Bridgeton, N. J.; was there installed in the Spring of 1874, and continued to be the pastor of that church for nearly seven years. In December, 1880, he was called to the Presbyterian Church of Titusville, Pa., of which he is now pastor. The several churches which have been privileged to enjoy the ministrations of Mr. Maxwell have respectively borne testimony to his fidelity and efficiency in pastoral work, and to his ability as a sermonizer. Thoroughness of preparation and clearness of expression, both in thought and composition, are characteristics of his sermons, many of which have, by request, been published. In addition to church work, Mr. Maxwell's talents have been occasionally employed in the preparation and delivery of popular lectures, and in contributions to the local and religious press. By this means a larger portion of "the field," which is "the world," has been reached, and richly benefited, through the scattering of seed-thoughts, gathered from a highly cultured mind.

Maxwell, William, LL. D., was born of English parentage, at Norfolk, Va., February 27th, 1784. He graduated at Yale College, September, 1802; afterwards studied law in Richmond, Va., and in 1808 commenced the practice of law in Norfolk. In 1830 he was chosen to represent the Borough of Norfolk in the Legislature of Virginia, and was elected to the Senate of Virginia in 1832, where he continued till 1838. In November of that year he accepted the presidency of Hampden-Sidney College, which he held till September, 1841, when he resigned and removed to Richmond. Here, in 1847, he engaged in the enterprise of reviving the Historical and Philosophical Society of Virginia, and in 1848 he established the "*Virginia Historical Register*," a

Quarterly, devoted to the past and present history of his native State. His death occurred near Williamsburg, Va., January 9th, 1857. His reputation as a lawyer and advocate was very high. But though absorbed in his profession, he found congenial relaxation in literary pursuits, and his pen was not idle in the cause of truth.

Ever zealous for the promotion of education, in 1828 he erected in Norfolk, at his own expense, a Lyceum, for the diffusion of useful knowledge, by means of lectures, etc., thus anticipating the popular movement on that subject. He was also active in promoting the charities of the day, especially the Bible and Colonization societies, in whose behalf his voice was often heard.



WILLIAM MAXWELL, LL. D.

As a ruling elder in the Church in Norfolk, at their meetings for prayer, he often led the devotions of the congregation, enchaining the attention of all by his lucid and eloquent expositions of the Divine Word, which was his constant study and delight.

In the judicatories of the Church he was known as an accomplished debater, and in the General Assembly of 1837 he took a prominent part in the exciting controversy of the time.

With a commanding person, ease and grace of manner, great dignity of deportment, a chaste and fluent diction, enlivened by brilliant wit, he was regarded as one of the model speakers of his day.

As a typical man of the past generation, he united the noblest principles with all that was refined and graceful in social life, adorning whatever he touched with the charm of an elegant culture, such as comes

from familiarity with the best classical authors, and from personal association with the most cultivated men, from the time he was a pupil of Dr. Dwight and the friend of Dr. Rice, and the compatriot of the very best men of his generation, to the end of his useful life.

Maybin, Joseph A., was the third son of John and Anna Joanna (Peters) Maybin, and was born in Philadelphia, March 6th, 1795. At the age of eighteen he graduated, with high honors, at Dickinson College. He entered upon the study of law in the office of Hon. Horace Binney, in Philadelphia, and in 1816 was admitted to the practice of his profession.

Mr. Maybin went to the city of New Orleans in 1817, where he has had a home for nearly sixty years, and for more than half a century he has been identified with its educational, legal and religious interests. As the oldest practicing member of the Bar, he was highly esteemed and beloved by all who came in contact with him.

Mr. Maybin was one of the founders and fathers of the first Presbyterian Church that had its beginning in New Orleans, in 1822, and of which he was elected elder, in 1827, the duties of which office he so faithfully performed that his pastor, Rev. B. M. Palmer, could say "that in all his experience he had never seen an elder who could approach to Mr. Maybin, in the zeal and patience with which he did the work of the church." He was much beloved, not only by the members of his church, but also by those not connected with it, as his piety possessed that liberal charity that could embrace all. He could be called a truly Christian gentleman; dignity and humility were so beautifully blended in him as to make it impossible not to love and reverence him.

Cut off by partial blindness from reading, with a memory constitutionally strong, he could draw upon the knowledge which earlier reading gave him, and was able to stand up in the house of God and expound the Bible or lead in prayer; for two years before his death he supplied the pulpit of a mission connected with his church. His visits in the homes of the church will long be remembered by old and young, for all were glad to see and hear him.

His earnest wish "to die in the harness" was granted. On the 14th of May, 1876, he went to preach, as usual, and coming home weary, he did not go out in the afternoon; at night, he conducted family worship, and after bidding his children good night retired. When his daughters came to his bedside, in the morning, they found him dead. He was not, for God took him. He was buried in the church, May 16th, 1876, where the large crowds of mourners testified their love and esteem for one whose memory will long be cherished.

McAdam, Rev. William T., was born, August 5th, 1823, in Harrison county, Ohio. He graduated at Franklin College, New Athens, in 1842; studied theology in the Associate Reformed Seminary, Alle-

gheny; was licensed to preach, April 23d, 1845, by the Second Presbytery of Ohio. After preaching at several points, by the appointment of Synod, he was installed pastor of the Church of Mercer, Pa., May 19th, 1847, and continued in this relation till September, 1853, raising the church from nearly a complete wreck to prosperity. He was pastor of the Stone Street Church, Rochester, N. Y., from April, 1854, to February, 1857, after which he united with the Presbytery of Shenango, O. S. Presbyterian. As pastor of the Church in Sharon, Pa., 1857-60, he did a good work. After engaging in the service of the country for a time, he went to Colorado for the improvement of his health, and after preaching at Fort Collins for a short period, without compensation, organized the Presbyterian Church there. After three years of gratuitous work he went to Mommouth, Ill., where, for nearly two years, he preached, part of the time in vacant churches. In 1871 he served the Church in Cherokee, Northern Iowa, three months, and at the expiration of that year was installed its pastor, where his labors were crowned with success. He resigned the charge, April 1st, 1879. Since 1880 he has been Chaplain in the United States Army, located at Fort Niobrara, Nebraska.

Mr. McAdam possesses very attractive social qualities. His discourses have always been on important themes, of material thoroughly Biblical, with logical arrangement, and full of vigorous thought. He is highly esteemed by the congregations of which he has had charge.

McAden, Rev. Hugh, was born of an humble but pious parentage, in Pennsylvania. After graduating at the College of New Jersey, in 1753, he studied theology with the Rev. John Blair, and was licensed by New Castle Presbytery, in 1755. He was immediately sent on a missionary tour through the South. Returning to the North, he was ordained by the New Castle Presbytery, in 1757, and became pastor, soon after, of the congregations in Duplin and New Hanover, North Carolina, where he remained about ten years, and then removed to Caswell county, finishing his days there, January 20th, 1781. Mr. McAden was systematic in study, in visiting and in labor, and faithfully fulfilled his ministry. He was truly one of the chief founders of the Presbyterian Church in the Southern States.

McAllister, Hon. Hugh N., was of Scotch-Irish descent. He was the eldest son of Hon. William McAllister and Sarah Thompson, and was born on the farm owned by his father and grandfather, in Lost Creek Valley, Juniata county, Pa., June 28th, 1809. He entered the Freshman class at Jefferson College, in 1830, and stood so high before the end of the year as to be chosen by his society as one of its debaters, which honor, however, his modesty and timidity induced him to decline. He graduated in 1833, high in a class in which were many more, since distinguished in the Church and State. In 1835 he

was admitted to practice in the several courts of Centre county, Pa., and at once took a high position at the Bar. As a counsellor he was always discreet, careful and safe. As an attorney he was faithful, honest and industrious. As an advocate he was earnest, zealous, and at times, impressively eloquent. He would embark in no man's case unless thoroughly impressed with its *justice*, and then he battled as only a man of his temperament could battle for the *right*.

Mr. McAllister was not ambitious of public positions. The first public office he ever held was as a member of the Convention to reform the State Constitution. He entered upon this work with the energy and zeal which ever characterized him, but not limiting his labor to his physical capacity to endure it, his strength gave way under incessant toil, and he died at his boarding-house in Philadelphia, May 5th, 1873. Upon the announcement of his death, the Convention adjourned until the following day, when appropriate resolutions were offered and passed, in relation to the sad event, and glowing eulogies on the character of the deceased were pronounced by many members of the Convention, and a committee of seven appointed to convey the body to its home in Bellefonte, and attend the funeral. At a meeting of the Bellefonte Bar and members of the Bars of Clinton, Clearfield and Huntingdon counties, suitable resolutions were adopted, expressive of their sense of the great loss which they had sustained, in common with the community, the Church and the State.

As a citizen, Mr. McAllister was always enterprising, public-spirited and patriotic. He was one of the projectors, the constant friends and liberal supporters of the Agricultural College of Pennsylvania, now the Pennsylvania State College. He was a friend of the common schools, academies and seminaries, as well as Sunday schools. He was an earnest friend of the cause of temperance. As a neighbor, he was ever considerate, obliging and liberal. As a man, he was just, upright and inflexibly honest. As a Christian, he was sincere, faithful and most exemplary, liberal as a giver and earnest as a worker. He was a member and an elder in the Presbyterian Church of Bellefonte for many years, and in all his church relations commanded the confidence and respect of all who knew him. If not the originator of the scheme of ministerial sustentation, he was a very active friend to it. The crowning glory of his life was his devoted, consistent, humble walk with God.

McArthur, John, was a prominent member, and for many years an influential and useful elder, of the Tenth Presbyterian Church, Philadelphia. He was a native of Scotland, where he served an apprenticeship at carpentering. He came to the New World a very young man, and entered at once upon the pursuit of his trade in Philadelphia. His first employment was upon the Naval Asylum, as a journeyman, from which modest beginning he eventually became

one of the largest and most successful builders of his day. Among the prominent and old-time buildings which he constructed were the Athenaeum, the Girard House, the West Spruce Street Presbyterian Church, and the premises now occupied by St. George's Hotel, which he built for the purposes of an academy. He died February 16th, 1883, at the age of eighty-three years. Mr. McArthur was a remarkable man in appearance. He was very tall and slim, and wore his whitened locks down to his shoulders, a characteristic which gave him an extremely venerable look. He was an earnest, old-fashioned Presbyterian, and one of the most active and public-spirited elders in the city in which he was so well known and highly esteemed. He was the uncle of the eminent architect, John McArthur, Jr., next noticed.

McArthur, John Jr., was born at Bladenock, in Wigtonshire, Scotland, May 13th, 1823. He came to Philadelphia when only ten years of age. Here, in connection with the study of architecture, he learned drawing and designing, for which he had always felt a strong taste. So assiduously did he apply himself to these studies that he soon attained extraordinary skill. And this skill soon met with public recognition, for, in 1848, he was awarded the first premium for his plan for a new House of Refuge, and was entrusted with the entire charge of the erection of the building. In 1849 he served as foreman for his uncle, noticed above, who had secured the contract for the erection of the west wing of the Pennsylvania Hospital. About a year later he was appointed superintendent on the east wing of the same hospital. These successes may be said to have fairly started him in the profession in which he has since won so much distinction, and of which he is one of the acknowledged leaders. Monuments to his finished art abound in the city of his residence and throughout the State and the country. His fame will be perpetuated by the new City Hall and the United States Post Office, in Philadelphia, constructed under his superintendence. Not less remarkable than his artistic skill are his unswerving integrity and indomitable energy. The first has won him the entire confidence of every client, while to the second may, in great measure, be attributed his success in life. He has made his way to the front rank of a profession, in which eminence is peculiarly difficult of attainment, in spite of obstacles that might well have seemed insurmountable. Mr. McArthur is an exemplary member, a warm supporter, and a trustee, of the Woodland Avenue Presbyterian Church, West Philadelphia.

McBryde, Rev. Duncan Daniel, A.M., is the son of Daniel and Margaret (McArn) McBryde. He was born in Richmond county, N. C., June 12th, 1827. Having graduated with distinction at Davidson College, in 1851, he entered the theological seminary at Columbia, S. C., where he completed his professional education, in June, 1854. On November, 1853, he was licensed by Fayetteville Presby-

tery, and was ordained by the same Presbytery, September 2d, 1854. In July previous to his ordination he took charge of Sardis Church, and continued to supply its pulpit. In 1855 he was installed pastor of Bluff Church, in the same Presbytery. In this first and only charge he has spent the strength and vigor of his ministerial life.

Gifted with a well balanced mind and an easy flow of language, Mr. McBryde is a wise counsellor, as well as one of our best and most popular preachers. His style of preaching is practical and searching. Untrammelled by manuscript, he often warms into strains of impassioned eloquence, and his appeals are pungent and solemn. His manner is easy and graceful. Combining with these qualities a moral character untarnished, he wields great influence for good in his field of labor. The fact that he has spent his whole ministerial life among the same admiring and devoted people, is sufficient evidence, not only of his gifts and graces, but of his devotion to his Master's cause.

McCalla, Rev. William L., was born in Jessamine county, Ky., November 25th, 1788. In 1815 he was appointed an army chaplain, by General Jackson. In 1819 he was settled as pastor of the Church in Augusta, Ky. In 1823 he was settled over the Eighth or Scots' Church, Philadelphia, where his ministry was very successful. In 1835 he felt impelled to travel in Texas, and again served as an army chaplain, dressing in clerical costume and living in a tent. In 1837 he returned to Philadelphia, and labored successively in the Fourth, Tabernacle, and Union churches. In 1854 he engaged in missionary labor in St. Louis, among the boatmen, and afterward among the slaves in the South. He died in Louisiana, of congestive chills, October 12th, 1859, in the seventy-first year of his age.

Mr. McCalla was of a tall and commanding person, with black hair and eyes, and a clarion voice. He was more or less familiarly acquainted with the Hebrew, Syriac, Greek, Latin, French, Spanish and German languages. He preached without notes, had a wonderful command of language, and attained great popularity in the pulpit. But it was in debate that he excelled. In polemics he was a master. This he abundantly exemplified in his debates with Mr. Vaughn and Alexander Campbell, Baptists, in Kentucky; with William Lane, an Arian Baptist, in Milford; with John Hughes, afterward Archbishop, the Roman Catholic; with Abner Kneeland, the atheist; and with Joseph Barker, the infidel, which last afterward preached the faith he once labored to destroy. In the long controversy between the Old and New Schools he kept up his character for pugnacity, ability, and power of sarcasm. He was proud of his Kentucky birth. He had an uncommon power of self-control, and could say the most diverting or the most cutting things, without changing a muscle. In the fiercest contests he remained perfectly cool. Dr.

Miller remarked of him that he was smooth as oil, but it was the oil of vitriol.

Mr. McCalla was a gentleman of polished manners, and in social life was a most agreeable companion. His only publications were: "A Correct Narrative" of the affairs connected with the trial of the Rev. Albert Barnes, a small collection of psalms and hymns, in French, and "Travels in Texas."

McCarrell, Alexander, D. D., was born in Hanover township, Washington county, Pa., September 22d, 1817; graduated at Washington College in 1841, and, after a course of theological training, was licensed by the Presbytery of Washington, in April, 1845. For a time he served the churches of Wolf Run and Unity, as stated supply. In October, 1846, he commenced to supply the Church of Claysville, Pa., and having been greatly prospered in his labors, was installed as pastor of that church, December, 16th, 1852. And there, after a ministry of three and a half decades, peculiarly marked with love, tenderness, evangelicalunction, and pastoral fidelity, on April 18th, 1881, the Master called him from the "earthly house of this tabernacle" to "the house not made with hands, eternal in the heavens." The elements of Dr. McCarrell's strength consisted of his evangelical spirit and earnest devotion to the work of saving souls. With a single eye he aimed to "preach the gospel with the Holy Ghost sent down from heaven." His goodness was his greatness. He was the highly acceptable Stated Clerk of his Presbytery for many years, was useful as a member of the courts of the Church, and co-operated with his brethren, by whom he was greatly beloved, in every good work. He has left the record of a "good and faithful servant."

McCarrell, Rev. William Alexander, second son and child of the Rev. Alexander McCarrell, D. D., and Martha (McLain) McCarrell, of Claysville, Pa., was born August 20th, 1846, at Unity, Green county, Pa. He graduated at Washington and Jefferson College in 1868; at Western Theological Seminary, April, 1871; and was licensed to preach by the Presbytery of Washington, April, 1870. He supplied the Second Church of Wheeling, W. Va., during the Winter and Spring of 1870-71, while at the seminary. He was pastor-elect and pastor of the churches of Cambridge and Gravel Run, Presbytery of Erie, from May, 1871, to May, 1875. On the second Sabbath of May, 1875, he accepted the pastorate of the Church at Shippensburg, Pa., where he still labors with zeal and fidelity, beloved by his people, blessed in his ministry, and esteemed by the entire community.

McCauley, Thomas, D. D., LL. D., was a native of Ireland. He graduated at Union College, New York, in 1801; was Tutor there in 1805-6, and Professor of Mathematics and Natural Philosophy from 1811 to 1822, meanwhile being licensed to preach, it is supposed, by the Presbytery of Albany. He was settled in New York city, as pastor of Rutgers Street

Church. He then removed to Philadelphia, and had charge of what is now the Tenth Presbyterian Church. June 2d, 1830, he was elected President of the Board of Education, which position he filled but one year. Subsequently he returned to New York city, to assume the pastorate of the Murray Street Presbyterian Church. While thus engaged, he was elected, in 1838, to the Chair of Pastoral Theology and Church Government, in the Union Theological Seminary of that city, which position he held until 1841. For a year previous to his death Dr. McCauley lived in retirement.

McCauley, Rev. Thomas, was born in Franklin county, Pa., February 28th, 1828. He graduated at New Jersey College, in 1852, and studied theology at Princeton Seminary. He was ordained by the Presbytery of Long Island, June 5th, 1855. He was pastor at Huntington, L. I., 1855-63; at Hackettstown, N. J., 1867-8, and has been pastor of the Third Church, Chester, Pa., since 1878. Mr. McCauley is a good preacher, a diligent pastor, a faithful presbyter, and the Divine blessing has crowned his ministry with success in all his fields of labor.

McCay, Rev. David, the son of William and Catharine McCay, was born in Lewistown, Pa., February 17th, 1816. He graduated at Jefferson College in 1838; at Princeton Theological Seminary in 1841; was licensed by Huntingdon Presbytery in the same year, and on October 30th, 1845, was installed pastor of the united churches of Bethesda, Concord and Callensburg, Pa., in which he preached for about seven years, with great success, and afterwards, for more than twenty years in the last two of these churches, the blessing of the Lord largely attending his ministrations. He died June 4th, 1862. Mr. McCay possessed an intellect of a high order, clear, comprehensive, logical, and eminently practical. His piety was deep, tranquil, constant and heartfelt. He was a well read theologian, and a thorough Calvinist. He was zealous in doing good, and a brother beloved by those who knew him.

McCay, Hon. William, was born in Scotland, but while yet a child his father removed to Claughar, County Tyrone, Ireland. There he spent his youthful days. He came to this country in 1801, settled in Tuscarora Valley, Juniata county (then Mifflin county), in 1801, and in 1810 removed to Lewistown, where he connected himself with the Presbyterian Church, and was elected and ordained an elder in said congregation in 1811 or 1812. He was a man universally respected for his strictly religious character, conscientiousness, intelligence, and public spirit. He was a leading spirit in the church, in the town, and in the community generally. As an elder he had great influence, and was, in all matters of doctrine or discipline, the right hand of the pastor. As a citizen, the town of Lewistown, of which he was long the Chief Burgess, owed most of its public improvements to his foresight, prudence and diligence.

He was known and honored as a citizen beyond the limits of the town, and even the county in which he lived. He was a patriot, and at the time of the War of 1812 raised a company for the service of the country, and received a military commission from Governor *Snyder*, marched towards the front, but the war ended before he was called to any active service as a soldier. He was made a Justice of the Peace by Governor *Hoister*, a Notary Public by Governor *Wolf*, and Associate Judge of Mifflin county by Governor *Porter*. Judge McCay died at Lewistown, December 13th, 1841. He was the father of the Rev. David McCay, noticed above.

McClellan, William, was born August 4th, 1778, in Franklin township, Adams county, Pa. Removing to Gettysburg, Pa., about the year 1829, he was chosen an elder in the Presbyterian Church of that place, and was superintendent of the Sabbath school for some years. Removing to Harrisburg in 1839, he served in the office of the Surveyor General of the State for several years. In 1844 he was elected an elder of the Presbyterian Church of that place. He was a man of more than ordinary abilities, and had few superiors as a Christian of spotless character. He was a *man of strong and ardent faith*. His trials were many and severe. He met with reverses, and afflictions, and misfortunes; but his faith in God never failed him. *He was benevolent*. Out of his limited means he gave regularly and liberally to objects of Christian charity, especially to missions. He was *admirably fitted for a leader*, being intelligent, active, a fluent talker, a wise counsellor, and ever prompt in duty. Above all else, he was a *man of prayer*. He was peculiarly gifted in this respect. He was a man of prayer at home, in the morning and evening devotions of his family, and the silence of midnight was often broken as he kept vigils before the mercy seat. A good man, greatly beloved and respected, his death within two years after his installation as elder filled the church with mourning, and was felt to be no common bereavement. He had often expressed the desire, if the Lord willed, to die a sudden and painless death. The wish was gratified. He fell suddenly dead, in market, December 23d, 1846, in the sixty-ninth year of his age.

McClellan, George B., ex-Major General of the United States Army, was born in Philadelphia, December 3d, 1826, and is a son of the late eminent physician and surgeon, Dr. George McClellan. When fourteen years old he entered the University of Pennsylvania, and shortly afterwards accepted a cadetship in the United States Military Academy, whence he graduated in 1846, standing number two in his class. He entered the army July 1st of that year, and was at once ordered to Mexico, where, during the war, he won distinction. After peace was declared he was ordered to West Point, as Director of Field Labors and Instructor of Bayonet Exercise. His next sphere of duty was at Fort Delaware. Subsequently he

proceeded with the expedition to explore the Red River. In September, 1851, he proceeded to Texas, to survey the rivers and harbors of that State; and in the Spring of 1852 was ordered to Washington Territory, where he explored the Yakima Pass, and other portions of the Cascade Range, and the most direct route to Puget Sound. He soon after this was



GEN. GEORGE B. M'CLELLAN.

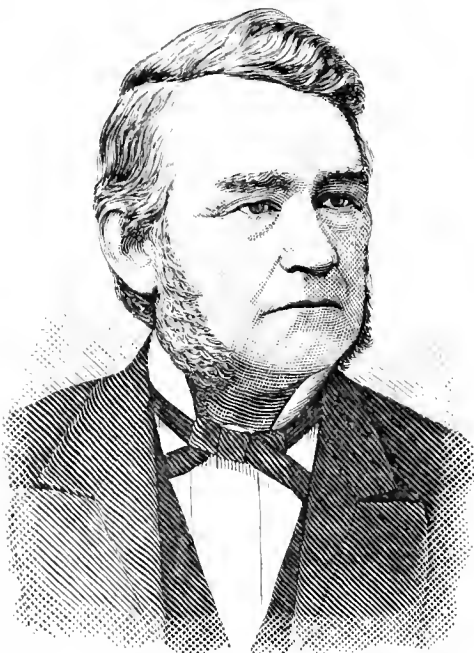
occupied in examining the railroad system of the United States, with a view of obtaining such information relative to construction, equipment and management as might prove useful in the successful operation of the Pacific Railroad. A secret mission to St. Domingo, and other islands of the West Indian group, was entrusted to him, which he successfully accomplished, with resulting benefit to the Government.

In 1854 he was sent to the Crimea, as one of three officers to study the organization of the opposing armies. He resigned from the service, January 16th, 1857, removed to Chicago, and for three years filled the positions of Engineer and Vice-President of the Illinois Central Railroad Company. He afterwards became, first, the General Superintendent of the Ohio and Mississippi Railroad Company, and two months later, President of the Eastern Division of the same road, with his residence at Cincinnati.

General McClellan at present resides at Orange, N. J. He has contributed various articles to serial publications. He is an elder of the Presbyterian Church, and was a member of the Pan- Presbyterian Council which met in Philadelphia in 1880.

McClellan, Hon. Robert H., the son of Col. William McClellan and Margaret Randals, was born

in Hebron, Washington county, N. Y., January 3d, 1822. His ancestry was Scotch and Presbyterian. He graduated at Union College, Schenectady, in 1847. After teaching one year in the Academy at Argyle, he began the study of law under the Hon. Martin L. Townsend, and was admitted to the Bar at Albany, in 1850. The same year he went to Galena, Ill., which has since been his home. Here he entered upon the practice of his profession, and for a few months conducted the *Galena Gazette*, during the absence of the editor. He has always been a polished and forcible writer. For many years he has held a leading position at the Bar. He has been Attorney for the Illinois Central Railway Company since 1852. As a counsellor his opinions carry great weight. He has twice been chosen to the Legislature of Illinois. He was a member of the House in 1861, and was elected to the Senate in 1876. He discharged these trusts with marked ability and influence, especially as Chairman of the Revenue and member of the Judiciary Committees of the latter body. Since the organization of the National Bank in Galena, in 1865, he has been President of that Institution, which he has managed with success.



HON. ROBERT H. M'CLELLAN.

For many years Mr. McClellan has been a member of the South Presbyterian Church in Galena, a wise counsellor and a liberal supporter. By the General Assembly of 1883 he was appointed a member of the "Board of Aid for Colleges and Academies." He is a man of exemplary probity in character and conduct, of decided and intelligent opinions, both political and religious. His tastes are scholarly and cul-

tivated by wide reading in literature, for which he possesses a critical and discriminating appreciation. Though somewhat reserved in manner, he is yet generous and kind-hearted. He has "troops of friends" and wide influence, both of which are tributes to his sterling worth as a man.

McClelland, Alexander, D. D., was born at Schenectady, N. Y., in 1794, and died at New Brunswick, N. J., December 19th, 1864. He graduated at Union College in 1809; studied theology under Dr. J. M. Mason; was licensed by the Associate Reformed Presbytery in 1815, and was pastor of the Rutgers Street Presbyterian Church from 1815 to 1822, when he became Professor of Logic, Metaphysics, and Belles Lettres, in Dickinson College, Carlisle, Pa. From 1829 to his death he taught in Rutgers College, New Brunswick, N. J. (as Professor of Languages, 1829-32, and of Evidences of Christianity, 1840-51), and in the Theological Seminary of the Reformed Dutch Church in the same place, as Professor of Oriental Languages and Literature, 1832-57. He resigned in 1857, and passed his closing days in scholarly retirement.

As a preacher and a teacher, Dr. McClelland stood forth pre-eminent. In the pulpit he proclaimed God's truth with eloquence, unction and logical power. In the Professor's chair he was enthusiastic, inspiring, exacting and thorough, witty and severe. As a teacher of Hebrew he is remembered for his fidelity and success in grounding his pupils in that language. His condensed Hebrew Grammar, never published, was a masterpiece. The good students thanked him for his stimulating method, the dull ones writhed under his continual exactions. His publications were very few; among them were, "Manual of Sacred Interpretation," New York, 1842; second edition, under the title "Canon and Interpretation of Scripture," 1860. A volume of his "Sermons, with Sketch of his Life," was published in 1867.

McClintock, Rev. John Calvin, is the son of Rev. John and Mary (Orr) McClintock; was born August 20th, 1843, near Carmichaels, Greene county, Pa.; graduated at Washington College, Pa., class of 1862, and at the Western Theological Seminary, class of 1865; was licensed to preach, April, 1865, by Presbytery of Redstone, of which his father has been an honored member for some forty-six years. Moving Westward with the "Star of Empire," he was called to preach in the First Presbyterian Church, Mount Pleasant, Iowa, in which church he was ordained and installed pastor, by the Presbytery of Iowa, September, 1865. From this, his first charge, in which his faithful ministrations were greatly blessed, he was called to the First Presbyterian Church of Burlington, Iowa, and installed pastor, January, 1871, by the same Presbytery. Here he abides, by God's favor, the successful and beloved pastor. The writer, having been nearly thirty years pastor of a charge adjoining that of Mr. McClintock's father, has had the best opportu-

nity to know of the model Christian home from which he has sprung to his present position of eminent usefulness. In such homes the blessed Saviour loves to sojourn; and from the Scriptural order and faithful training of such He calls many of His most able and exemplary ministers. Besides being a sound theologian, an instructive preacher, a vigilant and faithful pastor and presbyter, Mr. McClintock has more musical talent and culture than is common to his profession, which enables him to do much to promote a high degree of culture in the service of song.

McClintock, John David, D. D., son of John and Nancy (McKee) McClintock, was born in Nicholas county, Ky., February 24th, 1836. He graduated from Hanover College, Ind., in 1858; from Princeton Seminary in 1862; was licensed, July 7th of that year, by Philadelphia Central Presbytery, and was ordained an evangelist, April 11th, 1864, by Ebenezer Presbytery. From November 29th, 1862, until August, 1863, he supplied the Church of Flemingsburg, Ky., during the absence of its pastor as a chaplain in the army. In November, 1863, he went to Cabell county, Va., and supplied the Western (now Huntington) Church, doing evangelistic work, until April, 1865, by employing one-half of his Sabbaths at various mission points in West Virginia; in April, 1865, he took charge, as stated supply, of Catlettsburg Church, Ky., in connection with Huntington Church; was installed pastor of Huntington Church, June 7th, 1873, and was released therefrom May 15th, 1876; was installed pastor of Columbus Church, Miss., April 29th, 1877, and continued to hold that relation until the end of his life. He died December 12th, 1881. His departure was calm and peaceful, full of trust in the Saviour he had preached. He was an able, faithful, zealous and popular minister, quiet, unobtrusive and gentlemanly in his bearing; an unostentatious, but fearless preacher of the Word, esteemed and loved by all who knew him.

McClung, Rev. Samuel Milligan, was born in New York city, April 17th, 1808. He studied Theology at Princeton Seminary. He was ordained by the Presbytery of Philadelphia, April 20th, 1836. He was pastor of Plum Creek and Cross Roads churches, Pa., 1837-50; pastor of Plum Creek and Parnassus, 1850-59; New Texas, 1859-61, and pastor of Cross Roads, 1862-65. He died in Allegheny county, Pa., August 6th, 1869. Mr. McClung was a man of great geniality and benevolence of spirit. His ministry was an earnest one, and fruitful of good results. He preached with plainness and power. His pastoral duties were performed with great fidelity, and he was beloved by the people among whom he labored.

McClure, John, the son of Charles and Amelia McClure, was born near Carlisle, Pa. The family had settled at an early day in the Cumberland Valley, and one of them was an elder in the Church at the Meeting-house Spring, about 1740, the first

Presbyterian congregation west of the Susquehanna river.

Mr. John McClure graduated at Dickinson College in 1802, and in that Institution he was Tutor in 1810. After his graduation he became a Divinity student, but, in consequence of impaired health, he was constrained to abandon his prospective work. He was ordained a ruling elder in the First Presbyterian Church of Carlisle, in 1825, and when the Second Church was organized there, in 1833, he was one of the first three elders elected. Eminently domestic and retiring, he spent his life generally in the duties and enjoyments of his quiet and happy home, on the Letort, in the education of his children, and in the supervision of the Willow Grove Farm, but he never forgot or neglected the welfare and claims of the Church. Though a delicate man physically, he had a strong and cultivated mind, a kind and generous heart, and withal a firm and decided will. He was an intelligent Christian gentleman and a well-read theologian. The Greek Testament was his valued companion, and among his works were the massive and solid "Institutes of Turretin," in Latin, and other books of like character. He was a pronounced Presbyterian. The Confession of Faith he understood, appreciated and cordially accepted; and his life was a beautiful confirmation and illustration of his simple and steadfast and practical trust in Christ, and the soul transforming and elevating power of inspired truth, accompanied by the efficacious grace of its Divine Author. He was a faithful office-bearer in the church, which he truly loved; and, after living to see it firmly established and prosperous, he departed this life, peacefully and hopefully, March 20th, 1841, aged 57 years. All his surviving children are members of the Presbyterian Church, in different places, and all are the worthy representatives of a no less worthy parentage.

McCluskey, John, D. D., was born in Great Valley, Chester county, Pa., June 17th, 1795. He graduated at Jefferson College, Pa., in 1822, after which he was one and a half years a teacher in the academy at Newtown, Bucks county, Pa.; also a teacher for a year at New Hope, in the same county, when he went to Philadelphia and spent one year in studying theology, under the guidance of the Rev. Ezra Stiles Ely, D. D. Subsequently he was a student in Princeton Seminary for a year. Licensed by the Presbytery of Philadelphia, October 19th, 1826, he was ordained and installed pastor of the Church at West Alexander, Pa., October 8th, 1828, by the Presbytery of Washington, and labored there faithfully, wisely and successfully for twenty-six years, until, at his own request, the pastoral relation was dissolved, April 15th, 1854. After this he was agent for the Presbyterian Board of Publication, for a year, in the States of Pennsylvania, Ohio, Indiana, and Illinois; labored from 1855 to 1856 as assistant to the Rev. Jacob Bellville, pastor of the Church at

Neshaminy, Pa.; from 1856 to 1858, as stated supply of the same church, then vacant; and from April 1st, 1858, to April 1st, 1859, as supply or pastor elect with the church at Smyrna, Del.

Dr. McCluskey had always been deeply interested in the instruction of youth. As soon as he settled in West Alexander, he founded there a Church school, which accomplished great good, and helped to bring into the ministry many sons of the families of that place. In 1859 he founded a female seminary in West Philadelphia, and taught it for five years. Then placing it in younger hands, he established, in 1864, a school at Hightstown, N. J., with a special view to the education of children of missionaries and ministers of the gospel, free of charge. About July 1st, 1870, he returned to West Philadelphia, and was for several years Associate Principal of the Mantua Academy. He died, March 31st, 1880, in the eighty-fifth year of his age.

As a preacher, Dr. McCluskey was interesting, instructive, and often powerful. His ministry, especially in his earlier years, was marked by frequent revivals, of great power. His mind was clear, active and vigorous. As an educator he was wise, able and successful.

McConaughy, David, D.D., LL.D., was born in Adams county, Pa., September 29th, 1775. He was educated under Mr. Dobbins, of Gettysburg, and graduated in Dickinson College, September, 1795. He studied theology with the Rev. Nathan Grier, of Brandywine, and was ordained pastor of Upper Marsh Creek (now Gettysburg), and Upper Conewago, October 8th, 1800. In 1832 he was inaugurated President of Washington College. After eighteen years of service he resigned, in 1849. He died, January 29th, 1852, in the seventy-seventh year of his age.

Dr. McConaughy was a solid and thoughtful preacher. He excelled in pastoral capacity, and was held in universal esteem, as a good man. He spoke but little in the judicatories of the Church. As a president, he exhibited accurate scholarship, dignified deportment, and paternal care of his pupils. He published several occasional discourses, and two volumes of sacred biography, which were marked with ability.

McConnell, Rev. Thomas M., was born in Washington county, Va., July 13th, 1811; graduated at the College of Bristol, Tenn., in 1832; spent two years at the Theological Seminary, Columbia, S. C., and graduated at Union Seminary, Va., in 1835. He was licensed to preach by Abingdon Presbytery, April 24th, 1835. His first field of labor embraced Decherd and McMinnville churches, located in two villages in Tennessee, fifty miles apart, but connected by railroad. The membership of each church was doubled during his pastorate. Whilst at McMinnville, a house of worship was erected, and he was installed pastor of the church for the whole of his time, July 16th, 1836. In January, 1839, he began

mission work in Nashville; organized Westminster Church, April 6th, 1879, and was installed its pastor in the following May, in which relation he still continues, with the divine blessing upon his faithful labors. During the past year he wrote an exposition of the Sabbath-school Lessons for the *Christian Observer*.

McCord, John Davidson, was born in Newville, Cumberland county, Pa., December 4th 1808. He was the son of James McCord and Susan Davidson. In 1826, at the age of eighteen, he confessed Christ and united with the Big Spring Church. He removed to Pittsburg, April, 1833, and began the business which is still carried on under the name of McCord & Co. The firm has been one of the leading business houses of the city for many years. Uniting with the first Presbyterian Church, Rev. Francis Herron, D. D., pastor, he continued a member of it until after his removal to Philadelphia, in 1867. He was elected to the ruling eldership, under the pastorate of Rev. W. M. Paxton, D. D., and was also superintendent of the Sunday school for ten years. While in Pittsburg he served for several years as a trustee of the Western Theological Seminary. On retiring from business, in 1867, and removing to Philadelphia, he united with the West Spruce Street Church, Rev. Dr. W. P. Breed pastor, and was elected an elder in it in 1870, an office which he still fills.

Mr. McCord was a member of the Board of Domestic Missions (O. S.) from 1867 until its removal to New York, in 1871. In 1868 he became a member of the Board of Publication, a position which he still fills. He has also for many years been a member of the Board of the Presbyterian Hospital, and their Treasurer from its commencement. In all his relations with men as a business man, and in his relations with the Church as a member and officer, and in connection with its benevolent and religious enterprises, he has borne a reputation for the highest integrity, for distinguished ability, and for devoted piety.

McCorkle, Rev. Samuel Eusebius, D. D., was born August 23d, 1746, near Harris' Ferry, Lancaster county, Pa. He was graduated at the College of New Jersey, in 1772; soon afterward commenced the study of theology under his maternal uncle, the Rev. Joseph Montgomery: was licensed to preach the gospel in the Spring of 1774, and immediately after was appointed by the Synod to go southward and spend one year preaching in that region, under the direction of the Presbyteries of Hanover and Orange. After thus spending about two years in Virginia, he was installed pastor of the congregation of Thyatira, by the Orange Presbytery, August 2d, 1777. During the Revolutionary War, and especially from the Summer of 1780, when the South became the theatre of conflict, the country was in a state of utter confusion, and vice of almost every kind prevailed to an alarming extent. Mr. McCorkle came out in refer-

ence to this state of things in his utmost strength. From the close of the Revolutionary War, and especially from the breaking out of the Revolution in France, when North Carolina, in common with other parts of the country, was overrun with French infidelity, he again stood forth the indomitable champion of Christianity, not only preaching but publishing in defence of Divine revelation. He wrote very minute directions respecting his funeral, designating the minister whom he wished to preach his funeral sermon the text which he desired him to use (Job xix, 25), the order of the funeral procession, the hymns to be sung on the occasion, and even the epitaph for his own tombstone. Dr. McCorkle, though cheerful and pleasant in the social circle, or at the family fire-side, never indulged in levity. He seemed never to forget for a moment that he was a minister of Jesus Christ. He was always ready to preach in destitute churches or regions, but his delight was in his study. He had, on the whole, a very successful ministry, and many were hopefully converted through his instrumentality.

McCorkle, William A., D. D., was born near Troy, in Miami county, O., November 2d, 1822. He graduated at Wabash College, Ind., in 1850, and studied theology at Andover and Lane Seminaries. He was licensed by the Presbytery of Crawfordsville, and on June 19th, 1853, the same Presbytery ordained and installed him pastor of the Presbyterian Church of Attica, Ind. He was settled pastor of the Presbyterian Church in Marshall, Mich., in December, 1858. He accepted a call to the First Presbyterian Church of Detroit, Mich., in March, 1865. He went to the Third Presbyterian Church of Boston, Mass., in May, 1871. Finding the climate too trying for his family, he moved to Princeton, N. J., to educate his sons, in 1873. The Second Presbyterian Church being without a pastor he was asked to take charge of the pulpit. He is now (1883) pastor of the Presbyterian Church of Ypsilanti, Mich.

Dr. McCorkle's ministry was greatly blessed in his first charge, and has been fruitful throughout. In Princeton he occupied a high rank in mental force and oratorical power. His style was logical and clear. His fine presence commanded any audience. His sermons were on such an elevated plane that he satisfied the scholar, and yet so spiritual that he as much satisfied all classes of hearers. He had a remarkable ability to make personal applications of the truth at the close of a discourse. Freed from his manuscript, these perorations were the gatherings of all the elements of power in the discourse, and enforced them upon the consciences and hearts of his hearers in the ardor of his personal glow and unction. And whatever the theme of his discourse, he never forgot that he might never again stand between the living and the dead, so that he always remembered to give enough of the plan of salvation in his sermon, and to invite sinners to Jesus Christ.

McCormick, Hon. Cyrus H., of Chicago, known as the inventor of the reaping machine, a leading manufacturer, and a stalwart Presbyterian, was born at Walnut Grove, Rockbridge county, Va., February 15th, 1809. His ancestors were of Scotch-Irish descent, and of good old Presbyterian stock. Early in life he developed inventive genius of a high order, and showed a love for mechanical pursuits, which qualified him for the great work which has made his name so world-wide in the annals of agriculture and human progress. In 1831 Mr. McCormick, in his twenty-second year, invented, and with his own hands built the first practical reaping machine the world ever saw, and demonstrated, by a public test of it in the harvest fields of that year, that it was no mere theory. But the world, at that date, dreamed as little of the



HON. CYRUS H. M'CORMICK.

capabilities of the reaping machine as it did of railroads, steamboats or telegraphs. The task, therefore, which lay before him, not only of manufacturing the newly invented machine, with little capital at his command, but the greater task of creating a market for it, might have appalled the stoutest heart; but Mr. McCormick was equal to the gigantic undertaking, and most magnificently has he accomplished it. By a wonderful gift of tact, sound business management, and an inflexible adherence to honest business principles, he soon convinced the agricultural and commercial world that he had invented an instrument that was destined to revolutionize it, and he lives to see that revolution complete, through the lessening of human toil and the cheapening of human food, so that, even now, the poorest in the land are eating of the "finest of the wheat;" and, literally,

the wild western wilderness of our own and those of other lands have been made to "bud and blossom as the rose."

Great as has been the distinction achieved by the subject of this brief sketch in the Inventive, Manufacturing and Commercial world, we are proud to say that his Christianity has kept even pace therewith, and that he is as noted for his large-hearted philanthropy and unostentation in giving, as for his worldly greatness. He has bestowed of his abundance to all the interests of the Presbyterian Church, and what is better, he has given wisely, and given during his lifetime, affording him the satisfaction of seeing with his own eyes the full accomplishment of his purposes in giving. With a far-reaching sagacity, which has so distinguished him in his business enterprises, he saw the necessity, many long years ago, of founding seats of Christian learning in the great West, where a sound Presbyterianism could get a firm foothold and ultimately dominate this wide domain of the West for Christ. He was, therefore, the founder of the Presbyterian Seminary of the Northwest at Chicago, and at the start donated One Hundred Thousand Dollars to endow a Professorship in that Institution, and during the long years of its early struggle for existence, his purse was ever open to replenish its empty coffers, until he has nearly trebled his original donation to the seminary, and now he, as well as all the other friends of that school of the prophets, has the proud satisfaction of seeing it on the high tide of prosperity, with a full corps of Professors, and more students seeking admission to its benefits than its walls can accommodate, necessitating extensive additions, which are now in progress. We cannot recount, for few but himself know, the numberless other Christian enterprises he has aided. We do know, however, that many a struggling church, seminary and college throughout the land has felt the impulse of new life and energy through his timely benevolence, which seems to run peculiarly in this channel. It can be said with special truth of Mr. McCormick, that through life he has sought to provide for the good of his fellow-men, and his hand has been ever ready to assist in extending the kingdom of our Lord; and as a man among men his genial sympathy and large-hearted liberality have given him a world-wide reputation, and won for him friends in all parts of the earth.

McCormick, James, son of James McCormick and Eliza Buehler, was born at Harrisburg, Pa., October 31st, 1832. After preparation in the Harrisburg Academy he entered Yale College, where he graduated in 1853. Studying law in the office of his father, he was soon after admitted to the Bar, and for several years continued in the practice of his profession. At the death of his father the care of a large estate was mainly thrown upon him, and he abandoned the work of his profession. He has been eminently successful as a man of business. But it

has been chiefly in the religious and benevolent work of the times that he has been conspicuous. Confessing Christ while a young man, he entered earnestly upon Christian work; connected himself with the Presbyterian Church; began labors in the Sunday school, the Young Men's Christian Association, and such other charitable enterprises as were opened to him. In 1858 he became an elder in the Pine Street Presbyterian Church, and has since then been one of the most active promoters of all its Christian work. For years his large Sunday-school class of about three hundred young men has been an agency of immeasurable good. In the wide operations of the Young Men's Christian Association in the State and nation he has been a trusted leader and wise counsellor. His power has been felt, and his counsel and help have been sought (and never in vain), by the charitable enterprises of the city. His wealth has been used freely and religiously for all good objects.

McCoy, Rev. James, was born in Bourbon county, Ky., September 30th, 1802. He was of Scotch extraction, his father, Alexander McCoy, being a native of the eastern highlands of Scotland, and his mother, Nancy Campbell, a native of Argyleshire, Scotland. His more advanced and classical education was secured in the Presbyterian Academy established by Rev. William Martin, at L'Avonia, Ind., which was one of the earliest educational institutions opened in the State. He was licensed, in 1839, by the Presbytery of Madison (N. S.), and in 1843 was ordained by the Presbytery of Logansport. His work during his ministry extended from Floyd county as far north as Logansport, in Cass county, and east to Decatur. He subsequently labored in Boone, Marion and Johnson counties, taking charge, while laboring in Noblesville, of a young ladies' seminary, and later, a select school for both sexes.

He was suddenly stricken down by disease, and on the 6th of February, 1865, passed into rest. As a Christian, Mr. McCoy was above reproach; as a friend, loving and tender; as an ambassador of Christ, he was thoroughly imbued with the responsibility of his calling. He was a thoroughly scriptural preacher, earnest and faithful, turning neither to the right nor left, dealing manly blows for the truth, making terrible assaults upon sin and wrong. He never daubed with untempered mortar. He was a lover of souls, deeply in sympathy with the Master, with a heart as firm as a rock, but kind and loving as a woman's. He belonged to a class of preachers that has mostly passed away, as to style and method, but whose memory is blessed. From his lips multitudes heard the sweet gospel, and have entered with him into rest, who were among the lowly ones. Others are toiling and waiting for the meeting beyond.

McCullagh, Rev. Archibald, was born at Kildarton, Ireland, January, 1812; graduated at New Jersey College in 1868; studied theology at Princeton, and was ordained by the Presbytery of Phila-

delphia, North, May 20, 1871. He had a successful pastorate at the Second Church, Germantown, Philadelphia, Pa., 1871-8, and since 1878 has been pastor of the Ross Street Church, Brooklyn, N. Y., with the Divine blessing upon his ministry. He is a fervent, forcible, and impressive preacher.

McCullagh, Rev. John, is a native of Scotland. When but a youth he connected himself with the church of Rev. Thos. Chalmers, and while yet in his teens chose the Sunday-school work as his mission in life. He organized Sunday schools among the colliers and fishermen in Scotland, and subsequently continued his work among the Catholic Irish in Cannaught.

About fifty years ago, under the advice of his friends, Drs. Chalmers and Dill, he determined to emigrate to America, hoping to find a wider field of usefulness. He landed in New York, and seeking some organization through which he could most efficiently work, he chose the American Sunday-school Union, and straightway entered the service as a volunteer missionary. He selected Sullivan county, New York, as his first field; went to Monticello, connected himself with the Presbyterian Church, under Rev. James Adams, D. D., and begun his labors among a lot of home heathen, known as the "Bark Peelers." His next field of labor was in southern Illinois, then known as Egypt, on account of the great moral darkness pervading that region, and some of the grandest results of his life were accomplished there.

In 1839 he selected the South as his field, and Kentucky as his home; moved to Henderson, Ky., where he found the church almost extinct, and no Sunday in the State within seventy-five miles. He immediately organized a Sunday-school, and the church soon catching somewhat of his enthusiasm, awoke to new life. In less than three years, mainly through the instrumentality of Mr. McCullagh, sufficient means had been raised to erect a handsome brick building, and the church started on a career of prosperity which has continued to the present time.

In 1840, Rev. Joseph Huber, General Agent of the American Sunday-school Union, visited Henderson, and at the earnest request of the Society, through Mr. Huber, Mr. McCullagh entered regularly into their service. In the course of his work he organized schools in seventy-five counties in Kentucky, and in one year, 1850, he organized ninety new schools, containing 626 teachers and 6300 scholars. In 1852 he was taken out of the active missionary work, and made superintendent of missions in the South.

The following is a summary of the work of the American Sunday-school Union in the South for the past fifty years, during most of which period Mr. McCullagh was either a missionary or superintendent: 13,362 Sunday schools organized, numbering 84,877 teachers and 707,182 scholars, besides aid extended to 21,588 other schools.

In 1840 Mr. McCullagh was elected and installed a ruling elder in the Henderson Church. Subsequently he was licensed to preach by the old Muhlenburg Presbytery. His public addresses are original, entertaining and instructive to both young and old, and what is still better, they have the happy effect of enlisting the co-operation of those who hear, and loosening their purse strings.

McCurdy, Rev. Irwin Pounds, the eldest child of Alexander J. and Sarah (Pounds) McCurdy, is of Scotch-Irish descent, and was born near Livermore, Westmoreland county, Pa., March 23d, 1856. After teaching for several years and studying law for one year, he graduated at the Normal School, Indiana, Pa., in 1876, standing first in his class. Having spent some time at the University of Wooster, he entered Lafayette College, where he took a high standing, and graduated in 1880, winning the Fowler prize, for having made the greatest proficiency in English Philology. After his graduation he studied theology, partly under private direction, but mainly at Princeton Seminary. In March, 1881, before leaving the Seminary, he was called to his present charge, as pastor of the Presbyterian Church in Frederick City, Md., and having been licensed to preach by the Presbytery of Kittanning, April 17th, 1881, he was, on July 8th of the same year, ordained and installed by the Presbytery of Baltimore. Since April, 1881, in connection with his pastorate, he has held the Professorship of Greek and Higher Mathematics, in Frederick Female Seminary. Mr. McCurdy's labors in his first charge have been greatly blessed. He is distinguished for activity and untiring energy. As a speaker he is forcible, eloquent and logical. He has published a number of special essays and discourses, among which are a graduating thesis, on "The Successful Teacher," and a prize essay, entitled "A Philosophical Discussion of the Works, Style and Language of Edgar Allen Poe."

Macdonald, James Madison, D.D., was born at Limerick in Maine, May 22d, 1812. He graduated at Union College, with high honor, in 1832, and at the Yale Theological Seminary in 1835. He was licensed to preach August 6th, 1834; took charge of the Third Congregational Church of Berlin, Conn., April 1st, 1835; was pastor of the Second Congregational Church, New London, Conn., for three years from 1837; and in 1841 accepted a call to the Presbyterian Church at Jamaica, Long Island, where he continued to labor with great usefulness and success until 1850, when he was installed over the Fifteenth Street Church in New York city. Three years later he removed to Princeton, N. J., and was installed as pastor of the First Presbyterian Church there, November 1st, 1853. At this post of duty he continued until his death, April 19th, 1876. His ministry at Princeton was greatly honored by the attending power of the Holy Spirit.

Dr. Macdonald was a man of untiring industry.

He published a number of sermons at various times, also about six volumes. Among the best known is probably, "My Father's House, or the Heaven of the Bible." His greatest and most valuable work, however, has appeared since his decease: "The Life and Writings of St. John." In a high degree his ministrations were able, varied and evangelical. As a preacher he was solid, dignified, instructive, yet earnest and tender. He was largely successful in winning souls and building up the Church in every field of labor he occupied. In the councils of the Church he was universally esteemed wise, prudent and faithful. He was a warm friend, a pleasant companion, affectionate and kind, and greatly beloved by his people and his ministerial brethren. He departed in the exercise of a clear and calm faith in his Redeemer.

McDowell, Rev. Alexander, a native of Ireland, was licensed by Donegal Presbytery, July 30th, 1740. In the Spring he was sent to Virginia, requests for him having been made by North Mountain, James River, Rockfish, Joy Creek, Bush Mountain, South Branch of Potomac, and by the Marsh, in Maryland. He was ordained, October 29th, 1741, to go as an evangelist to Virginia, and in the Fall he was directed to itinerate in New Castle Presbytery. He seems to have settled at Nottingham, and, in 1743, to have become pastor of White Clay and Elk River. The Synod's school was intrusted to him, and was for several years at Elk, and finally, in 1767, at Newark, Del. On the union Mr. McDowell gave up the charge of Elk. In April, 1760, Conococheague asked for him. He died January 12th, 1782.

McDowell, John, one of the early elders of Chartiers Church, Presbytery of Redstone, during the pastorate of Dr. McMillan, was born September 23d, 1736, in the north of Ireland, of Scotch ancestry. When a young man he went to the West, about 1773. In or at his log cabin John McMillan, as appears in his journal, preached his first sermon in Chartiers settlement, August, 1775. Mr. McDowell was tall and slender in person, grave in manner, of sound judgment, general intelligence, well read in theology, and highly esteemed and honored in his day. He was appointed, in 1783, one of the "Council of Censors" for the State. Was a representative in the Legislature from 1798 to 1801, and the year following was commissioned, by Governor McKean, an Associate Judge of the Court of Common Pleas. He was active in the establishment of Canonsburg Academy, and President of its Board of Trustees; was a trustee of Jefferson College from its organization till his death, August 12th, 1809.

Among Judge McDowell's descendants have been several prominent Presbyterian ministers, also many elders, some of them men of national reputation. Such an one, pre-eminently, was the Hon. Josiah Scott, of Bucyrus, Ohio, for many years a Judge of the Supreme Court, a man of versatile talent, great

ability in his profession, and a devoted Christian. Like many other eminent men, he testified openly to the advantages received from his early training in the Shorter Catechism. His highest honor he esteemed it to be, that he was a ruling elder in the Church, as had been his father Alexander, his grandfather Josiah, his great-grandfather Abraham, and his great-great-grandfather, Hugh Scott.

McDowell, John, D.D., was born in Bedminster, N. J., September 10th, 1780. He graduated at Nassau Hall, September, 1801, and studied theology with Dr. John Woodhull, of Freehold, N. J. December 26th, 1804, he was installed pastor of the Presbyterian Church of Elizabethtown. Frequent and powerful revivals occurred under his ministry. In twenty-eight years and a half the additions to the church.



JOHN M'DOWELL, D. D.

on profession of faith, were nine hundred and twenty-one. But his health requiring a change, he removed to take charge of the new Central Church of Philadelphia, June 6th, 1833. Here he remained for twelve and a half years, resigning the charge November 20th, 1845. In three weeks he started a new church, the Spring Garden Church, and was followed by one hundred and thirty-six of his former parishioners. Over this congregation he was installed, February 3d, 1846, and in it he labored with gratifying success until his death, which took place from natural decay, February, 1863, at the age of eighty-three. In 1861 the late Mr. Sutphen was brought in as a colleague, to relieve him.

Dr. McDowell's life was so protracted that he had the opportunity of taking part in all the great insti-

tutions of the Church and benevolent societies. In 1820 he was made Moderator of the General Assembly. From 1836 till 1840 he served as Stated Clerk.

Dr. McDowell was a plain, practical, systematic preacher, who never sacrificed to the graces. As a pastor, he was unrivaled. One thousand three hundred and seventeen persons were brought into the several churches to which he ministered, on profession of faith. Dr. McDowell's was not a brilliant, but a well-rounded life, complete and admirably proportioned. He was never out of his place, and without the slightest pretension, was extensively useful. Signally memorable was his founding a new and prosperous church, at the age of sixty-five. It was a verification of the promise, "They shall still bring forth fruit in old age" (Ps. xcii, 14).

Dr. McDowell's published works were a "System of Theology," in two volumes, a "Bible-class Manual," in two volumes, and "Bible-class Questions," the first of the kind ever used.

McDowell, William Anderson, D. D., was born at Lamington, N. J., in May, 1789. He graduated at Princeton College in 1809, and was Tutor in the college from November, 1810, until September, 1811. His theological studies, commenced under the direction of Dr. John Woodhull, were completed in Princeton Seminary, in 1813. He was licensed to preach by the Presbytery of New Brunswick, April 28th, 1813, and installed pastor of the Church of Bound Brook, N. J., on the 23d of December following. This relation continued until October 19th, 1814, and on the 15th of the next December he was installed pastor of the church at Morristown, N. J. Here his ministry was characterized by great acceptableness and usefulness. His health requiring a milder climate, he accepted a call from a Presbyterian Church in Charleston, S. C., and was installed its pastor December 3d, 1823. Here he continued, occupying a wide sphere of ministerial usefulness, about ten years. In 1832 he was Moderator of the General Assembly. In 1833 he was appointed Secretary of the Board of Domestic Missions of the Presbyterian Church, which position he retained until 1850. His death took place September 17th, 1851.

Dr. McDowell was truly a Christian in his views of divine truth, in his intercourse with God, and in the eminent prudence, circumspection, and consistency, of his public and private walk. As a minister of the gospel, he cheerfully consecrated himself to his work. His sermons were well planned, thoroughly digested, solid, and rich in evangelical instruction. His manner was characterized by a fervor and unction that gave it very considerable effect. As a pastor, he was diligent and faithful. Under his administration, the Board of Missions, which had been in a comparatively low and crippled condition, assumed a higher position, the sphere of its influence was enlarged, its importance was more fully appreciated by the Church, and its efficiency became visible

in many hundred places which before were literally spiritual desolations.

McElhenny, John, D. D., was born in Lancaster District, S. C., in March, 1781. He was a graduate of Washington College, Lexington, Va.; studied theology in the same place, under Dr. Baxter; was licensed by the Lexington Presbytery; and in February, 1808, sent by that body to preach in the neighboring mountains, a region occupying a space of one hundred miles square. Then he crossed the Alleghenies, and before him lay the scene of his future labors and success. At the end of the month, having had a view of what was before him, he returned to Lexington, and was sent by his Presbytery to Lewisburg, as its pastor, where he lived and died, after a pastorate of sixty-three years.

Mr. McElhenny entered this broad field, preaching as he came. He occupied the rude structures then in use; preached in private houses, in the open grove; in the morning in one place, in the evening as far he could ride, in another. There was not a minister of his belief in all that region, so that, without counsel from an earthly source, he had to determine in all critical cases according to his own judgment, and no exception was ever known to be taken to his decisions. In addition to his public preaching, he was for many years the Principal of the Academy in that place, often its only teacher. He had wonderful influence over his pupils, many of whom, among the rest Drs. Plumer and Ruffner, became men of great influence and usefulness. One great cause of his success was his love for the Master, and for all classes of men, especially for little children, for whom he had an affection only equaled by theirs for him.

Dr. McElhenny was tall, straight, and graceful in all his movements. His fine gray eye told of the brightness of his mind, and nothing escaped its observation. His voice was very pleasant, always reaching the ears of his audience. He sometimes wrote his sermons, but never took a note into the pulpit. His delivery was rapid, but clear and simple. He said as much in fifteen minutes as most men would have done in double the time. Dr. McElhenny exerted a most extensive and happy influence. In the region of his active and useful labors, now well filled with an industrious God-fearing people, his name is fragrant with precious memories. He died, January 2d, 1871, and over his remains, which repose in the old churchyard, his grateful people have erected a beautiful monument.

McElroy, John M., D. D., was born near Greenville, Fayette county, Ohio, on January 21st, 1830. His parents were of Scotch-Irish and Presbyterian descent. He graduated with high rank as a scholar, at Jefferson College, Pa., in 1851. After graduation he was for two years the efficient assistant teacher of Rev. Dr. Donaldson, in Eldersridge Academy, where he was greatly beloved by the students, and gave direction and stimulus to the aims and thoughts of

many young men who have been greatly useful in various callings and some of whom have attained eminence.

He studied theology at Princeton, and was licensed to preach in June, 1855; and soon after accepted the pastorate of the newly-organized Church at Ottumwa, Wapello county, Iowa, where he performed successful ministerial labor for nearly fifteen years. The young mission church grew vigorous, self-sustaining, and built a commodious church edifice. Resigning in 1869, with impaired health, he some months later became pastor of the Church in Jefferson county, Iowa, where he labored for thirteen years. Emigration having depleted this church, he has recently removed to Ottumwa and taken charge of the neighboring Church of Kirksville.

Dr. McElroy has exerted a wide influence for religion, education and patriotism. And his work has been accomplished under the affliction of deafness for many years. Recently he had a glad surprise, when, at the close of a service of which he had heard no word, the notes of the closing hymn, borne through the Dentaphone, were distinctly heard, like the echoes from the heavenly choir: "And crown Him Lord of all."

McElroy, Joseph, D. D., was born near Newville (then called Big Spring), Pa., in 1791 or 1792; graduated at Jefferson College, and studied theology under the direction of Dr. John M. Mason. From the day of his licensure Mr. McElroy became, as a preacher, a man of mark, not only in his Denomination, but in the whole of Western Pennsylvania. In 181- he undertook to establish an Associate Reformed Church in Pittsburg, and soon gathered a strong congregation. He was subsequently called to the church formerly served by Dr. Mason, the Scotch Church, New York, then located in Cedar street. This congregation grew rapidly under his ministry, subsequently worshiped in a church at the corner of Grand and Crosby streets, and then removed to the spacious and elegant structure which it now occupies, in Fourteenth street, near Sixth avenue. Here he labored with great energy and success, until increasing years and failing health constrained him to seek assistance in the pastorate.

Dr. McElroy was a man of mark and of great influence, whilst strength remained. Not only was he a great preacher and attractive pastor, but he was a wise counsellor, and a man of great discernment, sound judgment and prudent discretion. He rarely spoke in the Church courts, but when he did, it was with weight, such as usually secured the success of his recommendations. He was a man for executive work; knew men and how to measure them, knew things and how to manage them discreetly. He was, during his active life, a member of most of our Church Boards, and his counsels were always sought and heeded. His church was always amongst the most liberal in our body, and his business tact challenged respect in all affairs of public interest.

McFarland, Mrs. Amanda R., was born in Brooke county, W. Va., on the Ohio river, and was educated at Dr. Beatty's Steubenville Female Seminary. In 1857 she married Rev. David F. McFarland, and for the following five years assisted her husband in the Presbyterian churches of French Grove, Elmwood and Havana, Ill. From 1862 to 1866 her husband was in charge of the Mattoon (Ill.) Female Seminary, where she exhibited, in the judicious training of her pupils, those traits which have since made her so successful in the training of Indian girls. In 1867 Mr. McFarland removed to Santa Fe, and commenced Presbyterian missions in New Mexico. In her new home Mrs. McFarland organized and conducted a successful mission school among Mexican children. From 1867 to 1873 she crossed, several times, in a coach, the plains between Santa Fe and the Missouri River. Upon one trip, for twelve days and nights she was the only woman in the coach, and a portion of the way they were pursued by wild Indians. The health of her husband failing, in the Fall of 1873 they removed to California, and established an academy at San Diego.

In 1875 they re-entered the mission work, accepting positions among the Nez Perces Indians, where he died, May 13th, 1876. Unable to endure the loneliness of her position, Mrs. McFarland removed to Portland, Oregon, January, 1877. But her missionary spirit would not allow her to be contented out of the work. Consequently, upon the arrival at Portland of her friend, Dr. Jackson, under whom she had labored in New Mexico, she at once applied for a place. It was arranged that she should accompany him to Alaska and take charge of the school at Fort Wrangell.

On the 10th of August, 1877, Mrs. McFarland and Dr. Sheldon Jackson reached Fort Wrangell and commenced Presbyterian Missions in Alaska. After arranging for the work he returned to the East, leaving her in charge of the mission. At the time she was the only Christian white woman in the place; for seven months the only Protestant missionary in Alaska, and for twelve months the only one at Fort Wrangell. During that time she was the clergyman, physician, and lawyer of the Indians. All their difficulties, political, religious, physical, and moral were brought to her for solution, and her decisions were universally accepted. She was called upon to preside over a native constitutional convention; interfere in cases of witchcraft; and when a vigilance committee would hang a white man for murder, she was sent for to act as his spiritual adviser. Her fame spread far and wide among the tribes. Great chiefs left their homes and came long distances to enter the school of "the woman who loved their people," or plead that teachers might be sent to their tribes. The school soon developed into a permanent industrial training school for girls, and was named by admiring friends "The McFarland

Home." It is noted for its Christian influence, nearly all the adult girls becoming Christians.

McFarland, Francis, D. D., was born in the county Tyrone, Ireland, January 8th, 1788. His pious parents emigrated to Western Pennsylvania in 1793. Having completed his collegiate education at Jefferson and Washington colleges, Pa., he entered Princeton Seminary in 1818. In 1819 he was licensed and spent several years in missionary work in Indiana, Missouri and Georgia. He was ordained while supplying, for a short time, the recently organized First Church of Brooklyn, August 1st, 1822. Ill health requiring a journey South, he was invited to the Bethel Church, in Augusta county, Va. He continued a faithful and acceptable pastor and able "minister of the word," till invited, in 1835, to take charge of the Board of Education as Secretary. This office he vacated in 1841, on being again called to his former charge. There he spent his remaining years. He was all his life a man of infirm health, afflicted by paroxysms of asthma, so that he seldom "knew the luxury of uninterrupted sleep." Not only was he distinguished for his tenderness and sympathy as a pastor, and ability in the pulpit, but was eminent for his sound, wise views in the courts of the Church. He was often sent to the Assembly, of which body he was elected Moderator in 1856, and he presided so as to excite marked admiration. Seldom has any Church court enjoyed better services as Stated Clerk, than the Synod of Virginia during the unusually long period of his holding that office. His decline was protracted, though not painful, and borne, in all its tediousness, with eminent patience and Christian submission. By more rapid decline during the last few weeks of his life, re-attended by more pain, the silver chord was soon broken, and his soul returned in peace, to final rest with the Lord, October 10th, 1871.

McFarren, Alexander, was born in Scotland on the 18th of April, 1800, and died in Detroit, Mich., August 23d, 1869. He was first connected with the Rev. Dr. Robert Carter's Church on Canal street, New York city, whence, in 1832, he removed to Detroit, where he was ordained elder in the First Presbyterian Church, May 23d, 1848. Afterwards he became an elder in the Second (or Fort Street) Presbyterian Church, and was so connected with that church at the time of his death. He was a bookseller, and well read in the theology of the Presbyterian Church, a rugged and stern adherent and advocate of his religious faith, but a man of kind and tender heart and well beloved by many friends.

McGaw, James Alexander Porter, D. D., was born at Fairhaven, Ohio, February 4th, 1835. In 1856 he graduated at Miami University. He was brought up in the Associate Reformed Presbyterian Church, attended the Oxford Theological Seminary, and was licensed in April, 1857. During his semi-

nary course the South Henderson Church, near Oquawka, Ill., being vacant, and being much interested in Mr. McGaw, as having been brought up under its care, and also on account of his early orphanage, and his intellectual and religious promise, called him to its pastorate, an office which he very acceptably and usefully filled until 1867, when he resigned to accept the Vice-presidency of Monmouth College, Ill. In 1868 he transferred his ecclesiastical connection to the Presbyterian Church, and on the 1st of January, 1869, he entered upon the pastorate of the First Presbyterian Church in Urbana, Ohio. This he resigned, July 1st, 1880, to accept a call to the Central Church, Rock Island, Ill. The next year he was called to the First Presbyterian Church, Toledo, Ohio, and began his labors there September 1st, 1881.



JAMES ALEXANDER PORTER M'GAW, D. D.

Dr. McGaw is a substantial man, physically, intellectually and religiously. As a preacher, he is earnest and clear, and instructive and evangelical. Being a man of much kindness, and readiness and strength of judgment, and of courage to urge his convictions, he is useful and influential as a pastor. In his ministry he has been acceptable and successful.

McGee, Rev. William C., the son of Patrick and Mary (Ray) McGee, was born in Paterson, N. J., August 15th, 1816. He graduated at New Jersey College in 1836, and pursued a full course of studies at Princeton Theological Seminary. He was licensed by New York Presbytery, and soon after called to Hardwick and Markshoro' churches in New Jersey, being ordained and installed by Newton Presbytery in 1841. Here he labored diligently, faithfully and

with success. He died May 25th, 1867. He was esteemed by the churches to which he ministered, by his co-presbyters and by the general public, as a good and most genial man; as a preacher, earnest, lucid and practical; as a neighbor, kind and sympathizing; as a citizen, intelligent, public-spirited and loyal. The Church in which he was trained he loved, and he was ever ready on all suitable occasions to vindicate her faith, her polity and her order. In the discharge of his high and responsible calling he was constant, zealous and laborious, literally wearing himself out.

McGiffert, Rev. Joseph N., was born December 8th, 1829, in New York city. His parents were of Scotch descent, and were Christian people, and their son was instructed as Presbyterians were generally accustomed to teach their children fifty years ago. At the age of eighteen years he became a Christian, and united with the Presbyterian Church at Hudson, N. Y., to which city his parents had removed. His father was a thorough classical scholar, and under his instruction the son took a full collegiate course of study. He graduated from the Auburn Seminary, in 1853, and was licensed to preach, and afterwards ordained, by the Presbytery of Columbia. For three years he was pastor of the Church in Hillsdale, N. Y., and for the same length of time of the Church in Sanquoit, in the same State. In 1867 he was installed pastor of the Church in Ashtabula, Ohio, now included in Cleveland Presbytery, where, for sixteen years, he has been the able, faithful, successful and beloved pastor. Notwithstanding the constant drain which is made on our village churches, under the ministration of Mr. McGiffert the Church in Ashtabula has grown from a membership of ninety-two to two hundred and thirty. As a preacher, he is decidedly able and effective, and as a pastor, he has secured the love of his people. In Presbytery and in Synod he ranks among our best men, and his services in the cause of Home Missions have been most valuable.

McGill, Alexander Taggart, D. D., LL. D., was born at Canonsburg, Pa., February 24th, 1807, and graduated at Jefferson College, in 1826. After a short service in this college, as Tutor, he went to Georgia; studied law, and was admitted to the Bar, receiving, almost immediately afterwards, several important appointments from the Legislature of that State. In 1831 Mr. McGill returned to Pennsylvania; relinquished the law for theology, the study of which he pursued in the Theological Seminary of the Associate (now United Presbyterian) Church, then located at Canonsburg. In 1834 he was licensed to preach, and in 1835 he was ordained and installed, at Carlisle, Pa., as pastor of three small churches, distributed through as many counties, Cumberland, Perry and York.

In 1838 Mr. McGill became discontented with the peculiarities of the Church in which he was born and reared, and connected himself with the Old School

Presbyterian Church. Soon after this he became pastor of the Second Presbyterian Church in Carlisle, of which he continued to be the popular preacher and useful pastor about three years, until his election as a Professor in the Western Theological Seminary, at Allegheny. On that work he entered with the greatest alacrity and pleasure, and continued in it until the toils and anxieties of the position told on his health. Having received a call to the Seminary at Columbia, S. C., he accepted it, and spent the Winter of 1852-3 at Columbia. In 1853 the General Assembly elected him again to Allegheny, where his family had remained, and he returned to that position. In 1854 he was transferred to the Seminary at Princeton, leaving Allegheny in a prosperous condition.



ALEXANDER TAGGART M'GILL, D.D., LL.D.

Dr. McGill's chair at Princeton was that of "Ecclesiastical, Homiletic and Pastoral Theology." He was Moderator of the General Assembly of the Presbyterian Church (Old School) in 1848, Permanent Clerk from 1850 to 1862, and Stated Clerk from 1862 to 1870. Dr. McGill's method of preaching without a manuscript or brief before him, has been of great advantage to his popularity as a speaker. He is a finished scholar and a superior preacher. With his pen, in the pulpit, and in the professorships he has filled, he has rendered valuable service to the Church of his adoption, and registered his name high on the record of her representative men, both for the present age and the generations to follow.

In May, 1883, Dr. McGill, in consequence of impaired health and growing infirmities, resigned his professorship at Princeton, and the Rev. William M. Paxton, D. D., was chosen to take his place. He was,

however, by the unanimous vote of the Directors of the Seminary, continued as Emeritus Professor, in grateful appreciation of the long and valuable service which he had rendered to the Institution.

McGill, Rev. Daniel, joined the Presbytery in 1713, having accepted a call to Marlborough, where he labored for some time. In 1719 the Synod sent him to preach to the people of Potomoke, Va., where he spent some months, and put "the people into church order," but declined their call. Mr. McGill was called to Elk River, in Maryland, but after a long delay, declined. He was a supply for short periods in Kent, at Birmingham, on Brandywine, at Snow Hill, White Clay, Drawyers, Conestoga, and Octorara. He died February 19th, 1721, his home being in the London Tract, New Castle county, Del. He was a valuable member of Synod, a good preacher, and a learned man.

McGill, John, was born in northern Chester county, Pa., June 10th, 1824. His parents were natives of Dumfriesshire, Scotland. His boyhood was spent on a farm, in the neighborhood of Churchtown, Pa., where he enjoyed the ministrations of Rev. Alfred Nevin, then serving his first pastorate. He exhibited great thoughtfulness, was fond of reading, and industrious and persevering in whatever engaged. As a youth, he was for a short time a student in Lafayette College, when presided over by Dr. George Junkin. He entered upon business life as a country merchant, at South Hermitage, Pa., and by his enterprise, aptness and energy, soon attracted an extensive trade, from a large extent of country. In 1861 he removed to Philadelphia, and with William Wood formed the firm of William Wood & Co., manufacturers of cotton and woolen fabrics, which has developed into one of the largest manufacturing interests in the city. As a prudent business manager, wise economist, noble-hearted philanthropist and patriotic citizen, the city has few superiors to John McGill. He has, from earliest life, been identified with religion. The Church owes much to his sagacity, liberality and piety. For some years he has been a ruling elder in the Alexander Presbyterian Church, Philadelphia.

McGinley, Amos A., D. D., was born in the vicinity of Fairfield, Adams county, Pa., in 1778; graduated at Dickinson College in 1798; pursued his theological studies under the direction of his pastor, the Rev. William Paxton, D. D.; was licensed by the Presbytery of Carlisle in 1802, and was ordained and installed pastor of the churches of Upper and Lower Path Valley, Franklin county, Pa., in 1803, in which churches he labored the remainder of his days. Dr. McGinley was an interesting and impressive preacher. His colloquial talents were of a high order. His manner was uniformly polite and courteous. He was a practical man, fertile in resources, skillful in adapting means to ends, and wise to compose difficulties. He died May 1st, 1856. His removal from the Church militant to the Church triumphant, was not

only a loss to that portion of the Church with which he was more immediately connected, but also to the Church in general. In his Presbytery his loss was greatly felt. He was one of its most active and influential members, one of its wisest counsellors, and most judicious; a firm defender of the faith, and yet always kind and courteous, and conciliatory; one whom all who knew him loved and revered; one whose memory is embalmed with filial affection in many a heart.

McGinnis, Rev. James Y., son of George McGinnis, Esq., long an honored elder of the Presbyterian Church of Shippensburg, Pa., was born at that place, December 8th, 1815. He graduated at Jefferson College, Pa., in 1835; studied theology at Hanover, Ind., and was licensed by the Presbytery of Madison, June 27th, 1840. On September 14th, 1841, he was ordained by the Presbytery of Peoria, and installed pastor of the Church at Lewistown, Fulton county, Ill., where, for a year previous, he had labored with great zeal and success. Two years afterwards, with health much impaired, he was constrained to return to his native place. After a temporary rest, having supplied for a year the Church at Shade Gap, Huntingdon county, Pa., he became its most admired, devoted pastor. His unwearied labors, with their precious fruits, his wondrous zeal, and success in the establishment of "Milwood Academy," his excellent address to the literary societies of his Alma Mater, on Commencement Day, August 5th, 1861, *the last effort of his devoted life*, as also his triumphant death on the last day of the same month, are all detailed in his biography, written by the Rev. D. L. Hughes.

McGready, Rev. James, was of Scotch-Irish extraction. When he was quite young his parents removed to Carolina, and settled in Guilford county. In his youth he accompanied an uncle to Pennsylvania, and after pursuing his studies under Mr. Smith and Dr. McMillan, was licensed by the Presbytery of Redstone, August 13th, 1788. He obtained leave to travel to Carolina during the ensuing winter, and on his way thither passed through the places in Virginia which had been visited by the great revival, and with his heart warmed by what he heard and saw when he reached Guilford, preached the truth with an earnestness and power which broke up the spiritual apathy of the people, and led to an extensive and glorious revival. In 1796 he removed to Kentucky and settled in Logan county. He had three congregations, Muddy, Red, and Gasper rivers. In the latter began that mighty revival which spread so far and wide through all the West, from 1800 to 1801. Mr. McGready was one of the sons of Thunder, both in matter and manner, and an uncompromising reprove of sin in every shape. The effect of his impassioned preaching was visible for years in the religious interest which it awakened. This distinguished servant of God, with some irregularities which he lived to cor-

rect, pursued his bright and useful career for many years, and was instrumental, directly or indirectly, in the conversion of many souls. He died in 1817.

McGuffey, William H., D. D., LL. D., was born of Scotch-Irish Presbyterian parents, in Western Pennsylvania. He was eminently a self-made man, having, in the face of great obstacles, not only secured a regular education, but the highest graduating honors in Washington College, Pa. It was while there that the great Shepherd gathered him into His fold, and called him into His service in the ministry. When but a recent graduate he was appointed Professor of Ancient Languages in the Miami University, and soon selected to preside over that Institution. His preparation for licensure was made by careful study of the Scriptures in the original languages, with the help of lexicons, grammars, and other suitable apparatus. Three times he thus read the Hebrew Bible, and oftener the Greek Testament. His preaching was characterized by a careful analytical exposition of Scripture, corresponding to his course of study. Both in Ohio, where, when residing in Cincinnati, he prepared the widely-known series of school books, bearing his name, and in Virginia, he was distinguished as the apostle of popular education. In both States he was the unwearied and efficient advocate of a system of public schools, and his labors also ensured abundantly to extend and deepen the interest of the people in the progress of higher education. This effect was most clearly evinced in the great increase of the patronage of the University of Virginia, an Institution which he brought into closer contact with the hearts of the people. His pulpit was the stand of the lecture room, and while clearly unfolding the teachings of moral philosophy, he imbued the minds of his pupils, as well, with those of the gospel, on which he founded the principles of the science he taught. His end was peaceful, and he departed in the faith and triumphant hope of the gospel, whose teachings he had long illustrated in his life.

McHenry, Rev. Francis, was from Ireland. He was licensed by Philadelphia Presbytery in 1737, and directed to supply Amwell, Bethlehem, and other vacancies in Hunterdon county, N. J., and to preach every third Sabbath at Newtown, Bucks county, Pa. When Mr. Tenment, in October, 1738, consented to have an assistant, "to preach day about" at Neshaminy, Mr. McHenry was sent to spend every third Sabbath, giving the rest of his time to Deep Run. In the Spring Neshaminy asked for half of his time. He was installed at Deep Run and Neshaminy, March 16th, 1743. In the Spring of 1750 Mr. McHenry spent eight weeks as a missionary in Virginia. He died in 1757.

McIlvaine, Rev. Jasper S., was eminent for his Christian spirit and consecration to the work of the Master. As a missionary of the Presbyterian Church he was a member of the Shantung Mission and of the Presbytery of Pekin, China. He died on the 2d of February, 1881, after an illness of a few days.

"He had no equal in North China in many respects," wrote one of his missionary companions after his decease, "since the days of William Burns." He was a man of singular devotedness, and gave himself with unreserved consecration to the work of preaching the gospel to the perishing millions of China. His own private fortune, and his salary, were freely offered to this work, and he felt himself largely repaid for all the sacrifices which he made by the advancement of the Church in the great provinces where his missionary life was spent.

Mr. McIlvaine was a native of New Jersey, and was educated in Princeton College and Seminary. He went to China in 1868 and wrought faithfully in the missionary work until called to his reward. His health was not always vigorous, but his spirit impelled him to labors which would have overtaxed strong men, and in the thirteen years of his life in China he accomplished a great work for the Saviour's cause. His companions in the mission field mourned over his departure with unaffected sorrow.

The following extract from a letter of the Rev. Dr. Ellinwood, one of the secretaries of the Board of Foreign Missions, shows the estimate put upon the man by those who knew his work most intimately:—

"Although he has died so young, at the early age of thirty-six years, yet there is a completeness about his work that is beautiful. Some ten years ago, unattended save by one Chinese helper, he struck out into the interior, even against the remonstrances of his brethren, and at a time when it was considered hazardous to take such a step. He then laid the foundation of what is already the most promising station in North China, situated in the centre and capital of perhaps the most important province of the empire, in an intellectual and moral point of view. For several years he lived alone, though subsequently joined by Mr. and Mrs. Crossette.

"He has been singularly self-denying, appearing to disregard, not only personal comfort, but his bodily health. But he has been permitted to see the blessed fruits of his work. He was also enabled to bear his part in the glorious work of distribution in the famine period, helping to gain that high vantage ground of influence which has been so great a gain to the mission. He has seen the mission reinforced. As a crowning act he has, by his own private funds, provided it with a chapel in a favorable part of the city. And after accomplishing all these ends, and having gained a large place in the hearts of his brethren, and having challenged the respect of all intelligent men, foreigners and natives in China, by his scholarship and contributions to the literature of missions, he has laid down his armor and fallen asleep, having the highest assurances of perfect peace and even joyous trust."

"Soldier of Christ! well done;
Praise be thy new employ,
And, while eternal ages run,
Rest in thy Saviour's joy."

McIlvaine, Joshua Hall, D. D., was born, in 1815, at Lewes, Del.; graduated at the College of New Jersey, in 1836; entered Princeton Seminary in the same year, and remained there till 1840. In 1844 he organized the Westminster Church of Utica, N. Y., and was its pastor about five years. His next charge was the First Church of Rochester, of which he was pastor twelve years. In 1859 he was invited to deliver the oration before the two literary societies of the College of New Jersey, and chose for his subject, "A Nation's Right to Worship God," and in 1860 he was elected to the Chair of Belles Lettres in that Institution. This position he held until 1870, but, during his professorship he was constantly engaged in preaching on the Sabbath in the neighboring cities, and he is now pastor of the High Street Presbyterian Church, Newark, N. J.

Dr. McIlvaine is a thorough scholar, and an able and earnest preacher. He is a Fellow of the American Oriental Society, and in 1858 delivered a course of lectures on Comparative Philology, the Sanskrit languages, and the Arrowhead Inscriptions, before the Smithsonian Institution, and in 1870 he gave a course of lectures on Social Science, in the University of Pennsylvania. He is the author of "Eloquence, the Sources and Elements of its Power." He has also contributed several valuable articles to the *Princeton Review*.

McIlwaine, Richard, D.D., was born in Petersburg, Va., May 29th, 1834. His parents, Archibald Graham and Martha Dunn McIlwaine, were of the good old Scotch-Irish stock. He graduated at Hampden-Sidney College, with distinguished honor in his class, in June, 1853. The next two years he spent at the Virginia University. His theological training was accomplished at the Union Theological Seminary, Va., and at the college of the Free Church of Scotland in Edinburgh. He was licensed to preach in April, 1857, and in December, 1858, was ordained by East Hanover Presbytery, and installed pastor of the Amelia Church, where he remained in arduous and devoted labor until June, 1861. His next call was to the Presbyterian Church in Farmville, of which he was pastor from October, 1862, until September, 1870, when he removed to the city of Lynchburg, to take charge of the Second Presbyterian Church in that place. In July of 1872 he was elected co-ordinate Secretary and Treasurer of Home and Foreign Missions in the Southern Presbyterian Church. From July, 1882, to July, 1883, he was Secretary of Home Missions, when he resigned his position to become President of Hampden-Sidney College, to which office he had been unanimously elected by the Board of Trustees, on April 12th, 1883. On the 13th of June of this year, he was inducted into office, and delivered the inaugural address.

Dr. McIlwaine is a man of most admirable and attractive qualities. A devoted Christian, the warmest-hearted of friends, a wise and sympathetic counsellor.

full of zeal and enthusiasm in his work, and absolutely untiring in his labors, which are directed by the very best common sense, he wins the affection and admiration of all. As a preacher, his discourses are designed always to be eminently practical. He preaches to save souls, and not to win applause. His sermons, while not so eloquent and polished as those of less efficient ministers, and with fewer graces in delivery, are clear expositions of the truth, in strong and telling words, spoken with great earnestness and solemnity. As a pastor he was ever most careful, diligent, faithful and sympathetic. As Secretary of Home and Foreign Missions, and especially in the last year of his labors, he accomplished a great and enduring work for the Church. As President of Hampden-Sidney College, he entered upon his new duties under the most cheering and encouraging auspices. Dr. McLwaine was appointed by the General Assembly of 1853, a delegate to the Pan-Presbyterian Council to meet in 1851, in Belfast, Ireland.

McInnis, Richmond, D. D., was born, March 17th, 1817, in Greene county, Miss. He graduated in his literary studies at Oakland College, in 1839, and then became a student in the Theological Department of the Institution. He was licensed to preach by the Presbytery of Clinton, September 18th, 1840. Soon after, he went to Yazoo City, and was successful in organizing a church there, of which he became pastor, continuing to be so eleven years. In 1854 he became the editor and publisher of the *True Witness*, at Jackson, and in connection with this enterprise, supplied the pulpit in that city for some two years. In 1857 he moved to New Orleans, and there continued the publication of the *True Witness*, which gained a wider circulation and became an agency of great usefulness to the Church. In 1866 the Presbytery of Central Mississippi employed Dr. McInnis as an evangelist. His long and earnest labors in this capacity resulted in great good. Feeble churches were strengthened. About twenty-five churches were organized, and it is estimated that through his evangelistic work some fourteen or fifteen hundred persons were induced to make profession of faith in Christ. As a preacher he was earnest, sound, clear in the presentation of the truth. As a presbyter he was punctual, and always kept pace with the spirit, work and enterprises of the body. He was Stated Clerk of Synod for twenty-eight years. He died, January 13th, 1881, and the announcement of his decease was the occasion of wide and heartfelt sorrow throughout the bounds of the Synod.

McIntire, Andrew, son of Samuel and Araminta McIntire, was born in New Castle county, Del., A. D., 1786. An accident which mutilated his left hand, led to his employment, in early life, in the office of the New Castle and Frenchtown Turnpike Company, at Frenchtown, in connection with the line of steamboats to Baltimore. Here he rose steadily in position until he became the General Agent, which

office he held until the Company decided to run a train on the Lord's day, when he tendered his resignation, much to the regret of the Company, who offered to employ a man in his place on that day. In the Spring of 1833 he removed to his farm near Elkton, Md., where the remainder of his life was spent in farming. In 1831 he united with Pencader Church. Upon the organization of the Elkton Church, May 3d, 1833, he transferred his membership from Pencader, and was at once elected an elder and a trustee, both of which offices he held until his death, January, 1851, discharging their duties with exemplary fidelity and success. Mr. McIntire was a man of extraordinary mental power. Few men in the community surpassed him in genuine intelligence upon all topics of public interest. His favorite reading and study was the Bible and such books as illustrated and explained it. He was a lover of good men, and delighted to entertain them. His religion was not demonstrative, but it was a deep perennial fountain. To the eye he was always the same, on the week-day or the Sabbath, and the man of firm principle, who needed not to consult his feelings as to his duty, but simply to ask what is duty? He was noted for his punctuality, in all seasons and all weather, in the services of God's house. He commanded the unwavering confidence of the community in his integrity; "his word was his bond;" men relied upon him instinctively, and no man had ever occasion to regret his trust.

MacIntosh, John Samuel, D. D., son of Joseph Mason and Maria (Taylor) MacIntosh, was born in the city of Philadelphia, September 30th, 1839. His father died when he was quite young. In his early years he was a scholar in the Sabbath school of the First Reformed Presbyterian Church of Philadelphia, of which the Rev. Samuel B. Wylie, D. D., was then pastor, his mother being a communicant in that Church. He was for some time a pupil in the Preparatory Department of the University of Pennsylvania, of which the Rev. Samuel W. Crawford, D. D., was the Principal, and also in the classical school of Mr. Thomas D. James. The condition of his health determined his mother, in accordance with the advice of the late Dr. McClelland, her physician, to visit Ireland and spend a few years there. She accordingly went to Belfast, and subsequently relinquished the plan of returning to this country. Her son successfully continued his studies in Queen's University, Belfast, taking scholarships from year to year, until he had completed his undergraduate course. From Belfast he went to Glasgow, and there pursued a course of theological and ethical study, which he subsequently completed at Edinburgh. He then spent several years of study in Germany, at Erlangen, Tubingen, Halle and Berlin, during which, besides theological and philosophical studies, he completed a full course of medicine and law. From Germany he went to Scotland, with the intention of entering

the ministry of the Free Church of Scotland. But he was induced by the solicitation of friends to visit Ireland and to supply the Church of Connor, noted for the revival of 1859. The parish was a large one, containing about one thousand families, but his labors were so acceptable that he received a unanimous call. This call he concluded to accept, and he was accordingly ordained and installed November 5th, 1862, at the age of twenty-three years. Here he ministered for five years, until called, in December, 1867, to the May Street Church, Belfast, as the colleague and successor of Dr. Henry Cooke, the most distinguished man of his day in the Irish Presbyterian Church. In this charge he labored with great acceptance and success for more than thirteen years. In 1881 he visited this country, and finally accepted the call of the

McIntyre, Rev. John, was born in August, 1750, in the parish of Lismore and Appin, Argyleshire, Scotland. After being engaged in business some years he embarked for the United States, and landed at Fort Johnson, Brunswick county, N. C., November 11th, 1791. In his fifty-third year he felt a strong desire to preach the gospel, and, having laboriously pursued his studies, he was licensed to preach, September 25th, 1807, by the Orange Presbytery, and sent on a missionary tour to the Marlborough District, S. C. After laboring for two years as a licentiate he was ordained to the full work of the gospel ministry, July 1st, 1809. The field of Mr. McIntyre's labors was mostly in the county of Robeson, N. C. For nearly thirty years he supplied the four churches of Philadelphia, Bethel, Lumberbridge and St. Paul's; but in 1832 he relinquished his charge of the Church of Philadelphia, and confined himself to the remaining three. He labored with untiring assiduity and very considerable success, until 1838, when, by reason of the infirmities of advancing age, he resigned his charge. He died November 17th, 1852, in the one hundred and third year of his age. Mr. McIntyre was pre-eminently a man of a devout spirit. He never shrank from any duty. He was an earnest believer in the doctrines set forth in our Confession of Faith, and was jealous of any departure from them. Though he came into the ministry at so late a period in life, and under many disadvantages, he rendered very important service to the Church, and doubtless will be found among those who have turned many to righteousness.

McKay, Neill, D. D., is descended on both sides from a race of sterling Presbyterians. His father, grandfather and great-grandfather were ruling elders. He was born in Cumberland county, N. C. (now Hamett), February 11th, 1816; graduated at Union College, N. Y., in 1838; finished his theological course at Columbia Seminary, S. C., in 1841, and the same year was licensed and ordained by Fayetteville Presbytery. His first and only charge consisted of Tirzah, Sardis and Buffalo churches, in the same Presbytery, and his connection with the last named continued about thirty years; but he has supplied a number of other churches, as their necessities and his time would permit, and has been abundant in ministerial labors. He has ever been warmly attached to the welfare of the Church of his nativity, and an uncompromising defender of her faith. He has been much devoted to the prosperity of his native State, a constant and effective advocate of education, an active and influential Trustee of the State University, and was one of the original movers in the establishment of the *North Carolina Presbyterian*. He has freely labored for the moral, mental and material advancement of the colored race, and is ready to co-operate liberally in any possible plans to this end, availing himself of every opportunity to preach the gospel to this people, and to the poor of all races, without charge. Dr.



JOHN SAMUEL MACINTOSH, D. D.

Second Presbyterian Church of Philadelphia, over which he was duly installed by the Presbytery of Philadelphia, March 17th, 1881. Dr. MacIntosh has had rare facilities for literary and intellectual culture, and has industriously improved them. He devotes himself, with great energy, mainly to the interests of his large congregation, but is always ready to assist his brethren and to help forward every good work. His ability as a preacher is recognized and acknowledged, and his sterling qualities as a man have gained for him the respect and confidence of the community, whilst his sympathizing faithfulness as a pastor has greatly endeared him to the flock of which he is bishop and overseer. He received the honorary degree of D. D. from Princeton College in 1883.

McKay lives in the region of his birth, an intense North Carolinian, a conspicuous and respected figure in the history of the State, a sturdy champion of all her interests, but recognizing the fact that the field of Christian work is the world, his heart, his worldly means and the high resources of his mind are consecrated to the gospel agency, without respect to race or country.

McKee, Redick, the youngest child of John and Sarah Redick McKee, was born in McKeesport, Pa., December 7th, 1800. In 1817 he united with the First Presbyterian Church, Pittsburg; the next year he removed to Wheeling, Va., and resided there for thirty years, as a prominent merchant, closely identified with all its leading interests. He established the first Sabbath school in Wheeling, and remained



REDICK M'KEE.

its superintendent for more than twenty-five years. He was also active in the organization of the Presbyterian Church there, and was elected a ruling elder in it in 1823. He assisted Dr. Hallock in organizing the great American Tract Society, in New York, in 1824-5. In 1827 he was selected by the General Assembly, as one of thirty Trustees, for the location and organization of the Western Theological Seminary, at Allegheny city, Pa. In 1850 he was appointed, by President Fillmore, as Chief of the Board of Indian Commissioners to California. Retiring from that office three years later, he engaged in mercantile business in San Francisco, where he assisted in the organization of Calvary Church, in 1854, and served as an elder under the ministries of Rev. Drs. Scott, Wadsworth and Hemphill. In 1873 he was appointed

one of the representative delegates of the General Assembly to the next meeting of the English and Irish Assembly, but was prevented, by business, from going abroad.

Mr. McKee has, for some years, resided in Washington city, and, until incapacitated by almost total loss of sight, has been frequently employed by successive Secretaries of the Treasury, on confidential missions for the examination of sub-treasuries, and the inspection or reorganization of National Banks. He has a happy blending of indomitable energy, and strong but gentle moral attributes, and a boundless generosity. For more than sixty years he has been a man of mark, an influential and respected citizen, a leader in good works wherever his abode has been, and a noble example of the power and beauty of the Christian life.

McKennon, James Wilson, D.D., the son of Colonel William McKennon, was born in Washington, Pa., September 2d, 1804. He graduated in Washington College, in 1822; was admitted to the Bar, and practiced his profession for a short time in Millersburg, Ohio. Dedicating himself to the work of the ministry, he studied theology with John Anderson, D.D., of Upper Buffalo Church, Pa.; was licensed by Washington Presbytery in 1828, and ordained and installed the following year, as pastor over the churches of Lower Buffalo and West Liberty, Pa. Here he labored until 1835, when he took charge of the Church in Indianapolis, Ind., where his labors were crowned with marked success, but owing to infirm health, he had to resign. After spending some time in traveling, he took charge of the Church in Florence, Pa., and he subsequently preached in Elizabethtown, Lower Ten Mile, and Frankfort Springs churches. He also engaged in teaching for some time in Wheeling and at Woundsville, Va., and as rector in the preparatory department and Adjunct Professor of Languages in Washington College.

In all the positions Dr. McKennon occupied, as well as in all the relations and circumstances of his life, he never failed to concentrate the affectionate confidence and abiding friendship of all with whom he came in contact. He was an earnest and impressive preacher. His character was remarkable, in candor, benevolence and meekness, in simplicity and directness of purpose, in compassionate sympathy and in the fidelity of friendship, which was on the alert to defend the absent and to admonish his intimate friends of their faults. In the strength of his faith and the fervor of his zeal as a Christian, and in his indifference to the applause of men, he was a model for imitation.

McKennon, Thomas, M.D., was born at Washington, Pa., May 21st, 1825, and there he still resides, being now the senior and leading physician of the place. The father of Dr. McKennon was the Hon. Thomas M. T. McKennon, one of the most honorable

men and distinguished lawyers of Pennsylvania, and a no less distinguished member of the United States House of Representatives during four and a half terms, and, for a time, Secretary of the Interior, under President Fillmore's administration. A senior brother of the Dr., the Hon. William McKennan, U.S.D., is now Judge of the Third Circuit Court of the United States, embracing in its jurisdiction the States of Pennsylvania, New Jersey, and Delaware.

Dr. McKennan is a graduate of Washington College, Pa., of the class of 1812, and also of the Medical University of Pennsylvania, of the class of 1816. He made a profession of faith in Christ in the Spring of 1856, in the First Presbyterian Church of Washington, Pa., under the pastoral care of the Rev. James I. Brownson, D.D., and since 1859 has been an efficient ruling elder in the same church. He has frequently represented his session in Presbytery and Synod, and in 1863 was one of the commissioners of the Presbytery of Washington to the O. S. General Assembly, which held its sessions in Peoria, Illinois. In that body he served efficiently on several committees, and also attracted attention upon the floor of the house, especially by his clear, sensible, sympathetic and forcible speech in behalf of the Relief Fund for disabled ministers and the families of deceased ministers.

He is an ardent and efficient friend of education, having for many years held the offices of School Director and Trustee of Washington and Jefferson College; Trustee of the Washington Female Seminary; Trustee of the Washington Cemetery Company; Manager of the Presbyterian Reform School at Morgansa, and Director of the Western Theological Seminary at Allegheny. Though shunning political life, he was chosen by the people of Pennsylvania a member of the Electoral College, in the Presidential election of 1880, as his brother had been in 1860, and his father in 1840 and 1848.

But of all the spheres in which the Doctor has been called to act, that which most engages his heart is the work of the Church and of Christ. He is thoroughly attached to the doctrines and order of the Presbyterian Church, and earnestly devoted to its schemes for the propagation of the gospel. But with broad charity he is ready to cast his influence in favor of every wise effort for moral reform and the evangelization of the world. He is a Presbyterian, but still more a Christian.

McKenna, Rev. William, was probably a native of Drawyers, Del. He was licensed by New Castle Presbytery before May, 1752, and was sent by the Synod of Philadelphia to supply North and South Mountain, Timber Grove, North River and Cook's Creek, and at John Hinson's in Virginia. He spent seven or eight months in the South. Before May, 1756, he was settled at Wilmington and Red Clay; he resigned the former in 1794, and continued in charge

of the latter till his death. Dr. Martin says, "he was venerable for his years and his piety."

McKinley, Daniel, D.D., was born in Carlisle, Pa., December 7th, 1800; graduated at Dickinson College, in 1821; studied theology at Princeton; was licensed by the Presbytery of Carlisle, in 1827, and was soon after installed pastor of the Presbyterian Church at Bedford, Pa., which was gradually strengthened under his ministry. In 1833 he became pastor of the Second Presbyterian Church in Carlisle, which he served about five years, and his labors in that field were eminently successful. He then became an agent of the Board of Foreign Missions, and for upwards of three years served it with a vigor, efficiency and success which told powerfully upon the progress of the cause. In 1841 Dr. McKinley was chosen pastor of the Presbyterian Church in Chambersburg, and continued this relation for about nine years, during which he was eminently faithful, and his labors were greatly blessed. In 1850 he took charge of the Sixth Church, a new enterprise in Pittsburgh, and continued there one year. After this he was engaged by the Presbytery of Carlisle to undertake the work of Church extension within its bounds, and his labors in behalf of this enterprise contributed greatly to its success. After a year in this service he became agent and evangelist of the Board of Domestic Missions, in which also he was eminently successful. He died, December 7th, 1855. Dr. McKinley's life was marked by eminent consecration, zeal and success in his Master's work. He was, indeed, an exemplary Christian, and most devoted minister. His piety made a deep impression upon all with whom he had intercourse, and his efforts to save souls filled multitudes with thankfulness and praise.

McKinney, David, D. D., was a son of Isaac and Jane (Fleming) McKinney, and was born in Kishacoquillas, Millin county, Pa., October 23d, 1795. He graduated at Jefferson College, Canonsburg, Pa., in 1821; entered Princeton Seminary the same year, and remained in that Institution over two years. Licensed to preach by the Presbytery of Philadelphia, April 23d, 1824, he was installed pastor of the Church at Erie, Pa., April 13th, 1825, where he labored assiduously and successfully until he was released from that charge, January, 1st, 1828. Subsequently he removed to Meadville, Pa., where he taught in Meadville Academy, and was a Professor in Allegheny College from October, 1828, to October, 1830. Was installed, December 19th, 1831, pastor over the churches of Sinking Creek and Spring Creek, in the Presbytery of Huntingdon, where he labored until released, June 8th, 1841, and June 30th, in the same year, became pastor of the Church at Hollidaysburg, Pa., where he labored over eleven years until released, October 1st, 1852.

In 1852 he became founder and editor of *The Presbyterian Banner*, located in Philadelphia. In 1855 he removed with his paper to Pittsburgh, purchased the

Presbyterian Advocate and merged the *Banner* into it. In February, 1864, he sold the *Banner*, and, until 1868, edited *The Family Treasure* (afterwards called *Our Monthly*), a popular monthly magazine. From 1866 to 1869 he was a co-editor and proprietor of *The Northwestern Presbyterian*, published in Chicago. At the same time, in 1866, he was appointed Librarian and Treasurer of the Board of Colportage of the Synod of Pittsburg and Allegheny, a position he held until 1874, and a part of which, the treasurership, he held until his decease. He died May 25th, 1879, in the firm and blessed hope of the gospel.

Dr. McKinney was a man of decided ability, a sound theologian, an effective preacher, a faithful and laborious pastor, a proficient in all ecclesiastical affairs, and of admirable business qualifications. He was a clear thinker, a ready debater, a vigorous writer; in action, bold, earnest and especially persistent; a faithful defender, an honest and loving servant of the Church of Christ; a Presbyterian from deep and firm conviction of its Scriptural doctrines and polity. He was both a Director and Trustee of the Western Theological Seminary at Allegheny, and devoted much time and labor to its interests.

McKinney, Mordecai, Esq., was born, it is believed, in 1796, in Cumberland county, Pa. His early studies were pursued at Dickinson College, Carlisle, where he spent six years, graduating while quite a youth. He began the study of law in the office of Judge Duncan, of Carlisle, and having removed to Harrisburg, in 1817, completed his studies in the office of Hon. Amos Ellmaker, the Attorney General of the State, and was admitted to the Bar in May, 1817. In 1821 he was appointed District Attorney of Union county, by Attorney General Elder. In 1827 Governor Shultz gave him the appointment of Associate Judge of Dauphin county, in which position he presided, in the absence of the President Judge, at the trial of several civil and criminal cases. Somewhat later, he turned his attention to the compilation of law, and published "McKinney's Digest," and several other works of value to the profession. Later still in life, he published a work of labor, research and value, called "Our Government," an explanatory statement of the system of government in this country in its various departments, of the State and the Nation. He was a man of extended and accurate knowledge in his profession, an honest and conscientious counsellor, but so modest and retiring that he shrank from the public contests of the Bar. He was highly esteemed by his professional brethren. In 1855 he was elected an elder of the Church at Harrisburg, in which office he served for thirteen years, leaving an untarnished record.

Mr. McKinney principally wrought his mission in the world as a Christian. His life as a man and a citizen was completely transfused by his religion, sanctified and elevated by it. He was modest and

unobtrusive in manners, free from all guile, a man of sterling honesty and conscientiousness. He was remarkably free from all taint of selfishness and all pride. Spending all his years in comparative poverty, no more contented, happy and trusting man walked the streets of the city. As a citizen he was faithful to all obligations, a friend of all that was venerable and good, a defender of law, and a supporter of all that tended to the welfare of society.

Mr. McKinney was distinguished as a philanthropist. He was an unwavering friend of the poor. Unable to give of wealth to their necessities, he gave what is often far more acceptable—time and attention, and his most hearty sympathy. A true-hearted man, like the old Roman, he counted nothing foreign to him that was human, giving in his genuine unselfishness, his faithful and earnest devotion to those who, by many, were passed by as the outcasts and Pariahs of society. He knew no ambition beyond the simple doing of right; and though so modest and unassuming in all things else, in this he was as brave a man as ever faced an enemy. He could not be turned from his course by any notions of policy or expediency. There was a nobleness about his loyalty to principle; to the cause of the poor, the oppressed, and the despised, that might well command universal admiration. And touching as was the tribute to his worth, when, on the day of his burial, the officers of the Court and members of the Bar, headed by the Presiding Judge, passed before his coffin, taking their last silent look, and giving their unspoken fare-well to their old friend and associate, it was by no means so noble and so impressive a testimony to his goodness and worth, as when the long procession of parents and children from the colored population of the city passed, and with the touching eloquence of sobs and tears, told that they had lost their best earthly friend.

McKnight, Rev. Charles, was taken under the care of New Brunswick Presbytery, June 23d, 1741, and was licensed probably in the Fall. He was ordained pastor of Staten Island and Baskingridge, October 12th, 1742. He was installed, October 16th, 1744, at Cranbury and Allentown. Mr. McKnight was dismissed from Cranbury in October, 1756, and Burden's Town obtained one-fourth of his time in 1758. He was called, May 28th, 1766, to Middletown Point and Shrewsbury, and in the Fall Trenton asked for him. He was dismissed from Allentown in October, and accepted the call to Middletown Point, Shark River and Shrewsbury, April 21st, 1767. He was seized by the British, and his church was burned. He died soon after his release, in 1778.

McKnight, William James, D. D., was born in Mecklenburg county, North Carolina, December 21th, 1829. He graduated at Hanover College, and studied theology at Columbia, Princeton and Danville Seminaries. He was licensed by the Presbytery of Transylvania, April, 1855; ordained by the same

body, April, 1860; Professor of Latin and Greek in Austin College, Texas, 1856-57; Principal of the Grammar School of Centre College, 1857-60; Professor of Belles Lettres and Political Economy in the same Institution, 1860-64; stated supply of Harmony and Mt. Pleasant churches, Ky., 1857-61; pastor at Danville, Ky., 1861-70; pastor at Avondale, Cincinnati, Ohio, 1870-73; pastor of the First Presbyterian Church, Springfield, Ohio, 1873-79; and since 1880 has had pastoral charge of the First Presbyterian Church, New Brunswick, N. J. Dr. McKnight is a gentleman of winning address, scholarly attainments and admirable Christian character. As a preacher, he is solemn, instructive, impressive. He has been much blessed in his ministry, and is beloved by his brethren.

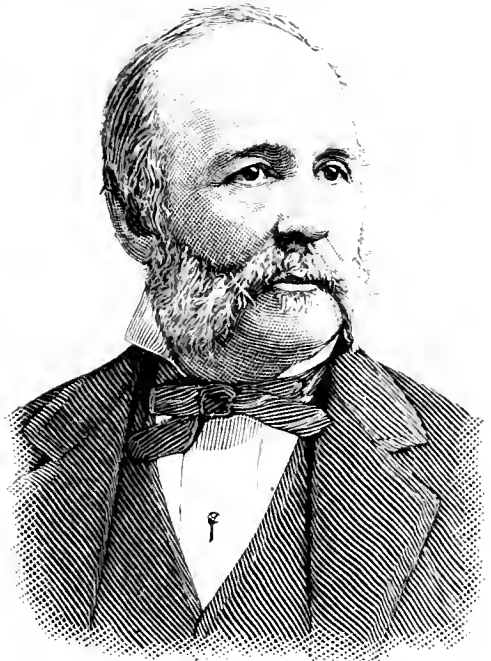
McKnight, Dr. John, was born near Carlisle, Pa., October 1st, 1754. He graduated at Princeton in 1773. His theological studies were pursued under Dr. Cooper. After ministering to a congregation in Virginia, from 1775 till 1783, he was settled over Lower Marsh Creek Church, in Adams county, Pa. December 2d, 1789, he was installed colleague pastor with Dr. Rodgers, in New York. In 1791 he was elected Moderator of the General Assembly. After twenty years' service in New York, in consequence of new arrangements made in the collegiate charge, he resigned, April, 1809. The Church of Rocky Spring solicited him to become their pastor, but as his health was delicate, he consented to be a stated supply only, at the same time declining other flattering invitations in the State of New York. In 1815 he accepted the Presidency of Dickinson College, but finding its financial embarrassments in a hopeless condition, resigned in a year. He now retired to a farm, and preached as opportunity offered, until his death, October 21st, 1823, in the seventieth year of his age.

Dr. McKnight combined the dignity of a clergyman with the urbanity of a gentleman. As a preacher, he was Biblical, didactic and dispassionate, without being dull. He appears to have been a noteworthy exception to the rule that "a prophet is not without honor save in his own country." Six discourses on Faith and several occasional sermons were given by him to the world.

McKnight, Hon. Robert, son of William McKnight, merchant, was born in Pittsburg, Pa., in 1820. He graduated at the College of New Jersey, in 1839. After the study of law in the office of Richard Biddle, Esq., he was admitted to the Bar of Allegheny county, Pa., in 1842. He was a member of the Common Council of Pittsburg in the years 1848, 1849, 1850, and during the last two was President of the Council. He was elected to the House of Representatives of the United States in 1858, and in the Thirty-sixth Congress served on the Committee of Elections. He was re-elected to the Thirty-seventh Congress, and was a member of the Committee of Foreign Affairs. This committee reported the bill

for the recognition of Hayti and Liberia, in favor of which Mr. McKnight addressed the House, and which became a law. For his services in behalf of the Liberian Republic he received a token of thanks from the three Commissioners of Liberia. In the same Congress he was placed on a joint commission with two Senators and two Representatives, Captain Dupont, U. S. N., and Major General Gareschie, U. S. A., to examine and report as to the compensation of all officers of government, civil, naval, and military.

Mr. McKnight was elected and ordained ruling elder in the Central Presbyterian Church of Allegheny, in March, 1857. He transferred his membership to the North Church of Allegheny in 1868, and was elected elder in that year. He still serves in



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this office in the North Church. He was a commissioner to the General Assembly in Pittsburg in 1865, in St. Louis in 1866, and in Albany in 1868. In 1862 he was elected Director of the Theological Seminary at Allegheny. In 1866 he was appointed on the Joint Committee on Reunion of the Presbyterian Church. In 1868 he was appointed on the Committee on Reunion of the Old and New School and United Presbyterian churches. In 1869, with the Rev. Drs. Beatty and Musgrave, he represented the Assembly of his own Church in the General Assembly, then in session in the Church of the Covenant, in the city of New York. By the General Assembly of 1869 he was appointed on the committee to investigate the affairs of the Theological Seminary at Danville, Ky., and in the discharge of this duty visited Kentucky.

At the adjourned meeting of the General Assembly in Pittsburg, Mr. McKnight was appointed on the committee to inquire and report on the best means of raising and distributing funds for the Reunited Presbyterian Church. He was appointed as delegate to the General Assembly at Chicago, in 1877; and at the General Assembly at Saratoga, in 1883, was appointed as one of the Commissioners to the Pan-Presbyterian Council at Belfast, Ireland, in 1884.

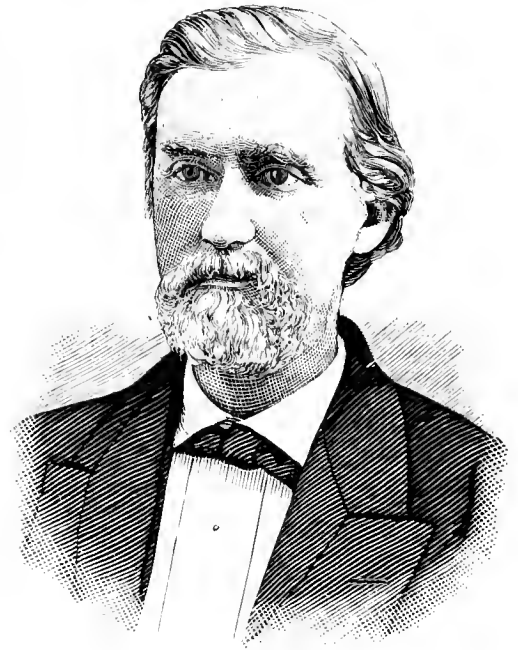
McLanahan, Rev. Samuel, is the son of Mr. James Craig McLanahan and Mrs. Sarah McLanahan, daughter of Dr. Stewart Kennedy, of Chambersburg, Pa. He was born in Franklin county, Pa., a few miles from Greencastle, on the 12th of February, 1853. He united with the Presbyterian Church of Greencastle when fifteen years old. After two years spent at the Chambersburg Academy he entered the Sophomore Class of Princeton, N. J., in 1870. There he was graduated in 1873, and delivered the honorary Metaphysical Oration at the Commencement. He decided to study for the ministry; entered immediately upon his theological course, spending two years at Union Seminary and one year at Princeton, N. J., where he was graduated in 1876. Having been licensed by the Presbytery of Carlisle, June 14th, 1876, he accepted an invitation to supply the church at Waynesboro, Franklin county, and began to preach there the following October. After six months' service he received and accepted a call from the congregation, and on June 19th, 1877, was ordained and installed pastor of the Waynesboro Church, by the Presbytery of Carlisle.

In December, 1879, he was invited, by the committee which had in charge the erection of a new church on Lafayette Square, Baltimore, to come to that city, and engage in the work of gathering a congregation and organizing a new church. Having accepted this invitation, he moved to Baltimore, February 2d, 1880. February 23d, 1880, the church was organized, and he was called to the pastorate of it, and installed by the Presbytery of Baltimore, May 4th, 1880. The Lafayette Square Church had received, during the first three years of its history, two hundred and eighty members, and has now on its roll two hundred and thirty-three names. Mr. McLanahan is a diligent student, a forcible and popular preacher, and a successful pastor.

McLane, James Woods, D. D., was born in Charlotte, N. C., May 23d, 1801. He graduated at Yale College, in which he took a high stand in his class, in 1828; studied theology at Andover Seminary, and after being ordained in 1835, remained at Andover a year, preaching frequently to vacant congregations. He subsequently became pastor of the Madison Street Presbyterian Church in New York, and continued so eight years, blessed in his labors. He was then called to the First Presbyterian Church in Williamsburg, Long Island, where he was zealous and successful until failing health obliged him to resign the

charge. He died February 26th, 1864. Dr. McLane was a godly, conscientious, whole-souled Christian, ardently devoted to the Church. He was a sound and earnest preacher of the gospel. Firmly attached to the doctrines of grace, and abhorring the rationalistic and infidelizing views of the German School of Theology, he resisted its beginnings wherever he met it, and made open, bold and uncompromising defence of the truth as it is in the word of God, which was his ultimate arbiter in religious discussions.

McLaurin, John, editor of the *North Carolina Presbyterian*, Wilmington, N. C., the organ of the Synod of North Carolina, is of Scotch extraction. He was born at Wilmington, January 7th, 1832. On January 22d, 1855, he joined the First Presbyterian Church in that city; was ordained a ruling elder of



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the same, February 2d, 1868, and has been ever since and is now an active member of its Session. He is a devoted, positive Presbyterian, a good presbyter, an active Church worker, a useful citizen, and a man of fine character and influence. Engaged in mercantile pursuits until November, 1871, Mr. McLaurin became business manager of the *North Carolina Presbyterian*, and in March, 1874, its editor. Under his energetic and judicious management the paper has been a success. It is faithful to the old landmarks, conservative, practical and evangelical, and has steadily advanced in worth and acceptability. It is doing good service for the cause of Christianity in general, and Presbyterianism in particular.

McLaren, John Finlay, D. D., was born in Manlius, N. Y., February 7th, 1803. He graduated

at Union College in 1825, and studied theology three years in Princeton Seminary. He was ordained by the Associate Reformed Presbytery, Caledonia, January 7th, 1830; was stated supply at Geneva, N. Y., 1828, and pastor, 1830-45; editor of *Christian Magazine*, 1832-43; pastor at Hagerstown, Md., 1845-46; pastor of the First Associate Reformed Church, Pittsburg, Pa., 1846-51; Agent of the Board of Domestic Missions, 1851-55; President of the Western University of Pennsylvania, 1855-58; stated supply of Pine Creek Church, 1855-62; and stated supply in the Presbytery of Detroit, 1868-74. During the later years of his life he was a resident of Princeton, N. J., where he died, March 14th, 1883, at the house of his son-in-law, Dr. A. A. Hodge.

Dr. McLaren was a diligent, faithful, and successful minister of the gospel, preaching with great clearness and earnestness the great doctrines of the gospel. He used the press also very efficiently, seeking always to impress Scriptural truth on the minds of his readers. Thus busying himself with the work of his Master, a long and useful life passed away, and closed in peace and in the blessed hope of an immortal life.

McLean, Charles G., D.D., was born in the county of Antrim, Ireland, in 1787. His father was a surgeon in the British army, and died in early manhood, on the coast of Africa. His mother afterwards married Rev. James Gray, D.D., and came with him to this country; Dr. Gray was for many years the honored pastor of Spruce Street Church, Philadelphia. Under him Dr. McLean studied preparatory to entering the University of Pennsylvania, from which he graduated. He was trained in theology under the celebrated Dr. John M. Mason, who was his model as a preacher and gentleman. For twenty-seven years he had charge of the Associate Reformed Church of Gettysburg, Pa.; afterwards, for eight years, of the Reformed Church in Fort Plain, N. Y. His health failing, he came, in 1852, to Indianapolis, Ind., and founded "The McLean Female Institute." He died July 4th, 1860, leaving the Institution in charge of his associate and son-in-law, Charles N. Todd. He united with the Indianapolis Presbytery. He possessed rare pulpit gifts, a wonderful power and wealth of language, and a brilliant elocution. Always preached without notes, but with thorough preparation. He possessed much discrimination, independence and originality. In his public efforts he was remarkable for securing and holding the attention of his hearers. He was a superior reader and unusually gifted in prayer. Dr. Mason said he knew but few who could compare with him. He never had a hobby and never adopted an opinion because others did. His plans were practical rather than speculative. As a pastor he was laborious and faithful, deeply interested in all the families of his flock. The widow and orphan found in him a warm friend. The young were drawn to him. There was a seeming

playfulness about him, a blending of wit and humor that rendered him entertaining and attractive. His faith was remarkable; it kept him buoyant and hopeful in the darkest scenes. He scarcely put a limit to the power of prayer. He could not say enough of the goodness and mercy of God. Though for eighteen months his body was encumbered by paralysis, his mind was unclouded, and seemed to beam forth with more than usual brilliancy; he talked familiarly of death, and waited its approach with cheerful hope.

McLean, John, D. D., pastor of the Church at Beloit, Wis., was born in Waterville, N. Y., September 3d, 1837. He graduated from Hamilton College, in 1862, and studied theology at Auburn Seminary. He was Tutor in Hamilton College, 1865-6. He was ordained and installed pastor of the First Presbyterian Church, Galena, Ill., in 1866, and continued in this relation until 1872, from which date he has had charge of the congregation in which he now labors. He is a faithful and successful preacher, and beloved by the people to whom he ministers. Dr. McLean has published sermons, speeches and essays.

MacMaster, Rev. Algernon S., D. D., the third son of the Rev. Dr. Gilbert and Jane (Brown) MacMaster, was born November 17th, 1807, in Mer-



REV. A. S. MACMASTER, D. D.

cer, Pa. He graduated at Union College, N. Y., and after teaching and studying theology five or six years, he was licensed by the Northern Presbytery of the Reformed Presbyterian Church. In 1833 he was ordained pastor of Galway Church, to succeed his father, and continued there until 1838, although he ministered part of the time at Schenectady, in connection with Galway. In 1838 he changed his ecclesiastical connection, and the same year took

charge of the Fourth Presbyterian Church of Pittsburg, where he ministered four years. He then filled the pulpit of the Church at Westfield, Pa., with abundant evidence of God's blessing during twelve years, and subsequently, for twenty-four years, served the Church of Poland, Ohio, where his ministrations were marked with distinguished ability and success. He died in October, 1882.

Dr. MacMaster was a learned and able theologian. In the pulpit he was "a workman that needed not to be ashamed, rightly dividing the Word of Truth." His preaching was doctrinal, practical and edifying. His pulpit reading of the Scriptures was peculiarly solemn and impressive. His prayers were remarkable for their earnestness,unction and power. As a pastor, he was faithful in visiting the sick, comforting the mourning, and catechising and instructing the children of the Church. As a presbyter, he was thoroughly versed in our Form of Church Government, and always exerted a strong influence in Presbytery, synod, and in the General Assembly, where his voice was frequently heard. Dr. MacMaster was thoroughly orthodox, firm for the right, cordial and genial in his friendships, and always the true Christian gentleman.

MacMaster, Erasmus D., D.D., the son of Rev. Dr. Gilbert and Jane (Brown) MacMaster, was born at Mercer, Pa., February 4th, 1806; graduated at Union College, in 1827; studied theology under his father, and was licensed by the Northern Presbytery of the Reformed Presbyterian Church, June 16th, 1829. He was installed pastor of the Presbyterian Church of Ballstown, N. Y., by Albany Presbytery having changed his church relation. This relation, which lasted seven years, was dissolved, April 24th, 1835, by reason of the concern he felt for the great West and the education of its sons.

In 1838 Dr. MacMaster was elected President of Hanover College, Indiana. August 13th, 1845, he was inaugurated President of Miami University, Oxford, Ohio, which position he resigned in 1849, subsequently he was offered the Professorship of Systematic Theology in the Seminary at New Albany, Ind., which he accepted, reluctantly. He was elected by the Assembly, June 2d, 1866, to the Chair of Theology in the Northwestern Theological Seminary, Chicago, Ill., and died at his residence in that city, December 10th, 1866. His death was one of triumph.

Dr. MacMaster was justly distinguished for his eminent talents, and his varied and his extensive acquirements. As a preacher and a theologian he was confessedly one of the foremost men of our Church. He was a true Christian gentleman. All who made his acquaintance were deeply impressed with the dignity, solemnity and excellence of his character, and with the uniform kindness of his deportment. Among his most prominent traits were profound humility, a manly independence of thought and action upon questions of truth and duty, decided convictions upon all practical questions, and an in-

flexible purpose to do what was right, when he had determined what that was. But perhaps his most marked characteristic was his sympathy with man as man. Such was his estimate of the soul, its future capabilities and immortal destiny, that he made little account of the accidental differences distinguishing one from another in this world. In his planning and prayers for the good of others he looked upon the race as on an equality before God and in view of law, and he labored for the souls of men as lost and ruined, but redeemed by Christ, with a singleness of purpose and elevation of aim rarely attained. With an intense yearning he looked and longed for the day when civil, intellectual and religious freedom should be



ERASMUS D. MACMASTER, D.D.

universal, and, if his aims were too high to be realized during his life, he so impressed his views upon hundreds of his pupils that they will aid in their realization hereafter.

McMillan, John, D.D., was born at Fagg's Manor, Chester county, Pa., November 11th, 1752. After being fitted for college at Fagg's Manor Academy, by Dr. Samuel Blair, he graduated at Nassau Hall, Princeton, under Dr. Witherspoon, in 1772. While at college he was one day so impressed by his solitary reflections of truth and duty that he became the subject of a sudden conversion, and, in consequence, upon graduating, studied theology with Dr. Robert Smith, of Pequea. He was licensed by New Castle Presbytery, in 1774, at the age of twenty-two, and performed missionary service in Maryland, Western Virginia and Western Pennsylvania. In 1775 he organized the churches of Pigeon Creek and Chartiers,

over which he was ordained the following year by the Presbytery of Donegal. He was soon after married, and removed his worldly all to his field of labor on pack-horses. He lived in a log cabin, and was a stranger to all the luxuries of life. (For a representation of this humble dwelling see p. 508.) He established a school, which became the nucleus of Jefferson College. From this theological school issued a hundred young men, many of whom afterwards became distinguished preachers. He died November 16th, 1833, aged eighty-one.

As a preacher, Dr. McMillan was zealous and powerful. His style partook of the athletic ruggedness of his person. Though he wrote and memorized his sermons, he gave little attention to the beauties of rhetoric. He lashed with unsparing hand whatever he conceived to be vices or weaknesses worthy of reproof. Widespread and powerful revivals oc-



JOHN M'MILLAN, D. D.

curred under his ministry. He witnessed, without approval, the falling and jerking exercises which deformed the great revival of 1800. His own people he took care to indoctrinate thoroughly. When the Presbytery of Redstone was attached to the Synod of Virginia, Dr. McMillan's relations to his native Synod, of course, ceased, but it is pleasant to reflect that the early labors of this patriarch of Western Pennsylvania were fostered by the Synod of Philadelphia.

McMillan, Rev. Neil, was one of the three who constituted the Presbytery of Alabama. The Rev. Robert Nall, in his discourse entitled "The Dead of the Synod of Alabama," observes, "I suppose I may safely say that he was the first Presbyterian minister to remove to our State." Mr. McMillan came to that region as early as 1815. For a series of years he

ministered to four churches, Uchee Valley and Escambia, in Florida, and Union and Euphronia, in Monroe county, Ala. As long as he lived he kept these churches together, but after his death, in 1837, they disappeared, with the exception of Uchee Valley, from the Presbyterian roll. Presbytery, in recording Mr. McMillan's death, says, "He came to this country at the time of its earliest settlement, and has labored long and faithfully in the ministry, enduring hardships, privations, and sometimes poverty and danger, too, from love to the cause of his Heavenly Master. His labor is ended, his warfare accomplished, and the victory, we trust, achieved, and he is now enjoying the rewards of his labors."

McMillan, Rev. William, was licensed by the Presbytery of New Castle, September 23d, 1724, after which he subscribed a declaration of his adherence to the Westminster Confession, being the first who is recorded to have done so. He was ordered to supply the people of Virginia during his abode there. It is probable that it was Rehoboth, on Poconoke, in Coventry parish, with Accomac county, which contained "the people of Virginia."

McMordie, Rev. Robert, was ordained by Donegal Presbytery, in 1754, pastor of Upper Marsh Creek and Round Hill, and released from the charge in January, 1761. He accepted, in 1762, a call to Hanover. In 1765 he joined the Second Philadelphia Presbytery. They sent him the next year South, and the Synod sent him, in 1772, to Virginia and Carolina. In May, 1777, he was called to Tinkling Spring, New Dublin, Reedy Creek and Fourth Creek. He went South again in 1784. Mr. McMordie was a chaplain in the war of Independence, and a member of the Order of the Cincinnati. He died May 22d, 1796.

McNair, Evander, D. D., entered the ministry from Union Theological Seminary, Virginia, before reaching his majority, and for half a century has been devoted *exclusively* to his profession, half the time in his native State, North Carolina, the other half in the Southwest. His field of labor in Carolina covered a large extent of country, from the sources of Little River to its junction with the Cape Fear, and east of the same to Black River, including Bethesda, Cypress, Long Street, Cina Grove, Mount Pisgah, Sardis and Bluff churches, several of which he organized. He was looked for at the Spring and Fall communions of adjacent churches, especially Tirza, Buffalo, Euphronia and Union, with almost as much certainty as the pastor of the same.

Here his influence still abides, and the recollection of him will never fade from the memory of those who loved him as friend, counsellor and guide, while his abundant labors, faithful and efficient ministry, will remain among the most cherished traditions of these churches.

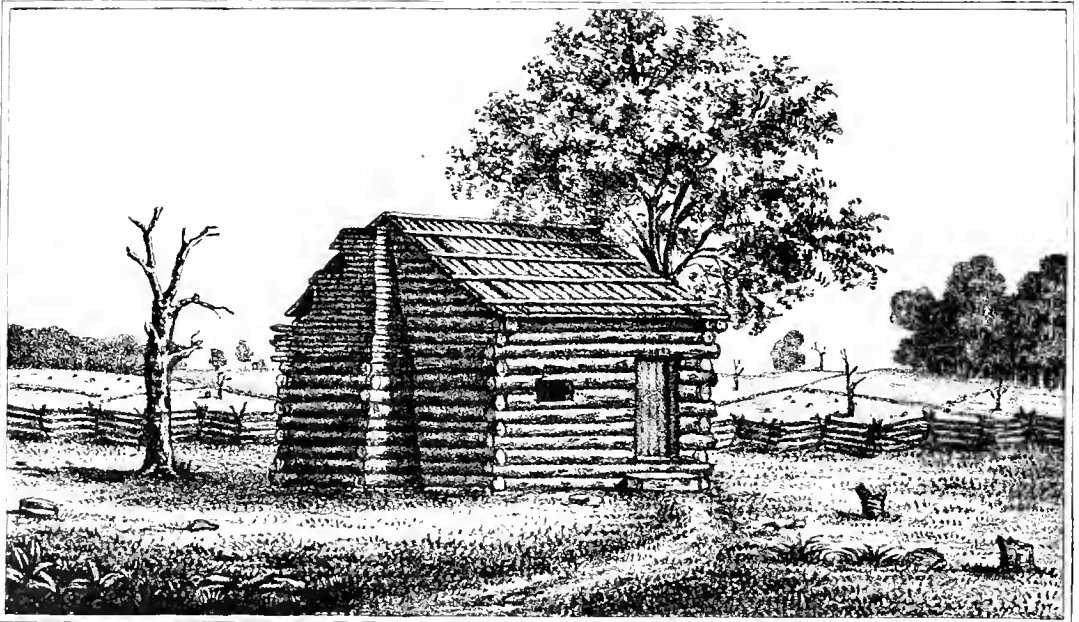
In Alabama, Texas and Arkansas Dr. McNair's labors were signally blessed. His commanding pres-

ence, physical and moral courage, gentlemanly bearing, coupled with his gifts and graces as a preacher, gave him a conceded advantage in a new and frontier country. Popular at home and abroad, he is specially so with young men, even with the careless, reckless and wayward, and can approach such on the subject of religion without embarrassment or offence. His preaching is direct, earnest, awakening, especially in times of revival. His tender sympathy, in the home of trial, trouble, sorrow and death, has endeared him to many who have enjoyed his pastoral care.

McNair, John, D. D., was born near Newtown, Bucks county, Pa., May 2nd, 1806; graduated at Jefferson College, in 1828; studied theology at Princeton; was licensed to preach by the Presbytery of Philadelphia, in 1831, and was ordained as an evangelist by the Presbytery of Erie, November 7th, 1833.

and unaffected, lucid and easily comprehended. As a logician he took a high rank, and consequently was an able debater.

McNair, Rev. Malcolm, was born in Robeson county, N. C., August 24th, 1776. He was for a while a member of Dr. McCorkle's school in Rowan, but finished his course, classical and theological, under Dr. Caldwell, of Guilford, at whose school he became hopefully pious. He was licensed to preach the gospel by the Presbytery of Orange, March 27th, 1801. On June 2d, 1803, he was ordained and installed pastor of Centre and Ashpole churches, in Robeson county, and Laurel Hill, in Richmond county, and in preaching to these congregations and others in the neighborhood, he passed his life, which was brought to a close August 4th, 1822. He is represented as having been a man of a most gentle



DR. M. MILLAN'S LOG CABIN.

Dr. McNair labored as an evangelist about eight years—one in Warren, Pa., one in Fairmount, Philadelphia, one in Vincennes, Ind, one in Milford, N. J., one in Stroudsburg, Pa., and more than three in Musconetcong Valley, N. J. His first permanent settlement was in Lancaster, Pa., where he labored, faithfully and successfully, eleven years. After leaving Lancaster he preached at Clinton, N. J., for six or eight years. His death occurred January 27th, 1867.

Dr. McNair, though retiring in his manner and deportment, was ever cheerful and kind, possessing, however, a firmness and integrity of purpose which made itself felt in his expressed opinions, together with a sincerity unquestioned, which gave a high tone to his public ministrations. His sermons evinced a high order of talent: they were eloquent, yet plain

and kindly spirit, and an eloquent preacher.

McNair, Rev. Solomon, was born near Brownsburg, Pa., August 3d, 1815, and graduated at Jefferson College in 1840. He was ordained by the Presbytery of Donegal, May 8th, 1846; stated supply at Middle Octorara, Pa., 1844, and pastor, 1846-53. He was pastor at Mansfield, N. J., 1853-61; stated supply at Upper Mt. Bethel, Pa., 1862-64; stated supply at Little Britain, Pa., 1864; pastor, 1867-73. He died December 29th, 1873. Mr. McNair was highly esteemed by all who knew him. He was a modest man, and of a retiring disposition, but faithful and successful in his high vocation.

McNeill, Rev. George, was born in Fayetteville, N. C., September 24th, 1827, of Scotch lineage. His academical studies were pursued in the High School

of his native town, and his college education was begun in the University of North Carolina and completed at Delaware College, in 1846. While a student at the latter Institution he made a public profession of faith in Christ, and consecrated himself to the work of the ministry. After spending some time at Union Seminary, New York, he entered the Middle class in Princeton Seminary in 1847, where he graduated in 1849. Returning home, he was licensed by his Presbytery, and on the 12th of July, 1850, ordained to the full work of the ministry. He preached for some years as a Domestic Missionary and stated supply, at Ashboro and Cedar Falls. In consequence of failing health he was laid aside from the active duties of the ministry, but in his retirement still meditated schemes for the advancement of the cause of Christ. One of these schemes was the establishment of a Presbyterian newspaper, specially adapted to the wants of the Church in North Carolina. Securing the approval of the Synod and some of the Presbyteries, and enlisting other influential men, a joint stock company was formed, and the first number of the *North Carolina Presbyterian* issued from Fayetteville, January 1st, 1858, with Rev. George McNeill as editor.

The paper was ably conducted by Mr. McNeill until his death, August 18th, 1861. The announced design of the paper was, primarily, to advance the cause of Presbyterianism in North Carolina, and this design has been largely accomplished. Mr. McNeill was peculiarly fitted, by his readiness, accuracy, courage, and vigorous style, for editorial work, and the paper, surviving till the present, has been useful in arousing, not only North Carolina Presbyterians, but the whole Southern Church, to greater diligence and faithfulness in the work of Christ. He being dead, yet speaketh, in the enterprise originated by him.

McNish, Rev. George, was a native of Scotland or Ireland, and came to this country in 1705, with the Rev. Francis Makemie. The Rev. John Hampton came at the same time. They were no doubt induced to come through the influence of Mr. Makemie, who had already labored here for a number of years. In the Spring of 1710 Mr. McNish was called as the eighth pastor of the Presbyterian Church at Jamaica, L. I. He was one of the original members of the Presbytery of Philadelphia, the first formed in America. For a short time he labored among the people of Monokin and Wicomico, in Maryland, but, it appears, was not settled as their pastor.

In 1711 Mr. McNish became the minister of Jamaica. In 1710 he was the Moderator of the Presbytery. He may be said to be the father of Presbyterianism in the State of New York. In 1716 he was again Moderator of the Presbytery of Philadelphia, and consequently preached the synodical sermon at the first meeting of the Synod of Philadelphia, in 1717. The same year he was deputed by the Synod to act as

its representative abroad, for the promotion of religion in this country. This visit, however, he did not make, but the appointment and other important service assigned him, prove that he was a leading and influential minister, and enjoyed, in no small degree, the confidence of his brethren. In 1723 Synod recorded its "great grief" at his decease. In the Church Register of Newtown it is stated that he died March 10th, 1722. His remains were buried in the Jamaica cemetery.

McNulty, Joseph McCarrell, D. D., was born in Fayetteville, Franklin county, Pa., September 18th, 1827. He was named for his mother's brother, Rev. Dr. Joseph McCarrell, of Newburgh, N. Y. Graduating from the Associate Reformed Classical Institute in Newburgh, he studied theology in the Associate Reformed Seminary, of which his uncle was President, at the same place, and was licensed to preach by the First Associate Reformed Presbytery of New York, in May, 1851. He became pastor of the Associate Reformed Church of West Kortright, N. Y., in September, 1852, and continued so four years. He then built up a missionary church in Hobart, Delaware county, N. Y., in the same connection. He took charge, for four years, of the Independent Congregational Church of Clarkson, N. Y., in 1857. In 1862 he accepted a call to the Presbyterian Church in Montgomery, N. Y., and in 1867, a call to the Presbyterian Church of Winoma, Minn. He was installed, in 1872, over the Claremont Presbyterian Church, Jersey City, N. J. In July, 1874, he became pastor of the Church at Woodbridge, N. J., where his labors for nearly nine years have proved eminently successful.

Dr. McNulty is a frequent contributor to the current religious literature of the day. For seven years he has prepared a weekly study of the International Sabbath-school Lessons for the local press, with great acceptance. As a man, he is affable, frank, kind-hearted and manly. In professional and social life he is endeared to all by consecration, personal devotion and sacrifice. He is an eloquent, forcible and effective preacher. An unction pervades his sermons and makes him "wise to win souls." As a pastor, he is conscientious and faithful, and in every Christian enterprise he is active and earnest.

McPheeters, Samuel Brown, D. D., so called after the Rev. Samuel Brown, of New Providence, Virginia, the fifth child of Rev. William McPheeters, D. D., and his wife, Margaret Ann Curry, was born in Raleigh, N. C., September 18th, 1819. He graduated at the University of his native State in June, 1841. After his graduation, he returned home and began the study of law, which he prosecuted for more than a year. Toward the end of August, 1843, the young law student left Raleigh for Princeton, N. J., with a view of joining the Theological Seminary in that place. After his licensure he was a preacher to the colored people of Amelia and Nottaway

counties, Va., 1846-8, and was diligent, faithful, successful and very acceptable in his work. He was ordained an evangelist by the Presbytery of East Hanover, June 10th, 1848, and was pastor-elect at Amelia, C. H., Va., 1848-51. Here his lot was cast among a cultured and generous people, by whom he was highly esteemed. In 1851 he took charge of the Westminster (Pine Street) Church, St. Louis, Mo., and continued to be its pastor until 1863, amid constantly increasing evidences of his usefulness, and constantly repeated tokens of mutual affection between himself and the people whom he so faithfully served as an ambassador for Christ. From 1868-70, he was pastor of Mulberry Church, Ky., where he was eminently faithful and greatly beloved. He died March 9th, 1870, whispering with his latest breath, "To live is Christ, to die is gain."



SAMUEL BROWN M'PHEETERS, D. D.

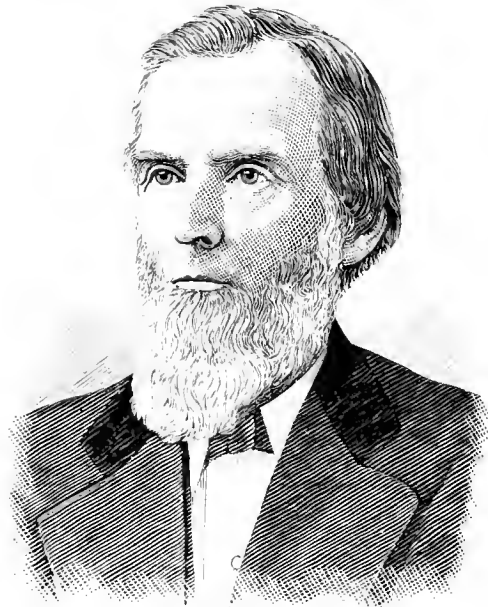
Dr. McPheeters' life and character presented an admirable specimen of well ordered natural endowments, sanctified and ennobled by grace. He was endowed with a wisdom that delivered him, consistently, from hasty, foolish and ill-tempered things. With a judgment pre-eminently sound, it was safe at all times to trust him as a counsellor. His piety was cast in the loftiest mould, and yet there never appeared in its composition a shadow of fanaticism. Everything about him betokened a sojourner and the pilgrim, staff in hand, waiting only for the morning. As a preacher, he would not, in common acceptance, be called eloquent. And yet the people always heard him gladly. His apt illustrations and intense common sense arrested attention from the start, and the preacher, rapt in the fervor of his

earnestness, spake as one who came directly from the presence of God, while the message which he bore was fragrant with the incense that burns in the Holy Place.

McPheeters, William, D. D., was born, September 28th, 1778, in Augusta county, Va. He began his classical course in Staunton, and finished his education at Liberty Hall Academy. In 1797 he commenced the study of medicine, at Cynthiana, Ky., but abandoned it. His theological studies were pursued chiefly under the Rev. Samuel Brown, at New Providence. He was licensed to preach, April 19th, 1802, by the Presbytery of Lexington; in October following visited the State of Kentucky, and preached in various places till about March, 1803; then passed over to Ohio, preached in Chillicothe and other places, and after an absence of a few weeks, returned to Kentucky, taking charge of a church in Danville, also opening a school. After one year he returned to Cynthiana, and subsequently made a second visit to Chillicothe. After a visit to Kentucky he returned to Virginia. During the winter of 1804 he visited the counties of Greenbriar and Monroe, and subsequently took charge, for six months, of the congregations of New Lebanon and Windy Cove. In December, 1805, he began to officiate as a stated supply at Bethel Church; received a call from it, April 15th, 1806, and two or three days after was ordained to the work of the ministry. In June, 1810, he took charge of the Academy and Church in Raleigh, N. C. His connection with the academy continued until 1826, and his connection with the church, as a stated supply, several years longer. From February, 1836, to July, 1837, he had charge of a female school in Fayetteville. In the Autumn of 1837 he undertook an agency under the direction of the Board of Domestic Missions of the General Assembly, which he continued till the Spring of 1839. In 1840 he was chosen President of Davidson College, but owing to ill health, declined the election. He died, November 7th, 1842. Dr. McPheeters received many testimonies of high public regard, and fulfilled with exemplary fidelity every public trust that was committed to him. He was several times a commissioner to the General Assembly of the Presbyterian Church, and never failed to command in that body a high degree of respect. He was for many years a faithful and efficient Trustee of the University of North Carolina. He was an eminently practical, useful and respectable man.

McPheeters, William M., M. D., second son of the Rev. Dr. William McPheeters, was born in Raleigh, N. C., December 3d, 1815. He was educated at the University of North Carolina, and graduated from the Medical Department of the University of Pennsylvania, in 1840. Having served a year as resident physician at Blockley Hospital, Philadelphia, he moved to St. Louis, Mo., in the Fall of 1841. Soon afterward he was chosen Professor of Clinical

Medicine and Pathological Anatomy, and subsequently, of *Materia Medica* and Therapeutics, in the St. Louis Medical College, in which positions he served, with distinguished ability, for fourteen years. At the close of the war he filled a Professorship in the Missouri Medical College, which he resigned, in 1874, to accept the office of Medical Director of the St. Louis Life Insurance Company. From 1856 to 1861 he was surgeon of the United States Marine Hospital, at St. Louis, and for sixteen years was physician in charge of the medical wards of the Hospital of the Sisters of Charity of the same city. From 1843 to 1861 he edited, with great ability, the *St. Louis Medical and Surgical Journal*, and has been President of the City and State Medical Associations. Dr. McPheters is an earnest and active Christian.



WILLIAM M. M'PHERTERS, M. D.

Able and convincing in speech, he is outspoken and fearless, on all occasions, for the truth. The son of a minister, and the brother of the saintly S. B. McPheters, D. D., and thus knowing something of a minister's trials, he has always been the pastor's sympathizing and devoted friend. He enjoys the unbounded affection and confidence of the Grand Avenue Presbyterian Church, of St. Louis, over which, for many years, as an elder, he has ruled so wisely and well.

McPherrin, Rev. John, was born in York (now Adams) county, Pa., November 15th, 1757; graduated May 7th, 1788, at Dickinson College, and studied theology under the direction of Rev. John Clark, pastor Bethel, Allegheny county, Pa. He was licensed by the Presbytery of Redstone, August 20th, 1789, and installed pastor of the united congregations of Salem and Unity, Westmoreland county, Pa., September

22d, 1791. Here he labored with great success for a number of years. On June 25th, 1800, he resigned the charge at Unity, and on April 20th, 1803, that of Salem, and having accepted a call from the united congregations of Concord and Muddy Creek, within the bounds of the Erie Presbytery, he was transferred to that Presbytery, April 9th, 1805. A few years afterwards he had charge of Concord and Harmony, and still later, of Butler and Concord. He is said to have been the founder of the Church in the town of Butler, and was its pastor for ten or twelve years. He was Moderator of the Synod of Virginia in 1799, and of the Synod of Pittsburg in 1805. He died February 10th, 1822.

Mr. McPherrin was a thorough Latin and Greek scholar, and for a number of years after he was settled in the ministry, taught a class of young men, most of whom became ministers of the gospel. He was an able, faithful and devoted minister of Jesus Christ. For some years before his death he appeared to be remarkably weaned from the world; he, indeed, lived above the world. His whole heart and soul were absorbed in the love of God, and his aim was, by all means, to promote the interests of the Redeemer's kingdom.

McPherson, Hon. Edward, LL. D., was born in Gettysburg, Pa., July 31st, 1830. He graduated from Pennsylvania College in 1848. He began the study of the law with Hon. Thaddens Stevens, in Lancaster, but from ill health did not complete the course. He turned his attention to newspaper pursuits, as correspondent and editor. In 1851 he edited the *Harrisburg Daily American*; in 1852-4, the *Lancaster Independent Whig*; in 1855, the *Pittsburg Daily Times*; in 1878-80, the *Philadelphia Press*. He was elected a representative in Congress for his native district, in 1858 and 1860, to the Thirty-sixth and Thirty-seventh Congresses. At the close of his congressional service he was for eight months Deputy Commissioner of Internal Revenue, Treasury Department, and was chosen the Clerk of the House of Representatives of the United States, from the Thirty-eighth to the Forty-third Congress, inclusive, being a continuous service of twelve years, and again for the Forty-seventh Congress, being a total service of fourteen years in that office. In 1881 he was appointed Chief of the Bureau of Engraving and Printing, Treasury Department, which position he occupied for a year and a half. Mr. McPherson's publications have been numerous. Among them are the "Growth of Individualism," "The Christian Principle, Its Influence upon Government," "The Family in its Relations to the State," "Know Thyself, Personally and Nationally Considered," and "Handbook of Politics for 1872, for 1874, for 1876, for 1878, for 1880, for 1882."

McPherson, Simon John, D. D., is the second child of John Finlay and Jeannette Fraser. McPherson, and was born in Wheatland, Monroe county, N. Y.

January 19th, 1850. He graduated at Princeton College in 1874, with the first academic rank in his class. For one year he was Tutor in Mathematics at Princeton. In 1875 he entered Princeton Seminary. In 1877 he gave the Master's oration. He was licensed to preach by the Presbytery of Rochester, in April, 1877, and was installed, by the Presbytery of Morris and Orange, pastor of the East Orange Presbyterian Church, in September, 1879. Here his labors were largely blessed. In November, 1882, he entered on the pastorate of the Second Presbyterian Church of Chicago, Ill., in which he still continues. Dr. McPherson has gained the admiring love of his church and of his ministerial brethren, and has already taken rank among the leading preachers of the country. He speaks entirely without notes, from most thorough preparation. In his pulpit work he happily blends the teacher and the orator. As a speaker, on occasions, with his rapid earnestness of manner, vigor of style and delightful humor, he has proved himself equal to the best. His sermons, frequently published, show generous scholarship, philosophic comprehension of truth, a rare faculty of generalization, originality and fertility of thought, and fine powers of illustration. His unusual abilities, consecrated faithfulness, his tact and wisdom as a pastor, his strong traits and attractive qualities as a man, show him to be worthy of the important position he occupies.

McQueen, Donald, D. D., was born in Chesterfield District, South Carolina, June 21st, 1810, and died in the town of Sumter, S. C., January 22d, 1880. He was of Scotch-Irish descent. After graduating from South Carolina College, in 1832, he taught for a time in the Academy at Cheraw. He graduated at the Theological Seminary at Columbia in 1836, and after supplying the Church at Sumter, S. C., for a time, was installed, in the Spring of 1837, pastor of this church, jointly with the Concord Church, situated a few miles from the town. This joint pastorate continued until 1853, when he was called to the Sumter Church singly, where he remained till his death, his whole ministry of forty-three years being thus devoted, jointly and singly, to this one charge.

As a pastor, Dr. McQueen was much beloved and respected. Genial disposition, cheerful in temper, jocund in spirit, his presence was a sunbeam in every circle. At the same time there was no heart more sensitive than his to the shadows that fell from the sorrows of others. He was faithful and untiring in his labors. Having a large colored membership in his church, he devoted the Sabbath afternoon service especially to their instruction, so that, for years, he preached three times each Lord's day. As a preacher he was plain and practical, striving only to present the simple teachings of the Word of God, for the edification of believers and the conversion of sinners. He was greatly blessed in his work, having received many into the church as seals of his ministry. He

was a good man, full of the Holy Ghost, and of faith.

McQueen, Rev. Martin, son of Col. Donald and Catharine McQueen, was born in Robeson county, N. C. He graduated, with distinction, at Davidson College, in June, 1851, and entered the Theological Seminary at Columbia, S. C., in the Fall of the same year. He was licensed to preach by Fayetteville Presbytery, on the 5th of November, 1853, and completed his theological course in June of the year following. His first charge was the temporary supply of the Greensboro Church, where his labors were attended with a revival of religion which resulted in the addition of quite a number to the church. In April, 1855, he was ordained, and for four years supplied Harmony and Mizpah churches, in Richmond county, and Sharon, Macedonia and Mt. Carmel churches, in Montgomery county.

In 1859 he took charge of the Second Church of Wilmington, where, after two years and a half, his labors were increased by the additional charge of the First Church, left vacant by the Rev. M. B. Grier, its pastor. In 1864 he accepted a call to become pastor of Union and Carthage churches, in Moore county, where he still continues—1883. During this long continued pastorate Mr. McQueen has been abundant in labors, having supplied, for several years, Buffalo and Bethesda churches, and still continues to preach to Cannon Church, on the R. & A. A. L. R. R. He has thus, for a long period, singly and alone, cultivated this important and extensive field, and has had the pleasure of seeing the work of the Lord greatly prospering in his hands. Indeed, this is his crown of rejoicing, that God has owned and blessed his labors wherever he has preached.

Mr. McQueen's large-heartedness and generous disposition make him strong in his personal attachments, and a general favorite, especially with the people of his charge who are devotedly attached to him. As a Church officer, he is conservative and practical, a good debater, and in the courts of the Church is prominent and influential. He has the gifts and qualities which eminently fit him for the pastoral office. As a preacher, he ranks deservedly high. His sermons are lucid, Scriptural and searching, and his manner of delivery is earnest, impressive, and often powerful.

McRee, James, D. D., was born in North Carolina, May 10th, 1752; was educated at Princeton, and was licensed by Concord Presbytery in April, 1778, and immediately settled as pastor of Steel Creek congregation, in North Carolina, where he remained about twenty years. In 1798 he left Steel Creek and settled as pastor of Centre Church, and continued its pastor about thirty years. Dr. McRee was dignified in the pulpit, fluent in his delivery, and a most popular preacher. He was always a friend of education. His death occurred March 28th, 1840.

McSurely, William Jasper, D. D., of good old Scotch-Irish stock, was born in Adams county, Ohio, September 1st, 1831. He graduated from Miami University, Ohio, in 1856, having throughout his course maintained a high standing in his class. He studied theology in the Associate Reformed Seminary at Oxford, finishing his course at that Institution in 1859, after its removal to Monmouth, Ill. In the Spring of 1859 he entered upon his labors as pastor of the United Presbyterian Church, Oxford, O. After a successful pastorate of more than seven years at Oxford, he was called to the United Presbyterian Church of Kirkwood, Ill., where he labored with great acceptance during the years 1867-8. Subsequently he supplied, for nearly a year, the Presbyterian Church of Loveland, Ohio. In 1869 he was called to the Church at Hillsboro, Ohio, where he still continues. Under his ministry the church has had a steady and healthy growth. Precious seasons of revival have been enjoyed, resulting in the bringing of many souls into the kingdom. Dr. McSurely is a man of scholarly attainments and pulpit ability. His sermons, written out with great care, are full of the marrow and fatness of the gospel, and are always interesting and instructive. His style is clear and sufficiently ornate, and his delivery earnest and forcible. In the prime of life and in the maturity of his powers, he has before him the prospect of many years of usefulness in his loved employment of preaching "the unsearchable riches of Christ."

McWilliams, Hon. Jonathan, was born in Spruce Creek Valley, Huntingdon county, Pa., in 1797. In 1827 he was elected a ruling elder of the church of his childhood, in which capacity he served them with fidelity till within five years of his death, at which time he removed out of the bounds of the congregation, and resided in McVeytown, Pa. He was twice elected to the State Legislature from Huntingdon county, and served during the years 1842 and 1843. He was also elected an Associate Judge of the county. He enjoyed in the highest degree the confidence of the community among whom he spent almost the whole of his life. His intelligence, piety and public spirit commanded the esteem of all who knew him. He was a great reader, collected a large library of standard works, and became possessed of a very general information. His face was always set against wrong, and he employed his pen frequently in the inculcation of virtue and in the defence of Christianity. He early enlisted in the cause of Temperance, and spent both time and money in urging forward the reformation, both by speech and by the press. His piety was marked by simplicity and humble trust. He was an example in all the relations of life. As a Presbyterian, and especially as a Presbyterian elder, he was sincere and intelligent in his adoption of the doctrines of the Confession of Faith and the Catechisms, and tolerated no departure from them in those

who professed to adopt them. Judge McWilliams died at McVeytown, September 2d, 1870.

McWhorter, Alexander, D. D., was born in New Castle county, Delaware, July 15th, 1734; after graduating in Princeton College, in 1757, studied theology with Rev. William Tennent, of Freehold, and was licensed by the Presbytery of New Brunswick, August 3d, 1758. In the Summer of the same year he was installed pastor of the Presbyterian Church in Newark, N. J. In 1761 he visited North Carolina, by order of the Synod, and was very efficient in establishing churches in that region. In 1775 he was appointed, by Congress, to visit North Carolina, and use every effort to bring over the enemies of independence to the American cause. In 1778, at the solicitation of General Knox, he acted as chaplain



ALEXANDER McWHORTER, D. D.

while the army lay at White Plains. In 1779 he left Newark, that he might accept a situation in North Carolina, but was soon obliged to fly before the army of Cornwallis, losing almost all that he possessed. Returning to Newark, he resumed his old charge, which he retained until the day of his death.

In 1802, at the advanced age of sixty-eight, Dr. McWhorter was agent for soliciting funds in New England, for rebuilding Princeton College, which had just been destroyed by fire, and had great success. He was one of the leading spirits in the organization of the Presbyterian Church. He was a man of order and method, an accomplished teacher, and among the most successful and popular preachers of his day. His influence in Church courts was very strong. He died in the triumph of a rapturous faith, July 20th, 1807.

Means of Grace, are the instrumentalities which God has ordained for our use, to secure spiritual enlightenment and edification. Such are hearing and reading the Scriptures, the Sacraments of the Lord's Supper and Baptism, self-examination, meditation, prayer, praise, Christian conversation, etc. These means are to be used without any reference to merit, solely with a dependence on the Divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we live in the neglect of them. It is in vain to argue that the divine decrees supersede the necessity of them, since God has as certainly appointed the means as the end. Besides, He himself generally works by them, and the more means He thinks proper to use, the more He displays His glorious perfections. Jesus Christ, when on earth, used means; He prayed, He exhorted, and did good by going from place to place. Indeed, the system of nature, providence and grace, are all carried on by means. The Scriptures abound with exhortations to them (Matt. v; Rom. xiii) and none but enthusiasts or immoral characters ever refuse to use them.

Mebane, Rev. William Nelson, the son of David and Annie (Cummins) Mebane, was born in Guilford county, N. C., March 10th, 1809, of Scotch-Irish descent. He was prepared for college in Greensboro, N. C., by Rev. William Paisley and E. W. Caruthers, D. D. He was graduated from the University of North Carolina in 1833, with distinction. He served as a Tutor in the University for one year, and in 1834 entered Princeton Seminary, took the full course, and was graduated in 1837. He was licensed by Orange Presbytery in October, 1837, and for two years labored as a missionary in Louisiana and Texas, where he was the means of founding a number of churches. On his return to North Carolina, he was called to the Spring Garden Church, in Rockingham county, and was ordained as an evangelist at Danville, Va., September 22d, 1839, and installed pastor of Spring Garden in July, 1841. He was installed over Madison, a new church formed out of his old charge, in August, 1851. In 1859 he was released, on account of declining health, from his charge, and died May 8th, 1859, of pulmonary consumption. When asked concerning his prospect, just before his death, he replied, "I have no fear; my peace flows like a river."

Mr. Mebane was a good preacher, possessing independence of thought and sprightliness of manners. For twenty years he labored to build up the Church, beginning with one small organization, and with few families of Presbyter-ian affinities. The Lord blessed his labors, and several churches were organized and strengthened under his care.


Mr. Mebane had a quick, active, and at the same time, patient mind. He never forgot his sacred calling, and possessed, in an eminent degree, the happy art of leading people to converse freely upon experi-

mental and practical religion. With a heart full of love to Christ, he seldom spoke without impressing his hearers. As a pastor, he had no superior in the Synod of North Carolina.

Mecklenburg Declaration of Independence. During the stormy times of the Revolution, while public sentiment in North Carolina and its sister colonies was making rapid strides toward a bold resistance to augmenting oppressions, the people of Mecklenburg and vicinity, between the Yadkin and the Catawba, were neither indifferent nor inactive, notwithstanding their distance from the seaboard. There was no printing press in the upper country, and as no regular post traversed that region, a newspaper was seldom seen there, among the people. They were in the habit of assembling at stated places to hear printed handbills from abroad read, or to obtain verbal information of passing events. Charlotte was a central point for these assemblages, and there the leading men in that section often met, at Queen's Museum or College, the Faneuil Hall of North Carolina, to discuss the exciting topics of the day. These meetings were at first irregular, and without system. It was finally agreed that Thomas Polk, Colonel of the militia, long a surveyor in the province, a man of great excellence of character, extensive knowledge of the people around him, and deservedly popular (who was also great uncle to President Polk), should be authorized to call a convention of the representatives of the people, whenever circumstances should appear to require it. It was also agreed that such representatives should consist of two from each captain's company, to be chosen by the people of the several militia districts, and that their decisions, when thus legally convened, should be binding upon the people of Mecklenburg. This step was in accordance with the recommendation of the eleventh article of the *American Association*, adopted by the first Continental Congress, and now generally acted upon throughout the colonies.

In due time Colonel Polk issued his notice for the committeemen to assemble in Charlotte, on the 19th of May, 1775. On the appointed day between twenty and thirty representatives of the people met in the Court House, in the centre of the town, at the crossing of the great streets, and surrounded by an immense concourse, few of whom could enter the house, proceeded to organize for business by choosing *Abraham Alexander*, a former member of the Legislature, a magistrate, and ruling elder in the Sugar Creek congregation, in whose bounds they were assembled, as their chairman, and John McKnitt Alexander and Dr. Ephraim Brevard, men of business habits and great popularity, their clerks. Papers were read before the Convention and the people; the handbill brought by express, containing the news of the battle of Lexington, Massachusetts, on that day one month, the 19th of April, came to hand that day and was read to the assembly. The Rev. Hezekiah

Wm. Alexander - Eph. Burdett
Thos. Polk Adam Alexander
David Reese J. H. Alexander
Hoy. Kavanaugh John Puffer
Robt. J. Smith
Will Kennon Richd. Berry

Benjamin Patton John Goad
John Davidson Ad. William Graham
Schneflemuth Waightstill Avery
 Charles Alexander
Henry Downs - Robt. Harris
Ezra Alexander Neill Morrison
James Harris

James Bulch, pastor of Poplar Tent, Dr. Ephraim Brevard and William Kemm, Esq., addressed the Convention and the people at large. Under the excitement produced by the wanton bloodshed at Lexington, and the addresses of these gentlemen, the assembly cried out, as with one voice, "Let us be independent! Let us declare our independence, and defend it with our lives and fortunes!" The speakers said, his Majesty's proclamation had declared them out of the protection of the British Crown, and they ought, therefore, to declare themselves out of his protection, and independent of all his control.

By this Convention a Declaration of Independence was made, May 31st, 1775, *thirteen months before* that made by the Federal Congress, in Philadelphia, July 4th, 1776. This document was sent by a messenger, Captain Jack, to the Continental Congress, then in session in Philadelphia, and placed in the hands of Caswell, Hooper, and Hewes, the delegates in Congress from North Carolina. These gentlemen, perhaps considering the movement premature or too radical, did not make the action of the Convention public. They still hoped for reconciliation with the mother country, and were willing to avoid any act that might widen the breach. They addressed a letter to the people of Mecklenburg, complimenting them for their patriotism, recommending the strict observance of order, and expressing their belief that the whole continent would soon follow their example, if the grievances complained of were not speedily redressed.

It is now an established fact, that the honor of preparing this Declaration of Independence belongs to the Presbyterians of North Carolina. Of the members of the Convention that proclaimed it, May, 1775, one was a minister of the gospel, nine were elders in the Church, and all in some way were connected with the seven churches and congregations that embraced the whole county of Mecklenburg, viz.: Sugar Creek, Steel Creek, Providence, Hopewell, Centre, Rocky River, and Poplar Tent—all of which were of Presbyterian origin and constitution, and have a history of peculiar interest.

"Who were these people," says Dr. Foote, "and whence did they come?" In what school of politics and religion had they been disciplined? At what fountains had they been drinking such inspirations, that here in the wilderness, common people, in their thoughts of freedom and equality, far outstripped the most ardent leaders in the Continental Congress? Whence came these men, who spoke out their thoughts, and thought as they spoke, and both thought and spoke inextinguishable principles of freedom of conscience and civil liberty? That they were poor and obscure but adds to their interest, when it is known that their deeds in the Revolution were equal to their principles. Many a "life" was given in Mecklenburg in consequence of that declaration, and much of "fortune" was sacrificed, but their "honor"

came out safe, even their great enemy, Tarleton, being witness. They did not get their ideas of liberty and law from Vattel, or Puffendorf, or the tomes of English law. From what book, then, did they get their knowledge, their principles of life? Ahead of their own State in their political notions, as a body, they never wavered through the whole Revolutionary struggle, and their descendants possess now just what these people asserted then, both in religion and politics, in conscience and in the State.

To North Carolina belongs the imperishable honor of being the first in declaring that Independence which is the pride and glory of every American. "Honor to whom honor is due!"

In 1851 the Rev. Samuel J. Baird, then a resident of New Castle, Tenn., addressed a letter to Mr. James P. McRee, a respectable citizen of Somerville, in the same State, requesting him to give, in writing, some facts which he had mentioned in conversation, respecting the writer of the Mecklenburg Declaration. In his reply, Mr. McRee, whose wife was a daughter of Adam Brevard (to whom he ascribes the authorship of the Declaration), and in whose family Mr. Brevard lived for some years preceding his death, said:—

"Dr. Ephraim Brevard was a delegate, and one of the Committee that was appointed to draw up a Declaration of Independence, to be acted on by the Convention. *Adam Brevard* was then a student of law, living with his brother, the Doctor, who got him to write out the Declaration. After it was adopted, General Thomas Polk read it, at the court-house door, to the multitude that was standing outside, when, after hearing it, they raised a shout and threw their hats into the air. Some of their hats fell on the court house, and they did not get some of them off till the next day. All the delegates in that Convention, and nearly all the citizens of that section of country, were Presbyterians, mostly emigrants from the North of Ireland. Adam Brevard, whom I got my information from, told me that he took the Westminster Confession of Faith for his guide. The above I got from Adam Brevard, and it is confirmed by others."

The fact will be observed, with interest, that the Westminster Standards are here declared to have been the model of the Mecklenburg Declaration. These Standards, as then published, included the Scotch Covenants, to which Dr. Smyth has, from internal evidence, traced both the Mecklenburg and National Declarations.

Mecklin, Rév. Robert Wilson, was born in South Carolina, October 8th, 1843. He graduated from LaGrange College, Tenn., in 1861, and after studying theology, was licensed by the Tombeckbee Presbytery, October, 1866, and ordained by the same, October, 1867. In November of the latter year he was installed pastor of Bethsalem and Lebanon churches. In 1872 he began to supply Batesville and Pleasant Grove churches, and for five years

labored at intervals at Land Spring and Courtland. In 1877 he was installed pastor, for all his time, of the Land Spring Church. During almost all this time he has been engaged in the arduous labor of the school-room, and besides preaching twice each Sabbath to his church, he has organized and ministered to a colored congregation. In addition to this, he has written, and has in press, a Historical Romance, giving the story of the early struggles of the Presbyterian Church in Mississippi. Mr. Mecklin is a most effective and impressive preacher, earnestly setting forth the truths which he as earnestly believes. His life has been blessed with usefulness in the Master's service.

Merrick, Major George W., was the Independent Republican nominee for Secretary of Internal Affairs of Pennsylvania, in 1882. He was born at Wellsboro', Pa., in 1810. His father, Israel Merrick, migrated from Delaware in 1804, when a lad of fifteen years, and settled in the then unbroken wilderness of Tioga county. His son, from ten years of age, was reared on a farm, and by hard work laid the foundation of a rugged constitution. He was schooled in the common schools until he had advanced to the period of young manhood, when he began a course of study at the Wellsboro' Academy. Subsequently he read law and was admitted to practice, and has since followed the profession with marked success. His home paper, the *Agitator*, says of him: "He has discharged every public duty, as he always has every private one, with scrupulous fidelity and ability." Major Merrick is a poor man and lives frugally; one of the "plain people," to use his own language, but is hospitable, and frank, and affable in manners, and has a contempt for all shams, and a burning indignation against all forms of wrong. He is a strong advocate of Temperance, President of the Board of Trustees of the Presbyterian Church at his home, and for many years President of the Board of Public Education. He is an honored citizen, and admired by people of all sects in religion and every shade of politics.

Merrill, Samuel, elder of the Fourth Presbyterian Church, Indianapolis, was born in Peacham, Vt., October 29th, 1792; died in Indianapolis, Ind., August 24th, 1855. He entered Dartmouth College, but in his Junior year left, to teach with his brother James, in York, Pa., where he also studied law. His associates were Thaddeus Stevens, John Blanchard and his brother James, all from Peacham. After three years he came to Vevey, Ind., and commenced the practice of law. In 1821 he was elected to the Legislature. Before his term of two years expired he was chosen Treasurer of State, removing first to Corydon, and, in 1824, to Indianapolis. This office he held until 1831, when he was chosen President of the State Bank. The duties of this office he discharged with unwearied fidelity and unimpeachable honesty, until 1844. He subsequently served four years as President of the Madison and Indianapolis Railroad. Though promi-

nent in Christian work and superintendent of a Sabbath school, he did not make a profession of religion until 1838, when he joined and helped to form the Second Presbyterian Church, November 19th. In September, 1846, he was elected an elder, and served until November, 1851, when, with twenty-three others, he united in forming the Fourth Presbyterian Church, in which he was an elder from its organization until his death. He took great interest in missions, and was a corporate member of "The American Board." In reading the *Missionary Herald* he found great delight. His time, talents and money were devoted freely to the public good—to this the Second and Fourth churches and Wabash College can bear witness. In mental culture he was an example to all. On an average he read two hundred volumes and the entire Bible yearly. Learned in the Scriptures, versatile in thought and expression, his words had great weight in ecclesiastical bodies. Remarkable for uprightness, no ill-gotten wealth disturbed his dying hour. His richest record was in the hearts of the poor and in God's book of remembrance. Almost his last words were to send a refreshing drink to a poor Irish woman.

Middle Spring Church, Cumberland county, Pa. This congregation, located about two miles north of Shippensburg, in all probability came into existence about the year 1740. Antecedently to this Middle Spring was a preaching place, and was frequently favored with ministerial service by neighboring pastors, as well as by supplies under appointment of Presbytery, but not until that time was a congregation regularly organized. The earliest records of the congregation now to be found, and probably the first ever written, go back to 1742. The title-page is as follows: "A Session Book, for the use of the Session of the Congregation of Middle Spring. Bought for the above-mentioned use, men. Decembris, Anno Dom. 1745. (2 Chron. xix, 8, 9) "Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chiefs of the fathers of Israel, for the judgment of the Lord, and for controversies when they returned to Jerusalem. And he charged them, saying, Thus shall ye do, in the fear of the Lord, faithfully and with a perfect heart." In these records mention is made of the following names of elders of the congregation: Allen Killough, John McKee, David Herron, John Reynolds, ordained 1742. John Finley, William Anderson, Robert McComb, ordained 1744. John Maclay, ordained 1747.

Among the cases of discipline recorded in this ancient book, is the following:—

"1746. J. P. was cited to the Session for taking venison from an Indian, and giving him meal and butter for it on the Sabbath day.

"J. P. appeared, and acknowledged that, being at home one Sabbath day, he heard a gun go off twice, quickly after each other, and said he would go out

and see who it was; his wife dissuading him, he said he would go and see if he could hear the horse-bell; having gone a little way he saw an Indian, who had just killed a fawn and dressed it; the Indian coming towards the house with him, to get some victuals, having, he said, eat nothing that morning, he saw a deer, and shot it, and charged and shot again at another, which ran away; said P. stood by the Indian until he skinned the deer; when he had done he told said P. he might take it in if he wanted, for he would take no more with him, upon which, said P. and W. K., who then had come to them, took it up, and carried it in; when he had given the Indian his breakfast, said Indian asked if he had any meal; he said he had, and gave him some; then the Indian asked for butter, and asking his wife about it, he gave the

him, by deed, a farm belonging to them, which lay near to the church, and contained about two hundred and fifty acres. During his ministry here he made two visits to Virginia, preaching with great power in various places, organizing several new congregations, and leaving an enduring impression of his piety and eloquence. On account of his exposure, in this frontier settlement, to the hostile incursions of the Indians, he found it necessary, after a while, to retreat into the more populous and civilized part of the colony. Accordingly, he resigned his pastoral charge. His subsequent career is elsewhere noticed in this volume. At a Sessional meeting, September 3d, 1744, we find mention made of the Rev. Mr. Robinson, as being present. After this, notwithstanding the minutes of Session continue until 1748, there is no reference in them at all, either to preaching or a pastor. By reason of this fact, as well as the chasm in the minutes of Presbytery, reaching from 1750 to 1759, that portion of Middle Spring's history is a blank. In 1760 a call was given to the Rev. John Carmichael, of New Brunswick Presbytery, but if it was ever presented, it was not accepted. In 1765 Rev. Robert Cooper was chosen overseer of the flock, and continued in the pastoral relation until 1795. The Rev. John Moody, D. D., succeeded Dr. Cooper, in 1803, and continued in office about fifty years. The pastors of the church, since his resignation, have been the Rev. Messrs. I. N. Hays, — Richardson, and S. S. Wylie. (See the sketches of all these brethren.)

The first place of worship of the Middle Spring Congregation was a log building, near the gate of the graveyard, which was about thirty-five feet square. It was erected about the year 1738. Soon this edifice, in which, for awhile, there was preaching only four or five times a year, was found to be too small to accommodate the people, and it was demolished, and another, of the same material, erected on the same spot. This was considerably larger, being about fifty-eight feet long and forty-eight feet wide. In a little while it became necessary again that the house of worship should have its capacity extended, and this desideratum was effected by removing three sides of the building then in use, and embracing a little more space on either side, which was covered with a roof, something in the form of a shed. Up the sides of these additions to the main edifice, and over the roofs, were fixed wooden steps, by which access was gained into the gallery. This arrangement was made for want of room in the interior of the building for the construction of a stairway. Of the internal appearance of this ancient structure we are not able to give any very definite information. We have been told, however, that the pulpit, which was of walnut, was a remarkably neat piece of workmanship for that day. This interesting relic, which, with other portions of the building, at the time it was torn down, was purchased by Samuel Cox, Esq., was converted into a table,



MIDDLE SPRING CHURCH, PA.

Indian some, but he denies that he gave these things as a reward for the venison, inasmuch as they had made no bargain about it.

"The Session Judge that J. P. do acknowledge his Breach of Sabbath in this Matter, and be rebuked before the Session for his Sin."

The Rev. Mr. Calls, of Ireland, and the Rev. Mr. Clarke, of Scotland, each, with the sanction of Presbytery, served the congregation of Middle Spring about six months of a year. On December 27th, 1742, the Rev. John Blair, a younger brother of the Rev. Samuel Blair, of Fagg's Manor, Chester county, Pa., was installed pastor of the Church, in connection with that of Big Spring, and divided his time equally between them. Mr. Blair was highly esteemed by the congregation for his piety and his learning. As a proof of their affection for him, they conveyed to

which is yet in the possession of his grandson, Mr. John Cox, now a resident of Shippensburg.

In this church, for many years, the growing congregation worshiped, and during this time the graveyard was filled with the dead. This sacred spot, which consists of about an acre of ground, is enclosed by a substantial stone wall, and stands by the roadside, teaching its solemn lessons to the passer-by. Among the epitaphs upon the few tombstones it contains are the following:—

"Here lies the body of John Reynolds, Esq., who departed this life on the twentieth day of October, 1789, aged 40 years.

"This modest stone (what few vain marbles can)
May truly say, 'Here lies an honest man.'"

"Interred here is the body of Capt. Samuel Kearsley, a veteran survivor of the Revolution which procured the Independence of America, who departed this life on the 29th of March, A. D. 1830, in the 81st year of his age.

"In profession a Christian,
A soldier intrepid,
In body and mind vigorous,
Fearless of man,

But who confessed that Wisdom's beginning is God's fear."

About the year 1781 the old stone church was erected, whose site was just beside that of the present building. This was still larger than its predecessor (being 58 by 68 feet), and was necessarily so, by reason of the rapid increase of population. About the same time that this church was built, and which, for its day, was one of more than ordinary elegance, the graveyard, immediately in its rear, was located. The spot selected for the church edifice was one of peculiar attractiveness. The green slope to the right, the graveyard in the rear, the beautiful forest, stretching back with its refreshing shadows, "the old mill-dam," a few rods to the left of the road, calmly reflecting the light of heaven, the fountain of fresh water bubbling up close by, the murmuring stream, which rolls on under the thick over-hanging foliage, and the "Lower Graveyard," a little to the North, along which that stream flows in its course, chanting its sweet requiem for the dead—all combine to make the site one of rare beauty and interest.

The present building at Middle Spring, which was erected in 1848, is a neat brick edifice, one story high, with a gallery for a choir, and capacity to accommodate about four hundred. Though demanded by the dilapidated condition of the former building, it was with deep regret the necessity was yielded to that called for the erection of the new church. Hundreds were in full sympathy with one of our kinsmen (Prof. William M. Nevin, LL. D.), whose earliest associations were blended with that neighborhood, and who, returning to it after the absence of years, published a poem, in the following extract from which he thus graphically and touchingly alludes to the change that was soon to occur:—

"That Old Stone Church! Hid in these oaks apart,
I hoped Improvement ne'er would it invade;
But only Time, with his slow, hallowing art,
Would touch it, year by year, with softer shade,

And crack its walls no more, but, interlaid,
Mend them with moss. Its ancient souldre cast,
Dearer to me is than all art displayed
In modern churches, which, by their contrast,
Make this to stand forlorn, hold in the solemn past.

"Ah, now they tell me they will raze it low,
And build a lowlier, neater church instead;
And well, no doubt, it is it should be so:
But me not joy it brings, but drearhead;
For still my thoughts, like fondest ivy spread,
In memory green, do clasp that old church pale,
And round a softer, holier light is shed,
Than that through stained glass on chequered aisle;
Oh, must it then be torn, on me no more to smile?"

"Its pews of obdurate pine, straight-backed and tall,
Its gallery, mounted half three sides around,
Its pulpit, goblet-formed, half up the wall,
The sounding-board above, with worn crowned,
And Rouse's Psalms, that erst therein did sound
To old fugue tunes, to some the thoughts might raise
Of folks antique that certes there were found.
Ah no! I wot in those enchanting days,
There beauty beamed, there swelled the richest notes of praise

"What though no dainty choir the gallery graced,
And trod their tunes in soft, harmonious flow,
One pious clerk, tall-formed and sober faced,
With book enclitched, stood at his desk below,
And with his pitch all people's voice did go,
If not full blent, certes in soul sincere,
Up from their hearts their praises they did throw,
Nor cared they, e'en of some deaf dame, to hear,
At close, the voice in suit, lone quavering in the rear.

"Out from that pulpit's height, deep-bowed and grave,
The man of God ensooned, half-bust, was shown.
Weighty and wise, he did not thump nor rave,
Nor lead his folks, upwrought, to smile nor moan;
By him, slow east, the seeds of truth were sown,
Which, fighting on good soil, took lasting hold,
Not springing effoons, then to wilt ere grown,
But, in long time, their fruits increased were told
Some thirty, sixty some, and some an hundred fold."

In "that old stone church" there was, for many long years, a very large congregation, and out of it came many men of mark in all the learned professions. Its boundaries reached six or eight miles in several directions. When the Sabbath dawned, every road and avenue might be seen thronged with those who were assembling for worship, some on foot, some on horseback, and some in carriages. The spacious house was crowded. Even the galleries, above which "the swallow had built a nest for herself, where she might lay her young," was filled. Loud throughout the surrounding forest might be heard the praises of God. At "intermission," the people gathered together in little circles. Some wandered to the cemetery, to sigh over the departed loved ones, and drop a tear upon the sweetbriar that bloomed by their graves. Some flocked to the "Spring" to quaff its sparkling waters. Others met to exchange salutations and friendly greetings. The interval past, the public service of the sanctuary was resumed, and in a little while a scene of happy confusion was to be witnessed; the old and middle-aged and young, moving off to their homes, comfortable, at least, in the consciousness that, whatever other sins might

be laid to their charge, they had not neglected the assembling of themselves together for the highest and holiest of all purposes—the worship of God.

Millard, Rev. David Kirby, son of John W. and Phoebe (Sprague) Millard, was born in Wellington county, Ontario, Canada, September 10th, 1812; was graduated from Knox College, at Toronto, A. D. 1839; spent two years additional in the theological department of Knox College; entered the senior class in Princeton Seminary, and after spending there one year, 1872-73, was regularly graduated; was licensed by the Presbytery of New Brunswick, February 5th, 1873; and was ordained by the Presbytery of Columbia (N. Y.), June 9th, 1873. On the day of his ordination he was installed pastor of Union Church, at New Lebanon, N. Y., and was released therefrom March 17th, 1874; was installed pastor at Tecumseh, Mich., December 19th, 1876, by the Presbytery of Monroe, and was released September 4th, 1878; was stated supply at Worthington, Minn., September 1st, 1878, to March 1st, 1880; and was stated supply at Barre Centre, N. Y., from May 1st, 1880, until his death, which occurred April 21st, 1881. His end was peaceful, and he expressed his cordial submission to the divine will concerning him. He was an able and faithful minister, and a fearless defender of the principles of the gospel.

Millard, Nelson, D. D., the youngest son of William and Anna (Loomis) Millard, was born at Delhi, Delaware county, N. Y., October 2d, 1831. At the age of fifteen he was employed for one year as assistant instructor in Delaware Academy. He graduated at Union College in 1853. He occupied a leading position in his class, and was unanimously elected Valedictorian of the Philomathean Society at the time of his graduation. He was tutor in the college for four years, and was offered a permanent Professorship in Rhetoric and Logic, but having the gospel ministry in view, he declined the offer. He graduated at Union Theological Seminary, New York City, in 1860. After spending a year and a half in Europe, for travel and for study in the German universities, he became pastor of the Presbyterian Church at Montclair, N. J., in 1862.

Subsequently to his ministry at Montclair, Dr. Millard was pastor at Peckskill, on the Hudson, until, in 1872, he was called to the large and important First Presbyterian Church in Syracuse, N. Y., where he has continued a very successful pastorate until January, 1884, having an influence upon the intellectual and moral and religious life of that city which was, perhaps, unexcelled by that of any other minister or public man. Dr. Millard, at the date last mentioned, accepted a call to the Broadway Church, at Norwich, Conn. He is, by original taste and tendency, especially fond of intellectual philosophy. At the same time the controlling purposes of his life have been eminently practical, coming at constant effectiveness in the way of moral and

spiritual results. As a consequence of the combination of these two tendencies, aided by a bright imagination and a ready talent for felicitous illustration, his preaching (which is always without manuscript) has been vigorously intellectual, dealing with principles and the roots of doctrine, and yet practical and steadily fruitful, and popular in the sense that "the common people hear him gladly."

Miller, Rev. Adam, was born in Canajoharie, N. Y., January 13th, 1787. He graduated from Union College when but seventeen years old, and from the Auburn Theological Seminary three years later. At the age of twenty years he began the work of the ministry, performing missionary labors in the valley of the Mohawk for one year. In 1828 he commenced his pastorate in Harford, Susquehanna county, Pa.,



REV. ADAM MILLER.

which place he reached after a journey on horseback, from Auburn, of four days. Here, and throughout Northeastern Pennsylvania, he at once became a power for good. Many precious revivals attended his ministry, and continually he had the joy of witnessing the demonstration of the Master's approval of his work. Numerous calls came to him to other fields, with increased salary, but he believed that duty required him to remain where God had placed him.

At the end of fifty years (October 31, 1878), a semi-centennial was held for the celebration of the strange fact that Adam Miller had been sole pastor of the Harford Church for half a century. On this joyful and blessed occasion, the great Presbytery of Lackawanna was represented by a large delegation,

People, formerly residents of Harford, came from distant parts, as pilgrims to a shrine where reposed hallowed memories; and from New England, New York and all parts of Pennsylvania, ministers, college professors, judges and others came, that they might once more look into the face of the man who was unspeakably dear to them. By brief addresses and other appropriate ways the time was most pleasantly and profitably spent.

Three years longer Mr. Miller continued sole pastor of that church. His last service was on a Communion day. He never preached and performed the other services in a more impressive manner. During the following week severe illness came upon him, and his thoughts wandered. He paid little attention to anything till, on Sunday morning, he heard the tolling of the old bell, when he sprang from his bed, saying that he must go and preach, as he had done for fifty-three years. Kind arms replaced him upon his bed, from which he was never again to arise. The days that followed he suffered intense pain, but was often heard to whisper: "Oh, the goodness of God! the goodness of God!" Just before his death he seemed to himself to be in a meeting of the Presbytery, and he was heard to ask leave of absence, saying that he was very tired and must go home.

Miller, Arnold W., D.D., was born in Charleston, S. C., and is a graduate of Charleston College and the Theological Seminary at Columbia. He was licensed to preach by Charleston Presbytery, and, in 1849, was ordained by Bethel Presbytery. His first pastorate was in Chester District, S. C.; his second in Charlotte, N. C., for two years; his third in Petersburg, Va., from whence, in 1865, he was recalled to Charlotte, where he has ever since remained, the faithful and much loved pastor of the First Church. Under his ministry the church has grown and prospered greatly.

Dr. Miller is one of the soundest theologians and ripest scholars, as well as one of the ablest and most eloquent preachers in the Southern Church. He is a laborious student, and a man of remarkable courage, indomitable energy and devoted piety. Decided in his convictions and loyal to the truth, he would not for any consideration betray or compromise it. His preaching is doctrinal and eminently characterized by the constant and clear presentation of the mediatorial office of Christ. His style is logical, clear and forcible, and the brightest ornaments of rhetoric and the graces of oratory are called into requisition to enforce the truths he so ably presents. A distinguishing characteristic of his preaching is his interest in God's ancient people, Israel, and his reliance upon the promises concerning them. He has a most excellent library, in which are some of the rarest theological works. As a pastor he is welcomed among his people as a faithful and tender counsellor, and the little children love him as a father.

Miller, Charles H., was a resident of Huntingdon, Pa. In 1826 he united with the Presbyterian Church in that place, under the ministry of the Rev. Mr. Peebles. In 1843 he was set apart to the sacred office of ruling elder, and shortly afterwards elected clerk of Session. As a Christian, his walk was close with God. As an officer in the church, he discharged his duties with conscientious fidelity, and enjoyed the confidence and affection of his brother officers and the people of his charge. Naturally unobtrusive in character and in all his activities, he closely imitated his Divine Master, "whose voice was not heard in the streets," who was "full of grace and truth." The ornament which adorned his soul was "a meek and quiet spirit, which, in the sight of God, is of great price." He died in peace, November 24th, 1880.

Miller, Rev. E. Smith, was born near the town of Vernon, Jennings county, Ind., March 15th, 1846. He graduated from Hanover College in June, 1873. He was then chosen Principal of the Public Schools at North Vernon, Ind., where he remained two years. He entered Union Theological Seminary, N. Y., in 1875, and graduated in May, 1878, and was soon after licensed to preach by the Presbytery of Indianapolis. In June of the same year he accepted an invitation to supply the churches of Iola and Carlyle, in Allen county, Kansas. He was ordained by the Presbytery of Neosho, in October, 1878, and installed pastor of the Church at Iola, in April, 1879, where he has since remained, laboring with great acceptance among the people.

His style as a preacher is strong, direct and impressive, with very little attempt at rhetorical display. He generally uses manuscript, but extemporizes with ease and fluency. He is a cultivated and excellent singer, and is never embarrassed by the want of a leader in that part of the service. He is an earnest and most efficient Sabbath-school worker, having had, during his theological course in New York city, much experience in that department of Christian labor.

Miller, Rev. John, was born in Boston, December 4th, 1722, and studied theology with Mr. Webb. He began to labor in Kent county, Delaware, in 1747, or 1748, and was ordained at Boston, in April, 1749. He took charge of Duck Creek (now Smyrna), and gathered the congregation in Dover. He joined the Old Side Presbytery of New Castle, after May, 1756. He visited Accomac county, and appeared before Lancaster Presbytery to represent the destitution of the Eastern shore, and the prospect of building up our interest, and they ordained Samuel Blair, Jr., and sent him thither. Mr. Miller died in July, 1791, and was buried at Dover. His congregation at Duck Creek built a handsome church after his death, and tried to secure the pastoral services of his son, Dr. Samuel Miller.

Miller, James Russell, D.D., is a native of Beaver county, Pa. He graduated at Westminster College, Pa., and pursued his theological studies in

the U. P. Seminary at Allegheny City. He was licensed in 1866; preached two years in the First U. P. Church of New Wilmington, Pa.; resigned that charge to enter the Presbyterian Church, and soon after (November, 1869) began his work as pastor of the Bethany Church, Philadelphia, where he remained nine years, and was highly esteemed and greatly blessed in his labors. In November, 1878, he accepted a call to the Broadway Church, Rock Island, Ill., where success attended his ministry. Being elected to an editorial chair in the Sunday-school department of the Presbyterian Board of Publication, he resigned his pastorate at Rock Island, and entered upon his new duties in July, 1880, which he has continued to discharge with marked ability. In January, 1881, he became pastor of the Holland Memorial Mission, Philadelphia, which has since been organized into a church, and enjoyed very gratifying prosperity under his watchful care. He resigned



JAMES RUSSELL MILLER, D. D.

this pastorate in 1883. Dr. Miller is a forcible and popular writer, and has prepared several valuable volumes for our Board of Publication.

Miller, Hon. John Q., an honored and useful elder in Missouri, was born in Danville, Ky., 1812, and died in 1856. His education was pursued at Centre College and Transylvania Law School. He became a resident of Boonville, Mo., in 1838, and continued to be until his death. His connection with the Presbyterian Church of that place was formed in 1817, and he was ordained ruling elder the following year. Mr. Miller was a servant of the people. He served two terms in the State Legislature, and was

three times sent to represent his district in the Congress of the United States. As a man among men he sustained the reputation of an upright, righteous, generous-hearted gentleman, having the confidence of all. As a lawyer, he stood in the front rank of his profession, possessing a fine intellect and superior powers of oratory. As a politician, he was acknowledged to be a faithful, disinterested servant of the people. His record is singularly free from the stain of fraud, bribery, and corruption of every kind. The strong hold he had upon public confidence was maintained by his unblemished character. In the service of the Church his characteristic fidelity was conspicuous, as elsewhere. As a counsellor, helper, and ruler, he occupied a leading position. He was often a representative of his church in Presbytery and Synod, an active Sabbath-school worker, a prompt and regular attendant upon the various services of the church, often edifying the people by his counsels, and comforting them as he led them at the throne of grace.

It is to the praise of this man that, immersed as he was in public affairs, he "put on Christ," at all times and in all places. Whether in the National Congress, or in the privacy of his home, he acted, not as one claiming to be his own, but as one bought with the precious blood of the Son of God. To him every trust was sacred, and his accountability to God a solemn fact. A handsome monument, at Boonville, erected, in part, by the State, bears testimony to the appreciation in which he is held by a grateful people. He died, a comparatively young man, having filled many posts of public trust, which he never failed to dignify and adorn; and he was in death, as in life, triumphant in the Christian faith.

Miller, Linus Merrill, D. D., was born in Rochester, N. Y., October 13th, 1819. Trained up and taught by an excellent Christian mother, he early gave himself to the Saviour, and united with the First Presbyterian Church of Rochester, at the age of thirteen years. Preparing for college at the High School of his native place, he entered Hamilton College, in 1836, from which he graduated, with honor, in 1840. In the Fall of that year he entered the Theological Seminary at Princeton, N. J., where he completed his studies, in preparation for the ministry, and putting himself under the care of Steuben Presbytery, was, by them, examined and licensed to preach, in November, 1843. In May, 1844, he was called to the Presbyterian Church of Bath, N. Y., and was ordained and installed as its pastor, in October of the same year. After a service of seven years with that church, filling the offices of Stated Clerk of the Presbytery, and Permanent Clerk of the Synod of Buffalo, he was called to the First Presbyterian Church of Ogdensburg, N. Y., and was installed as its pastor, June 25th, 1851. Though several times invited to other desirable fields of labor, Dr. Miller still remains pastor of this church, where, for mere

than thirty years, he has labored systematically and most faithfully, both as a preacher and pastor to his people. During his pastorate the church has been greatly prospered; its communicants have more than doubled in number; a new and ornate stone church edifice has been erected, and twelve young men have entered the ministry, most of whom are now successfully at work in different fields of labor. For more than a quarter of a century Dr. Miller has been Secretary of the St. Lawrence County Bible Society, and has been actively connected with the various ecclesiastical and benevolent associations of the county. For years he has been a Trustee of Hamilton College, and after the reunion of the O. S. and N. S. branches of the Presbyterian Church, of which he was an early and zealous advocate, he was chosen Moderator of the Synod of Central New York, in 1873. Dr. Miller is an able and earnest preacher, and a most acceptable and useful pastor; indefatigable in the work of his ministry, and for the advancement of the cause of Christ both at home and abroad, and is highly appreciated and esteemed by his brethren in the ministry, and by all who know him, as an able and faithful minister, a wise and safe counsellor, and a warm-hearted and genial friend.

Miller, Samuel, D. D., son of Dr. Samuel Miller, of Princeton, N. J., was born in that place, January 23d, 1816, and graduated at New Jersey College in 1833, where he was Tutor, 1835-6. For a time he was a lawyer in Philadelphia. He was ordained an evangelist by the Presbytery of New Branswick, October 5th, 1844; stated supply at Mt. Holly, N. J., 1845; pastor, 1850; Principal of West Jersey Collegiate Institute, Mt. Holly, 1845-57; stated supply at Tuckerton and Bass River, 1858-62; and from 1880, was pastor of the Church at Oceanic, N. J. Dr. Miller was elected a Director of Princeton Theological Seminary in 1864. He died in 1883. He was a gentleman of scholarly attainments, calm temperament, retiring disposition, and was very useful during his life as a preacher and instructor of the young.

Mills, Hon. Benjamin, was born in the town of Snow Hill, on the Eastern Shore of Maryland, in 1774. He was of Scotch-Irish descent by his father's side, and of Huguenot by his mother's. While he was quite young, his parents removed to Pennsylvania. He was fond of study, and became a good classical scholar and a proficient in mathematics. He first studied medicine, and practiced his profession for a short time, but finally gave it up, and after teaching school for a time, commenced the study of law.

He removed to Paris, Ky., in 1800, engaged in practice, rose rapidly in his profession, and was elected to the State Senate, and appointed by the Governor, Circuit Judge, which office he held for five years. In 1819 he took his seat upon the Supreme Court Bench. He united with the Presby-

terian Church in Paris, Ky., in 1820, and three years after was ordained an elder. In 1828 he resigned his seat upon the Supreme Bench, and removed to Frankfort, where he resumed the practice of the law, and had a very extensive business all over the State. He died suddenly, in 1831, in the full hope of a blessed immortality.

Two things were remarkable in Judge Mills; one was his devotion to the classics in the original, and his fondness for the higher mathematics; the other was his realization of the responsibilities of the eldership. Meetings of Presbytery were attended by him as faithfully as his sessions of Court, or the consultations of his law office. He was, from his ordination to his death, superintendent of the Sabbath school. If the pastor was absent he would lead the prayer meeting, and on the Sabbath he often read a sermon, or made an address to the congregation. He was warmly devoted to the educational interests of the Church, being one of the founders of Centre College, Ky., and a friend of the Kempers in founding Lane Seminary, in Ohio, and also aiding a number of young men in obtaining an education for the ministry. He gave freely of his counsels and his means to every cause that was designed to advance the interests of the Church and promote the glory of the Redeemer.

Two of Judge Mills' sons entered the ministry, Rev. Thornton A. Mills, who died in 1867, and Rev. B. Mills, of Illinois; and one of his daughters became the wife of Rev. E. P. Pratt, D.D., now pastor at Portsmouth, Ohio.

Mills, Benjamin, D. D., was born at Paris, Bourbon county, Kentucky, June 23d, 1820. He is the third son of the late Hon. Benjamin Mills, of the Supreme Court of Kentucky, and of Mary Reade, daughter of General Anthony Thornton. He graduated from Miami University, in 1841; finished his theological course at Lane Seminary, in 1844, and his law studies in Kentucky, in 1846. His life presents a mosaic of pastoral, evangelistic, missionary, legal and military work. He preached the gospel in the States of Kentucky, Ohio, Missouri, Iowa, Minnesota, Illinois and Indiana, having also been active in planting the Presbyterian Church in Nebraska and Wyoming Territory. His law practice was confined almost entirely to Kentucky. His military service was against the Indians in the Northwest.

Intellectually, Dr. Mills is possessed of strong analytical power, a most retentive memory and a marked aptitude for forensic discussion. To these he has added a large observation and a careful investigation. Physically, he possesses the utmost vigor, linked with great power of endurance. In the thirty-ninth year of his ministry he was able to preach three times each Sabbath, with a ride of sixteen miles between the services, and sustain that amount of labor consecutively for a year. Notwithstanding the broad field over which his life-work has spread,

its substance has been sufficient to create and maintain permanent impressions. He is still active in ministerial work, at the ripe age of sixty-three.

Mills, Henry, D. D., the son of John and Chloe (Wines) Mills, was born at Morristown, N. J., March 12th, 1786; graduated at the College of New Jersey in 1802, and for two years was Tutor in his Alma Mater. After studying theology with Rev. James Richards, D. D., he was licensed to preach the gospel by the Presbytery of New Jersey, and in 1816 was ordained by the same body, and installed pastor of the Presbyterian Church in Woodbridge, N. J. He remained there, highly esteemed and eminently useful, until 1821, when he was called to the Professorship of Biblical Criticism in the Theological Seminary at Auburn, N. Y., which was just then established. For thirty-three years he performed the duties of this station with eminent ability. In 1854 he resigned the office, on account of physical infirmities, and was made Professor Emeritus. He died June 10th, 1867.

The character of Dr. Mills was one of rare excellence. His piety shone as a habit, rather than in any striking manifestations on particular occasions. It gave a uniform tone to his whole life, and was discerned and felt by others in the fixed principle and purpose that regulated him. The presentation of the gospel of Christ in its simplicity was his grand distinction in the pulpit. His style was simple, chaste, and direct. He honored his Master and the Word of God, in the matter and manner of his preaching. As a scholar and teacher he made his strong mark in the seminary. He loved his work, and the hundreds of young men whom he instructed delighted to testify to the accuracy and thoroughness of his teaching. Dr. Mills was a poet. In 1815 he gave to the press a small volume, "*Horæ Germanicæ*," "A Version of German Hymns," which was afterwards enlarged, and which, as a "manual for the closet," has proved a source of spiritual comfort to many.

Mills, Rev. Samuel John, one of the earliest promoters of the modern movement of Foreign Missions in the United States, was the son of a clergyman. He was born April 21st, 1783, at Torrington, Conn., and died June 16th, 1818, at sea, off the coast of Africa. He entered Williams College, 1806. His mind had been deeply interested in the work of sending the gospel to heathen lands, and while a student at college, he met with several of his fellow-students, under the shadow of a large haystack, to consult and pray with them over this question. In 1809 he entered Andover Seminary, where, together with Newell, Nott, Hall and Judson, he held consultations on the subject of missions, in which they were all alike interested. In June, 1810, Mills, Judson, Nott, and Newell, presented an address to the General Association of Massachusetts Proper, at Bradford, calling its attention to the claims of the heathen world. Between 1812 and 1815 Mills made two tours to the southwest, as far as New Orleans,

engaged in distributing and selling Bibles, and organizing Bible Societies. Ordained at Newburyport, June 21st, 1815, he spent the next several years in the Middle States, and was connected with the Presbyterian Church. The suggestion of the American Bible Society came from him, as well as the project of the United Foreign Missionary Society, an association in which the Presbyterian, Dutch Reformed, and Associate Reformed churches united. In 1816 he suggested to the Synod of New York and New Jersey the plan of educating negroes for carrying the gospel to Africa. In 1817 the Colonization Society, which had recently been organized, sent him and the Rev. Mr. Burgess as their agents to explore Sierra Leone and Western Africa. Mr. Mills reached his destination, but on the return journey died, and, like Adoniram Judson, was buried in the sea. His name will always be indelibly associated with the history of foreign missionary endeavor in the United States, as one of those to whose enthusiasm it owed its first impulse.

Mills, Thornton A., D. D., the son of Judge Mills, of the Supreme Court of Kentucky, was born in Paris, Ky., September, 1810. He graduated at Miami University, Ohio, in 1830; was for a short period in Lane Theological Seminary, though he studied a full course privately, and was licensed by Cincinnati Presbytery in 1833. He labored for some time in Frankfort and vicinity, Ky., and in 1836 was installed pastor of the Third Presbyterian Church, Cincinnati, Ohio. With this church he remained about twelve years, during which time he was identified with all the religious movements of the city, and wielded an influence for good, second to that of no other pastor. In 1848 he purchased *The Watchman of the Valley*, and made it a decidedly Presbyterian paper, continuing to edit and publish it under the name *Central Watchman*, and then *Central Christian Herald*, from April, 1848, to January, 1853.

In 1853 Mr. Mills was Secretary and General Agent for the Church-Erection Committee of his branch of the Church, and having succeeded, with much toil, in completing the \$100,000 fund, he accepted a call to the Second Church in Indianapolis. Here he remained about two and a half years, when, in 1856, he was chosen as general agent of the then just organized Permanent Committee of the General Assembly on Education for the Ministry. To this work the remainder of his life was given, and in it, by his sermons, and his pen in the various religious papers, he awakened a deep and abiding interest. He died in June, 1867. Dr. Mills was thoroughly a Western man, a man of large grasp of mind, clear and positive views of truth, of indomitable energy and perseverance, and inflexible in his adherence to what he regarded as the right. Thoroughly despising all shams and pretences of others, he was ever unassuming and modest in his intercourse with his brethren. He was a valuable standard-bearer of our Church, and yet,

though adhering to its doctrines and usages, he was free from sectarian bigotry. Sound, solid, strong, he wielded a potent and permanent influence for good.

Ministerial Education, Board of. One marked characteristic of all Calvinistic churches, and of the Presbyterian body in particular, is an eminent regard for sound doctrine. A clear knowledge of spiritual truth is held by them to be essential to a firm faith and enduring piety. Hence the Presbyterian Church has, from the beginning, insisted strongly upon having a well educated ministry, "apt to teach." The qualifications for ordination required by its Constitution are such as can be obtained only by a nine years' course of diligent study. And to enable young men to meet this demand it has been liberal in providing institutions of learning, well equipped with all means of instruction. In this country the work of such provision was early begun. Within twelve or fourteen years after the organization of the first Presbytery, in the founding of Log College, in 1726, by the Rev. William Tennent (as the insufficiency of this school, together with the issues connected with it, led to the division of the Synod in 1741), the Old Side party adopted measures for founding a school under its own care, where all persons who pleased might send their children and have them instructed, gratis, in the languages, philosophy and divinity, and which should be supported by yearly contributions from every congregation in its connection, until Providence should provide for it in some other way. This school was established in New London, Pa., under the supervision of Mr. Alison, "the first Professor of Theology appointed by our Church." After it was deemed proper to "sess" students, as a general rule, those who were unable to bear the expenses of their education were exempted from payment. About the same time the Rev. Samuel Blair, of the other party, established a school at Fagg's Manor, from which went forth some of the most eminent ministers of our Church. Of these the most illustrious was an indigent youth, who was aided by the first money ever contributed in Virginia for the education of poor and pious youth for the gospel ministry. This youth was Samuel Davies, who afterwards became President of New Jersey College, and whose eloquent sermons are among the richest contributions to our pulpit literature. The success of this contribution was the earnest and pledge of much to come.

Such were the first efforts for raising up an efficient ministry in our Church. They proceeded on the broad policy of rendering the ministry accessible to all classes at equal advantage, and of utilizing all available gifts wherever found. The policy continued and proved its wisdom in the efficiency of the men thus liberally educated. In 1751 the Synod of New York recommended to all its members to make an annual collection "for the support of young students whose circumstances rendered them incapable to

maintain themselves at learning; which contributions shall be at the disposal of such respective Presbyteries where they are made." Two years later funds were obtained in Scotland for the endowment of scholarships in connection with the college of New Jersey. In 1771 the Presbytery of New Castle brought into the Synod an overture recommending a scheme "for supporting young men of piety and parts at learning for the work of the ministry." This scheme, consisting of eight provisions, was adopted, but was prevented from being carried out by the excitements of the Revolutionary War. In 1805 the attention of the Assembly was called to an overture from the pen of Dr. Ashbel Green, urging that body to recommend, perhaps enjoin it upon the Presbyteries, to look out among them pious youth of promising talents, and endeavor to educate them for the ministry. The advantage apprehended from this scheme was that each Presbytery would be likely to be interested in and do more for candidates within its own bounds than it would do for those belonging to the Church at large. This overture met with general favor, and was acted upon for a number of years with no little success. In 1817 the number of candidates reported was thirty-nine, and the amount of the collections, \$2843. Yet the scheme failed to develop the resources of the Church, and to meet the growing demand for laborers. New measures were called for, and as the result, in 1818 two organizations were formed, almost simultaneously, amid various strifes and contentions, viz.: "the Education Society of the Presbyterian Church in the United States of America," at New Brunswick, N. J., November 26th; "the Education Society of the Presbyterian Church in the United States, under the care of the General Assembly," at Philadelphia, December 17th; and the outcome from the contention between the two was the organization of a Board of Education the following year. The first of these, which had its seat in New York, after maintaining a nominal relation to the Assembly's Board until 1826, entered into intimate union with the American Education Society as the Presbyterian Branch. The other became auxiliary to the Board.

The first meeting of the Board was held in the Session room of the Second Presbyterian Church of Philadelphia on the 23d of June, 1819, and elected the following officers: President, Robert Ralston; Vice Presidents, Rev. Ashbel Green, D. D., Rev. Andrew Elian, D. D., and Rev. George C. Potts; Treasurer, Alexander Henry; Corresponding Secretary, Rev. William Neill, D. D., and Recording Secretary, John M. Scott. For the first few years little was done directly by the Board. The business of collecting funds and aiding students was entirely carried on through the Presbyteries and auxiliary bodies, which reported to the Board. But in 1824 a change was made, and the auxiliaries transferred the management entirely into the Board's hands. And from

this date its independent agency began, and its history has been one of advancing through varied success. As the field of labor broadened, and experience brought wisdom, its provisions have been modified from time to time, with a view to greater efficiency. Able and honored men have been its officers in the past, as may be seen by the following list: *Presidents*, Robert Ralston, 1819-21; Rev. Ashbel Green, D. D., 1821-29; Rev. J. J. Jame-way, 1829-30, Rev. Thomas McAnley, D. D., LL.D., 1830-31; Alexander Henry, Esq., 1831-47; Matthew Bevan, Esq., 1847-49; James N. Dickson, Esq., 1849-62; Rev. Charles Hodge, D. D., LL.D., 1862-69. *Corresponding Secretaries*, Rev. William Neill, D. D., 1819-21, and again 1829-31; Rev. E. S. Ely, D. D., 1821-29; Rev. John Breckinridge, D. D., 1831-35; Rev. Francis McFarland, D. D., 1835-1841; Rev. M. B. Hope, D. D., 1842-46; Rev. C. Van Rensselaer, D. D., 1846-60 (with him were associated Rev. William Chester, D. D., 1851-61, and Rev. James Wood, D. D., 1854-59); Rev. William Chester, D. D., 1861-65; Rev. William Speer, 1865-76.

After the separation of 1837, the so-called N. S. body conducted its educational work through the American Education Society, and also through various local organizations. But, in 1856, an Educational Committee was organized, which gradually engrossed the whole. Its Corresponding Secretary was the Rev. Thornton A. Mills, D. D., who served efficiently until his death, in 1867, when Rev. J. G. Atterbury was appointed in his place, and served until the reunion, in 1869. The Committee was then united with the Board, under the executive management of Dr. Speer. Since the reunion the Presidents have been the Rev. Herick Johnson, D. D., 1870-73; Rev. E. R. Beadle, 1873-74; Villeroy D. Reed, D. D., 1874-79; Rev. T. J. Shepherd, D. D., 1879-82; Rev. B. L. Agnew, D. D., 1882 to 1883, and Rev. J. F. Dripps, 1883. On the resignation of Dr. Speer, in 1876, Rev. D. W. Poor, D. D., was elected Corresponding Secretary, and still serves.

The policy of the Board proceeds on the assumption that the native abilities and gifts suited for the ministry exist in all classes of society; that the call of God comes to persons in all classes alike; that the Church needs the services of those who are accustomed to hardships and privations, and that, having put the conditions of ordination so high, it is both a duty and an advantage to herself to aid in the education of those worthy ones who have not the means to meet the expense. This benevolent policy has proved its wisdom in its results. To it is the Church indebted, both for the high average standing of its ministry in all the requisites for success, and also for the largeness of the supply. At the last count, in 1881, it was found that of the 5986 ministers upon the roll of the Assembly of 1881, 1791 had been aided by the Board. Of these 855 were settled pastors; 106 stated supplies; 61 foreign missionaries; 27 home

missionaries, distinctively; 60 professors in colleges and seminaries; 28 teachers; 8 chaplains; 7 editors of religious journals; 3 Secretaries of our Board; 11 were superintendents of church work; 9 agents, and 61 were honorably retired. That is to say, out of 1791, 1455 were in regular church service. This may be called an honorable record. It is a justification of the Board's existence and an argument for its continuance.

The aim has been to provide only a partial support. At present the maximum of its scholarships is put at \$150, and this is granted only to those who come recommended by their Presbyteries in all particulars, and are well reported by their instructors. The recommendations are required to be renewed every year, and the reports from the colleges and seminaries must be sent in three times during the annual academic sessions. No person is paid his installment unless upon favorable reports. Thus strict is the management of the funds; nothing could be stricter.

Miracles. Supposing God were about to grant a supernatural revelation of his will to mankind, there are two methods in which this knowledge might be communicated. It might, in the first place, be given to every human being in some way in which he would recognize it as Divine Revelation. This, however, would overbear moral agency, annul the power of choice, and make virtue and piety involuntary and inevitable, and therefore, characteristics not of self-determining individual wills, but of a race of automata, passively subjected to the Supreme Will.

The second alternative method is to commit Divine revelation to individuals chosen for that purpose, and to render it liable to those conditions of investigation, proof and acceptance or rejection, which are attached to all other subjects on which man is left to exercise his functions as a free moral agent. This desideratum is met by a revelation resting on evidence adequate, yet not irresistible; within the reach of inquirers, yet not forced upon them against their will; open to skepticism, yet with ample resources for converting honest skepticism into confident belief. But in what must this evidence consist? We answer, in one word, in miracle; that is, in phenomena aside from the usual course of nature, which are equivalent to the direct voice or the manifest seal of God. We can conceive of no other way in which a revelation can be promulgated as such. God without miracle might impart to the mind of an individual man so strong a persuasion of certain truths that he should absolutely know them to be true. But he has in that case no tangible, communicable evidence of these truths. To any other mind they are simply his opinions, not God's revelation. If he proclaims them, it must be on his own authority, backed by such reasoning as he can command, and if they lie beyond the sphere of consciousness, by no conclusive reasoning. But let him perform such an act as none can perform by the exercise of his own powers; let

him give sight to a man born blind, or hearing to one born deaf; let him lift a dead man alive from the bier, or call forth from the sepulchre one who has lain there four days; then, if he talks of duty, God and heaven, if he proclaims truths beyond the realm of consciousness, his hearers know that they are virtually listening to the voice of God, that the Divine testimony attests his utterance, and that his words are absolutely and infallibly true. "In fact," says Dr. Gregory, "the very idea of a revelation includes that of miracles. A revelation *cannot* be made but by a miraculous interposition of Deity."

Are miracles possible? The best known and the most frequently repeated objection to them is that of Hume: "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." This objection, however, is based on a wrong conception of the nature of a miracle. It is *not* "a violation of the laws of nature." It is the effect of a supernatural cause, acting along with and in addition to the natural causes constituting the system of the world. It is produced, therefore, by a different combination of causes from that which is at work in the production of natural phenomena. The laws of nature are only general expressions of that uniform arrangement according to which the same causes invariably produce the same effect. They would be violated by the production, at different times, of different effects from the same cause, but they are not violated when different effects are produced from different causes. The experience which testifies to their uniformity tells us only what effects may be expected to follow from a repetition of the same cause; it cannot tell us what effects will follow from the introduction of a different cause.

The God of the Bible is not, as Deism alleges, a God who, after He had created, retired to a place of rest; but He is the all-pervading life, the all-overshadowing power. "Upholding all things by the word of his power," is the declaration of Scripture, and the words of the Lord to the Jews who supposed the Sabbath of God was an end of all his works, are, "My Father worketh hitherto." Put these two ideas together—"God above all," and "God in all;" rise to the Bible's conception of the living God; then the idea of a miracle has nothing in it objectionable or difficult to our thinking. Miracles then become matters, in the higher sense, altogether natural.

See now this view is confirmed by the constitution of the world, of nature, as also of the human heart! How, then, is nature constituted? Reigns there in it actually the stiff, iron legalism which absolutely excludes the free ruling and interposition of God? Assuredly not. Plan there is, and order, certainly, in the whole course of nature, but no stiff sameness, no unbending necessity. Nature is by no means a

mechanism, a nicely defined piece of clock-work, which winds itself up every day or every year; but it resembles a well-ordered commonwealth, in which laws reign, most surely, but such laws as leave play-room for the free-will. And so nature must be constituted, if it is to be the dwelling place of man, of man endowed with free-will. Only when so constituted can it allow in it the exercise of a will that chooses among different possibilities, and controls the event in nature to the attaining of its purposes. But if the free action of the human will is recognized, and room is found for it inside the laws of nature, why should just the Creator be excluded from such free action and ruling? As man in a peculiar way combines and disposes the forces in nature to his purposes, so that a result is produced which would never have been produced from the mere working together of the natural laws, so, only in an infinitely higher sense, God disposes the event in the world to His purposes.

The human heart, also, is so constituted that it must believe in the world-ruling God, as long as it believes itself. As soon as it knows of a Creator and Lord of the world, it cannot help praying to this God. That would be an absurdity and a contradiction, if the course of the world occurs according to unalterable laws, which form an insurmountable barrier, even for God, if everything proceeds according to blind necessity. But this the innermost voice of our own nature, of which we have the immediate assurance it cannot deceive, tells us that God's hands are not bound by natural law, but that He freely rules the world, and directs all according to His counsel. Therefore we pray. Can that be delusion? Can this prayer-impulse, with which every man, even the denier of miracles, is involuntarily affected when trouble presses hard upon the soul, can it be deception, or as the catching of a drowning man at a straw? No! it is a remnant of the truth in the human heart, which, when the earnestness of life brushes from the eyes the cobwebs of idle theories, stands out distinct and clear before the spirit.

By whom are the miracles of the Bible recorded? They were contemporaries who wrote the history of them. Moses was the author of Exodus, and the Evangelists published their accounts at the time when Christianity had its origin. There is thus contemporaneous authority. And the writers were certainly in a position to know the truth. Moses was the leader of Israel, taking part, indeed, having the command, in all things that were done. The Evangelists, too, were some of them apostles, always about the person of Christ, professing to be eye-witnesses of what they told; others were known to be the trusted companions of the apostles. They all had full means of information. And, if we look at the general character of their histories, we shall find them well worthy of credit. Many profane writers confirm various particulars recorded in the Penta-

touch. The descriptions of countries, *e. g.*, of the cities of Bashan, are verified by modern research. And, as to the evangelists, there is that air of truthfulness in their works which at once leads a reader to see that he is perusing an honest history. (See *Holy Scripture—Credibility of.*) It may be further added that, if untrue accounts of things are put forth by contemporaries, there is every probability of their being at once contradicted. The children of Israel must have known whether they passed dry-shod through the Red Sea; they were inclined to murmur and resist Moses; so that, when he frequently referred to that event, we can hardly conceive of their acquiescing in what he said, if he had given a false coloring to an ordinary fact. Moreover, a deep impression seems to have been made on neighboring nations (Josh. ii, 9–11). It was their interest to have the falsehood, if falsehood there were, exposed; and yet, so far as we can discover, there was no attempt of this kind. Take, again, some of the remarkable events narrated in our Lord's history, such as the raising of Lazarus, the casting out of devils, the curing of the sick, the resurrection of Christ Himself. We do not find, generally, the facts controverted, but explained away. Thus, when the people, surprised at what they saw exclaimed, "It was never so seen in Israel," the Pharisees declared, "He casteth out devils through the prince of the devils" (Matt. ix, 33, 34). The Jewish council, also, when Lazarus was raised, acknowledged, "This man doeth many miracles" (John xi, 47); and, to stifle the impression made upon the public mind, they consulted about putting Lazarus to death (xii, 10, 11). Certainly the simplest course would have been, if the fact reported were untrue, to expose its falsity, instead of trying to destroy the evidence of its truth. Later, in regard to the apostles, there is the same confession that a notable deed was manifestly done, which could not be denied (Acts iv, 16). An attempt, to be sure, was made, to discredit our Lord's resurrection; but the shift resorted to only proved the difficulty in which the chief priests felt themselves (Matt. xxviii, 11–15). So, then, neither at the time when the events occurred, nor a few years afterwards, when the histories were published, were the Jews able to impeach the truth of the recital. They had full opportunity of testing the facts; and they had certainly the will to convict, if they could, the Christians of mistake or imposture. But we see that for a series of years, through that whole generation, the facts were fearlessly appealed to by Christian teachers, appealed to under just the circumstances and in the very places where exposure of falsehood was most easy (Acts vi, 8; viii, 6, 7, 13; xiv, 3; Rom. xv, 19; Heb. ii, 4). It may fairly be said, then, that there is as much, nay, that there is more, historical evidence for these remarkable events than there is for any accepted statement of ancient authors, for the exploits of Alexander the Great, for example, or for the invasion of Britain by Julius Caesar.

Then, too, we have the testimony of enemies, without recourse to the Scriptures. The Jewish rabbies, in the Talmud, acknowledge these miracles, and pretend that they were wrought by magic, or by the power attendant upon a certain use of the name Jehovah, called *tetragrammaton*, which, they pretend, Jesus stole out of the temple. But we have positive testimony also from heathens. Celsus, who wrote in the latter part of the second century, not only allows the principal facts of the gospel history, but acknowledges that Christ wrought miracles, by which He engaged great multitudes to adhere to Him as the Messiah. That these miracles were really performed, so far from denying, he tries to account for, by ascribing them to magic, which, he says, Christ learned in Egypt.

Hierocles, President of Bythnia, and a persecutor of Christians, in a work written against Christianity, does not deny the miracles of Christ, but compares them with those which he pretended had been wrought a long time before, by one Apollonius, of Tyanea, a heathen, complaining at the same time that Christians made so much ado about the works of Jesus, as to worship him for God.

Julian, the Emperor, in the fourth century, acknowledges the miracles of Christ, and contents himself with trying to depreciate their importance. "Jesus," he says, "did nothing worthy of fame, unless any one can suppose that curing the lame and the blind, and exorcising demons in the villages of Bethsaida, are some of the greatest works." He acknowledges that Jesus had a sovereign power over impure spirits, and that He walked on the surface of the deep.

But then it is said that no testimony ever has been produced, or can be produced, strong enough to countervail the universal experience of mankind against miraculous interposition. There is really, however, a *petitio principii* here. The experience is assumed to be uniform only upon testimony, so that testimony and experience cannot be thus pitted one against the other. Besides, the experience that is for miracles is destroyed, in order to make out experience against miracles. The experience of the apostles and their contemporaries was, they have left on record, that miracles had been witnessed by them. So that the matter comes to a question of testimony at last—whether the testimony of those who declare that miracles were within their experience is to be overborne by the testimony of those who maintain that experience is against them. And observe, these testimonies are not fairly balanced unless the affirmative of eye-witnesses is met by the negative of eye-witnesses too, present at the same time, who could say that no miracle could have been performed without their perceiving it, and that they did not so perceive it. Indeed, the experience relied on by an objector comes, when it is sifted, to be the experience of a single individual, who disbelieves what others tell him from their experience, because he has not seen it

with his own eyes, has not had experience of it himself. The legitimate conclusion from such a principle would be the destruction of all belief save that which was forced on a man by the evidence of his own senses. His own experience is against a thousand things in every-day life which he accepts without question upon another's credit, and acts accordingly.

The theories which have been invented to discredit the testimony we have for the occurrence of miracles are in the highest degree improbable and unsatisfactory. The coarse accusation of *wicked* fraud is perhaps now altogether abandoned; at least, it is held by none with whom it could be at all worth while to argue. Some, indeed, are still inclined to impute *pious* fraud, if not perchance to Jesus, at least to His disciples. It is in this way that they would account for the alleged resurrection of Lazarus. It was to give credit to the teacher whose influence was endangered, and was resorted to with the commendable motive of furthering his salutary projects of reform. The glaring improbability of this solution need not be dwelt on. How could such a deception be practiced under the very eyes of acute and powerful opponents? And, greater marvel still, how, if successful at first, was it that the mystery did not ooze out, or was not betrayed, especially when we know that there were false brethren, nay, even a traitorous apostle, who put himself in confidential communication with the priests and rulers, and could have enabled them to crush Christianity at once by the disclosure of the disgraceful secret? What a reward might Judas have obtained from the chief priests for such a disclosure!

The miracles of Christ, as to us reported, present many noticeable features. They were numerous; a multitude more having been performed than are described in detail (John xx, 30; xxi, 25). They exhibit great variety; they were wrought almost always instantaneously, by a word of power, without the use of auxiliary means, sometimes taking their effect at a distance from the place in which Christ personally was. They were permanent in their results, were subjected at the time to keen investigation, and convinced a hostile people of the truth of them, to such an extent that, though there were persons who concealed or resisted their convictions, very many in consequence attached themselves, to the great detriment of their worldly interests, in several cases with the sacrifice of their lives, to the person and doctrine of this extraordinary Teacher. They were miracles, too, of mercy, with no dark malignant influence; intended to relieve human suffering, and to promote the well-being of those on whom, or for whom, they were wrought. The only apparent exceptions were the cursing of the barren fig tree, with its consequent withering away, and the allowance of the devils' entry into the herd of swine. Reasons good may be found for both these, which cannot be detailed here. And the power of working miracles was conveyed by

our Lord to his followers, was repeatedly exercised by them, and was continued for a while in the Church, how long, precisely, it is not easy to determine.

It is true that the evidence of the miracles, as addressed to us, has a different aspect, and rests on different grounds, from that which belonged to them at the time when they were first performed. But this change has not diminished their force as evidences, though it has somewhat changed its direction. If we have not the advantage of seeing and hearing and questioning those who were eye-witnesses of the miracles, the deficiency is fully supplied by the additional testimony that has accrued to us, in the history of Christianity, from their day to ours. If we have stricter conceptions of physical law, and of the uniformity of nature, we have also higher evidence of the existence of a purpose worthy of the exercise of God's sovereign power over nature. If the progress of science has made many things easy of performance at the present day, which would have seemed miraculous to the men of the first century, it has also shown more clearly how inimitable and unapproachable are the miracles of Christ, in the maturity of science no less than in its infancy. And when it is objected that "if miracles were, in the estimation of a former age, among the chief *supports* of Christianity, they are at present among the main *difficulties* and hindrances to its acceptance," we may fairly ask, What is this Christianity, which might be more easily believed if it had no miracles? Is it meant that the gospel narrative, in general, would be more easy to believe were the miracles taken out of it? The miracles are so interwoven with the narrative that the whole texture would be destroyed by their removal. Or is it meant, that the great central fact of the apostolic preaching—the resurrection of Christ—would be more natural and credible if he who thus marvelously rose from the dead had in his lifetime exhibited no signs of a power superior to that of his fellow-men? Or is it meant that the great distinctive doctrines of Christianity—such as those of the Trinity and the Incarnation—might be more readily accepted were there no miracles in the Scripture which contains them? We can scarcely imagine it to be seriously maintained that it would be easier to believe that the Second Person of the Divine Trinity came on earth in the form of man were it also asserted that, while on earth, he gave no signs of a power beyond that of ordinary men. In short, it is difficult to understand on what ground it can be maintained that the miracles are a hindrance to the belief in Christianity, except on a ground which asserts also that there is no distinctive Christianity in which to believe. It may with more truth be said, that the miraculous element, which forms so large a portion of Christianity, has its peculiar worth and service, at the present day, as a protest and safeguard against two forms of unchristian thought to which an intellectual and cultivated age

is liable—pantheism, the danger of a deeply speculative philosophy, and materialism, the danger of a too exclusive devotion to physical science. Both these, in different ways, tend to deify nature and the laws of nature, and to obscure the belief in a personal God distinct from and above nature; against both these, so long as the Christian religion lasts, the miracles of Christ are a perpetual witness; and in so witnessing they perform a service to religion, different in kind, but not less important, than that which they performed at the beginning.”

Mitchell, Rev. Alexander, was licensed by the First Presbytery of Philadelphia, in April, 1767, and was ordained and settled as pastor of the Deep Run Presbyterian Church, Bucks county, Pa., in November, 1768. December 14th, 1785, he was installed pastor of Octorara and Doe Run congregations, Pennsylvania, and resigned the charge of the former in 1796. He still continued the pastor of Doe Run, where he remained until 1809, when, by reason of advancing years, he was unable to minister to them. He died December 6th, 1812.

Mitchell, Rev. Andrew Dinsmore, son of David and Martha (Dinsmore) Mitchell, was born in York county, Pa., February 20, 1821; graduated at Jefferson College, Pa., in 1841; spent three years in teaching, 1841-4; graduated at Princeton Theological Seminary in 1847, and was licensed in April of the same year, by the Presbytery of Donegal. On April 10th, 1850, he was installed pastor of the united churches of Paxton and Derry, Dauphin county, Pa., where he had a long and most useful pastorate of twenty-four years, and was released therefrom, February 12th, 1874. In June, 1876, he was appointed a Post Chaplain in the United States Army, and was stationed at Fort Leavenworth, Kansas, until 1881, when he was transferred to Fort Grant, Arizona Territory, where he died, March 26th, 1882. Mr. Mitchell was an amiable and warm-hearted gentleman. He was possessed of sterling and most substantial qualities, a delightful companion, a devout Christian, a conscientious and faithful pastor and chaplain.

Mitchell, Arthur, D. D., was the son of Matthew and Susan (Swain) Mitchell, and was born in Hudson, N. Y., August 13th, 1835. He was graduated at Williams College, Williamstown, Mass., in 1853, and was afterwards Tutor in Lafayette College, Pa., for one year. He spent the next year in travel through Europe and the East, and then entered Union Theological Seminary, New York city, from which he was graduated in 1859. He was licensed to preach by the Fourth Presbytery of New York, in April, 1859, and in May of the same year was ordained pastor of the Third Presbyterian Church of Richmond, Va. In October, 1861, he became pastor of the Second Presbyterian Church in Morristown, N. J. In 1868 he accepted a call to the First Presbyterian Church of Chicago, Ill. In 1880 he was installed pastor of the First Presbyterian Church of Cleveland,

Ohio. Dr. Mitchell is in the prime of life; an attractive and useful preacher; a devoted and beloved pastor; and influential in the benevolent and missionary work of the whole Church. He has been especially successful in awakening the interest of the Western churches in Sabbath-school and Foreign Missionary work, and one of his children is already a missionary in Mexico.

Mitchell, Elisha, D. D., was born in Washington, Conn., August 19th, 1793, and was the oldest son of Abner and Phebe Eliot Mitchell. His mother was a descendant of John Eliot, the “Indian Apostle,” of Massachusetts. Prof. Mitchell was graduated from Yale College, and after finding employment in a female seminary on Long Island, for two years, he became tutor in his *Alma Mater*; and the following year was appointed Professor of Mathematics in the University of North Carolina. After spending some time at Andover, Mass., he was licensed to preach the gospel by an Association in Connecticut. In January, 1818, he entered on his work as Professor at Chapel Hill. Upon the retirement of Dr. Olmstead, he was transferred to the Chair of Chemistry and Geology. In 1821 he was ordained by the Presbytery of Orange, thus becoming fully identified with the Presbyterian Church.

The sciences taught by Prof. Mitchell were then in their formative state, and daily additions were made to their stores. By diligent study of scientific journals, frequent experiments and exploring tours, with habits of close observation, he was able to keep abreast of his department, being forced to prepare the text-books for some of the sciences he taught. He was a rounded, catholic scholar, loving the classics, and familiar with English literature, while particularly devoted to Geography, History and the Natural Sciences. “Go ask Dr. Mitchell,” was the usual advice at Chapel Hill, when rare information on almost any subject was desired.

Dr. Mitchell's name is closely but sadly connected with the mountains of North Carolina. To them he came at no fewer than five different times, to explore their mineral treasures, to examine their trees and flowers, and to ascertain their heights. It was he that first made known the fact that the “Black Mountain” comprised the highest points of land east of the Rocky Mountains, and that the peak now bearing his name was the loftiest of the group. In June, 1857, he went to determine the exact height of the different peaks, and while, without a guide, he endeavored to descend into a valley, he was overtaken in a storm, and, losing his way, in the darkness, he fell over a precipice and was drowned in a pool of water at its foot. This occurred on the night of June 27th, 1857. His remains were not discovered until after a search of many days, and after being interred in Asheville, N. C., for a year, were exhumed and buried on the summit of Mt. Mitchell, six thousand seven hundred and seven feet above the level of the sea.

As he rests in his rock-hewn tomb, "before him lies the North Carolina he loved so well and served so faithfully. Its hills and valleys melt into its plains as they stretch away to the shores of the eastern ocean, whence the dawn of the last day stealing quietly westward, as it lights the mountain tops first, shall awake him earliest to hear the greeting of *'Will done, good and faithful servant!'*"

Mitchell, Jacob Duche, D. D., was born in Philadelphia, November 2d, 1806; graduated at the College of New Jersey in 1827, and was a student of Princeton Theological Seminary two years (1825-7). He was licensed to preach by Oneida Presbytery, (N. Y.), September 18th, 1829. In Albany he labored about six months, in connection with Rev. E. N. Kirk, D. D., with great effect. He was ordained as an evangelist at New Hartford, N. Y., November 17th, 1829; received into the Presbytery of Winchester (Va.), October 22d, 1830, and dismissed from it to West Hanover Presbytery, April 8th, 1831. While in Winchester Presbytery his labors were chiefly given to Shepherdstown, Martinsburg, and Smithfield, in Jefferson county, where he labored with zeal and energy, and his labors were greatly blessed. In this early period of his ministry, and for years following, when he labored far and wide in Virginia as a revival preacher, all testimonies agree that he exhibited a most extraordinary pulpit power. Whole communities were aroused and entranced by him. His figure, face, voice, his expressive eye, his clear, earnest gospel sermons, all combined to produce remarkable effects. His gift of prayer was wonderful, and his gift of song not less so, and both were used frequently and most skillfully.

Dr. Mitchell was installed pastor of the Second Church at Lynchburg, Va., June 23d, 1832, and labored there with great success, until December 2d, 1835, when the pastoral relation was dissolved. For about two years he acted as Secretary of the Central Board of Foreign Missions for Virginia and North Carolina. He was installed pastor of Peak's Church, near Liberty, Va., March 16th, 1838. Here he conducted one or more series of meetings, which were productive of wonderful results. Large numbers were hopefully converted, among them several men who were afterwards prominent both in the Church and the State. This relation was dissolved, June 30th, 1852. Soon afterwards he was recalled to the Second Church of Lynchburg, installed October 25th, 1852, and remained pastor until October 28th, 1869. He then removed to Alexandria, Va., and labored from July, 1869, to March, 1873, as an evangelist, within the bounds of Chesapeake Presbytery. From the latter date until June, 1874, he acted as General Agent for Hampden-Sidney College. He died June 28th, 1877. Just before he was seized with the last illness, he expressed perfect submission to the Lord's will, and strong assurance of his readiness, through grace, to go and be forever with the Lord.

Mitchell, Rev. James, was born at Pequea, Pa., January 29th, 1747. His parents removed from Pennsylvania to Bedford county, Va., where they resided many years. Of the circumstances of either his classical or theological education little is known, though he was, for a time, previous to his entering the ministry, a Tutor in Hampden-Sidney College. He was licensed to preach the gospel by Hanover Presbytery, in October, 1781. Shortly after his licensure, he seems, by advice of his Presbytery, to have taken a missionary tour into the Western Territories. In 1772 he removed to Kentucky, where he exercised his ministry for a short time, and supported his family chiefly by teaching a school. In 1774 he was installed pastor of the churches of Hat Creek and Cub Creek, and preached to them about three years. In March, 1786, the Church of the Peaks, in Bedford, gave him a call, which he accepted, and here, with a congregation covering an indefinite extent of territory around the Peaks, he passed his long ministerial life. He died, February 27th, 1841. Mr. Mitchell often made missionary excursions, traveling for weeks and even months at a time, in the South-western counties of Virginia. Wherever he happened to be, he was always ready to preach, and his preaching was always acceptable and often highly effective. He was jealous of all innovations, not only in the doctrines but the usages of the Church.

Mitchell, James Young, D. D., son of James and Elizabeth Mitchell, was born in Philadelphia, Pa., in 1831. He graduated at Union College, Schenectady, N. Y., in 1851, and at Princeton Theological Seminary, in 1857. A call received to the pastorate of the Church at Phillipsburg, N. J., was promptly accepted, and during the four and a half years of his labor there the membership was largely increased, the church edifice, of which he found only the basement, when he settled, was finished, and practically freed from debt. In the early part of the year 1862 he accepted a call from the (now) "Temple Presbyterian Church," Philadelphia. This pastoral relation was sustained for fourteen years. Within this period, not only was the congregation largely increased in membership and spiritual growth, but its material advancement was signal. Another site was purchased, and a new church building erected at Franklin and Thompson streets. In 1876 he accepted a call to the Presbyterian Church, Lancaster, Pa., the field of his present labors. Here, under his prompt and successful energy, the church building was handsomely remodeled and improved, the expense of this measure met, and all previous financial obligations of the congregation paid off. During the succeeding years of his service to the congregation, it has steadily increased in numbers and influence, and now ranks among the first in the city.

Dr. Mitchell possesses rare social qualities. With dignity and affability of manner he unites energy, practical wisdom and reverential devotion. In his

preaching he is thoughtful, fluent and direct in application. His clear enunciation and elocutionary powers add to his pulpit popularity. He is active and useful in Church judicatories, and was the Moderator of the old Synod of Philadelphia at its last session, in 1881, before it was merged, in 1882, in the new Synod of Pennsylvania.

Mitchell, Joseph Davis, M. D., son of John and Susan (Davis) Mitchell, was born in West Newfield, Maine, March 10th, 1823. He attended school at the Academy at South Newmarket, N. H., and later at North Parsonfield, Maine. After teaching a year he went to Boston (1844), and studied medicine in an office for one year. He then attended the Howard University Medical School for two years. The next year he studied Homoeopathy, and in 1848 graduated at the Eclectic School of Medicine, in Boston, and in 1850 graduated from the Howard University Medical School. Dr. Mitchell settled in St. Stephen, N. B. The severity of the climate soon compelled him to seek a warmer one, and in 1852 he removed to Jacksonville, Florida, where, with the exception of a few years' absence on public duty, he has continued to practice his profession with untiring

energy and great success. After his location in Jacksonville he was made a trustee, April 11th, 1855, and April 17th, 1856, chosen an elder, of the Presbyterian Church of that city, in connection with the Northern General Assembly, which latter office he has ever since filled. Dr. Mitchell is a genial and kind-hearted gentleman, eminent as a surgeon, public-spirited as a citizen, faithful in the discharge of his duties as an officer of the Church, and justly held in high esteem by all who know him, for his manly, consistent and upright character.

Mitchell, Samuel S., D. D., was born at Clinton, N. Y., August 16th, 1839; graduated at New Jersey College, in 1861; studied theology at Princeton, and was ordained by the Presbytery of Carlisle, June 7th, 1861. He was pastor of the Pine Street Church, Harrisburg, Pa., 1861-9; of the New York Avenue Church, Washington, D. C., 1869-78; of the Reformed Dutch Church, "Heights," Brooklyn, N. Y., 1878-80, and since 1881 has been pastor of the First Presbyterian Church, Buffalo, N. Y. Dr. Mitchell has wielded a good influence in the important positions he has occupied. His pulpit talents are especially attractive, and his ministry has been one of large success.

SUCCESSION OF MODERATORS OF THE GENERAL ASSEMBLY (North). 1789-1837.

A. D.	NAME.	PRESBYTERY.	PLACE.
1789.	*John Rodgers, D. D.	New York	Philadelphia, Pa.
1790.	*Robert Smith, D. D.	New Castle	" "
1791.	*John Woodhull, D. D.	New Brunswick	" "
1792.	*John King, D. D.	Carlisle	Carlisle, "
1793.	*James Latta, D. D.	New Castle	Philadelphia, "
1794.	*Alexander McWhorter, D. D.	New York	" "
1795.	*John McKnight, D. D.	" "	Carlisle, "
1796.	*Robert Davidson, D. D.	Carlisle	Philadelphia, "
1797.	*William Mackay Tement, D. D.	Philadelphia	" "
1798.	*John Blair Smith, D. D.	Albany	" "
1799.	*S. Stanhope Smith, D. D., LL. D.	New Brunswick	Winchester, Va.
1800.	*Joseph Clark, D. D.	" "	Philadelphia, Pa.
1801.	*Nathaniel Irwin.	Philadelphia	" "
1802.	*Azal Roe, D. D.	New York	" "
1803.	*James Hall, D. D.	Concord	" "
1804.	*James Francis Armstrong.	New Brunswick	" "
1805.	*James Richards, D. D.	New York	" "
1806.	*Samuel Miller, D. D., LL. D.	" "	" "
1807.	*Archibald Alexander, D. D.	Philadelphia	" "
1808.	*Philip Milledoler, D. D.	New York	" "
1809.	*Drury Lacy.	Hanover.	" "
1810.	*John Brodhead Romeyn, D. D.	New York	" "
1811.	*Eliphalet Nott, D. D., LL. D.	Albany	" "
1812.	*Andrew Flinn, D. D.	Harmony	" "
1813.	*Samuel Blatchford, D. D.	Columbia	" "
1814.	*James Inglis, D. D.	Baltimore	" "
1815.	*William Neill, D. D.	Albany	" "
1816.	*James Blythe, D. D.	West Lexington	" "
1817.	*Jonas Coe, D. D.	Columbia	" "
1818.	*Jacob Jones Janeway, D. D.	Philadelphia	" "
1819.	*John Holt Rice, D. D.	Hanover	" "
1820.	*John McDowell, D. D.	Jersey	" "
1821.	*William Hill, D. D.	Winchester	" "
1822.	*Obadiah Jennings, D. D.	Steuenville.	" "
1823.	*John Chester, D. D.	Albany	" "
1824.	*Ashbel Green, D. D., LL. D.	Philadelphia	" "
1825.	*Stephen N. Rowan, D. D.	New York	" "

*Deceased.

A. D.	NAME.	PRESBYTERY.	PLACE.
1826.	*Thomas McAuley, D. D., LL. D.	New York	Philadelphia, Pa.
1827.	*Francis Herron, D. D.	Ohio	" "
1828.	*Ezra Stiles Ely, D. D.	Philadelphia	" "
1829.	*Benjamin Holt Rice, D. D.	Hanover	" "
1830.	*Ezra Fisk, D. D.	Hudson	" "
1831.	*Nathan S. S. Beman, D. D., LL. D.	Troy	" "
1832.	*James Hoge, D. D.	Columbus	" "
1833.	*Wm. Anderson McDowell, D. D.	Charleston Un.	" "
1834.	*Philip Lindsley, D. D.	West Tennessee	" "
1835.	*William Wirt Phillips, D. D.	New York	Pittsburg
1836.	*John Witherspoon, D. D., LL. D.	Harmony	" "
1837.	*David Elliott, D. D., LL. D.	Ohio	Philadelphia, Pa.

1838-1869.

1. (U. S. BRANCH.)

A. D.	NAME.	PRESBYTERY.	PLACE.
1838.	*William Swan Plumer, D. D., LL. D.	East Hanover	Philadelphia, Pa.
1839.	*Joshua Lacy Wilson, D. D.	Cincinnati	" "
1840.	*William Morrison Engles, D. D.	Philadelphia	" "
1841.	*Robert J. Breckenridge, D. D., LL. D.	Baltimore	" "
1842.	*John Todd Edgar, D. D.	Nashville	" "
1843.	*Gardiner Sprung, D. D., LL. D.	New York	" "
1844.	*George Junkin, D. D., LL. D.	Oxford	Louisville, Ky.
1845.	*John Michael Krebs, D. D.	New York	Cincinnati, O.
1846.	*Charles Hodge, D. D., LL. D.	New Brunswick	Philadelphia, Pa.
1847.	*Jas. H. Thornwell, D. D., LL. D.	Charleston	Richmond, Va.
1848.	*Alexander T. McGill, D. D., LL. D.	Ohio	Baltimore, Md.
1849.	*Nicholas Murray, D. D.	Elizabethtown	Pittsburg, Pa.
1850.	*Aaron W. Leland, D. D.	Charleston	Cincinnati, O.
1851.	*Edw. P. Humphrey, D. D., LL. D.	Louisville	St. Louis, Mo.
1852.	*John C. Lord, D. D.	Buffalo City	Charleston, S. C.
1853.	*John Clark Young, D. D.	Transylvania	Philadelphia, Pa.
1854.	*Henry Augustus Boardman, D. D.	Philadelphia	Buffalo, N. Y.
1855.	*Nathan Lewis Rice, D. D.	St. Louis	Nashville, Tenn.
1856.	*Francis McFarland, D. D.	Lexington	New York, N. Y.
1857.	*Gortland Van Rensselaer, D. D.	Burlington	Lexington, Ky.
1858.	William Anderson Scott, D. D., LL. D.	California	New Orleans, La.
1859.	*William L. Breckinridge, D. D.	Louisville	Indianapolis, Ind.
1860.	*John William Yeomans, D. D.	Northumberland	Rochester, N. Y.
1861.	*Jno. Chester Backus, D. D., LL. D.	Baltimore	Philadelphia, Pa.
1862.	*Charles C. Beatty, D. D., LL. D.	Stenbenville	Columbus, O.
1863.	*John Hunter Morrison, D. D.	Lodiana	Peoria, Ill.
1864.	*James Wood, D. D.	Madison	Newark, N. J.
1865.	*John Cameron Lowrie, D. D.	New York	Pittsburg, Pa.
1866.	*Robert Livingston Stanton, D. D.	Chillicothe	St. Louis, Mo.
1867.	*Phineas Dinsmore Gurley, D. D.	Potomac	Cincinnati, O.
1868.	*Geo. W. Musgrave, D. D., LL. D.	Philadelphia Central	Albany, N. Y.
1869.	*McL. W. Jacobus, D. D., LL. D.	Ohio	New York, N. Y.

2. (S. S. BRANCH.)

A. D.	NAME.	PRESBYTERY.	PLACE.
1838.	*Samuel Fisher, D. D.	Newark	Philadelphia, Pa.
1839.	*Baxter Dickinson, D. D.	Cincinnati	" "
1840.	*William Wisner, D. D.	Ithaca	" "
1843.	*Ansel Doan Eddy, D. D.	Newark	" "
1846.	*Samuel Hanson Cox, D. D., LL. D.	Brooklyn	" "
1849.	*Philip Courtlundt Hay, D. D.	Tioga	" "
1850.	*David H. Riddle, D. D., LL. D.	Pittsburg	Detroit, Mich.
1851.	*Albert Barnes	Philadelphia, 4th.	Utica, N. Y.
1852.	*William Adams, D. D., LL. D.	New York, 4th	Washington, D. C.
1853.	*Dianca Howe Allen, D. D.	Cincinnati	Buffalo, N. Y.
1854.	*Thomas H. Skinner, D. D., LL. D.	New York, 3d	Philadelphia, Pa.
1855.	*Wm. Carpenter Wisner, D. D.	Niagara	St. Louis, Mo.
1856.	*Laurens P. Hiccock, D. D., LL. D.	Troy	New York, N. Y.
1857.	*Samuel Ware Fisher, D. D., LL. D.	Cincinnati	Cleveland, O.
1858.	*Matthew L. P. Thompson, D. D.	Buffalo	Chicago, Ill.
1859.	*Robert Wilson Patterson, D. D.	Chicago	Wilmington, Del.
1860.	*Thornton Anthony Mills, D. D.	Indianapolis	Pittsburg, Pa.
1861.	*Jonathan Bailey Condit, D. D.	Cayuga	Syracuse, N. Y.
1862.	*George Duffield, D. D.	Detroit	Cincinnati, O.
1863.	*Henry B. Smith, D. D., LL. D.	New York, 4th	Philadelphia, Pa.
1864.	*Thomas Brainerd, D. D.	Philadelphia, 4th	Dayton, O.
1865.	*James Boylan Shaw, D. D.	Rochester	Brooklyn, N. Y.

* Deceased.

A. D.	NAME.	PRESBYTERY.	PLACE.
1866.	Samuel Milo Hopkins, D. D.	Cayuga	St. Louis, Mo.
1867.	Henry Addison Nelson, D. D.	St. Louis	Rochester, N. Y.
1868.	Jonathan French Stearns, D. D.	Newark	Harrisburg, Pa.
1869.	Philemon Halsted Fowler, D. D.	Utica	New York, N. Y.

1870-1883.

A. D.	NAME.	PRESBYTERY.	PLACE.
1870.	J. Trumbull Backus, D. D., LL. D.	Albany	Philadelphia, Pa.
1871.	*Zeph. Moore Humphrey, D. D.	Philadelphia	Chicago, Ill.
1872.	Samuel J. Niccolls, D. D.	St. Louis	Detroit, Mich.
1873.	Howard Crosby, D. D., LL. D.	New York	Baltimore, Md.
1874.	*Samuel J. Wilson, D. D., LL. D.	Pittsburg	St. Louis, Mo.
1875.	Edward David Morris, D. D.	Cincinnati	Cleveland, O.
1876.	Henry Jackson Van Dyke, D. D.	Brooklyn	Brooklyn, N. Y.
1877.	James Edlrs, D. D.	San Francisco	Chicago, Ill.
1878.	Francis L. Patton, D. D., LL. D.	Chicago	Pittsburg, Pa.
1879.	Henry Harris Jessup, D. D.	Lackawanna	Saratoga, N. Y.
1880.	William Miller Paxton, D. D.	New York	Madison, Wis.
1881.	Henry Darling, D. D., LL. D.	Albany	Buffalo, N. Y.
1882.	Herrick Johnson, D. D., LL. D.	Chicago	Springfield, Ill.
1883.	*Edwin Francis Hatfield, D. D.	New York	Saratoga, N. Y.

SUCCESSION OF STATED CLERKS.

SUCCESSION OF PERMANENT CLERKS.

1789-1837.

1789-1837.

- 1789. *George Duffield, D. D.
- 1790. *Ashbel Green, D. D., LL. D.
- 1803. *Philip Milledoler, D. D.
- 1806. *Nathaniel Irwin.
- 1807. *Jacob Jones Janeway, D. D.
- 1817. *William Neill, D. D.
- 1825. *Ezra Stiles Ely, D. D.
- 1836. *John McDowell, D. D.

- 1802. *Nathaniel Irwin.
- 1807. *John Ewing Latta.
- 1825. *John McDowell, D. D.
- 1837. *John Michael Krebs, D. D.

1838-1869.

1838-1869.

1. (O. S. BRANCH.)

1. (O. S. BRANCH.)

- 1838. *John McDowell, D. D.
- 1840. *Wm. Morrison Engles, D. D.
- 1846. Willis Lord, D. D., LL. D.
- 1850. John Leyburn, D. D.
- 1862. Alex. T. McGill, D. D., LL. D.

- 1838. *John Michael Krebs, D. D.
- 1845. *Robert Davidson, D. D.
- 1850. Alex. T. McGill, D. D., LL. D.
- 1862. William Edward Schenck, D. D.

2. (N. S. BRANCH.)

2. (N. S. BRANCH.)

- 1838. *Erskine Mason, D. D.
- 1846. *Edwin Francis Hatfield, D. D.

- 1838. *Eliphalel W. Gilbert, D. D.
- 1854. Henry Darling, D. D., LL. D.
- 1864. J. Glentworth Butler, D. D.

1870-1882.

1870-1882.

- 1870. *Edwin Francis Hatfield, D. D.

- 1870. *Cyrus Dickson, D. D.
- 1882. William Henry Roberts.

SUCCESSION OF MODERATORS OF THE GENERAL ASSEMBLY (South).

1861-1883.

A. D.	NAME.	PRESBYTERY.	PLACE.
1861.	Benj. M. Palmer, D. D.	New Orleans	Angusta, Ga.
1862.	John L. Kirkpatrick, D. D.	Concord	Montgomery, Ala.
1863.	Rev. James A. Lyon, D. D.	Tombeckbee	Columbia, S. C.
1864.	John S. Wilson, D. D.	Flint River	Charlotte, N. C.
1865.	George Howe, D. D.	Charleston	Macon, Ga.
1866.	Andrew Hart Kerr, D. D.	Memphis	Memphis, Tenn.
1867.	Thomas Vernor Moore, D. D.	East Hanover	Nashville, "
1868.	John N. Waddell, D. D.	Chickasaw	Baltimore, Md.
1869.	Stuart Robinson, D. D.	Louisville	Mobile, Ala.
1870.	Robert L. Dabney, D. D.	West Hanover	Louisville, Ky.
1871.	William S. Plumer, D. D.	Harmony	Huntsville, Ala.
1872.	Thomas R. Welch, D. D.	Arkansas	Richmond, Va.
1873.	Henry Martyn Smith, D. D.	New Orleans	Little Rock, Ark.
1874.	John L. Girardeau, D. D.	Charleston	Columbus, Ga.
1875.	Moses D. Hodge, D. D.	East Hanover	St. Louis, Mo.
1876.	Benjamin M. Smith, D. D.	West Hanover	Savannah, Ga.
1877.	C. A. Stillman, D. D.	Tuskaloosa	New Orleans, La.
1878.	T. E. Peck, D. D.	Roanoke	Knoxville, Tenn.
1879.	Joseph R. Wilson, D. D.	Wilmington	Louisville, Ky.
1880.	T. A. Hoyt, D. D.	Nashville	Charleston, S. C.
1881.	Robert P. Farris, D. D.	St. Louis	Staunton, Va.
1882.	R. K. Smoot, D. D.	Central Texas	Atlanta, Ga.
1883.	Theodoric Pryor, D. D.	East Hanover	Lexington, Ky.

* Deceased.

Moffat, James Clement, D. D., is a native of the south of Scotland and came to this country in 1833, with the intention of following his profession as a printer, but soon after landing he was introduced to Prof. Maclean, of Princeton, and learning from him that he was qualified to enter the Junior Class in the College of New Jersey, his love of learning prompted him to embrace the opportunity of receiving a collegiate education. He entered the Junior Class in 1833, and was graduated in 1835, and an offer being then made to him to engage as a private tutor to two boys about to study at Yale College, he accepted the proposal, and had the privilege of attending lectures in that Institution. At the end of about two years he returned to Princeton, as Greek Tutor, in which capacity he continued till September, 1839, when he accepted the



JAMES CLEMENT MOFFAT, D. D.

appointment to the Professorship of Greek and Latin in Lafayette College, then under the Presidency of Dr. Junkin. In the Spring of 1841 he removed, with Dr. Junkin, to Miami University, Ohio, where he had been called to the department of Latin, and subsequently Modern History was added to his work. In the Spring of 1851 he was licensed to preach the gospel, and from September of next year he taught Greek and Hebrew in a theological school which had a short existence in Cincinnati.

Having been elected to the Professorship of Latin and History at Princeton, he returned to that place in the Spring of 1853. Upon the resignation of Dr. Carnahan, and the election of Dr. Maclean to the presidency, several changes were made in the Faculty, and Dr. Moffat was transferred to the Chair of Greek,

which he held for a period of seven years, retaining still the lectureship of History, until a Professor was appointed to that department. In 1861 Dr. Moffat was elected by the General Assembly to the Chair of Church History in the Theological Seminary at Princeton, his present appointment. He is the author of an "Introduction to the Study of Esthetics," "A Comparative History of Religions before Christ," a "History of the Church in Scotland until the Reformation," and over one hundred historical articles in various periodicals. He is a gentleman of excellent spirit, attractive suavity of manner, and highly esteemed for his many virtues. As a scholar, writer, and teacher, he deservedly occupies a foremost rank.

Moffatt, David William, D. D., is a native of New Jersey. He was born at Morristown, January 9th, 1835, and studied theology at Princeton, N. J. He was ordained by the Presbytery of Madison, April 17th, 1863; stated supply at Jefferson, Ind., 1862-3, and pastor 1863-4; stated supply at Vernon, Ind., 1864-66; pastor of the First Church, Madison, Ind., 1866-70; pastor of Bridge Street Church, Georgetown, D. C., 1870-72; since which date he has had pastoral charge of the First Church, Ft. Wayne, Ind. He received the degree of D. D. from his Alma Mater, in 1881. Dr. Moffatt preaches with ability, directness, and unction, and has been blessed in his ministry. He is faithful in the discharge of pastoral duty, and is held in high esteem by those who know him.

Moffatt, James David, D. D., son of the late Rev. John Moffatt, of blessed memory, was born in New Lisbon, Ohio, March 15th, 1846. After teaching for a time, in the Fall of 1865, he entered the Freshman Class in Washington and Jefferson College, at Washington, Pa., but, under the imperfect union of the colleges then existing, spent the last three years of his course in Canonsburg, and was honorably graduated in the class of 1869, at the time of the consolidation at Washington. After spending the next two years as a student in the seminary at Princeton, N. J., he was licensed to preach by the Presbytery of Washington, in April, 1871. Yielding to the earnest request of the Session of the Second Church of Wheeling, W. Va., on account of the disability of their pastor, his own beloved father, he supplied the pulpit during that Summer. But his father not recovering, as was expected, he was constrained to forego return to the seminary for the third year, and to become co-pastor, being to this end ordained and installed May 8th, 1872. In fact, he discharged the entire duties of preacher and pastor until his father's death, December 27th, 1875, and then succeeded him, abiding in strength and growing in popularity and usefulness until, under a call which he could not resist, he entered upon the office of President of Washington and Jefferson College, Pa., January 4th, 1882, his inauguration, for special reasons, being delayed

until June 20th, following. The Degree of Doctor of Divinity was conferred upon him by Hanover College and Princeton College.

In his two years of actual service as College President, Dr. Moffatt has already vindicated the wisdom of the Trustees in their choice. His fine qualities as a pulpit orator are equaled by his ability in the classroom, and by his dignity and force as the head of the Faculty. Already he is in the full career of usefulness as the accepted and honored head of a college-



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second to no other in our land in its relative importance to the Presbyterian Church, having in the course of its history furnished fourteen hundred ministers of the gospel, out of an aggregate of three thousand graduates.

Moffatt, Rev. James Erskine, the youngest son of John and Letitia Moffatt, was born in the vicinity of Bloomington, Indiana, December 3d, 1843. He received his collegiate education in the Indiana State University and in Monmouth College, graduating from the latter with honors, in 1866. He was graduated from the Theological Seminary of the Northwest in 1869, and in May of the same year was ordained to the ministry, and installed pastor of the First Church in Decatur, Illinois. In the Fall of 1873 he became the pastor of the Church in Ottawa, Illinois, and since June, 1878, he has been the pastor of the First Church in Cumberland, Maryland.

Mr. Moffatt is a man of modest, frank and pleasing address; of cheerful temper; of warm affections, and a steadfast mind; judicious in counsel; prudent in speech; straightforward and honest in all things. Possessing the esteem and confidence of his fellow-

men, his pastoral labors are highly valued, while from the pulpit he exerts a wholesome and widening influence through his varied discourses, which are clear, thoughtful, earnest, and often forcible presentations of the evangel, in its manifold relations to the true issues of life.

Monaghan Church, Dillsburg, Pa., was organized about 1742. The founders were Scotch-Irish, and in memory of their former home in Ulster, the Church was called Monaghan. The district is a portion of the far-famed Cumberland Valley, though the village lies within the limits of York county.

This venerable church, being for many years the only church in all that community, exerted more than ordinary influence for good. The foundations had all to be laid, as well as the superstructure built, and for a large part of its earlier history foundation-laying was its principal work. It was, therefore, the great conservator of morals and spirituality, its pulpit being the source whence emanated the religious instruction of the whole region of the surrounding country. It exerted a power that cannot be measured. It took a leading part in the educational interests of the day. In connection with the old church was a room (called the study) in which a secular school was kept.

The first preaching services at Monaghan were held about 1742. The house of worship first erected, and which was located about a quarter of a mile distant from the present building, was surrounded by a stockade, as a protection from the Indians. The early settlers carried their firearms to church, and stationed sentries on the ramparts. Rev. George Duffield, a name still highly honored in the church, was the first settled pastor. The Rev. John M'Dowell, for some time Provost of the University of Pennsylvania, was converted when only eight years old, by means of a sermon by Dr. Duffield, from Zech. ix, 12, "Turn ye to the stronghold," etc., in which these defences were used as an illustration.

Dr. Duffield's pastorate closed 1772. In 1782 a new stone edifice was erected on the present site. From that year until 1807 Rev. Samuel Waugh was pastor of the two churches, East Pennsboro, now Silver Spring, and Monaghan. He was a very acceptable preacher; his pastorate was the longest in the history of the church. From 1809 to 1815 Rev. John Hayes, Professor of Languages in Dickinson College, was pastor. From that year until 1832 the church was served by stated supplies, chiefly Rev. Alexander McClellan, D. D., subsequently Professor in the Reformed Theological Seminary at New Brunswick, N. J., Rev. Nathanael R. Snowden, the father of the late Hon. J. Ross Snowden of Philadelphia, Rev. Henry R. Wilson, father of the Secretary who bears his name, and presides over the Board of Church Erection, Rev. Nathanael Todd, and Rev. John M. Krebs, D. D., afterwards of New York.

Rev. A. B. Quay, father of the late Secretary of

the Commonwealth of Pennsylvania, was pastor from 1830 to 1838. Rev. Edmund McKinney, afterwards missionary to the Indians, recently deceased at Keyport, N. J., was stated supply until 1842. From the beginning of this until the middle of 1858 extends the pastorate of Rev. Dr. J. A. Murray, with one exception the longest, and in many respects the most memorable, of the church. Rev. William D. Patterson, pastor-elect in 1859, died before installation. The Rev. John R. Agnew was stated supply for about a year. The Rev. John O. Proctor, now of Wooster, O., was pastor from 1862 to 1865. Rev. A. W. Hubbard, now a missionary (A. B. C. F. M.) in Turkey, next spent a brief but most fruitful pastorate of eighteen months with this people. He was followed by Rev. J. Q. A. Fullerton, ordained and installed June, 1873, who remained six years, and then resigned to accept a call to Curwinstown, Pa. The present pastor, Rev. John P. Barbor, has rendered an acceptable service for three years and is much beloved. It is noteworthy that, though by the influx of nationalities other than Scotch-Irish, and the removal of the latter, much of the population has changed within the last forty years, and though a Methodist and Lutheran church have been erected hard by, old Monaghan has held its own in point of numbers, and missionary work has made commendable progress.

The congregation at Petersburg, with which Monaghan formed a pastoral charge, was a part of this church, originally, and the history of both is necessarily almost identical.

The stone edifice erected 1782, burned and rebuilt 1813, was, in 1849, replaced by a brick structure, in which the church now worships. A comfortable brick parsonage was erected in 1874.

Among the children of the church were Rev. Messrs. Thomas Black, Thomas Eleock, of Van Wert, Ohio; George L. Shearer, one of the Secretaries of the American Tract Society, New York; Frederick E. Shearer, of San Francisco; Brice B. Blair and William H. Logan, of Millerstown, Pa., all of the Presbyterian Church; John Bailey, of the Huntingdon Bar; and Rev. Messrs. Fulton and Kerr of the Methodist and Lutheran churches respectively. Messrs. Black and Blair have gone to their reward.

The recent celebration (October, 1882), of the hundredth anniversary of Monaghan's occupation of its present site, was one of great interest. The attendance was very large, including many of those formerly connected with the church, and a goodly representation of ministers from the Synod of Pennsylvania, in session at the time, in Harrisburg.

The following sadly interesting incident was narrated by a speaker on Monday evening, the details of which were taken from an old copy of the *Carlisle Herald*, the date of 1804. "A communion service was being held in the church, Sabbath, July 15th, 1804. During the intermission a rain storm arose. A young man named John Patterson, while securing his saddle

from the rain, was struck, at the foot of the tree, by lightning, and instantly killed. He had lately come into possession of an ample estate, and was soon to be married, having already procured his wedding-suit. The religious services proceeded under the deeply solemn impression that was made."

By this centennial celebration the memory of God's dealings with this people was quickened, the blessedness of those who are heirs of the promises of Israel's God stood out in new light, and Monaghan was inspired with renewed courage and cheer to move on in the name of the Lord.

Monfort, David, D.D., the son of Lawrence and Elizabeth (Casset) Monfort, was born in Adams county, Pa., March 7th, 1790. He was educated in Transylvania University; graduated at Princeton Theological Seminary in 1817; was licensed by Miami Presbytery in 1818, and soon became pastor of Bethel Church, in Oxford Presbytery. Here he labored for several years. Subsequently he was stated supply for Terre Haute Church, Indiana. In 1830 he was stated supply for Sharon Church, at Wilmington, Ohio. This lasted for a single year, when he became pastor at Franklin, Ind., and continued to be so for twenty years, greatly beloved by his people. In 1851 he was a member of Whitewater Presbytery, and remained without charge for a few years. In 1854 he took charge of the Church of Knightstown, Indiana, which he resigned in 1857, when he removed to Macomb, Ill., where he remained until his death, which took place October 18th, 1860.

Dr. Monfort was all his life a missionary preacher, until a year or two of his death, when he was laid aside on account of ill-health. He was thoroughly trained as a minister, an able expositor, an excellent linguist, an eminent ecclesiastic, an eloquent and popular preacher, and many seals were added to his ministry. He was the author of two sermons on baptism and one on justification, which appeared in a volume entitled "Original Sermons by Presbyterian Divines in the Mississippi Valley." He also contributed largely to the religious press.

Monfort, Francis C., D.D., was born September 1st, 1814, at Greensburg, Indiana. He came of two races of ministers. Both his grandfather, his father, and all the brothers of his father and mother, were ministers of the Presbyterian Church. He studied at Hanover and Wabash Colleges, graduating at the latter in 1861. He spent one year at the Seminary of the Northwest, two years at Lane Seminary, and three years abroad, at the universities of Edinburgh and Berlin. He was called, in 1870, to the Orchard Street Church, Cincinnati, where he remained three years, when the pastoral relation was dissolved, that he might accept a position as editor of the *Herald and Presbyter*, a position he still holds. In 1879, the First Church, Cincinnati, becoming vacant, Mr. Monfort was invited to fill the pulpit for a few weeks, at the close of which the invitation was renewed for a

longer period. In 1881 he was called to and accepted the pastorate of the church, and has since that date



FRANCIS C. MONFORT, D. D.

combined the duties of pastor and editor, which he faithfully and acceptably discharges.

Monfort, Rev. Joseph Glass, D. D., son of Rev. Francis and Sophia (Glass) Monfort, was born in Warren county, O., December 9th, 1810. His father, who was for many years pastor at Hamilton, O., and Mount Carmel, Ind., was of Huguenot ancestry, and himself was born in Adams county, Pa. Dr. Monfort graduated in Miami University, Oxford, O., in 1834. He pursued his theological studies in 1835 and 1836, in Indiana Theological Seminary, at Hanover, Ind. In 1836 and 1837 he, in connection with Dr. W. L. Breckenridge, established and edited the *Presbyterian Herald*, in Louisville, Ky. He was licensed to preach in September, 1837, by the Presbytery of Oxford. He preached six months in Hamilton, O., from the date of his father's resignation of that charge. He received and accepted a call from Greensburg, Ind., in 1838, and was ordained and installed pastor of the churches of Greensburg and Sand Creek, by the Presbytery of Indianapolis, in April, 1839. The Church of Greensburg divided a few weeks before his call, soon after the Assembly of 1838. He resigned his charge in October, 1842, on account of the division. For two years after he was agent for the Theological Seminary at New Albany, Ind. In October, 1844, he was recalled to Greensburg, both divisions of the congregation uniting in the invitation. This call he accepted, and remained pastor at Greensburg until January,

1855, when he was invited, by the vote of the Synod of Indiana, and by a circular letter signed by a large majority of the Synods of Northern Indiana, Cincinnati, and Ohio, through the agency of Rev. Dr. E. D. MacMaster, T. E. Thomas, and J. M. Stevenson, to become the editor of the *Presbyterian of the West*, Cincinnati, from which the Rev. Dr. N. L. Rice had recently retired. He has since conducted this paper, first changing its name to *The Presbyterian*, and in October, 1869, uniting with the New School paper at Cincinnati, under the name *Herald and Presbyterian*. He was Stated Clerk of the Presbytery of White Water from its erection until his removal to Cincinnati.

He received the honorary degree of D. D., from Centre College, Kentucky, in 1853. For many years he was a member of the Church Extension Committee, and of the Boards of Domestic and Foreign Missions, and a Trustee of Hanover College, Indiana. For several years he was a Director of the Theological Seminary of the Northwest, and he is now a Trustee of Lane Theological Seminary, at Walnut Hills, Cincinnati, O.

For ten years preceding the event Dr. Monfort was an efficient promoter and earnest advocate, in his paper, of the reunion of the Presbyterian Church, and the *Presbyter* was the first Church paper that took decided ground for reunion. He was the author of



JOSEPH GLASS MONFORT, D. D.

the Newark paper on reunion, which was signed by seventy ministers and forty ruling elders in attendance upon the General Assembly of 1866, proposing negotiations for reunion. He was appointed by the

General Assembly of 1866 a member of the Joint Committee on Reunion. He was the author and mover of the supplementary action of the General Assembly in Albany, in 1868, proposing to the other Assembly a change of the basis, so as to make its doctrinal theories, the Standards pure and simple, the basis of reunion. He was the author of an article in the *American and Presbyterian Review*, which was sent to all the ministers of both churches, proposing union upon the Standards alone as the proper basis.

Dr. Monfort was treasurer and manager of the finances of Lane Seminary, which he handled with skill and ability, from 1871 to 1883, covering the period of the great financial panic of 1873-75. He gave much of his time, for several years, to improving the grounds, re-grading and beautifying the campus, and in constructing new buildings. When it became apparent that the reduction of the rate per cent. of interest would impair the income of the seminary, he called in the funds and re-invested them in buildings, twenty-four of which he put up on vacant grounds, which have produced a net income of from eight to ten per cent. He is still, with his sons, E. R. Monfort, Esq., and Rev. F. C. Monfort, editor of the *Herald and Presbyterian*, and honored and esteemed by all who know him, as a firm friend and a wise counsellor.

Montague, Daniel Rice, was an honored and useful elder of the Presbyterian Church of Christiansburg, Va. He was born in Cumberland county, Va., October 16th, 1801, and removed to the county in which he died in 1821. He united with the Church at Christiansburg, August 18th, 1831, and was ordained a ruling elder in November, 1832. During the long period of forty-five years' service in this capacity, he was faithful, efficient, and increasingly acceptable in the church. Though a man full of business, he seemed always to hold his time at the disposal of the church when called upon to do anything for it. He was a good Presbyter, and took delight in attending the meetings of Presbytery and Synod. For long years he superintended the Sabbath school successfully. For three or four years before his death, together with another elder, he conducted a Sabbath school in the country, three miles distant from the town in which he resided.

Mr. Montague was universally esteemed in the community and county in which he lived. For more than twenty years he was clerk of the courts there. He represented the county in the Legislature also, and no citizen ever enjoyed more fully the respect and confidence of his fellow-citizens. He was a man of clear convictions, earnest piety, great decision of character, and justly noted for his devotion to duty. He died November 9th, 1877, in great peace. Not long before his death he asked for his Bible; he could no longer see, but grasped it with both hands; holding it thus, as the anchor of his hope, he engaged in prayer. Among his last utterances were the whis-

pered words, the same with which his departed wife testified to the presence of the Lord on the borders of the great river—"Comfort, great comfort."

Montgomery, Alabama, Presbyterian Church of. The early population of the present city of Montgomery comprised a few staunch members of the Presbyterian Church, who, in emigrating, had brought their certificates with them, and continued steadfast in the faith. Indeed, the chief founder of the town, Mr. Andrew Dexter, was a Presbyterian. Although for several years without a regularly organized congregation, a place of worship or pastor, still they adhered to their profession of faith, awaiting the advent of the Presbyterian minister, and the enjoyment of the regular means of grace. No other professed servants of Christ exceeded them in their godly walk and conversation, and none were more prompt or more abundant in good words and works.

Presbyterian clergymen occasionally visited the town, and performed divine service previous to the erection of the Independent Church. In January, 1821, the Rev. Messrs. Sloss, of Cahaba, and Alexander, of Pleasant Valley, by order of the South Alabama Presbytery, sojourned for several days, conducting religious exercises, which were commenced with a sermon in the Court House by Mr. Alexander. During their stay the Sacrament of the Lord's Supper was administered by them to a few members living in the town and vicinity, members of other churches participating. This, it is believed, was the first time that solemn ordinance was ever observed in Montgomery.

The latter part of March, 1824, the Rev. Mr. White visited the town and organized the "Montgomery Presbyterian Congregation," there not being a sufficient number of communing members to constitute a church. This congregation was taken under the care of the Presbytery of South Alabama, which was to supply it with preaching. A committee of three were to be chosen annually to superintend the affairs of the Society. The committee for 1821, and the first chosen, consisted of Messrs. William Graham, William Sayre, and C. D. Connor. The first divine service, under the direction of the Committee, was conducted on Saturday, March 28th, 1824, when the Rev. Mr. White preached in the Court House, to a large and serious audience.

In 1825 the Rev. George Grey McWhorter (father of the late Dr. A. B. McWhorter), occasionally came over from Autauga county, and preached for the Presbyterians in Montgomery. This he continued to do until his death, in 1828. The Rev. Mr. McPhail and Rev. Mr. McGauley, also performed divine service here. In 1827 the Rev. Samuel L. Watson, of South Carolina, preached to the congregation during a part of six months, producing a lasting impression for good, and greatly encouraging the few faithful Presbyterians.

After the Rev. James Martin had preached here as a missionary for some time, he, in conjunction with the Rev. Isaac Hadden, of Claiborne, Monroe county, on November 8th, 1829, constituted the church. Application was made, November 12th, of that year, to the South Alabama Presbytery, to take the church under its care. This request was promptly granted, and the church, as the congregation organized in 1821 had done, worshiped at first in the house erected for all denominations, the present location of the First Methodist Episcopal Church.

In the early part of 1830 an effort was commenced for the erection of a house of worship for the congregation. In November of that year the Rev. James Hillhouse visited Montgomery, and preached to large congregations for three days in succession. The committee on the selection of a church lot purchased the present location on the south side of Adams street, between Court and Perry streets. The new building was commenced in the Spring of 1830, and was completed by the middle of November, 1831. On Sunday, the twentieth day of that month, it was consecrated to the service of Almighty God, with imposing and solemn religious ceremonies. This was the first church edifice regularly dedicated in Montgomery.

The Session records of the church until August, 1835, showed a constantly healthy increase of members, and a gratifying state of the church. From that period until October 11th, 1839, there appears to have been no regular records kept. Early in 1839 the Rev. Aaron B. Jerome, a graduate of the Theological Seminary at Princeton, N. J., was engaged as pastor, and entered upon the duties of his office. From March to July he labored assiduously, but the congregation was soon called to mourn the first death of a pastor. He fell a victim to the prevailing fever, July 23d. The Rev. David Finley became pastor of the church, January 12th, 1840. In that position he labored faithfully and with great acceptability until 1857, a period of seventeen years. His death occurred at Nashville, Tenn., January 2d, 1858.

The Presbyterians worshiped in the house dedicated to God in 1831, until 1844, when they resolved to provide for the necessity which had been felt for several years. They resolved to erect another edifice, and one more suited to the growth of the city and their increased congregation. They were the second denomination in Montgomery to erect a brick church. In July, 1844, the old building was taken down and converted into a lecture room, on the rear of their lot. This lecture room was used as a house of worship during the construction of the new edifice. The new church was completed early in 1847, at a cost of about \$16,000, and has ever been an ornament to the city and a model of church architecture. The church was dedicated on Sunday, February 21st, 1847.

The Rev. George H. W. Petrie, D.D., the present excellent pastor of this church, who is elsewhere noticed in this volume, was the successor of the Rev. Mr. Finley in the pastorate, and was regularly installed by appointment of the East Alabama Presbytery, on Sunday, May 31, 1857. The church is now a large and influential one.

Montgomery, Rev. John, was born in Augusta county, Va. He was licensed by the Presbytery of Hanover, October 28th, 1778, and was for a time Tutor in Liberty Hall, Va. He was ordained, April 26th, 1780, and settled as pastor of Cedar Creek and Opecon churches, in Virginia. After spending a few years in these congregations, in 1789 he removed to Augusta county. Here he passed the remainder of his life. Mr. Montgomery was a very popular preacher, a good scholar, and an amiable man. In the latter part of his life his ministry was interrupted by bodily infirmities.

Montgomery, Rev. Joseph, was licensed to preach the gospel, by the Presbytery of Philadelphia, about 1759, and was ordained by the Presbytery of Lewes, about 1761, and settled as pastor of the Presbyterian churches of New Castle and Christiana Bridge, Del. From 1784 to 1788, Mr. Montgomery represented the State of Pennsylvania in the Continental Congress.

Montgomery, Thomas J., M. D., second son of James and Lydia (Johnson) Montgomery, was



THOMAS J. MONTGOMERY, M. D.

born at Danville, Ky., August 9th, 1812; received his education at St. Mary's College; studied medicine at Springfield, Ky.; graduated at the Louisville Medical College, 1838. He united with the Church at

Springfield, in 1841; elected ruling elder, in 1843; practiced his profession and actively discharged his duties as elder till the Autumn of 1857, when he removed to Pettis county, Mo. He was one of the original members of the First Church, Pettis, from 1857 to 1865, when, with eleven others, he helped to organize the First Church of Sedalia, and became an elder in the same. In 1870 Dr. Montgomery was one of forty-two members who were organized into the Old School Presbyterian Church of Sedalia, and became, by election, a member of its first Session. In 1866 he was elected an Alderman of Sedalia; re-elected in 1869, and in 1871 was chosen Mayor of that city. For several successive years he was examiner of the medical department of the State University, a professorship in which he declined. He died May 17th, 1877.

In his religion Dr. Montgomery was calm, firm and devout, his faith was full and his hope bright, strong and comforting. A constant reader from his early youth, of more than usual mental power and logical acumen, his mind was stored with almost every variety of human knowledge and his convictions on most subjects clear, mature and firmly fixed. He especially loved to investigate topics connected with medicine and theology. His conversational powers were wonderful and from his first profession of religion he never failed to have Bible-classes, which he delighted to train in practical religious knowledge. The prayer meeting was seldom, if ever, missed, and greatly did he assist his pastor by the deep interest he felt in and the charm he threw around this important department of God's worship. He lived the life of an active Christian, and his end was peace.

Montgomery, Rev. William, was born at Shippenburg, Pa., 1768. In his early youth he emigrated with his father to South Carolina. He received a good education, classical and theological, and was licensed and ordained in North Carolina. In 1800 he was sent by the Synod of Carolina, with the Rev. James Hall and the Rev. James Bowman, on a missionary tour to the Territory of Mississippi, then just brought under American jurisdiction. This journey had to be made on horseback, along the only thoroughfare through the country, called the "Natchez Trace," leading from Nashville, Tenn., to Natchez, Miss., and was attended with great danger. Reaching the Territory, the missionaries visited the successive settlements, as far as Pinckneyville, in Louisiana, gathering together the Presbyterian element wherever found, and forming preaching stations which subsequently grew into churches. This mission was limited to a year. On his return, Mr. Montgomery became pastor of the Church at Lexington, Ga., and while in this charge, was concerned in the "Great Awakening" of the period, and was a witness to the extraordinary phenomenon of the "jerks." In 1810 he returned to the Mississippi Territory, with his family, with the view of making it his permanent

home. He held for a short time the position of President of Jefferson College, an Institution established by the Territorial Government at Washington, the capital; then became pastor of the Pine Ridge Church, in connection with three others, and finally, for the last thirty-seven years of his life, served as pastor of the associated churches of Ebenezer and Union, in Jefferson county. He died in 1818, after having been fifty years in the ministry. He was an eminently simple, genial and benevolent man, maintaining through life a transparency and an equability, beautifully likened by one of his neighbors to those of the spring of water which gushed from a hill near his forest home, which poured forth its clear stream through all seasons of the year, and through all years alike. He was a devout Christian, a laborious pastor, and was permitted to witness large accessions to the flocks to whom he ministered. He was the fourth Presbyterian minister permanently settled in the Southwest.

Montrose Presbytery, Pa., was set off from Susquehanna by the Synod of New Jersey, October 18th, 1832. It comprised the territory of Susquehanna and Wayne counties, Pa., and consisted of seven ministers, viz., Ebenezer Kingsbury, Joseph Wood, Joel Chapin, Lyman Richardson, Daniel Dernelle, Adam Miller and Sylvester Cooke. The Presbytery had under its care eighteen churches. Some of these, notably Salem and Palmyra, Great Bend, Mount Pleasant and Bethany, were the first organized in Northern Pennsylvania. Their members were mainly of New England origin. Revivals of religion were early enjoyed among them. "County Prayer Meetings," "Conferences of Churches" and "Protracted Meetings" were accustomed to be held. Controversy at times raged over the great doctrines of the Church, and able champions of the faith were here found.

From the Presbytery of Montrose there went, as missionary, in 1817, to the Cherokee Indians, Rev. William Chamberlin; to the Sandwich Islands, in 1831, Rev. Lorenzo Lyons; to Patagonia and Borneo, in 1833, Rev. William Ames; to the Syrian Mission, in 1855, Rev. Jerre Lorenzo Lyons, and to the same, in 1855 and 1861, the brothers, Henry H. Jessup and Samuel Jessup. These were all commissioned by the American Board. Few Presbyteries can present a better missionary record.

The Presbytery of Montrose was associated with the New School body. It labored ardently for the reunion, and rejoiced heartily when it was consummated. At the time when merged into Lackawanna it consisted of thirty-four ministers, and had under its care thirty-one churches, and about three thousand communicants. Eminent ministers adorned its rolls. Among its elders one name will always be precious, that of Judge Jessup.

Moody, John, D. D., was a native of Dauphin county, Pa., and born July 4th, 1776. After graduating at Princeton College, in 1796, he studied theology

under the direction of the Rev. James Snodgrass. Mr. Moody received a call, April 12th, 1863, to be Dr. Robert Cooper's successor as pastor of Middle Spring Presbyterian Church, Cumberland county, Pa., and, October 5th, 1863, was ordained and installed pastor of this church, where he remained until his death, in 1857. During the latter years of his life he was, through the infirmity of age, unable to perform ministerial work. Dr. Moody was an instructive preacher and a laborious, faithful and successful pastor. He was greatly respected and beloved in the community in which he so long lived and labored.

Moore, Charles Beatty, was born in Little Rock, Ark., March 31st, 1836, second son of Elizabeth G. and Rev. James W. Moore, the pioneer of Arkansas Presbyterianism; the first minister of this Denomination that ever settled or preached in the Territory, and a man of great piety and eminent usefulness. Charles Beatty graduated in the class of 57, at Princeton, N. J.; studied law under the Hon. John T. Jones, of Phillips county, and was admitted to the bar in 1859, at Clarendon, Ark., at which place he practiced for several years. He subsequently settled in Little Rock, where he now resides. In 1872 he was made a ruling elder in the church organized by his father in 1828, and is now ruling elder in the Second Presbyterian Church, built up largely through his instrumentality. He was elected Attorney General of the State in 1880, and re-elected in 1882, the best evidence possible that his services had proven acceptable to his constituency.

Major Moore is a man of strong convictions of duty and of unswerving integrity. His remarkable purity of character and sincere but unpretentious piety has secured for him the unbounded confidence of the people of his native State. He is, in his social habits, a most agreeable companion, and his house is the home of an abounding hospitality. Though at times appearing somewhat haughty and reserved, he is easily approached, and a generous friend to real worth in every station. His strength consists not so much in any peculiar brilliancy, as in sound judgment, and a rounded, full, well balanced moral and mental make-up; that sort of character which in its beneficent results infinitely exceeds, and is far more to be admired than what men call genius.

Moore, Rev. John Henry, son of James and Elizabeth L. (Check) Moore, was born in Green county, Ky., April 15th, 1823; graduated at Centre College in 1849, and studied theology at New Albany, Ind., and Princeton seminaries. He was licensed by Transylvania Presbytery, June 3d, 1852, and served the First Church of Hannibal, Mo., from December 1st, 1852, to May 1st, 1853. He supplied Clinton and Heyworth churches, Ill., from August 2d, 1853, to October 1st, 1854; Brazear Church, Mo., from November 1st, 1854, to May 1st, 1857; Atlanta Church, Ill., from November 1st, 1857, to May 1st, 1859; Farm Ridge Church, Ill., from June 1st, 1859, to June

1st, 1867. He was pastor of North Henderson Church, Ill., from November 2d, 1867, until April 5th, 1876, where he labored faithfully and successfully. Subsequently he had charge of the Church of Birmingham, Iowa, until his death, May 18th, 1880. Mr. Moore was an intelligent, earnest, laborious minister, a hearty lover of the doctrines and order of the Presbyterian Church, and an acceptable preacher. He was greatly loved by those who knew him, and many souls were gathered into his churches through his faithful labors.

Moore, Samuel, M. D., was born at Deerfield, Cumberland county, N. J., February 8th, 1774. His father was an officer of artillery in the Revolutionary Army, took part in the battle of Brandywine, and was wounded in the battle of Germantown.

Dr. Moore was a graduate of the University of Pennsylvania (1791), and was afterwards a Tutor in that Institution. He subsequently studied medicine, and practiced a short time in Bucks county, Pa. The state of his health obliged him to abandon the profession and enter into the East India trade, making several voyages to Canton and Calcutta. In 1808 he again settled in Bucks county, and in 1818 was elected to Congress from that district. He was twice re-elected.

In July, 1824, Dr. Moore was appointed, by President Monroe, Director of the United States Mint, Philadelphia. During his term of service the Mint was transferred from Seventh street to Chestnut street, the necessary appropriations for which were obtained chiefly by his own influence and exertions. The corner-stone of the new edifice was laid by him, July 4th, 1829. Dr. Moore resigned the office in 1835. He had thus filled this responsible place for eleven years, under the administrations of Monroe, Adams and Jackson. Subsequently he engaged in mining enterprises, and for many years was President of the Hazelton Coal Company.

He was a gentleman of high tone, great dignity, decision and energy, fine administrative ability, and a consistent member of the Presbyterian Church.

Moore, Thomas Verner, D. D., was born in Newville, Pa., February 1st, 1818. He was educated partly at Hanover College, Ind., under the venerable Dr. Blythe, and partly at Dickinson College, Carlisle, where he graduated in 1838. For a short time he was an agent of the American Colonization Society. His theological studies were commenced at Princeton, in 1839. In the Spring of 1842 he was installed pastor of the Second Presbyterian Church, Carlisle. In 1845 he resigned, in consequence of some church difficulties, and accepted a call to Greencastle. In 1847 he became pastor of the First Presbyterian Church, Richmond, Va. As a preacher he was eloquent and attractive. On account of delicate health, he accepted a call to the First Presbyterian Church, Nashville, Tenn., in 1868, but remained there only a short time. He was Moderator of the General

Assembly (Southern) in 1867, at Nashville, Tenn. He died August 5th, 1871.

Dr. Moore was a voluminous writer. His published works, which indicate a highly finished scholarship, were "Commentaries on the Prophecies of Haggai, Zechariah and Malachi," the prophets of the restoration; "The Last Words of Jesus;" "The Culdee Church;" "Evidences of Christianity," and a number of occasional sermons. He was a contributor to



THOMAS VERNER MOORE, D. D.

the "*Methodist Quarterly*," the "*Richmond Eclectic Magazine*," etc., besides sharing in the editorship of the "*Central Presbyterian*."

Moorhead, Gen. James Kennedy, was born in Halifax, Dauphin county, Pa. He subsequently resided in Huntingdon, and came to Pittsburg in 1839, when he became Superintendent of the Pioneer Packet Line, which he established between Pittsburg and Philadelphia, his experience in that direction having been gained while Superintendent of the Juniata Division of the Pennsylvania Canal, and previously, as a contractor for part of the work on that canal. In 1839 he was appointed Adjutant-General of the State, and in the following year Postmaster at Pittsburg. In 1846 he was chosen President of the Monongahela Navigation Company, an office he has held ever since, much of that company's success being attributed to his management. During his residence in Pittsburg he has been connected with many business enterprises as well as educational and charitable institutions of the place. He was chosen to Congress, in 1858, and held the office five successive terms, in 1868 declining a renomination. During

these years he served on the most prominent committees, and made an enviable record.

Of late years Gen. Moorhead has led a more retired life, but has, for all that, been prominent in Pittsburg, and is now President of the Chamber of Commerce, and Chairman of the Executive Committee of the Western Pennsylvania Hospital.

General Moorhead has been identified with the Third Presbyterian Church for over a third of a century, for many years one of the Board of Trustees and a ruling elder. He has frequently represented the Church in the General Assembly, and is chosen one of the twenty elders to represent the Presbyterian Church of the United States in the Pan-Presbyterian Council to be held in Belfast in 1884.

Of the General, the following is a truthful outline of character, written by the Clerk of the House while he was a Member of Congress: "General J. K. Moorhead is one of the manliest of men. He never prevaricates, equivocates, or shuffles on any question or on any occasion, and he has the faculty of saying 'No,' when he wants to, with the best grace, and so as to give the least offence, of any man I ever knew. Nobody ever had any doubt as to where Moorhead



GEN. JAMES KENNEDY MOORHEAD.

stood, and at home, as well as in Congress, his peculiar distinction was that of a man whom 'it would do always to tie to.' In all the material enterprises of Pittsburg, from the Monongahela Navigation, of which he was the father, down to a church meeting, or a meeting for charity, everybody felt that when Moorhead once put his shoulder to the wheel, as he most always did, the thing had got to move. He never

flustered or blustered; was never in a hurry; never overburdened with work; never too busy to attend to the claims of charity, or even of society; but moved forward in all his enterprises and duties with the great power of a deep and flowing river; no noise; no grass and feathers; no nonsense of any kind."

Moorhead, Rev. William Wallace, tenth of eleven children of Judge Samuel and Martha (Bell) Moorhead, was born at Blairsville, Pa., February 28th, 1837. He graduated from Jefferson College in 1860; from the Western Theological Seminary in 1863, and was licensed by the Presbytery of Blairsville, April 9th, 1862. The first eight years of his ministry were spent at Camden Mills (now Milan), Ill. There he was ordained by the Presbytery of Bureau (now Rock River), October 25th, 1861. He labored much in adjoining churches, and outside his own charge. He was installed pastor of the Church at Greensburg, Pa., May 13th, 1871, and still continues in this relation. He is a devoted and efficient presbyter. As a pastor, he is eminently suited to his charge, by whom he is, each year, more and more beloved. The increase of his congregation made a necessity for an enlarged house of worship. Doctrinally, experimentally and practically he preaches an unadulterated gospel, and so as to inform the judgment, arouse the conscience and impress the heart.

Morgan, Hon. Edwin Barber, was born in Aurora, N. Y., May 24, 1806. He studied at Cayuga Lake Academy. His death occurred in Aurora, where he had always lived, October 13th, 1881. He was extensively engaged in mercantile pursuits. He was one of the original proprietors of the *New York Times*, one of the founders of the Wells and Fargo Express Company, one of the original shareholders of the United States Express Company, for many years President of the two former of these corporations, and Director of the latter. He was a member of Congress, 1853-59. For over a quarter of a century he was President of the Cayuga Lake Academy, and contributed largely to its support. He was a member of the Presbyterian Church at Aurora, and gave very liberally for its support.

Mr. Morgan was a trustee of the Auburn Theological Seminary many years. Together with William E. Dodge, each contributing one-half, he erected the Dodge-Morgan Library Building of the Auburn Theological Seminary. The edifice, which has room for holding 60,000 volumes, cost \$10,000. Subsequently Mr. Morgan, in memory of his deceased son, gave \$75,000 toward the dormitory building of the institution, since called "Morgan Hall." He was one of the charter trustees of Wells College, at Aurora, and afterward President of its Board of Trustees. To this Institution he not only gave his personal supervision for many years, but upward of a quarter of a million of dollars in gifts. His wife gave to the college the new Morgan Hall.

Besides these various gifts, Mr. Morgan's benefac-

tions to worthy persons and institutions were almost innumerable. He helped many a young man to acquire an education and to start in business. He never oppressed a man for debt, and in several instances allowed the interest on securities to accumulate over and above the value of the property pledged rather than disturb deserving though unfortunate debtors. He not only gave largely to worthy objects, but in his giving he exercised a discrimination that is as rare as it is commendable. It was to him a pleasure to feel that he could aid in forwarding laudable enterprises of a benevolent educational nature, and there was no grudging in his gifts. He gave not to silence importunities, as many do, but because he was convinced that his benefactions would serve a good purpose. One anecdote out of many shows the spirit of the man. A well known gentleman of wealth, residing in New York, once complained to Mr. Morgan that he found it difficult to get proper investments for his money, and he asked for a suggestion. "Why," said Mr. Morgan, "not invest in some worthy charities? I have found them the best investments."

Morgan, Hon. Edwin D., whose death occurred February 11th, 1883, was a typical American citizen; as fine an example of the capabilities and fruits of our republican institutions as the country has ever produced.

He was born February 8th, 1811, on his father's farm, in the town of Washington, Berkshire county, Mass. At the age of eighteen he was a clerk in his uncle's store in Hartford, Conn., and a partner before he was of age. At the age of twenty-one he was elected to the City Council of Hartford. Removing to New York city in 1836, he engaged in mercantile business, and was very successful. Wealth was rapidly accumulated. In 1849 he was elected to the Board of Assistant Aldermen, and made its President. In 1850 he was elected to the State Senate, and became President *pro tempore*. In 1858 he was elected Governor of the State, by a plurality of 17,000 votes, and his administration of the State Government was one of marked economy and success. Having served two terms as Governor, he was, in 1863, elected to the United States Senate for the term ending on March 4th, 1869, and served on a number of important committees in that body. In 1865 he was offered the office of Secretary of the Treasury, but declined it, as he did also the same position when offered subsequently, by President Arthur.

After his retirement from the Senate, Governor Morgan devoted himself largely to his private business, and to the philanthropic, charitable and religious work of his useful life. He was an active member of the Brick Presbyterian Church, New York city, and was President of its Board of Trustees. His death was full of peace. To his pastor, who stood by his couch, he said, "I am ready to go now, if it is God's will, for it is better to be with him.

. . . I know that I have not been a good man, but I have tried to do God's bidding. I leave myself in His hands, for there I am safe." After a few moments spent in prayer the dying man raised himself on his couch and murmured, "How sweet, how precious, how comfortable. Christ, my Saviour."

Governor Morgan had a great heart. He was instinctively humane. The welfare of common people was very precious to him. If he never flattered, he surely never forgot, the masses. His sense of right was simply imperial. Politicians tried again and again to bend him to their purposes; reminded him of his obligations to them for office and honor; threatened him with their displeasure and hostility. But never to any purpose. His sturdy Puritan conscience stood out against them like a granite cliff. Merchant

and support. The bequests in his will for charitable and religious purposes amounted to \$795,000.

Morgan, Gilbert, D.D., was born in central New York, in 1791. Of his early life but few reminiscences are left. He graduated at Union College, Schenectady, N. Y., and studied theology at Princeton. Though earnest, evangelical and instructive in the pulpit, it was rather as a writer and as a teacher, that he was most remarkable. In 1836 Mr. Morgan removed to Pittsburg, Pa., having been elected President of the Western University, located there. Here he prepared, at the request of the Legislature, a report on Education, which was adopted by that State as a basis of their educational system. Later in life he taught in North Carolina, and finally settled in South Carolina, on the "High Hills of the Santee." Here, in a beautiful, salubrious location, retired from the bustle of the busy world, he spent seven years of laborious effort in the cause of education. The daughters of Eastern Carolina can never forget his faithful training; it was "polished stones" he aimed to make them. Gentle, courteous, patient, and withal so modest, that perchance the casual observer may not have suspected his wondrous stores of knowledge. The eminent Taylor Lewis, in a public document, pronounced him "one of the most learned men in the country."

In 1870 the University of New York conferred upon Mr. Morgan the degree of Doctor of Divinity. He died in New York city, at the residence of his son-in-law, Mr. E. DeLafield Smith, being still a member of Harmony Presbytery, Synod of South Carolina.

Morris, Edward D., D.D., the oldest child of David E. and Ann (Lewis) Morris, was born in Utica, N. Y., October 31st, 1825. There he resided, occupied during his youth chiefly as a clerk, until he had prepared himself for admission to Yale College in 1846. During his college course he was led to accept of the Saviour as the sinner's friend.

He was graduated at Yale in 1849. Thence he went to Auburn Theological Seminary, where his theological course was completed in 1852. He took charge of the Second Presbyterian Church of Auburn, and in June, 1852, was ordained to the work of the ministry by the Presbytery of Cayuga. He continued laboring successfully in this pastorate until the Autumn of 1855, when he was called to the Second Presbyterian Church of Columbus, Ohio. Here he labored with fidelity until 1867, when he was elected Professor of Church History and Church Polity in Lane Theological Seminary. He entered immediately upon the duties of his professorship, discharging them successfully until May, 1874, when he was transferred to the Chair of Systematic Theology. This position he still retains. He received the honorary title of D. D. from Hamilton College, in 1863, and was elected Moderator of the General Assembly which met at the city of Cleveland in 1875. Professor Morris has written extensively for the religious



HON. EDWIN D. MORGAN.

as he was, he indignantly refused to make money out of the war. One day, at his own table, to his wife he said, holding up a bit of bread, "Not the worth of this will I make out of this war."

But he was more than a man of conscience. He was a devout, consistent Christian believer and communicant. And as he drew near the end of his busy and eventful career, his heart opened itself more and more to Christian feeling, Christian purpose and Christian work. He gave \$100,000 towards the land, and \$100,000 to the buildings, now in the course of erection, for the New York Union Theological Seminary, and the library buildings, to bear his name. He also recently gave to Williams College a magnificent hall for dormitories, at a cost of nearly \$100,000, which will bear his name. The Presbyterian Hospital and the Woman's Hospital were objects of his care.

newspapers, and for our Denominational Reviews. He has published, for the use of students, a volume of "Outlines in Theology." He is understood to be preparing other volumes for the press.

Dr. Morris is a careful writer, an earnest and able preacher, a painstaking teacher, conscientious and persistent in his labor. His connection with Lane Theological Seminary has marked a period of steady and valuable progress in that Institution. In his ministry and teaching his work has revealed deep underlying convictions, and unwavering devotion to those convictions. Blessed with a good share of physical health, he has crowded the years full of valuable labor for the cause of Christ, and is now in the midst of a life of large usefulness.

Morris, Herbert W., D. D., was born in Wales, July 21st, 1818, and received his education, classical and theological, at London, England; but ere he had quite completed his course in the latter branch, obliged to discontinue all study in consequence of an affection of his eyesight; came to America in 1842. After a reluctant rest in this country, of nearly four years, he presented himself, in 1846, before the Presbytery of Utica, N. Y., and was duly examined and licensed to preach. In the Fall of 1847 he became the pastor of the Presbyterian Church at Martinsburg, Lewis county, N. Y., where he remained until February, 1850, when he was called to the First Presbyterian Church of Little Falls, N. Y., of which he continued the pastor something over ten years. From this place he removed to Indiana, where the next six years of his ministerial labors were spent. Early in the year 1847 he was installed pastor of Calvary Presbyterian Church, in the city of Rochester, N. Y., which position he held for ten years, his labors resulting in doubling the membership and in building a handsome new edifice. This charge he resigned in 1857, to devote himself exclusively to literary labors. In 1850, and while pastor of Calvary, he published a work entitled "Science and the Bible," which in a short period reached a sale of fifty thousand copies. In 1875, this was followed by another, "Present Conflict of Science with Religion," which also met with a very favorable reception from the public. In recognition of his attainments and productions, the University of Rochester conferred on him, in 1876, the degree of D. D. In 1880, his "Testimony of the Ages to the Truth of Scripture" appeared, a work of immense labor, embracing some five thousand corroborations of the Bible, gathered from all accessible sources. And in 1883 a fourth volume appeared from his pen, entitled "The Celestial Symbol, or the Natural Wonders and Spiritual Teachings of the Sun," a production quite unique in its conception, and which has already received many high commendations. This writer is still hale, and laboriously engaged in his study, hoping, ere he lays down his pen, to make yet other contributions in furtherance of the cause of his Blessed Master.

Morris, Robert Desha, D. D., son of Joseph and Mary (Overfield) Morris, was born in Washington, Mason county, Ky., August 23d, 1814. He graduated from Augusta College, Ky., in 1834; entered Princeton Seminary the same year, and having spent four years in study there, was regularly graduated, in 1838; was licensed by the Presbytery of Philadelphia, April 19th, 1838; was ordained by the Second Presbytery of Philadelphia, October 23d, 1838, and was the same day installed pastor of the Presbyterian Church at Newtown, Bucks county, Pa. Here he spent a useful pastorate of eighteen years, teaching, for most of the time, in a parochial school, which he founded soon after his installation. For eighteen years he served as a Trustee of Lafayette College. He resigned his pastoral charge in Newtown, April 16th, 1856, and removed to Ohio. In 1859 he became President of the Female College of Oxford, Ohio, which office he held until his death. He was thenceforward known chiefly as an educator, to which profession he gave energetic and persevering labor, with abundant testimonies of the success of his work. For several years he was in feeble health. The last three months of his life he went out very little, but was confined to his bed only about one week. Understanding well his situation, he had clear views of his acceptance through the merits and mediation of Christ. "Oh, religion is a glorious reality; I feel this more now than ever before." "All my hope is in Christ, my precious Saviour." "Oh! the great, great salvation! cling to it." These and many like utterances of trust and triumph fell from his lips during the very last hour of his life. He died November 3d, 1882.

Dr. Morris was a man of high tone, warm in his friendships, a lover of good men and of the Church of God, to which he gave the services of a loyal son and the best labors of his life.

Morris' Reading House. This was the first of several buildings erected in the Valley of Virginia about the year 1740, and with which the rise of Presbyterianism in that region is inseparably connected. They were erected to accommodate those who were dissatisfied with the preaching of the parish incumbents, and anxious to enjoy the privilege of listening, on the Sabbath, to the reading of instructive and devotional works on religion.

"The origin of this movement," says Dr. Gillet, "was somewhat singular. The people had, for the most part, never heard or seen a Presbyterian minister. But reports had reached them of revivals in Pennsylvania, New Jersey and New England. A few leaves of Boston's 'Fourfold State,' in the possession of a Scotch woman, fell into the hands of a gentleman, who was so affected by their perusal that he sent to England, by the next ship, to procure the entire work. The result of its perusal was his conversion. Another obtained possession of 'Luther on Galatians.' He, in like manner, was deeply affected, and ceased not to read and pray till he found peace in Christ.

"These persons, with two or three others, all heads of families, without previous consultation or conference, absented themselves at the same time from the worship of the parish church. They were convinced that the gospel was not preached by the parish minister, and they deemed it inconsistent with their duty to attend upon his ministrations. Four of them were summoned on the same day, and at the same place, to answer to the proper officers for their delinquency. For the first time they here learned their common views. Confirmed in them by this unexpected coincidence, they thenceforth chose to subject themselves to the payment of the fines imposed by law rather than attend church where they felt that they could not be profited.

"They agreed, at first, to meet every Sabbath, alternately at each other's houses, to read and pray. Soon their numbers increased. Curiosity attracted some and religious anxiety others. The Scriptures and Luther on Galatians were first read. Afterward a volume of Whitefield's sermons fell into their hands (1743). 'My dwelling-house,' says Mr. Morris, 'was at length too small to contain the people. We determined to build a meeting-house, merely for reading.' The result was that several were awakened, and gave proof of genuine conversion. Mr. Morris was invited to several places, some of them at a considerable distance, to read the sermons which had been so effective in his own neighborhood. Thus the interest that had been awakened spread abroad.

"The dignitaries of the established Church saw the parish churches deserted, and took the alarm. They urged that indulgence encouraged the evil, and hence invoked the strong arm of the law to restrain it. The leaders in the movement were no longer regarded as individual delinquents, but a malignant cabal, and, instead of being arraigned merely, before the magistrates, they were cited to appear before the Governor and Council.

"Startled by the criminal accusation which was now directed against them, of the nature, extent, and penalties of which they had indistinct conceptions, they had not even the name of a religious Denomination under which to shelter their dissent. At length, recollecting that Luther, whose work occupied so much space in their public religious readings, was a noted reformer, they declared themselves Lutherans.

"But it so happened that, on the way to Williamsburg, to appear before the Governor, one of the company, detained by a violent storm at a house on the road, fell in with an old volume on a dust-covered shelf, which he read, to while away the time. Amazed to find in it the expression of his own religious sentiments, so far as they had been definitely formed, he offered to purchase the book, but the owner gave it to him. At Williamsburg he, with his friends, more carefully examined the work, and all were agreed that it expressed their own views. When they appeared before the Governor, therefore, they presented

this old volume as their creed. The Governor, Gooch, himself of Scotch origin and education, looked at the volume, and found it to be the Confession of Faith of the Presbyterian Church of Scotland. He consequently denominated the men arraigned before him Presbyterians, and dismissed them, with the gentle caution not to excite disturbance. One of the party firmly believed that this leniency on the part of the Governor and the Council was due, in part, to the impression made by a violent thunder-storm, then shaking the house in which they were assembled, and wrapping everything around them alternately in darkness and in sheeted flame."

Morrison, Rev. George, was born at Whiteclay Creek Farm, in New Castle county, Del., January 15th, 1797, the oldest of six children of Douglass and Elizabeth (Wilson) Morrison. He pursued his classical studies under the Rev. Dr. Russell, Principal of the Newark Academy, and pastor, and his theological studies with the Rev. Dr. Samuel Martin, of Chanceford, York county, Pa., one of the eminent men of his generation. His licensure to preach the gospel was received from the Presbytery of New Castle, in 1822. In the same year he was called to the charge of the Bethel Church, in Harford county, Md., and about this time also purchased a farm in Baltimore county, at Sweet Air, at which place he shortly afterwards established a classical boarding-school, which he conducted in conjunction with his ministerial labors at Bethel and other points in Baltimore and Harford counties. After a successful and arduous ministry of fifteen years, he died, April 19th, 1837, and his remains are interred in the graveyard of the old and historic church of Bethel. Mr. Morrison continued pastor of Bethel Church through his entire ministry. He was an exemplary and useful man. His simplicity of manner, honesty, candor, integrity, fidelity and constancy in friendship, opened every heart to receive him without jealousy or suspicion. His visits to the families of his church were profitable beyond what is common. His discourses, which were plain and Scriptural, were always delivered with an earnestness and warmth which showed the deep sense which he had of his solemn station, as standing up in Christ's stead, and entreating sinners to be reconciled to God. He was a pure, old style adherent to the doctrines and order of the Presbyterian Church as stated in its Standards. He knew no sophistry. The metaphysics of the Bible were all the metaphysics he ever studied, and all his pride was spent in understanding them. His preaching was not with the enticing words of man's wisdom, but in demonstration of the spirit and of power."

Morrison, Rev. George, the son and fourth child of Rev. George and Elizabeth (Lovell) Morrison, was born at Sweet Air, Baltimore county, Md., January 30th, 1831. He graduated at Princeton College, in 1852. In the Autumn of the year of his graduation, he established a classical school at Sweet

Air, which proved to be a successful step. In 1854 he was elected Principal of the Baltimore City College, which position he held until 1857, the Board of School Commissioners on the occasion of his resignation passing resolutions highly complimentary to the faithful and efficient manner in which he performed his duties. After studying theology at the Danville Theological Seminary, he was licensed, in 1860, by the Presbytery of Baltimore, to preach the gospel. In the Autumn of that year he accepted the charge of a church at Cynthiana, Ky., and in 1865 resigned it to become pastor of the First Presbyterian Church at Terre Haute, Ind., in which position he remained until 1870, and whilst there, contributed to the "*Herald and Presbyter*," performed considerable missionary and educational work for his Presbytery and Synod, and paid off the debt of the church building at Terre Haute. In 1872 he was chosen pastor of the Bethel Church of Harford county, Md. In 1873 he became editor and one of the proprietors of the "*Presbyterian Weekly*" of Baltimore. In 1876 he resigned his charge of the Bethel Church, to assume that of the Grove Church, Harford county. Mr. Morrison is a gentleman of great force of character and marked individuality. As a preacher, he is earnest and impressive, and as a presbyter, active and faithful.

Morrison, Rev. James, was born in Cabarrus county, N. C., in 1795. His parents were eminently pious, and from childhood he was taught to "know the Scriptures." Prepared for college by his pastor, Rev. John M. Wilson, D.D., a distinguished teacher of a classical school, he graduated in the University of North Carolina, at Chapel Hill, in 1814. His services were at once obtained for the Raleigh Academy, after which he was appointed Tutor in the University, and served one year. His theological course was conducted under the direction of Rev. Robert H. Chapman, D.D., and he was licensed on the 5th of April, 1817, and ordained on November 15th following, by the Presbytery of Orange. He was called from missionary labor in the eastern part of North Carolina, to take charge of New Providence Church, in Rockbridge county, Va., and was installed September 25th, 1819. This was his only charge, and extended through a period of thirty-eight years. His and the pastorates of Rev. John Brown and of Rev. Samuel Brown, his immediate predecessor and father-in-law, made up a period of about one hundred years. During his pastorate, over seven hundred persons were added to the church, on profession of faith. His diligence and fidelity, united with affection in pastoral work and his scriptural preaching, thus received a decided testimony. He was remarkable for punctual attendance in the Church courts and the meetings of the Board of Trustees of Washington College, of which he was, till the infirmities of age closed his service, for nearly a generation, an active member. He was also, for many years, a Director of Union Seminary, and though

attendance involved a ride on horseback of one hundred miles, he was rarely out of place. Besides the service of the largest congregation in the Synod, he, for most of the period of active life, conducted successfully a classical school. Such a life of labor broke down his constitution, so that from 1851 to his death he was an invalid. In much infirmity of body, he continued his work till April, 1857. During his thirteen years of decline, his soul was ever at peace, and "I know whom I have believed, that He is able to keep that I have committed unto him till that day," expressed his daily trust. However much both body and mind were impaired, his faith and hope never wavered, and thus, November 10th, 1870, he entered into "the joy of his Lord." His children and children's children rise up to call him blessed.

Morrison, Rev. James H., third son of Rev. W. N. Morrison, was born in Buncombe county, N. C., February 2d, 1819. He worked on his father's farm and attended school alternately, while a boy, and was greatly favored in enjoying the instructions of the late Colonel Stephen Lee, in his Classical and Mathematical school, near Asheville, N. C. After placing himself under the care of Meeklenburg Presbytery, he entered Davidson College, in 1869. He studied and taught school, alternately, until 1875, when he graduated, with marks of honor throughout his course. After spending two years (1877-78) at Union Theological Seminary, Virginia, he was invited to assist Rev. E. O. Guerrant in the wide fields of Bath and Montgomery counties, Ky. He was licensed to preach the gospel by West Lexington Presbytery, May 7th, 1878, after which he supplied the Owingsville and Springfield churches, in Bath county, for a year, and the Walnut Hill Church, near Lexington, Ky., for about six months. In May, 1879, he was called to the Portland Avenue Church, Louisville, Ky., where he was ordained as pastor, October 19th, 1879. Mr. Morrison is an earnest, able and successful preacher. His labors have been greatly blessed. During his present pastorate of four years, at Louisville, more than one hundred and fifty persons have made a profession of their faith in Christ, in his own church and other churches of Louisville Presbytery, through his instrumentalities.

Morrison, John Hunter, D. D., son of James and Eleanor (Thompson) Morrison, was born in Wallkill Township, Orange county, N. Y., June 29th, 1806. Was graduated from the College of New Jersey in 1831, and from Princeton Seminary in 1837; was licensed by the Presbytery of New York, September 12th, 1837, and was ordained by the same Presbytery, October 1st, 1837. Soon after his ordination he sailed for India, and thenceforward his whole ministerial life was spent in the Foreign Missionary work, in connection with the Presbyterian Board of Foreign Missions, twice making brief visits to his native land. During one of these, in 1863, he was elected and served as Moderator of the General As-

sembly, at its sessions in Peoria, Ill. It was at Dr. Morrison's suggestion, while in India, that the first week of January was set apart for united prayer for the conversion of the world to Christ. He lived and labored successively at Allahabad, Agra, Sabathlu, Simla, Ambala, Lahore, Rawal Pindi and Dehra Doon. He was a man of rare devotion to his work, doing the one thing only, of living to advance the kingdom of the Lord Jesus Christ. Through many trials he stood bravely at his post, until his Master called him home. He died of Asiatic cholera, September 16th, 1881, at Dehra Doon, India. His dying words were, "It is perfect peace; I know whom I have believed."

Morrison, Robert Hall, D. D., the son of William and Abigail (McEwen) Morrison, was born in "Rocky River Congregation," Cabarrus county, N. C., September 8th, 1798. His grandfather, Robert Morrison, emigrated from the Isle of Lewis, Scotland, about 1750, and settled in North Carolina. Robert Hall, the grandson, pursued his classical studies in Rocky River Academy, under Rev. John Makemie Wilson, D. D. He was graduated from the University of North Carolina, in 1818, in the class of President James K. Polk, Governor Mosely, of Florida, and Bishop Green, of Mississippi. After graduating he studied theology under his pastor, Dr. John M. Wilson, and was received under care of Concord Presbytery, September 1st, 1818; licensed by the same, September 6th, 1820, and ordained, by the same, pastor of Providence Church, April 21st 1821, and immediately elected Commissioner to the Assembly, at Philadelphia. He was dismissed to Fayetteville Presbytery, April 3d, 1822, and labored as pastor of Fayetteville Church for three years. About this time the College of New Jersey gave him the degree of A. M. During his stay in Fayetteville he edited a paper—called the *Religious Telegraph*, perhaps. In 1827 he returned to Concord Presbytery, and took charge of Sugar Creek Church, preaching a portion of his time in the neighboring village of Charlotte.

In 1835 he introduced into Concord Presbytery the resolutions that led to the establishment of Davidson College, and receiving an appointment as Agent, together with Rev. P. J. Sparrow, raised \$30,000 for that purpose. At the opening of the College he was called, as its first President, to organize the Institution. He began work there in February, 1837, and faithfully and wisely reduced the enterprise into working order, as a Manual-labor College. The manual-labor feature was dropped after a couple of years, as impracticable. In 1838 the University of North Carolina conferred upon him the honorary degree of Doctor of Divinity. In 1840, in consequence of impaired health, Dr. Morrison resigned the presidency of Davidson College, and retired to his farm in Lincoln county, where he still survives. He continued to preach at several neighboring churches until 1880, when he ceased, through the infirmities of age.

Dr. Morrison was an impressive, elegant and instructive preacher, loving the Church and its Head, and laboring for its advancement as long as shattered nerves would allow. His influence in the Church was great, and probably none but he could have succeeded in carrying into effect the often tried enterprise of establishing a good college in western North Carolina. His piety, zeal for the glory of God, eloquence, and influence with public men, succeeded in securing a desirable charter for the College, and his untiring patience and acquaintance with affairs enabled him to put the scheme in successful operation.

Morrison, Rev. William N., now in the seventy-third year of his age, resides in Asheville, N. C., laid aside, as he has been for several years, from the active duties of the ministry, by the infirmities of age and disease. He is the son of John Morrison, who was, for many years before his death, an efficient and venerated ruling elder in Rocky River Church, in Cabarrus county, N. C. His academical course was taken under his eldest brother, Rev. James Morrison, in Rockbridge county, Va. After graduating at Washington College, Va., he went to the Theological Seminary at Princeton in 1831, but his health failing there, he intermitted his studies for a time, and then completed them at Union Seminary, Va. He was licensed to preach April 30th, 1835; ordained by Presbytery of Morgantown, November 11th, 1837; stated supply of Goshen and New Hope churches, N. C., 1836-7; pastor of Goshen, 1837-10; stated supply of New Hope, 1837-11; stated supply of Swannanoa, Reem's Creek, and Flat Creek, 1841-54, and teacher and Sunday-school missionary, Asheville, 1854.

For several short periods of time, Mr. Morrison was the only Presbyterian minister west of the Blue Ridge, in North Carolina. Very few of those who called him and grew in grace under his arduous ministry remain, but their children and children's children rise and call him blessed. He has been a faithful servant in the Lord's vineyard. "The revelation of the 'great day' only," writes a hand guided by affection, "will make known the toils and trials through which he and his family have passed to sow the seed of the gospel; but he will soon be called up higher, to receive from Him who 'gave Himself for us,' the 'Well done, enter into the joy of thy Lord,' the hope of which sustains him under all the infirmities of declining years."

Morse, Rev. Richard Cary, was born September 19th, 1811, in Hudson, N. Y., graduated at Yale College in 1862, and at both Union and Princeton Theological Seminaries in 1867. October, 1867, to December, 1869, was assistant editor of the *New York Observer*. January 15th, 1869, was ordained by the Third Presbytery of New York. In January, 1870, accepted an invitation of the International Committee of the Young Men's Christian Associa-

tions of the United States and British Provinces, to act as Editor and Secretary of the Committee. January, 1870 to 1872, was wholly occupied as editor of the *Association Monthly*, published by the Committee. January to September, 1872, acted as Visiting Secretary of the Committee, and in October, 1872, became the General Secretary of the Committee. In all these positions he has been diligent and efficient. In 1872, 1875, 1878, and 1881, he visited Europe, to attend, in each instance, the Triennial meeting of the World's Conference of the Young Men's Christian Associations, being appointed, in 1878, the American member of the Executive Committee of that Conference.

Morton, Rev. John Ballard, son of Elisha and Amelia (Ballard) Morton, was born in New York City, August 3d, 1815; was graduated from the University of New York, A. D. 1835; studied at Princeton Seminary nearly three years, 1835-38, but was not graduated; was licensed by the Presbytery of New York, October 10th, 1838; and was ordained by the Presbytery of Miami, at Middletown, Butler county, Ohio, April 25th, 1843. He successively labored as stated supply at Portsmouth, Va., from February to July, 1839; at Middletown, Ohio, as supply, from June, 1840, until installed as pastor there, April 25th, 1843; released for half his time, April 1st, 1845, and for the other half, March 15th, 1847; Franklin, Ohio, stated supply, April 7th, 1847, until installed as pastor, November 17th, 1848; released September 11th, 1850; Middletown, Ohio again, as stated supply and teacher, from 1852 to October, 1856, then again installed as pastor there, October 15th, 1856, and released January 31st, 1865; stated supply at Dick's Creek, Ohio, 1865-66; at Monroe, Ohio, from January to August, 1866; stated supply to Springfield, Ohio, Second Church, 1867-68; stated supply at Venie, Ohio, 1870-71; stated supply at Highland, Kansas, 1872-75; and stated supply at St. Charles, Mo., from February, 1875, until the end of his life. He died March 31st, 1882. His last days were marked by devotion to his Master's work, and faith and hope in lively exercise. As a man, he was kind, cheerful and affectionate; as a preacher, earnest, evangelical and able; as a teacher, analytic and thorough; as a writer, clear and critical; as a scholar his knowledge was wide and accurate; as a Christian, he was pure, consistent, and charitable.

Morton, Rev. Samuel Mills, was born in Lawrence county, Pa., April 20th, 1810. His father was for many years a ruling elder in the Presbyterian Church. He graduated at Jefferson College, Pa., in 1831, winning the Valedictory in a class of thirty-four members. After completing his theological course at the Western Theological Seminary, at Allegheny, Pa., he began his ministry, in the Autumn of 1837, by taking charge of the North Presbyterian Church, St. Louis. During his pastorate the church

was freed from debt, and its communicants were increased from one hundred and forty to two hundred and eighteen. In 1871 he accepted a call to the First Presbyterian Church of Urbana, Illinois, where the roll of membership was more than doubled within three years. He came to Jacksonville, Ill., in 1874, as pastor of the Westminster Presbyterian Church, where he has remained until this writing, in 1883. Recent religious interest and fresh additions to membership bear witness to his ever-growing influence among his people. His theology is liberal, yet conservative; his preaching practical and earnest; his delivery fluent and attractive. Mr. Morton takes a prominent part in social reforms. He is a radical Temperance advocate, but he displays knowledge, as well as zeal, and shows tolerance toward those who entertain views differing from his own concerning method and present expediency. His cordial address, his catholic spirit and his genuine Christian manhood, have made for him a multitude of friends outside of his own flock, and have rendered him especially dear to his ministerial brethren in all denominations.

Morton, Rev. W. D., is the fourth son of W. B. and Margaret Morton; was born in Botetourt county, Va., June 7th, 1813. He graduated at Hampden-Sidney College, Va.; completed his theological course at Union Theological Seminary, Va., May, 1869; was licensed to preach May, 1868; took charge of a missionary field in Muhlenburg Presbytery, Ky., by which Presbytery he was ordained as an evangelist, December 11th, 1870; became pastor of Morganfield Church, in Paducah Presbytery, in 1872; was appointed to the evangelistic work, and entered on his work as evangelist January 1st, 1882. Mr. Morton is a man of robust frame, of active, vigorous mind, ardent, nervous temperament; is a thorough scholar, of varied culture. He is gifted with a voice of unusual compass and power. As a preacher, he is earnest, energetic, persuasive and instructive. He was eminently successful as a pastor, and is doing a noble work as an evangelist.

Moseley, Henry W., M. D., was born in Lynchburg, Va., and died December 21st, 18—, in the sixty-eighth year of his age. Though a native of Lynchburg, he was reared in Bedford, where he spent his life, becoming a member of Peak's Church about the year 1828, and not long after an elder, before he was thirty years of age, in which office, in the same church, he continued till the day of his death, a space of forty years. He was the oldest surviving elder in that church of those who, in that office, succeeded the admirable men, Michael Graham, John Leftwich, Rufus Thomas, and others who served as ruling elders under the Rev. James Turner and the Rev. James Mitchell, and the most of whom were spared to live through some part of the pastorate of the Rev. Dr. J. D. Mitchell.

Dr. Moseley was a man of uncommon firmness and

very clear-sighted judgment, and most devoted and laborious in the pursuit of his profession, in which his practice was, through most of his life, very extensive. His name will long be remembered, as that of the faithful and skillful physician always is, in many a home among the hills of Bedford. He was a consistent Christian, and a faithful ruler and counsellor in the Church. His end was peace. A few words spoken to his pastor, in some of his last days, expressed his hope of the life immortal: "A great sinner, a great Saviour."

Mossy Creek Church, Va. On a grassy knoll, surrounded by views of surpassing beauty, stands Mossy Creek Church. The congregation that worships here occupies a considerable portion of that interesting region that renders northwest Augusta and southwest Rockingham so noted and attractive for beautiful scenery. The first settled pastor in the region of the Triple Forks, which included Mossy Creek, was the Rev. John Craig, born August, 1709, in the Parish of Dunagor, county Antrim, Ireland. He was under religious impressions at the age of five or six years; united with the Church at fourteen; graduated in 1732; and after much perplexity of mind as to what calling to choose for life, decided to study medicine. While a student of medicine he was brought very low by severe sickness; but, to the surprise of all, he recovered, and then turned his attention to the ministry. About that time he had a dream, setting before him what was to occur in his subsequent life. He thought but little of it at the time; but when he came to America, and accepted an invitation to visit the Valley of Virginia, in 1739, this portion of the Valley appeared as familiar to him as if he had seen it before. The place he knew at first sight he selected for his home, the place pointed out to him in a dream, in Ireland, six or seven years before.

He was ordained in September, 1740. The ordination sermon was preached from these words, by the Rev. Mr. Sankey, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. iii, 15). A prophecy most remarkably fulfilled down to the present day.

At some time previous to the year 1768 Mossy Creek Church was organized. John Davies, the grandfather of James Davies, Esq., a highly esteemed ruling elder of the church at this time, and a Mr. MaKemie united in a request to Presbytery for an organization at Mossy Creek. Mr. Davies lived on North River, opposite the mouth of Mossy Creek; Mr. MaKemie resided near Stridling Springs. They were stoutly opposed by Mr. Craig, their pastor, on the ground that he could do all the preaching that was needed between the mountains. The Presbytery reluctantly complied with their request.

The earliest recorded mention of Mossy Creek known, occurs in connection with the ministry of the

Rev. Thomas Jackson, who was received from New York Presbytery, October 6th, 1768, during a meeting of Hanover Presbytery at Buffalo, Prince Edward county, Va. He preached his trial sermon April 12th, 1769, and was ordained near Dayton, first Wednesday of the May following. Cooke's Creek, Linville's Creek, Peaked Mountain and Mossy Creek, each wanted a Sabbath in every month. He boarded at the house of Mr. John Davies. Mr. Davies was a native of North Ireland, and for years had attended preaching at the Stone Church, twelve miles away. There were two services a day, and it was a matter of frequent occurrence that the last hymn was read and sung by candle-light. It is not strange that he should desire to have preaching a little nearer home, and was so willing to board the new minister.

Pastor Jackson was a man of strong prejudices, and very candid in his speech. Coming home one evening from preaching, he found that a person whom he did not fancy was at Mr. Davies'. "You are here, are you? then I cannot stop; I must go on."

Still he was a popular preacher, and there was complaint that Cooke's Creek received more than a due share, from her central location. God interposed and quieted all by taking the loved preacher to Himself. He died 10th of May, 1773. He was buried at the old Cooke's Creek Church, and his grave, along with many others, is now submerged by the waters of the Dayton mill pond.

The vacancy thus brought about was filled in October following by the Rev. Samuel Edmondson. He was received on trial, October 15th, 1772, and licensed October 14th, 1773. In a few years he emigrated to South Carolina.

The next minister was the Rev. Benjamin Erwin, who graduated at Princeton, 1776; received as candidate April 30th, 1778, and was heard on his trial pieces given him previously by the Rev. William Graham, as Mr. Erwin had been prevented by illness from attending the former meeting of Presbytery. On the 20th of June, 1780, he was ordained at Mossy Creek, as pastor of the united churches of Mossy Creek and Cooke's Creek. Under his ministry the Rev. Dr. George A. Baxter was received into the church.

During his pastorate the Presbytery of Lexington was formed by the Synod at Philadelphia, May, 1786. The new Presbytery was directed to meet at Timber Ridge, on the last Tuesday of the following September. The first meeting was a small one, only two ruling elders present. It being so soon after the close of the war, church affairs were sadly disordered. A preamble to some resolutions read thus: "The Presbytery taking into consideration the present alarming state of religion in the churches under our care, and the difficulties to which ministers are reduced in the discharge of their office and the support of their families, unanimously come to the following resolutions."

By these resolutions a committee was to be appointed annually, consisting of two ministers and two elders, to visit each church, to ascertain the state of religion, and how the pastor and people have met their reciprocal duties. The committee that visited Mossy Creek and Cooke's Creek churches reported at Augusta Church, April 1787, where the second meeting of Presbytery convened. In that report they state: "These societies furnished them with an account of their salary, and it appears they do not consider themselves bound collectively, but only as individuals, for Mr. Erwin's support; that Mossy Creek complained Mr. Erwin didn't catechise as often as they could wish." The Presbytery finding Mr. Erwin's situation very unpleasant, admonished the church to meet all arrearages, or the relation must be dissolved, and directed Mossy Creek to inform them particularly at the next meeting respecting Mr. Erwin's "catechising." The people held tenaciously to the position that they were bound as individuals, not as collective bodies, and having paid what was individually subscribed, Mr. Erwin had no just claim for arrearages. The result was, the arrearages were not met, and on April 14th, 1789, Presbytery proceeded to enforce the threat previously made, but left it to the parties to renew the pastoral relation on a new basis, binding the church as a collective body to meet the pastor's salary in future. Messrs. Archibald Scott and William Wilson were appointed a committee to adjust difficulties, but were not successful. Another committee, consisting of Messrs. Montgomery and McCue, also failed to accomplish their object, and at the meeting in Lexington, April 23d, 1793, Mr. Erwin tendered his final resignation, by letter, which was agreed to.

On the 8th of October following, Mr. Erwin informed the Presbytery, by letter, that difficulties were adjusted, and he and his congregations desired to resume their former relations, which was cordially approved of by Presbytery.

At New Monmouth, April 19th, 1796, Mr. Erwin applied for a dissolution of the pastoral relation, on the plea of ill health. The commissioners from his churches reluctantly gave their consent.

"For five years these congregations sent up applications for supplies, and specially for some one to visit them and administer the sacraments. During this period Mr. Erwin resided among them, preached when he could, was rarely absent from a meeting of Presbytery, and was a working member."

At Rocky Spring, June 9th, 1801, Mr. Erwin is appointed stated supply for his former congregations, and at Timber Ridge, April 23d, 1805, the congregations make special application for his services as stated supply. At the next meeting Mr. Clemens Erwine, elder from Mossy Creek, appeared and took his seat, the second time Mossy Creek appears to be represented by an elder. Mr. James Hogshead the first, September 18th, 1792. On the 23d of April,

1808, Mr. Erwin was permitted to travel beyond the bounds of Presbytery, and "recommended affectionately to the churches among which he may travel." November 14th, 1809, he was dismissed to the Presbytery of Transylvania.

"No Sessional records have come down, but it is evident the churches increased under his care, and assumed more definite and independent proportions as bodies of Christians, and so far as there are any intimations of salary, it was distressingly meagre." At a meeting of Presbytery, at Lexington, September 29th, 1808, verbal application was made for preaching by the united congregations of Mossy Creek, Cooke's Creek and Harrisonburg. The Rev. A. B. Davidson was licensed the 1st of October, 1808, and in response to this verbal application he was directed to spend two Sabbaths in Rockingham, and the rest of his time at discretion, "with leave to ride out of our bounds."

A call was placed in his hands at the next meeting of Presbytery, at Hebron Church, April 22d, 1809, and on November 11th, 1809, he was ordained and installed pastor over the congregations that called him. Rev. Samuel Brown preached the sermon, Mark xvi, 15; Rev. William Calhoun presided and gave the charge. Mr. Davidson was an active and successful pastor, and his fervid eloquence is remembered to this day.

He was chiefly instrumental in the organization of the Virginia Tract Society, in 1812. By this Society thousands of tracts and hundreds of volumes were published. In selling books a slight percentage was realized, so as not to exhaust funds in hand, and allow a margin for gratuitous distribution where needed. In his politics Mr. Davidson was a Democrat, and in his preaching he threw out some hints of a political character that were highly offensive to Walter Davies, James Davies, Captain Samuel Miller and Judge Smith, who were strong Federalists. This resulted in such an unpleasant state of feeling as to lead Mr. Davidson to offer his resignation. November 11th, 1814, the representatives of the united congregations met at Mossy Creek and declared their assent. Thereupon the relation was dissolved, and the united churches declared vacant, five years, to a day, from the time the relation was first entered upon.

For about three years the church was occasionally supplied by visiting ministers. Rev. John Hendren, D. D., a native of Lexington, Va., commenced his ministerial labors in the bounds of Union and Mossy Creek congregations, about the 1st of May, 1817. In Staunton, November 20th, 1817, he was received from the Presbytery of Hanover, and the same day accepted a call to be the pastor of these churches, and on the 2d day of January, 1818, he was installed. There were ninety communicants on the Mossy Creek register when his ministry commenced. On the 1st of October, 1818, he reported 13 additions on examination and 4 on certificate, 1 suspension and 3 deaths,

total communicants, 102. The following particulars concerning the eldership, during his pastorate, have been preserved. At this period the Mossy Creek Session consisted of the following members: Jacob C. Irvine, Andrew Irvine, Andrew Barry, John Black, John M. Estill, Robert Jones, William Cunningham, father of the Rev. D. H. Cunningham. On the 3d of August, 1834, Robert Black and John Irvine were ordained additional elders.

Andrew Barry served as clerk of Session a few years previous to 1825. Upon his resignation, John Black was clerk of Session until 1838, when he was succeeded by John Irvine. Upon Mr. Irvine's resignation, Robert Black was appointed clerk, in 1843.

Dr. Hendren's pastorate was prosperous for many years; a steady increase of numbers resulted and great good was accomplished by his pastoral labors, and his school became one of the most noted classical schools of its day.

It was during his ministry the Rev. Mr. Jones, a distinguished revivalist, held a series of meetings at Mossy Creek. He began early in December, 1833, and continued about eighteen days. Dr. Hendren entered heartily into the work, but afterwards regretted the encouragement he gave Mr. Jones. On the 22d of December, fifty persons were received on profession, and on the 29th forty more were admitted. Of this large number, fifteen only were to be baptized. Dr. Hendren's relation ceased with Mossy Creek, June 26th, 1835, at a meeting of Presbytery in Lexington, Va. The spirit he evinced in tendering his resignation is worthy of high commendation. The last Sessional report shows the number of communicants to have been 224. The last report on reciprocal duties, signed by John Black, speaks highly of Dr. Hendren's faithful and successful pastoral labors, up to the last.

About the middle of November, 1835, the Rev. Isaac Paul, of West Hanover, visited Mossy Creek, and was retained four months as stated supply. At the expiration of this time he was employed for one year, commencing March 21st, 1836. His health was delicate, and he labored very assiduously. On a cold, damp day about the first of May he rode up to Rawley Springs, thereby contracting a violent cold, of which he soon died, at the home of James Davies, Esq. He was to have been buried on Friday, but the interment had to be deferred until Saturday, on account of the inclement weather. The next afternoon the bereaved congregation heard the Rev. Dr. Brown, editor of the *Central Presbyterian*, preach his first sermon at Mossy Creek. Mr. Paul was one of the three ministers that attended Dr. Speece's funeral, on the 15th of February before.

In a few months the church made out a call for the Rev. John A. Van Lear, of Locust Bottom; and when Presbytery met at Union Church, April 27th, 1837, the call was accepted. On Saturday, the 24th of June, 1837, he was installed. Rev. James C.

Wilson preached the sermon; the Rev. John A. Steel gave the charge.

Mossy Creek had now grown to be an independent, self-sustaining church. With but few exceptions the pastoral labors of Mr. Van Lear were highly acceptable. He was a distinguished member of Presbytery, and for fourteen years served as Stated Clerk. During his pastorate the present house of worship was erected. The old building was near the northeast corner of the cemetery, just across the road. The new house was completed about the year 1849. A short time after it was occupied a large portion of the west end fell in, one Sabbath, a few hours after the congregation had dispersed.

For two years Mr. Van Lear was laid aside most of the time, by ill health. He preached but seldom, yet presided at most of the Sessional meetings. The Rev. P. T. Penick was his assistant the last year of his life. The last meeting of Session attended by this faithful pastor met at 10 o'clock, June 9th, 1850. Elders present were John Bell, James Davies, James Bell, Bethuel Herring and Robert Black. Four persons were received on profession of their faith: David A. Bell, Catharine Rebecca Bell, Frances Catharine Bell, and Margaret Rebecca Bell.

Four days before his death, August 11th, 1850, he wrote the following letter to his brethren of Lexington Presbytery:—

"DEAR BRETHREN:—I have indeed greatly desired that it might be permitted me to meet once more upon earth a body of which I have been for so many years a member, in whose society I have enjoyed so much happiness, and for which I cherish the strongest affection. But such is not the will of God, and I am content. My days are nearly numbered, and my last remove is directly before me. I record it to the praise of the glory of His grace that God 'hath counted me faithful, putting me into the ministry.' I have loved the work. I have preached, as I believe, in sincerity and truth, His gospel of salvation. I have tried to bring others to a like precious faith. I rejoice that I have been enabled to do this. But this is not the foundation of my hope. I trust in no labor of my hands. I fly to the cross and the covenant. *There is my only hope. There I rest my soul, and my heart has peace.* This is my testimony.

"It would give me pleasure to send kind messages to you all by name, but I have not strength. I have come down now quite to the banks of the Jordan of death; but He who has passed through it for sinners has met me on this side of its dark waves, and all is well. My flesh and my heart faileth me, but God is the strength of my heart, and my portion forever. I leave you, hoping for a happy and eternal reunion in that heaven to which we have pointed so many of our fellow men.

"It is my parting prayer, that our faithful, covenant-keeping God may ever be with you, bless you, keep you in peace and love among one another,

and send down His Holy Spirit upon all our churches, and fill the earth with His glory.

"Accept, dear brethren, my final farewell.

"Yours in the gospel of Christ, our Saviour."

JOHN A. VAN LEAR.

He died on the 18th of August, four days after writing his farewell words, in great peace of mind. On the 22d of August, at Goshen Church, nestled away among the hills of Highland county, this letter was read. Many were the tears its sweet and loving words called forth. His memory was duly honored by Session and Presbytery, with resolutions of respect well befitting the memory of this good man, who was a model character in all the relations of life.

In October, 1852, the Rev. John Pinkerton began his ministerial labors here, and was ordained pastor, November 5th, 1853. The call was put into his hands at the meeting at Bethel, 18th of August, 1853. He preached his trial sermon from this text, "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?" 1 Cor. xv, 12. His ministry was blessed, and under his wise administration, aided and sustained by the elders and deacons, Mossy Creek took a high position as a faithful, working church. His last official act as pastor was to Moderate the Session, February 5th, 1871. On the 31st of May, 1871, it pleased the Great Head of the Church to dissolve this pastoral relation, and take His servant home to rest. The present pastor of the Mossy Creek Church is the Rev. J. W. Rosebro.

Mott, George Scudder, D. D., is the son of Lawrence S. and Christiana (Vail) Mott, and was born in the city of New York, November 25th, 1829. He graduated, with the fourth honor, at the University of New York, in 1850, and at the Theological Seminary in Princeton, N. J., in May, 1853. He was licensed to preach by the Presbytery of the city of New York, April, 1853, and in October of the same year was ordained pastor of the Second Presbyterian Church, Rahway, N. J. Here he labored with great success for five years, and then accepted a call to the church in Newton, N. J., where he remained for nine years. While pastor at Newton, his labors were greatly blessed, not less than one hundred and twenty persons having been added to the church on confession of their faith, at a great revival in 1865. Similar results have attended his ministry in Flemington, N. J., his present charge.

Dr. Mott began writing for the press at an early date in his ministry, his articles appearing in the religious journals and in the *Presbyterian Magazine*. In the *Princeton Review* there appeared from his pen, in 1863, "Paul's Thorn in the Flesh;" 1871, "Retribution;" 1872, "Annihilation;" 1873, "The Sunday School, Past, Present and Future." He has written a number of Tracts, both for the Presbyterian Board of Publication and for the American Tract Society.

More than 300,000 copies of the tract, "Holding on to Christ," have been published. His books, "The Prodigal Son," "The Resurrection of the Body," and "The Perfect Law," have had an extensive publication. This last work has been translated into Spanish and Portuguese. Besides occasional sermons and addresses he has published a "History of the Presbyterian Church in Flemington, N. J.," and "The First Century of Hunterdon County, N. J." Dr. Mott has always taken an active part in the Church courts, especially in matters relating to the general welfare of the Church. In 1873 he was elected Professor of Sacred Rhetoric in Lincoln University, but



GEORGE SCUDDER MOTT, D. D.

declined the appointment. His degree of Doctor of Divinity was received from the College of New Jersey, in 1876.

Moulinars, John Joseph Brumauld, a French Reformed or Huguenot minister, called from Edinburgh to be assistant pastor of the French Church in New York, as colleague of Louis Rou, in 1718. Moulinars was the son of a French pastor who fled, at the revocation of the Edict of Nantes, to Holland. Compelled by Rou to give up his position as assistant, he went to New Rochelle, Westchester county, N. Y., and became pastor of that portion of the French colony that had remained faithful to the order and discipline of the Reformed or Calvinistic churches, when a part were influenced to form an Episcopal congregation. He continued to minister to them until his death, October, 1741. The historian Smith speaks of him as "most distinguished for his pacific spirit, dull parts and unblamable life and conversation."

Mount Paran Church, near Baltimore, Md. The Maryland correspondent of the *Presbyterian*, in the issue of that paper, January 12th, 1881, gives the following items of the history of this church: "Before 1717 the church seems to have been organized and a church edifice to have been built, so that prior to 1715, it may have been several years earlier, the history of this church began. The part of Baltimore county in which the church is located was settled several years before this date. The Puritan colony that came up from Virginia, in 1649, received thousands of acres of land, and from the number of families, and from the number of acres received by each, they must have extended many miles beyond Annapolis, where they first landed. We read of one who had twenty thousand acres, and of others who received hundreds and thousands of acres. Durand, the leader of the colony, an elder in the Church, had eight hundred and fifty acres in one place, and *nine hundred acres on the Patapsco*. The name of the man, Lawson, from whom the land of the church was bought, and the name of Towson, found on so many tombstones in the graveyard, correspond with names found in this Puritan colony. Though called Puritans in the early records, they bore also the name Presbyterian, and many of their descendants have been the most devoted and prominent defenders the Presbyterian Church has had in Maryland."

Mowry, Philip Henry, D. D., son of Dr. R. B. and Ariana Rebekah (Riddle) Mowry, was born in Allegheny, Pa., March 6th, 1837. He graduated at Jefferson College in 1858, and at the Western Theological Seminary in 1861. He was licensed to preach in the Spring of 1860. In July, after leaving the Seminary, he was called to the Fourth Presbyterian Church, Philadelphia, and was ordained and installed pastor of that church, October 8th, 1861. In December, 1863, he took charge of Big Spring Church, Newville, Pa. In December, 1868, he became pastor of the Second Church, Springfield, Ohio. In December, 1873, he was installed pastor of the First Church, Chester, Pa., in which relation he still continues. Dr. Mowry is a gentleman of finely developed character. His spirit is peaceful, his judgment sound, his bearing modest, and his knowledge of human nature thorough. Though somewhat reserved in manner, his social qualities are very attractive. He is a popular, impressive, and effective preacher, being unusually gifted with the graces of elocution. He is highly esteemed, and his ministry, in all his fields of labor, has been crowned with success. He has been Moderator of the Synod of Philadelphia.

Mowry, Robert B., M. D., was born in Pittsburgh, Pa., December 23d, 1813. He graduated at the Western University of Pennsylvania, in 1834. In the Spring of 1836, having graduated at the Jefferson Medical College of Philadelphia, he began the practice of his profession in Allegheny, where he has resided ever since. Dr. Mowry was one of the origi-

nal members of the First Reformed Presbyterian Church (N. S.), and for many years a member of the Session. In January, 1861, he transferred his membership to the First Presbyterian Church, Allegheny. In this Church he has been a ruling elder for more than twenty years. For a number of years he has been a member of the Board of Directors of the Western Theological Seminary, in the prosperity of which he takes a deep and active interest; a member of the Board of Trustees of the Western Pennsylvania University; President of the Allegheny county Medical Society; President of the Pennsylvania State Medical Society in 1876-77, and is now one of the chief promoters of the new Allegheny Hospital.

Dr. Mowry holds a high position in his profession. His large experience, clear perception, profound judgment and wide research, still continued with advancing years, are largely drawn upon by his professional brethren, with whom he is frequently called on to consult. He is still active in all the walks of life, and widely known and greatly esteemed in a great and growing community, as a true type of the profession which he honors, and a fair example of the sterling and devoted Presbyterian elder.

Muir, James, D. D., was a native of Scotland; a graduate of Glasgow University, and was licensed by the Scotch Presbytery, in London, in 1779. Two years later he was ordained as an evangelist to Bermuda, where he remained, engaged in teaching and preaching, for nearly eight years. For some months after his arrival in this country he preached in New York, as a candidate for the post of colleague with Dr. Rodgers, but as the congregation were divided between him and (Dr.) Jediah Morse, both withdrew, and shortly after (1789), Mr. Muir was called to Alexandria, Va.

A severe student, systematic in the discharge of pastoral duty, deeply impressed with the momentous responsibility of his charge, he might have sat for Cowper's well-drawn portrait of a "preacher like Paul." A United States Senator described him as "a short man, of short sermons and short sentences." This was strictly true. His discourses were carefully and elaborately prepared, and everything redundant was expunged. He preached with his manuscript in his pocket and his sermon in his memory, while from a small Bible open before him he read the frequent passages of Scripture, which were as familiar to him as the alphabet. Although with a marked Scotch accent, and a defect in his utterance which interfered with his oratory, his discourses were clear, logical, concise, and rich with divine truth. Dr. Muir continued pastor of the church at Alexandria until his death, in 1820, the Rev. Dr. Elias Harrison having been co-pastor from March, 1818.

Munroe, Rev. C. A., the second oldest child of Peter and Isabella Jane (*née* Cameron) Munroe, was born in Troy, Montgomery county, N. C., October 11th, 1844. He was graduated at Davidson College,

in June, 1872. Completed the theological course at Union Seminary, Va., April, 1876. He was licensed to preach by the Presbytery of Fayetteville, April, 1876. After supplying the churches of Lumberton and Rockingham for eight months, he was called to Crystal Springs, Miss., and was ordained by Presbytery of Mississippi, and installed pastor of Crystal Springs Church, October 1877. In October, 1882, he accepted an invitation to the Western evangelistic field of Concord Presbytery, where he is at this date, August 1st, 1883, laboring. Mr. Munroe graduated with second honors of his class. His mind is clear and logical. His piety is of the purest type. His whole character is that of a noble Christian minister. His charity is that of the Bible, "suffereth long and is kind." His prime object in living is to win souls for his Master."

Murphy, Rev. Murdock, of the Presbytery of Georgia, was among the first ministers who emigrated to Alabama. As early as 1823 he took an active part in the proceedings of the Presbytery, though he did not become a member until November 10th, 1826. He was the third Presbyterian minister who labored in Mobile, and organized the first Presbyterian Church in that place, now Government Street Church. He was a beautiful writer, and one of his sermons, on *Female Benevolence*, was printed by the order of Presbytery. He died February 8th, 1833, and Presbytery at its following meeting recorded his decease on its minutes, as that of "one of the earliest, most esteemed and beloved" of its members. He was held in the highest regard for his amiable and exemplary life, the simplicity and fervor of his piety, and the uniform gentleness, consistency and excellence of his ministerial and Christian character.

Murphy, Thomas, D. D., son of William and Mary (Rollins) Murphy, was born in Antrim county, Ireland, February 6th, 1823, not far from the Duncane Church. His father became an elder of that church under the pastorate of the celebrated Dr. Henry Cooke. William Murphy came, in 1831, to the United States, and settled in New Hartford, New York. Dr. Murphy entered the College of New Jersey, in 1841, and graduated, with the second honor, in 1845. He completed a three years' course in the Theological Seminary of the Presbyterian Church, Princeton, New Jersey, in 1848; was licensed by the Presbytery of New Brunswick, February 2d, 1848, and on the 11th of October, 1849, was ordained by the Second Presbytery of Philadelphia, and installed pastor of the Frankford Church, where he still continues. The honorary degree of Doctor of Divinity was conferred upon him by the College of New Jersey, in 1872. He has been a member of the Presbyterian Board of Publication fourteen years, for some time Chairman of its Missionary Committee; and he had a leading agency in originating the Sabbath-school work of that Board. In 1873, as delegate to the General Assembly of the Church of Ireland, he addressed that body on the

subject of "One Federate Council for all the Presbyterian Churches of the World." The resolution then adopted by that Assembly was the first in the series of public movements which resulted in organizing this Grand Council.

Dr. Murphy is the author of fifteen published sermons, of a "History of the Frankford Presbyterian Church," of a work on "Pastoral Theology," of a tract on the "Duties of Church Members," which has had a wide circulation; and of "Sketches of Pastoral Experience," in the *Presbyterian*. Having a weighty influence in Presbytery, he has been among the foremost in important movements, and has taken the lead in the organization of seventeen churches, all, with one exception, successful enterprises. Under his ministry of thirty-five years, the Frankford Church has grown steadily, and has been greatly prospered. An instructive preacher and a diligent pastor, neglecting no part of a minister's duty, he has been "a workman that needeth not to be ashamed."

Murphy, Rev. Thomas Grier, was born in Kent county, Del., March 26th, 1817, and graduated at Anherst College in 1840, studying theology at Princeton Seminary. He was ordained by the Presbytery of New Castle, July 24th, 1844; stated supply at Dover, Del., 1843, and pastor there 1844-61. From 1866 to 1877 he was missionary to the Freedmen at Amelia C. H., Va., where his labors were greatly blessed. He died near Dover, Del., January 9th, 1878. He was a devoted, self-sacrificing minister of the gospel, and had no greater joy than in seeing the work of God prospering through his instrumentality.

Murray, Rev. John W., was born in Beaver county, Pa., January 29th, 1801, and entered Jefferson College, in 1827. After a year or two he turned aside to the study of law in his native county, where he was commissioned as major of a battalion of volunteers, which title clung to him ever afterwards. Having felt the power of renewing grace, he returned and resumed his college course, probably in the Sophomore year, graduating in 1835. From that time his manly bearing, social disposition, well-balanced mind and godly life and influence, were held in glad remembrance by his classmates. He spent two years in the Western Theological Seminary, then, for two years, had charge of the Lebanon Male Seminary, in Kentucky, after which, completing his course in Allegheny, he was licensed to preach the gospel, October 5th, 1840. The following Spring he was called to the Church at Sharpsburg, Allegheny county, Pa. (with which Pine Creek was some time associated in the charge), and was ordained just a year from his licensure. On Sabbath, September 12th, 1852, in what proved to be his last sermon, he dwelt upon the uncertainty of human life. The next day he started on a hasty visit to the Falls of Niagara, and returning, stopped with a friend at Salem, Ohio, on Friday night, and on Saturday morning, September 18th, he was seized with cholera

so violently as, in ten short hours, to stop the current of his holy life.

Murray, Joseph Alexander, D. D., is the youngest son of George and Mary (Demmy) Murray, and was born in Carlisle, Pa., October 2d, 1815. He graduated at the Western University of Pennsylvania, August 4th, 1837; at the Western Theological Seminary in the Autumn of 1840, and was licensed to preach the gospel, by the Presbytery of Ohio, on October 7th of the same year. He supplied the Church at Marion, Ohio, for six months, but finally declined a unanimous call to become its pastor. April 13th, 1842, he was ordained and installed, by the Presbytery of Carlisle, pastor of the united congregations of Monaghan (Dillsburg) and Petersburg. This relation happily and usefully subsisted for about eighteen years. During the pastorate the present church edifice at Dillsburg was erected. In 1858, in consequence of impaired health, he resigned the charge, and took up his residence in his native place.

Dr. Murray's health has never since permitted him to become a settled pastor, but he has supplied several churches, often fills vacant pulpits, and assists his brethren as he is able. He has represented his Presbytery four times in the General Assembly. In 1876 he was chosen by acclamation Moderator of the Synod of Harrisburg. He has also been honored with membership in the Numismatic and Antiquarian Society, Philadelphia, in the Historical Society of Pennsylvania, and in the American Philosophical Society. He is Secretary of the Hamilton Library Association, Carlisle, and fills the position with great efficiency and acceptableness. Several of his discourses and addresses have been published. He has frequently contributed to some of the literary, historical, and religious periodicals of our country, and continues to do so. Dr. Murray is a gentleman of public spirit, taking a commendable interest in enterprises for the general good. He is kind, modest, courteous, and highly esteemed by his brethren in the community in which he lives. As a writer, he is graceful and interesting, and as a preacher, able, earnest, and impressive. In all his movements he is guided by conscientious conviction of duty.

Murray, Dr. Nicholas, was born in Armagh county, Ireland, December 25th, 1802. At the age of sixteen he resolved to come to the Western world to seek his fortune, and found a situation in the publishing establishment of the well-known Harper Brothers, New York. He had been brought up a Roman Catholic, but having his attention arrested by the preaching of Dr. John M. Mason, he began to examine for himself, and the result was his conversion to Protestantism. He was now persuaded to study for the ministry, and graduated at Williams College, Massachusetts, under Dr. Griffin. After spending some time in the service of the American Tract Society, he graduated at Princeton Theological Seminary in 1829, when he was licensed by the

Presbytery of Philadelphia. He was ordained and installed pastor of the Wilkesbarre Church, November, 1829, by the Presbytery of Susquehanna. July 23d, 1833, he was installed pastor of the First Church, Elizabethtown, N. J., where "his profiting appeared to all," and where in the midst of his usefulness he was smitten with rheumatism of the heart, and expired, after a brief illness, February 11th, 1861.

Dr. Murray's merits were familiar to the Church at large. He was chosen Moderator of the General Assembly in 1849. Besides numerous calls to churches, he was appointed to two theological professorships, the Secretaryship of the Board of Foreign Missions, and general agency of the American Tract Society for the Valley of the Mississippi.



DR. NICHOLAS MURRAY.

Dr. Murray had a strong, clear, practical mind, and his style of preaching was more instructive than imaginative. He was endowed with a native, racy, ready wit, savoring of his mother country, which sometimes in controversy dashed up in scathing irony and sarcasm.

His published works are the celebrated "Kirwan Letters on Popery," in two series, originally published in the *New York Observer*, "Travels in Europe," "Home," "Driftwood," "Thoughts on Preaching and Preachers," and a posthumous set of discourses on "Things Unseen and Eternal."

Murray, Thomas Chalmers, was born at Elizabeth, N. J., February 18th, 1850; graduated at Williams College, Mass., in 1869, and studied theology at Union Seminary, New York City, and Princeton Seminary, at which latter Institution he graduated in

1872. From Princeton he went to Germany, where he studied three years, 1872-5, at the Universities of Göttingen and Halle. He was received April 19th, 1870, under the care of the Presbytery of Elizabeth, as a candidate for the ministry, but was never licensed or ordained to that work. Not long after his return from Germany, he was chosen to be Associate Professor of Shemitic Languages in the Johns Hopkins University, then just established in the city of Baltimore, and in that position he continued to labor with success and growing distinction until his death, which occurred March 20th, 1879. His last words were: "I know that my name is written in the Lamb's Book of Life."

Mr. Murray was a thorough gentleman, of most pleasing manners, amiable, kind and affectionate in disposition, energetic in the pursuit of knowledge, and an humble, consistent and devout Christian. His abilities were extraordinary. He was devoted to the study of the Oriental languages, especially the Hebrew, Arabic and Aramaic, and he bade fair to achieve the highest distinction in his chosen department. At the time of his death he was Secretary of the American Philological Society. He left a wide circle of friends to lament his departure.

Musgrave, George W., D. D., LL. D., was born in Philadelphia, October 19th, 1804. He was fitted at the Classical Academy of the Rev. Samuel B. Wylie, D. D., to enter the Junior Class of the College of New Jersey, when his health failed, and he continued his studies at home. He studied for the ministry at Princeton Theological Seminary; was licensed by the Presbytery of Baltimore, in 1828, and ordained and installed over the Third Presbyterian Church of Baltimore, in July, 1830. Here he labored for twenty-two years, with remarkable success. Three times his church was enlarged to accommodate the ever-growing congregations attracted by his piety and power. His influence extended beyond his congregation, and in all the Presbyteries and Synods he came to be recognized as a leader of orthodoxy and Presbyterianism. His denominational sermons were mixed with history, argument and philosophy, and were not only published, at the request of those who heard them, but also re-published by the Presbyterian Board.

Dr. Musgrave was elected a Director of the Princeton Theological Seminary in 1836, and uninterruptedly re-elected during his life. He was made a Trustee of the College of New Jersey in 1859, and retained the office until his decease. He accepted the post of Corresponding Secretary of the Presbyterian Board of Publication in 1852, and left Baltimore. The next year he was chosen Corresponding Secretary of the Board of Domestic Missions, and retained it until failing vision compelled him to resign, in 1864. Recovering from the worst symptoms, he became pastor of the North Tenth Street Church, Philadelphia, and though burdened by increasing infirmities, labored with his usual energy

and success, to the Fall of 1868. He was again made Corresponding Secretary of Domestic Missions, and during his tenure of office \$1,048,237 was received into the treasury, and very many more missionaries were aided. He showed great administrative abilities, as well as much zeal and energy.

The first movements to heal the rupture of 1837, between the Old and New School branches of the Church, were vigorously seconded by Dr. Musgrave. In the remarkable gathering of representatives of various branches of the Presbyterian Church, convened in Philadelphia, in the Presbyterian National Union Convention, of November, 1867, he was a leading spirit, and director and counsellor. He first proposed the basis of reunion, in the precise form adopted—"the doctrinal and ecclesiastical basis of



GEORGE W. MUSGRAVE, D. D., LL. D.

our common standards," accompanied by the "Concurrent Declarations." This plan was issued in a circular to the Presbyterians of the Central Presbytery of Philadelphia, chosen Moderator of the General Assembly, at Albany, N. Y., May, 1868, and member and Chairman of its Committee on Reunion, the next November, the basis having been approved by more than the necessary two-thirds of the Presbyteries, he saw the great Union perfected at Pittsburg, at the adjourned meeting. He was at once made Chairman of the Joint Committee on Reconstruction, and the plan he reported to the first re-united General Assembly, in Philadelphia, May, 1870, was adopted. Subsequently he was engaged upon business of Assemblies, Synods, and Presbyteries, Boards and Committees, and known and esteemed everywhere. In Philadel-

phia, the city of his residence, he was active and useful in the Church. He was chosen President of the Philadelphia Presbyterian Alliance, for evangelistic work in the city, that was formed in 1869, and retained the post until his demise. That organization originated the Presbyterian Hospital, chartered in 1871 and opened July 1st, 1872. He was President of its Board of Trustees while he lived, and in that capacity helped to secure the princely donation of \$300,000 from John A. Brown, that assured its success.

Dr. Musgrave's commanding influence was found in his sincere piety, power in conversation, preaching and prayer, devotion to pure Calvinism, thorough, yet catholic Presbyterianism, full knowledge of ec-

clesiastical law and practice, faultless logical processes, mastery of parliamentary law and usage, indomitable energy, that for years enabled him to triumph over partial blindness and other infirmities, and, more than all, powers of debate rarely equaled and more rarely excelled, of which Dr. John Hall said, in the Assembly at Chicago, "we are all proud of them." Dr. Musgrave's counsel was sought by the lowest and the highest in the Presbyterian denomination. He was eminently a man of mark, with a range of influence seldom attained, and his great powers were all consecrated to the service of his Redeemer. He entered into rest, August 24th, 1882.

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Name. As the name by which an object is designated becomes that by which it is known, and so gradually comes to represent or stand for the object, the word Name, in Scripture is often used, where not a mere designation is intended, but the object itself as so designated, and thereby made known to us. It is in this sense that the word is used of God so frequently in the Bible, in such phrases as—the Name of Jehovah, My Name, the Name of the Lord Jesus Christ, etc. By such phrases is to be understood, not any appellation by which the Divine Being, in any of His manifestations, is designated, nor, as is often said, The Divine Being Himself, as a Personal existence, but properly, the Divine Being as revealed or made known to men. The Name of God is God as revealed. Hence the earnest desire of men to know God's name (Gen. xxxix, 29; Ex. iii, 13). Hence God is said to put his Name in a person or place (Ex. xxiii, 21; comp. xxxiii, 11, and xl, 34; Deut. xii, 5; xiv, 23), by which is meant that God is revealed in that person or place. Men are commanded to put their trust in God's name—*i. e.*, in God Himself, as revealed. The name of God is said to be "excellent in all the earth" (Ps. viii, 2)—*i. e.*, God is revealed to us gloriously in his works. Men are said to be called by God's name (Jer. xiv, 9), because Jehovah is revealed to them, is in the midst of them. God saves men by his name (Ps. liv, 1)—*i. e.*, by the manifestation of Himself on their behalf; and many other similar usages in the Old Testament. In the New Testament the phrase name of Christ is similarly employed. Men believe on his name (John i, 12; 1 John v, 13); are baptized for his name (Acts xix, 5); have life through his name (John xx, 31); are saved by his name (Acts iv, 12); are justified by his name (1 Cor. vi, 11); assemble in his name (Matt. xviii, 20); do miracles by his name (Mark xvi, 17; Acts xvi, 18), etc.; where the due meaning of the

statement can be obtained only by regarding the phrase as indicating the Saviour as manifested for the help and benefit of men. In the same way are we to understand the baptismal formula, we are baptized in, or for, the name of the Father, Son, and Holy Ghost, inasmuch as we are baptized with a view to obtaining the blessings which God, as the revealed Triune God, is ready to bestow.

Names of Christ—Alphabetical.—

Advocate.....	1 John, ii, 1.
Bright and Morning Star.....	Rev. xxii, 16.
Counsellor.....	Isa. ix, 6.
Deliverer.....	Rom. xi, 26.
Emanuel.....	Isa. vii, 11.
Friend.....	Prov. xviii, 21.
Governor.....	Matt. ii, 6.
Hope.....	1 Tim. i, 1.
Intercessor.....	Isa. lix, 16.
Jehovah.....	Isa. xii, 2.
King of Kings.....	Rev. xvii, 11.
Lord of Lords.....	Rev. xvii, 11.
Master.....	Matt. xii, 38.
Nazarene.....	Matt. ii, 23.
Only Begotten.....	1 John, iv, 9.
Prince of Peace.....	Isa. ix, 6.
Quickening Spirit.....	1 Cor. xv, 45.
Rock of Ages.....	Isa. (marg.) xxvi, 4.
Saviour.....	John iv, 42.
Teacher.....	John iii, 2.
Unspeakable Gift.....	2 Cor. ix, 15.
Vine.....	John xv, 1.
Wonderful.....	Isa. ix, 6.
Young Hart.....	Sol. Songs, ii, 9.
Zerubbabel.....	Zech. iv, 6.

Nash, Hon. Frederick, LL. D., was the son of the Hon. Abner Nash, who was a member of the Provincial Congress of 1775, from the borough of New Berne; second Republican Governor of North

Carolina, and a member of the Federal Congress in Philadelphia, in 1784 or 1785. He was born February 9th, 1781. At the age of eighteen he graduated, with distinction, from the College of New Jersey. After the study of law he was admitted to the Bar in 1801, among such associates as Francis Xavier Martin, John Stanly and William Gaston, and was early recognized as the compeer of these eminent men. Soon after entering upon his profession, he removed to Hillsboro, N. C., where he continued to reside, to the end of his life.

Mr. Nash had many offices of honor and trust conferred upon him by his fellow citizens. From both New Berne and Hillsboro he was sent to the State Legislature, where he did his duty faithfully. In 1815 he introduced into the Legislature a bill for the suppression of duelling, and supported it with an eloquent speech. He became Circuit Judge in 1818, and served until 1826, when he resigned in order to secure the more lucrative rewards of his profession as a lawyer, as demanded by the wants of his growing family. In 1836 he was again elected Circuit Judge, and served until 1844, when he was elevated to the Supreme Court Bench, and in 1852 to the office of Chief Justice of the Supreme Court, where he continued till life closed. His judicial character was marked by great purity and ability, and by courtesy and kindness, yet also, when duty required, by all the sternness and inflexibility of the judge.

In 1807 Judge Nash became a Trustee of the University of North Carolina, and was, through life, its friend and supporter. At the organization of the Hillsboro Church, in 1816, he became a ruling elder in it, and continued to serve in that capacity as long as he lived. He loved the little church, and for over forty years he sustained it by his contributions, his prayers, and his godly walk and conversation. His last public act was attendance upon the sessions of the Synod of North Carolina, in 1858, in his native city of New Berne. He died December 4th, 1858, and in his last hours exhibited such calmness and courage as can be inspired alone by Christian faith. Chief Justice Nash was one of North Carolina's noblest sons. Born in the midst of the Revolutionary war, and connected with the most distinguished men of the State, he was familiar with all the prominent jurists, educators and statesmen for the first half century of our national existence. In Orange Presbytery he co-operated with the leading ministers of that period, entertaining many of them at his own hospitable abode.

Nash, Rev. Frederick K., was born in Hillsboro, N. C., February 14th, 1813; pursued his college course at the University of North Carolina, and was admitted to the Bar. Yielding to what he considered the claims of the ministry, he became a student in the Union Theological Seminary, at Prince Edward, Va., in 1835; was licensed by Orange Presbytery, April 22d, 1837; on April 13th, 1838, joined Morgan-

ton Presbytery, and was installed pastor of Unity Church, November 17th, 1838. This relation existed until October 28th, 1842. During the year 1843 he was without any regular charge. The two following years he labored as stated supply for Rutherford and Little Britain churches, in the bounds of Concord Presbytery, and in the Spring of 1846 he began preaching in Centre Church, in the bounds of Fayetteville Presbytery. Here he labored until April 24th, 1847, when he was installed by Fayetteville Presbytery. In this charge he labored until his death, which occurred December 31st, 1861. Mr. Nash, as a pastor, was kind and faithful. His preaching was clear, practical and pungent. He was an active member of Presbytery and Synod, and a friend to every good cause. To the colored portion of the church he paid particular attention, and labored very successfully among them.

Nassau, Charles William, D. D., was born in Philadelphia, April 12th, 1804. He graduated at the University of Pennsylvania, July 26th, 1821; entered Princeton Seminary in 1822, but, on account of failing health, left the Institution at the end of one year, and pursued his theological studies another year under the guidance of his pastor, Dr. E. S. Ely. He was licensed by the Presbytery of Philadelphia, April 23d, 1824, and was ordained by the same body, November 16th, 1825.

Dr. Nassau's successive fields of labor were as follows: 1. Pastor of the churches of Norristown, Norriton and Providence, from November 16th, 1825, until October 21st, 1828, when, on account of throat complaint, he was released from the charge. 2. The charge of a family school for boys, at Montgomery Square, Pa., from 1829 to 1833. 3. Supply (his throat having recovered sufficiently) of the three churches of which he had formerly been pastor, for nine months, in 1832 to 1833. 4. Professor of Latin and Greek in Marion College, Mo., from 1836 to June 24th, 1838. 5. Professor of Latin and Greek in Lafayette College, Pa., from April, 1841, to March, 1849. 6. President of Lafayette College, from March, 1849, to September 18th, 1850. 7. Proprietor and Principal of the Female Seminary at Lawrenceville, N. J., from October, 1850, to December, 1871. He died at Trenton, August 6th, 1878.

Dr. Nassau was a man of quiet and retiring manners, very studious, and of great equanimity of temper. Yet he was earnest, energetic, and persevering. He worked steadily at his chosen pursuits, caring little whether the world thought of him or not. He was always useful, and respected by everybody. He was also an eminently devout and godly man. He died serenely, in the faith of Christ, willing to remain, yet desiring rather to depart and be with Christ. He was the father of the Rev. Jos. E. Nassau, D. D., pastor of Warsaw Church, N. Y., and the Rev. R. Hamill Nassau, M. D., and his sister, Miss Isabella Ann Nassau, so well known as active missionaries in Western Africa.

Nassau, Rev. Joseph Eastburn, D.D., oldest son of Rev. Dr. Charles W. and Hannah (Hamill) Nassau, was born in Norristown, Pa., March 12th, 1827. He graduated with honor at Lafayette College, Easton, Pa., in 1846, and was at once chosen Tutor in that Institution. Resigning this position two years later, he became Classical Professor in the High School and Female Seminary at Lawrenceville, New Jersey. He entered the Theological Seminary at Princeton, N. J., in the Fall of 1849; was licensed by the Presbytery of Newton, October 8th, 1851, and taking the full course, graduated in the Spring of 1852.

In 1853 and 1854 he was Principal of a female institute in Wilkesbarre, Pa. This position he resigned early in 1855, and during the Summer of that year supplied, successively, the Presbyterian churches in Fagg's Manor, Pa., and Warsaw, N. Y. While supplying the latter church he was unanimously chosen pastor, and October 24th, 1855, was ordained and installed by the Presbytery of Genesee River. Dr. Nassau's pastorate at Warsaw has remained unbroken to the present (1883), and been much blessed. Under his ministry the church has enjoyed several revivals, and has steadily grown in numbers, zeal and influence. He received the honorary degree of Doctor of Divinity, in 1872, from his Alma Mater, Lafayette College. Dr. Nassau is an easy speaker, and his scholarly tastes appear in his preaching, which is clear, logical and earnest. He is a diligent pastor, and has always taken an active part in ecclesiastical affairs, as well as in the causes of Temperance and Education. He has been a trustee in several literary institutions; for many years the Stated Clerk of his Presbytery; often Moderator of Presbytery; twice Moderator of Synod, and several times Commissioner to the General Assembly.

Nassau, Presbytery of. The Presbytery of Nassau, as at present constituted, occupies the central part of Long Island, including within its jurisdiction the whole of Queens county and the township of Huntington, in Suffolk county. It was organized by the Synod of Long Island, after the Reunion, and held its first meeting in Jamaica, July 6th, 1870, the Moderator being the Rev. Dr. Stead. Of its original members but five still continue connected with it—Rev. Messrs. P. D. Oakey, Benjamin L. Swan, J. H. Hopkins, Marcus Burr and Samuel J. Carter. Its growth has been slow, but steady. For the year ending March 31st, 1883, it reported as follows: Ministers, 26; churches, 23; church membership, 2458; Sunday-school membership, 2954; amount contributed for all purposes, \$32,318.

This Presbytery enjoys the distinction of containing within its bounds what are undoubtedly the oldest Presbyterian churches in America. Francis Makemie has generally been considered the father of Presbyterianism in this country, but before he was born there existed a Presbyterian Church at Hempstead, while for nearly a generation previous to his landing in

America, there were similar organizations, with regular pastors, at Jamaica and Newtown. The Church of Hempstead was first organized in 1644, possibly, at a date even earlier. In the year named its first regular pastor, Rev. Richard Denton, entered upon his duties, continuing until 1658. Four years later the earliest pastor was settled at Jamaica, the Rev. Zachariah Walker. Rev. John Moore, the first minister of Newtown, commenced his labors about the same time. Amongst the subsequent pastors of these churches were some who had been driven from their parishes, in England, by the Act of Uniformity, in 1662. The Newtown Church, in common with the other Presbyterian churches of the vicinity, suffered much during the troublous times of the Revolution. From 1775 to 1783 it remained closed, the church edifice being first used as a stable by the British forces, and then demolished. The building now in use was erected in 1787. The First Church of Huntington is another of the very old churches of this Presbytery, dating back to pre-Revolutionary times. The most important and largest churches in the Presbytery are those of Jamaica, Huntington (First), Hempstead and Babylon.

Natchez, Miss., First Presbyterian Church of. The first Protestant denomination who assumed an organized form in Natchez were the Methodists. The Roman Catholics had preceded them, having been introduced and protected by the French and Spanish governments. Previously to 1810, the Presbyterians constituted a feeble body, composed of individuals who had immigrated from Scotland and the north of Ireland, and from the Middle and Eastern States of the Union. The earliest missionaries who visited Natchez were the Rev. *William Montgomery* and the Rev. *James Hall*, D.D., who were sent out by the Synod of North Carolina to explore the destitution of the Southwest. During their visit to Natchez, they preached in what, under the Spanish jurisdiction, was known as the Old Government House, on the site of which the Court House was afterwards erected. Mr. Montgomery subsequently returned and settled in Mississippi, in the neighborhood of Natchez. He was a man of a gentle and benevolent spirit, a sound theologian, and a useful and laborious preacher. He died in 1818, venerated and beloved by all who knew him, and endeared by a long course of services to the churches of Ebenezer and Union, of which he was for many years pastor. On his second visit, Mr. Montgomery was accompanied by the Rev. James Smylie, also from North Carolina, who settled permanently in Mississippi, and was closely identified with the history of the Presbyterian Church in the Southwest.

In 1808 the Rev. *Jacob Riekhov*, a native of Staten Island, arrived in Natchez, and in the Fall of that year commenced preaching, under a temporary engagement, in the building belonging to the Methodists. This venerable pioneer of Presbyterianism in the Southwest continued, for nearly half a century, to labor in the

field which he had aided in occupying. When about eighty years of age, he held a commission from the Board of Missions. The Mississippi Presbytery felt it their privilege to provide for his comfort during his remaining years, and solicited him to devote himself to the preparation of a history of the Presbyterian Church in the Southwest.

When not enjoying the labors of missionaries, and until the establishment of a church of their own, many of the Presbyterian families were accustomed to worship at the Pine Ridge Church, eight miles north of Natchez. This church was the second that was organized in Mississippi.

In 1810 a subscription was opened with a view to the erection of a Presbyterian Church in Natchez. At the head of the enterprise was *John Henderson*, a man to whose influence, perhaps, more than that of any other, the church in that city owes its origin and its subsequent prosperity. It was not until 1814 that the building was completed, and the dedication took place in February, 1815. In the meantime a congregation was collected, in 1811, and the Rev. *William Montgomery* engaged to preach to them, in connection with the congregation at Pine Ridge. In the early part of the year 1813 the Rev. *Samuel J. Mills*, acting under a commission from the General Association of Massachusetts, and the Rev. *John F. Schermerhorn*, of the Dutch Reformed Church, paid a visit to Natchez, and, amongst other pious labors, established a "Bible Society for the Benefit of the Destitute in the Mississippi Territory." On a subsequent tour through the Southern country, in 1815, Mr. Mills was accompanied by the Rev. *Daniel Smith* (spoken of in the biography of Mills, as "a man of fervent zeal in the missionary cause"), who visited Natchez, and consented to act as a stated supply to the church for a year, from April 1st, 1816. About this time, also, the church enjoyed for a while the presence and labors of the Rev. *Elias Cornelius*, D. D., then on his way to New Orleans, who had called at Natchez, in order to see and aid "his friend and fellow laborer," as Mr. Smith is called in Dr. C's Memoirs. Mr. Smith continued to serve the church, as stated supply, till 1819, when, on account of the difficulty of obtaining for him a requisite support, his engagement was suffered to expire.

In 1817 the church was duly organized by enrolling eight persons as members, and electing three ruling elders, to whom *John Henderson* was soon added as a fourth. The successor of Mr. Smith was the Rev. *William Weir*, who, in May, 1820, received and accepted a call to become the pastor of the Natchez Church. Mr. Weir was a native of Ireland, and at the time of his call was residing at Nashville, Tenn. He preached his first sermon on the 24th of December, 1820; was installed by the Mississippi Presbytery on the 31st of March, 1821; and died on the 25th of November, 1822. He was a pious and devoted minister, and his early departure was a

severe affliction to the infant church, which had just begun to flourish under his labors. Up to the time of Mr. Weir's death thirty-two members had been admitted to the church. It deserves to be mentioned to the credit of the congregation, that immediately upon the settlement of Mr. Weir as their pastor, they made arrangements for the comfort of himself and family by the purchase of a parsonage.

On the 17th of May, 1823, the Rev. *George Potts* (subsequently Dr. Potts, of the church in University Place, New York), visited Natchez by invitation, and, on the 16th of June following, was unanimously elected pastor. The call was accepted, and in December, 1823, Mr. Potts commenced his labors regularly as pastor. The number of members reported to Presbytery about this date was forty-nine. During the period of Mr. Potts' incumbency of the pastoral office, nearly thirteen years, the Natchez Church attained to a vigorous degree of maturity. Its communion list increased from forty-nine to one hundred and thirty-five. The old church edifice having become inconvenient it was removed, and a new and larger one was erected. No special revival of religion had occurred, but the membership grew with a steady and cheering increase. To Mr. Potts' judicious and faithful exertions much of the subsequent prosperity of the Natchez Church is to be attributed. He probably laid the foundation of those habits of systematic benevolence and decorum in worship for which the congregation over which he so long presided have ever been honorably distinguished.

It was during Mr. Potts' pastorate of the Church at Natchez, that *Samuel Postlethwaite, Esq.*, whose name at this point deserves special notice, became connected with it as an elder, serving in this capacity until his lamented death, in 1825, and contributing very powerfully to the church's prosperity. Mr. Postlethwaite's long residence in that country, the position he held in society, the universal respect and confidence which his virtues had secured, his dignified simplicity and gentlemanly courtesy, his firmness and modesty, the thoroughness with which he entered upon the religious life and duties at a time when there were but few to countenance him, all these made him an invaluable ally to the few steadfast supporters of our Denomination, and exerted the most powerful influence upon a very intelligent community, many of whom were, at that period, contemptuously indifferent, not to say hostile, to serious views of religion.

Constrained by ill health, in November, 1835, Mr. Potts announced his intention of resigning his charge, and removing to a northern latitude. The congregation acquiesced in his wish with deep regret, and in the Spring of 1836 the church was again left without a pastor.

In August, 1837, the Rev. *Samuel G. Winchester*, formerly of the Sixth Church, Spruce street, Philadelphia, was presented with a call, which was ac-

cepted, and at the close of the year his installation took place. Under Mr. Winchester's ministry the church continued to flourish. In 1838 the church building was enlarged, by the addition of galleries, and assumed the form in which it stood until the Summer of 1851, when it underwent another very considerable enlargement. In the same year (1838) a very neat and commodious parsonage was purchased, at a cost of sixteen thousand dollars.

In June, 1840, the church was called to part with its venerable elder, Mr. John Henderson, a name which cannot be separated from its history. (*See his sketch.*) A still sorer loss befell the church in the following year, in the death of Mr. Winchester, its pastor. He had attended the meeting of the General Assembly in May, 1841, as a commissioner from the Presbytery of Mississippi, and subsequently traveled for his health. On the 31st of August, after an illness which had excited no particular apprehension, he departed this life, at the house of a friend in New York. A painful shock was communicated by this event to the whole population of Natchez, to whom Mr. Winchester's talents, social virtues and mild demeanor had strongly endeared him. As a preacher, writer, and advocate of Presbyterian order and orthodoxy, he stood in the front rank. During his ministry, the number of communicants in the Natchez Church was increased to two hundred and three. It was during the latter part of Mr. Winchester's pastorship that Natchez was visited and almost destroyed by a tornado. His own residence sustained considerable damage, as well as the church. This awful visitation of Providence he made the subject of an appropriate and solemn discourse on the Sabbath.

From the death of Mr. Winchester, in 1841, to 1843, the church remained without a pastor, the pulpit being supplied by different clergymen from the neighborhood and abroad. In June, 1843, a call was presented to the Rev. *Joseph B. Stratton*, then a licentiate of the Presbytery of Philadelphia, which was subsequently accepted, and Mr. Stratton ordained and installed in December of the same year, by the Presbytery of Mississippi. Dr. Stratton has ever since been in charge of the congregation, growing in their esteem, and in his usefulness, as time has advanced (*see his sketch*). Under his able ministry and watchful care the church has continued in a healthy and thriving condition, and now occupies a prominent place for strength, influence and importance. Its present number of communicants is about three hundred.

Nature. This word variously implies the regular course of things, according to God's ordinance (Rom. i, 26, 27); habit, feeling of propriety, common sense or general custom (ii, 14; 1 Cor. xi, 14); birth or natural descent (Gal. ii, 15); essence (Gal. iv, 8); qualities or dispositions of the mind, whether good (2 Pet. i, 4), or evil (Eph. ii, 3).

Necessity, Moral, is "that without which the effect cannot well be, although, absolutely speaking, it may. A man who is lame is under a moral necessity to use some help, but absolutely he may not. The phrase 'moral necessity' is used variously. Sometimes it is used for necessity of moral obligation. Sometimes, by moral necessity is meant that sure connection of things that is a foundation for infallible certainty. In this sense it signifies much the same as that high degree of probability which is ordinarily sufficient to satisfy mankind in their conduct and behavior in the world. Sometimes, by moral necessity is meant that necessity of connection and consequence which arises from such moral causes as the strength of inclination or motives, and the connection which there is in many cases between them and such certain volitions and actions."

Neil, Rev. William, son of William and Elizabeth (Tracy) Neil, was born in Jones county, N. C., in the year 1800; graduated at the College of New Jersey, in 1823; at Princeton Seminary in 1826, and was licensed by the Presbytery of Philadelphia, May 25th, 1826. Mr. Neil was stated supply at Murfreesboro, N. C., from the date of his ordination (April 28th, 1827), until April 25th, 1835; then at Portsmouth, Va., from 1835-40; at Chesterfield, Va., 1840-45; at Jamoia, near Tallahassee, Fla., 1845-53; then was pastor of the Church at Pittsylvania C. H., Va., where he labored faithfully and successfully, from December 4th, 1853 to October 25th, 1855. After being stated supply at Gallatin, Miss., from 1856 to 1866, he removed to Mobile, Ala., where, until 1869, he did much useful missionary work, not only in that city, but also along the line of the Mobile and Ohio Railroad. From 1869-76 he resided at Franklin, Tenn., supplying the church in that town, and, at the same time, doing much labor under the direction of the Missionary Committee of the Presbytery of Nashville. He died January 26th, 1881. Mr. Neil was a man of mild and genial temperament, of singular modesty, humility and manliness, a steady, industrious laborer in the Master's vineyard, esteemed and honored by all who knew him.

Neill, William, D.D., was born in Western Pennsylvania, in 1778, amid the hardships of frontier life, both his parents being massacred by the Indians. He graduated at Nassau Hall in 1803. He was ordained over the Church in Cooperstown, N. Y., in 1805. In 1809 he was called to the First Church of Albany; in 1816 to the Sixth Church of Philadelphia, the seceding portion from Dr. Ely's Church. In 1815 he was chosen Moderator of the General Assembly. In 1821 he was made President of Dickinson College, Carlisle, Pa. That position did not prove a bed of roses, and he became, in 1829, Secretary of the Board of Education. In 1831 he took charge of the Germantown Church, and raised it to a flourishing condition. In 1842 he retired from all active labors. In 1860 he departed this life, aged eighty-two years.

Dr. Neill was tall, dignified and very courteous in manner. As a writer, his style was perspicuous, and even elegant. Dr. D. X. Junkin styled him "the venerable and lovely Dr. William Neill." His piety was of a high order. As a college functionary, he was conscientious and faithful, and won the respect of the



WILLIAM NEILL, D.D.

students. Besides occasional discourses, he published an exposition of the Epistle to the Ephesians.

Nelson, Rev. David, was born near Jonesborough, in East Tennessee, September 24th, 1793, and graduated at Washington College in that State. He studied medicine, and had just entered on the practice of his profession, when, the war with Great Britain having commenced, he joined a Kentucky regiment as a surgeon, and proceeded to Canada. On his return from this expedition, he settled as a medical practitioner in Jonesborough, with very promising prospects. Though he had in very early life made a profession of religion, his serious impressions gradually wore away, and he became at length an open advocate of infidelity. But, though he was avowedly infidel in his opinions, he had not been able to escape from all the influences of an early Christian education and profession. One day he took up Doddridge's "Rise and Progress;" some word arrested his mind. He read the work, and like the look of Christ on Peter, that word led Nelson to go out and weep bitterly, and in a very short time he re-entered the Church.

Dr. Nelson was licensed by the Abingdon Presbytery, Va., to preach the gospel, in April, 1825. He preached for nearly three years in different places in

Tennessee, and at the same time was associated with one or two other ministers in conducting a periodical work, published at Rogersville, entitled "The Calvinistic Magazine." In 1828 he became pastor of the Church in Danville, Ky., and about this time traveled somewhat extensively in Kentucky, as agent of the American Education Society. In 1830 he was chiefly instrumental in establishing a college in Marion county, Mo., to which was given the name of Marion College. In 1836 he established, in the neighborhood of Quincy, Ill., an Institute for the education of young men, especially for missionary life. In the latter part of his life a fearful malady fastened itself upon him, and proved an overmatch for medical skill. He died, October 17th, 1844, after uttering, as his last words, "It is well."

Dr. Nelson's highest and most enduring fame, no doubt, is connected with his work entitled, "Cause and Cure of Infidelity," which has passed through many editions, and has taken a high place in the standard religious literature of the country. "I have no hesitation," says Dr. W. S. Potts, "in assigning to Dr. Nelson a place among the remarkable men of the age. With as much of native intellectual and moral ability as is often seen in connection with our fallen humanity, and with a desire to serve God in promoting the spiritual welfare of men that everybody saw had all the strength of a ruling passion, he combined strongly marked eccentricities, which the essential grandeur of his character served only to render more conspicuous. But however these eccentricities might blind some to his substantial excellence, and even interfere, to some extent, with his usefulness, it was impossible but that persons of intelligence and discernment should very quickly discover his remarkable piety and power, and it was equally impossible for any to be long in contact with him and be insensible to his influence. Hence his career as a Christian minister was signalized in an unusual degree by the triumphs of Divine grace, and wherever he went he seemed to be constantly gathering jewels to his immortal crown."

Nelson, Henry Addison, D. D., was born in Amherst, Mass., October 31st, 1820. He united with the Congregational Church in Homer, N. Y., May 1st, 1831, and graduated from Hamilton College in 1840. He was ordained and installed at Auburn First Presbyterian Church, by the Presbytery of Cayuga, July 29th, 1846, where he remained until 1856. He was pastor in St. Louis, Mo., 1856-68; Professor of Theology in Lane Seminary, 1868-71; and from 1874 has been pastor of the First Church, Geneva, N. Y. Dr. Nelson has published "Seeing Jesus," 1869; "Sin and Salvation," 1881. He was Moderator of the General Assembly at Rochester in 1867. Dr. Nelson was blessed with a pious ancestry. His great grandfather, Nathanael Nelson, his grandfather, Seth Nelson, and his father, Seth Nelson second, held the office of deacon in the Congregational Church in

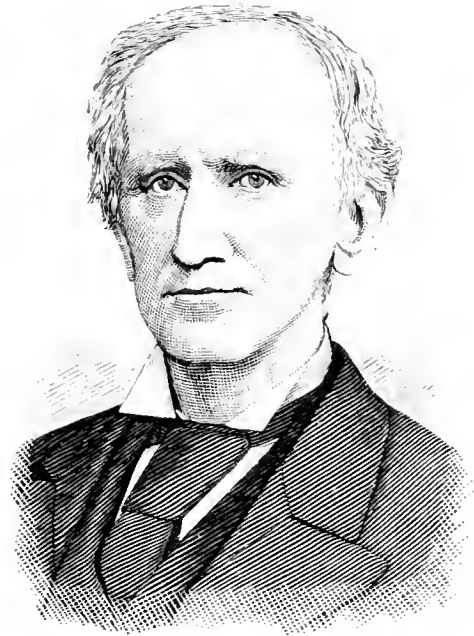
Millford, Mass., from A. D. 1748 to A. D. 1815. Seth Nelson second, having removed to New York, was a Presbyterian ruling elder during the later years of his life, in Cortland, N. Y.

Nelson, Rev. Samuel Kelsey, the eldest child of Henry and Anna (Kelsey) Nelson, was born near Jonesborough, East Tennessee, October 9th, 1787. He graduated at Washington College, then under the care of the venerable Dr. Doak; studied theology under his direction; was licensed, in 1807, by the Holston Presbytery, and then was engaged for some time in preaching in South Carolina, and also at different places in Tennessee. He was installed pastor of the Church at Danville, Ky., in 1809. To Mr. Nelson, it is understood, belongs the honor of having been the principal founder of Centre College, Danville. For this he labored with consummate skill and untiring assiduity. His public spirit was strikingly evinced in the interest he took in founding and fostering the Kentucky Asylum for the Deaf and Dumb, which also was situated within the bounds of his congregation, and it was while fulfilling an appointment by its Board of Trustees, in the Spring of 1827, to Tallahassee, Fla., to negotiate some matters in which the Institution was specially interested, that he died. This event occurred, May 7th, and the tidings of it were mournfully responded to in every circle in which he had been known. Mr. Nelson was an interesting and edifying preacher. He drew his illustrations chiefly from within the range of ordinary observation, and he never uttered a sentence that was not level to the comprehension of the humblest of his hearers. His manner was earnest and affectionate, but was accompanied with very little action. He left behind him a highly honored name.

Nevin, Alfred, D. D., LL. D., was born in Shippensburg, Cumberland county, Pa., March 14th, 1816. His parents, Major David Nevin and Mary Peirce, were of English and Scotch origin, and descended from families among the first to settle in Cumberland Valley. His father, a nephew of Hugh Williamson, LL. D., was a merchant; served in the defence of Baltimore in the war of 1812, and was a representative from Cumberland county in the Reform Convention, 1837-8, for remodeling the State Constitution. He commenced his collegiate education at Dickinson College, completing it at Jefferson College, where he graduated in 1834. As a student of Judge Reed's Law School, at Carlisle, he received the degree of L. B., and was admitted to the Bar in 1837. Entering at once the Western Theological Seminary, he graduated there in 1840, and in April of the same year was licensed by the Presbytery of Carlisle. Declining invitations to several churches in Western cities, he took charge, in May, 1840, of Cedar Grove Presbyterian Church, Lancaster county, Pa., where he continued five years. He subsequently was pastor of the G. R. Church, Chambersburg, Pa., seven years, and for five years, of the then

Second Presbyterian Church of Lancaster, Pa. During his residence in Lancaster he was chosen Moderator of the Synod of Philadelphia, at its meeting in Hollidaysburg. In 1857 he organized the Alexander Church, Philadelphia. Resigning this charge in 1861, he began the publication of *The Standard*, which, in 1866, on account of his impaired health, was merged in the *Northwestern Presbyterian*, at Chicago. After a rest, he published the *Presbyterian Weekly* (now the *Baltimore Presbyterian*), and he was the editor-in-chief of the *Presbyterian Journal*, which was published by the Rev. J. Ford Sutton, from its initial number, for three years.

Dr. Nevin, in 1855, was chosen to address the Alumni of his *Alma Mater*, and rendered that service, taking for his theme, "The Responsibility of Ameri-



ALFRED NEVIN, D. D., LL. D.

can Citizenship." He was, for years, a member of the Presbyterian Historical Society, a member of the Presbyterian Board of Publication, a Trustee of Lafayette College, and a Director of the Presbyterian Hospital, in Philadelphia. He has a number of times been a commissioner to the General Assembly, and by its appointment has represented the Presbyterian Church in the Massachusetts Congregational Association, the Synod of the Reformed Dutch Church, and the General Assembly of the Presbyterian Church of Canada. He has been honored with election to membership in the Historical Societies of Pennsylvania and Wisconsin, and in literary societies of several of the prominent colleges of our country. He is the author of some twenty volumes. Our Board has published from his pen, "Notes on the Shorter Catechism," "Parables

of Jesus," etc. Among those issued by other publishing houses are, "Churches of the Valley," "Guide to the Oracles," "The Voice of God," "Popular Commentary on the Gospels and Acts," "Men of Mark of Cumberland Valley, Pa.," "Notes on Exodus," "The Age Question," and "Infidelity Rebuked—Letters to Col. Robert G. Ingersoll."

Nevin, Edwin Henry, D.D., was born in Shippensburg, Cumberland county, Pa., May 9th, 1811. He graduated at Jefferson College; studied theology at Princeton Seminary, and was licensed to preach by the First Presbytery of Philadelphia, in 1836. His first pastoral charge was at Portsmouth, Ohio, where he had a successful ministry for several years. In 1839 he accepted the pastorate of the Church at Poland, Ohio, and continued in this relation, with the Divine blessing upon his labors, until 1841, when he was called to the Presidency of Franklin College, New Athens, Harrison county, Ohio. While in this position he raised funds and secured the erection of a new college building, and the Institution gained a wide repute under his administration. He was subsequently pastor, at Mt. Vernon, O., and Cleveland, O., and of several Congregational churches in New England. After an interval of rest, necessitated by ill health, he was called to the pastorate of St. Paul's Reformed Church in Lancaster, Pa., and from thence to the First Reformed Church of Philadelphia, where he remained several years. After relinquishing this position, he connected himself with the Central Presbytery of Philadelphia, and has not since accepted a pastoral charge.

Dr. Nevin is an eloquent and impressive preacher. He is an apt and ready debater, and has in several instances combated error in public discussion. He has recently been elected to membership in the "Victoria Institute or Philosophical Society of Great Britain," of which the Earl of Shaftesbury, is the President. He is the author of "The Minister's Handbook," "The Man of Faith," "The City of God," and "Thoughts about Christ," which have been prepared with care, and received with much favor. As a poet, he has attained considerable recognition, and some of his devotional poems have a place in many of the hymnals of the land, as well as in England and Ireland.

Nevin, Theodore Hugh, fourth son of John Nevin, Esq., was born in Franklin county, Pa., in the year 1815. His father was a gentleman of piety and of more than ordinary intelligence, a graduate of Dickinson College, of which for a time he served as trustee, and fond of books, but, in harmony with his tastes, he spent his life in the noble occupation of a farmer, living for many years on his beautiful place near Shippensburg, Pa., during which he frequently contributed articles to some of the public journals of his day. The first score years of the son's life were spent on his father's farm. He then removed to Pittsburg, Pa., where his education was completed, mainly under

the private tuition of his brother, the Rev. John W. Nevin, D.D. In 1842 he established the firm of T. H. Nevin & Co., for the manufacture of white lead, which firm still exists. In 1842 he was appointed Treasurer of the Western Theological Seminary at Allegheny, Pa., and still retains this position, in which he has rendered very valuable service to that Institution. In 1844 he was elected and ordained a ruling elder in the First Presbyterian Church, Allegheny, and for many years he has filled the same office in the Presbyterian Church at Sewickley. In 1864 he was elected, and still continues to be, President of the First National Bank, Allegheny, Pa., which, under his judicious and safe direction, has had a successful history. In 1861 he was appointed an Inspector of the Western State Penitentiary, and has



THEODORE HUGH NEVIN.

been the President of its Board of Managers until the present time, devoting to it an amount of time and care which has largely contributed to the very satisfactory condition of its affairs. Mr. Nevin has for many years resided at Sewickley, of which he was one of the early settlers, and where he is held in the highest esteem by the community. He is a gentleman of great energy, of unimpeachable integrity, of active public spirit, and of admirable administrative ability. His business career has been a success. He has filled the secular offices to which he has been called with a fidelity which is universally acknowledged, and the duties of all his relations to the Church have been discharged with a consistency, zeal and efficiency which have won him public confidence and regard.

Nevins, William, D. D., was born in Norwich, Conn., October 13th, 1797. Although designed for commercial life, such was his unquenchable thirst for learning that he was allowed to enter Yale College, where he graduated in 1816. His theological studies were conducted at Princeton Seminary. He was settled over the First Church, Baltimore, October 19th, 1820. Dr. Nevins continued in this charge till his death, September 14th, 1835, being just in the prime of his life, thirty-eight years of age.

Though in his early years thought volatile in his manners and too imaginative in his pulpit efforts, he gradually sobered down, and his "profiting appeared to all." He became a serious, faithful, earnest, deep-toned gospel preacher, and his labors were crowned with abundant fruits. He was a favorite of William Wirt, who said "he loved this *heart*-preaching." His whole life was beautifully consistent, and exhibited the traits of a lovely, winning and saintly character. He attained to a wonderful self-restraint. Once, when assailed in Presbytery, having been provoked to make a tart reply, he acknowledged to a friend his deep compunction and humiliation, "for he had not yielded to anger before for seventeen years."

Dr. Nevins left behind him a few published works and several useful tracts. He had said that it was his highest ambition to write a good tract. Besides "Occasional Sermons," there was a posthumous volume of sermons and another of "Select Remains." His articles in the *New York Observer*, which gained him great reputation, signed M. S., the final letters of his name, were afterwards collected in two well-known volumes, "Thoughts on Popery," and "Practical Thoughts."

Nevius, John Livingston, D. D., was born in Ovid, N. Y., March 4th, 1829. He graduated at Union College, in 1848; studied theology at Princeton Seminary, and, after teaching for a time, was ordained an evangelist by the Presbytery of New Brunswick, in May, 1853. He was missionary in China, at Ningpo, 1854; pastor, 1856-60; missionary in Japan, 1861; missionary at Tungechow, North China, 1861-64; United States, 1865-71, and since 1871 has been missionary at Chefoo. Dr. Nevius, during his visit to this country, presented the claims of the missionary cause to the churches, frequently and forcibly. He is earnestly devoted to his work, admirably qualified for it, and has the pleasure of seeing it prosper in his hands.

New Bethel Presbyterian Church, Sullivan County, Tennessee. Amongst the earliest names associated with the origin of this church is that of the Rev. Joseph Rhea. He was a native of Ireland, and arrived in this country in 1769, landing at Philadelphia. To the Synod meeting in that city, May, 1771, the Presbytery of Donegal reported that he had been received as a member of that body. In 1772 he removed his family to Taneytown, Md., and

became preacher of the Piney Creek Church, which was on the waters of the Monocacy river. He visited the settlements on the Holston river, Tennessee, in 1775, and, it would seem, again in 1776, when he bought the lands on Beaver Creek, now owned by some of his descendants. During these visits he must have embraced every opportunity of preaching to the settlers in their wilderness homes. Having bought the lands just mentioned, and pleased with the inviting prospect which the country presented, he decided to bring his family and settle in this region. He returned to Maryland, sold his property there, and while preparing to move, died, in 1777. His widow and family, however, carried out his purpose of removing to Holston, and reached their new home in February, 1779. In this latter year, or about this time, from the Piney Creek congregation, in Maryland, and from the contiguous portions of Pennsylvania, from what is now Adams county, then York, came many who had been members of Mr. Rhea's congregation, or who had been his acquaintances, and made their homes on the Holston and on the Watauga, or passed on further as settlements advanced.

The tradition is, that in the year 1782 the Presbyterian families brought here through the influence of the Rev. Mr. Rhea were, by the Rev. Samuel Doak (elsewhere noticed in this volume), organized into a church, and the name New Bethel was probably suggested by him as a memorial of the Bethel Church in Virginia, in the bounds of which he had passed many of his early years. It is believed that James Gregg, Sr., Francis Hodge, Sr., First; and John Alison, Sr., First; were the first ruling elders. It is not known how many members constituted the new organization.

In the year in which New Bethel was organized (1782) Adam Rankin, of Scotch-Irish parentage, and born near Greencastle, Pa., was licensed to preach by the Presbytery of Hanover, and he immediately visited the churches of Holston and Nolachucky. He was a zealot on the subject of Psalmody. His opposition to singing any other than Rouse's version of the Psalms seems to have become a sort of monomania. He received, it is said, three calls from churches in the surrounding neighborhoods, but declined them on account of disputes on the subject of Psalmody. He may have visited and received a call from New Bethel. Whether this was the case or not, it is known that his agitation of this subject left the impression of his visit behind him for many years.

During many years after its organization the church was reported for much of the time vacant. The Rev. Jacob Lake, it is said, began to supply the church in 1797, and continued about three years. The Rev. John Cosson was the next minister, and preached in charge of New Bethel, as is supposed, for some time, about the year 1800 and thereafter. About the year 1811-12 the Rev. James Black became probably the next minister. During the interval

between Mr. Black's resignation of the pastorate and 1820, the Rev. Samuel Doak, his son, the Rev. John W. Doak, the Rev. James Callahan, and the Rev. Robert Glenn, who were missionaries under the appointment of the General Assembly, also the Rev. Stephen Boyell and the Rev. Alexander McEwen, are remembered as having occasionally preached in the church.

From September, 1821 to July, 1823, the Rev. Andrew Campbell, a minister from Ireland, was pastor of the Blountville Presbyterian Church, having been supply for the year previous to 1821, and some part of his time served as supply of New Bethel Church. He also taught school in the old church building. In April, 1821, Rev. Andrew S. Morrison became stated supply of the Blountville Church, and continued until 1830, some part of this time supplying the New Bethel Church.

In the year 1830 the Rev. L. G. Bell (see his sketch) was pastor of Hebron Church, Jonesborough, and supply of New Bethel. In 1831 the Rev. Theophilus G. Potts preached to the Blountville Church for one year, and was also the supply of New Bethel Church during that time. The pulpit subsequently was filled as follows: Rev. Daniel Rogan, pastor of Blountville Church in 1830, was stated supply of New Bethel; in 1840 the Rev. P. Wood supplied the church and continued to do so at this time about two years; in 1842-3 the Rev. James Melin served the church in connection with the Church at Elizabethton; the Rev. P. Wood again supplied the church for more than a year in 1844 and 1845; the Rev. Daniel Rogan succeeded in the early part of 1846, thus having charge of the church a second time in connection with the Blountville Church, and retaining this charge up to near the close of 1853.

About the time of the first period of Mr. Wood's ministry the first enlargement of the church building was made. In the early history of the church the first building of logs was erected. This was used for many years as a school-house. The building was of contracted dimensions, and had a stone chimney at the east end. The pulpit was in the west end, around which the male portion of the congregation gathered. The women and children occupied the end near the chimney corner.

Soon after the revival of 1838 the increase of membership and of attendance required enlarged accommodation. An addition of hewn logs was joined to the west end, and the building was thus enlarged perhaps to twice its former capacity. The pulpit was now in the middle of the north side of the church. In the new part of the building, what would now be considered a very old-fashioned stove began to do service in the cold winty days. For about forty years the building just described answered the needs and served the purpose of the congregation in its public worship. The present commodious structure, an attractive country church, was completed but two or three years ago.

The Rev. Daniel Rogan was succeeded as pastor of New Bethel, January 1st, 1855, by the Rev. John B. Logan, who continued in this relation until June 30th, 1861. From 1862 to 1873 the Rev. J. P. Briscoe supplied the church, in connection with the Blountville Church. Since that time the church was supplied, successively, by the Rev. John R. King, the Rev. A. S. Doak, the Rev. J. K. Kingagain, the Rev. R. F. King, and the Rev. James C. Carson, until, in 1881, the Rev. James B. Converse became pastor-elect. On August 23-26 the church celebrated its "centennial," on which occasion the Rev. Samuel Hodge, D. D., preached a very interesting "historical sermon," from which we have gleaned the details here presented.

In concluding his sermon Dr. Hodge thus eloquently referred to death's doings during the period he had reviewed:—

But what multitudes have these hundred years consigned to tenancy in *that* silent city of the dead! "The fathers, where are they?" From the silent sepulchres echo answers, "Here are they"—all that remains of their material forms. Here the aged grandsire and matron, bending under the weight of years, having laid down their burdens, have sunk into the last dreamless sleep. The father and the mother in middle age, or but little past, in the ripeness of their powers, have gone to the long home and rest from their labors. But the aged do not lie there alone. In that cemetery, and it may be in distant and perhaps unmarked graves, lie many, very many, of younger years, who were once familiarly known in the homes of this neighborhood. The young man in the strength of early manhood, with life's inviting prospect all spread before him, has yielded to the power of the destroyer and been early gathered to the fathers. The maiden, in her virgin purity; the young bride, soon, alas, exchanging the nuptial wreath for the cypress branch; the young mother, in the freshness of exultation over her first born, or her newly born, have each been called, when life seemed so attractive, from the homes of which they were respectively the light, to the darkness and silence of the narrow house, leaving behind them desolating bereavement and chilling loneliness. Little children and infants, in crowds, after the sharp suffering of the sudden or more protracted fatal illness, have, year after year, contributed to the constantly increasing population of that silent city. Of many who lie there it may be said:—

"Far from the maddening crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool, sequestered vale of life
They kept the noiseless tenor of their way."

"Their name, their years, spelled by the unlettered muse,
The place of fame and elegy supply,
And many a holy text around she strews,
To teach the rustic moralist to die."

Yes, the "glorious gospel of the blessed God" has laid many to rest here, in the sure and certain hope

of eternal life; many whose highest ambition was to leave behind them names that should be synonyms of honesty and uprightness, and who were sustained in the arduous toil of their lowly walks of duty by the conviction that their record was on high. These mothers, sisters, daughters, wives, have but exchanged the fading rose of earthly loves, with its thorns, for the immortelle and the amaranth of undying bliss. These fathers, brothers, sons, husbands, instead of the sword of conflict, bear now in their hands palms of victory. The days of their mourning are ended. "Henceforth the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Newell, William W., D.D., was born at Natick, Mass., September 17th, 1807. He graduated at Yale College in 1830, and took his theological course at Andover. He was pastor of a Congregational Church at Brighton, Mass., three years; of the Maverick Congregational Church, Boston, four years, and of the Presbyterian Church, Montgomery, Orange county, N. Y., thirteen years. In February, 1860, he was installed pastor of the Allen Street Presbyterian Church, New York, in which relation he continued for a number of years, having a most successful ministry. Dr. Newell is a gentleman of gentle heart, a clear, comprehensive mind, and thorough devotion to principles and duty. His style of preaching is fatherly, tender and devout to the utmost degree. His ministry has been eminently characterized by energy, talents and faith. He passed some time in Europe in 1858, and on his return published a volume of travels, entitled "Continental Sketches." He has also published various occasional sermons.

Newkirk, Matthew, was of a Huguenot family, from the South of Holland, the ancient form of the name being Van Nieukierck. The family emigrated to this country about the middle of the seventeenth century, and settled in New Jersey. His birth took place, May 31st, 1791, in Pittsgrove, Salem county, in that State. At the age of sixteen he came to Philadelphia, where he became clerk and salesman in a dry goods house. When the city was threatened by an English fleet, and the "Washington guards" were enrolled for its defence, he attached himself to them, and went into camp near Wilmington, Del. (1815). After the restoration of peace he entered into mercantile business and soon succeeded in building up a considerable wholesale trade. Various business connections were formed from time to time until his retirement from active mercantile life, in 1839. Mr. Newkirk was a Director of the United States Bank, with his friend, the Hon. Nicholas Biddle, and entered with the most earnest zeal into the construction of the Philadelphia, Wilmington and Baltimore Railroad, the first President of which he was, and which may almost be said to owe to him its very existence, certainly its completion at that early day.

A marble monument, erected in testimony to his success in this work, may still be seen on the line of the road at Gray's Ferry, on the west bank of the Schuylkill, below Philadelphia. The Little Schuylkill Navigation Railroad and Coal Company owes much of its present prosperous condition to his energy and perseverance. The same may be said of the Cambria Iron Works, at Johnstown, Pa., in which he became interested about 1854.

Mr. Newkirk's interest in projects of social and religious improvement equaled that in plans of industrial progress. Throughout life he was an earnest friend of the Temperance cause. For years he acted as President of the Female Medical College of Pennsylvania. The Polytechnic College of the State of Pennsylvania almost owes its existence to his liberality and energy. For thirty-four years he was an active Trustee of the College of New Jersey. In 1832 he united himself with the Central Presbyterian Church, of which he was for many years a deacon, trustee, and ruling elder, as well as General Superintendent of the Sabbath school. He was also a Trustee of the General Assembly of the Presbyterian Church, and for twelve years its treasurer. Official trusts in the Boards of Publication, Education and Domestic Missions were also confided to him, and the Pennsylvania State Sabbath Association elected him its President. Mr. Newkirk was a gentleman of pleasing address and affable spirit, generous, hospitable and useful. He was greatly respected by the community in which his life was mainly spent, and by the church which he so long and faithfully served. His death occurred May 31st, 1868.

New Orleans, La., First Presbyterian Church. The first successful effort to plant Presbyterianism in the city of New Orleans originated with the Congregationalists of New England. Near the beginning of the year 1817 the Rev. Elias Cornelius was appointed, by the Connecticut Missionary Society, to engage in a missionary tour through the southwestern States, more especially to visit New Orleans, then containing a population of thirty to thirty-four thousand, and with but one Protestant minister, the Rev. Dr. Hull, to examine into its moral condition, and, while preaching the gospel to many who seldom heard it, to invite the friends of the Congregational or Presbyterian Communion to establish a church, and secure an able and faithful pastor. Mr. Cornelius arrived in New Orleans December 30th, 1817. On his journey southward he formed the acquaintance of Mr. Sylvester Larned, then finishing his theological studies at Princeton, N. J., with brilliant promise of a successful career as a preacher, and it was arranged that Mr. Larned should follow him to New Orleans, after his admission to the ministry. Mr. Larned was licensed and ordained, July 15th, 1817, as an evangelist, by the Presbytery of New York, and we find him, after a brief visit to his native home, leaving on the 26th of September, and journeying alone to

the field where he was to gather the laurels of an unfolding reputation, and then to sanctify it by an early death. He reached his destination, after innumerable delays, on the 23d of January, 1818. (*See Larned, Sylvestre.*)

On the 8th of January, 1819, the corner-stone of the new edifice was laid, with imposing ceremonies (and in the presence of an immense throng), on the selected site, on St. Charles Street, between Gravier and Union, and on the 4th July following it was solemnly dedicated to the worship of Almighty God, with a discourse from Ps. xlviii, 9, "We have thought of thy loving kindness, oh, God, in the midst of thy temple," which will be found the fourth in the series of sermons published in connection with Mr. Larned's Memoirs.

There are no records from which to learn the spiritual growth of the church during this early period, except that in one of his letters Mr. Larned speaks of a communion season, about the middle of July, 1820, in which there were *forty-two* at the table of the Lord, part of whom were, however, Methodists. Mr. Larned's labors were those exclusively of an evangelist; and his brief life was spent in gathering a congregation and building a house of worship. There is no record of his having organized a church according to our ecclesiastical canons, by the election and ordination of ruling elders; and he himself was never installed into the pastoral relation by ecclesiastical authority. It pleased the Great Head of the Church to arrest his labors before they reached this point of consummation. During the month of August, 1820, the scourge which has so often desolated that city made its appearance. On Sabbath, August 27th, he preached from Phil. i, 21, "For me to live is Christ, and to die is gain;" words, alas! prophetic of his speedy call to those mansions where all is "gain" forever, to the believer. On the following Thursday, August 21st, the very day on which he completed the twenty-fourth year of his age, he fell asleep in Jesus, or rather awoke to the glory and joy of his Lord. His remains were consigned to the tomb, in Girod Cemetery, with the Episcopal service for the dead, rendered by the Rev. Dr. Hull.

Mr. Larned's successor, after an interval of eighteen months, was the Rev. Theodore Clapp, a native of Massachusetts, and a graduate of Yale College and of the Theological Seminary at Andover. He was licensed by a Congregational Association, October, 1817, and was led provisionally to Kentucky, by an engagement as private Tutor in a family residing near Lexington, in that State. During the Summer of 1821 he spent a few weeks at a watering place in Kentucky, and on the Sabbath preached in one of the public rooms of the hotel, to the assembled guests. This apparently casual circumstance led to his settlement in New Orleans. Among his hearers on that occasion were two gentlemen from that city, trustees of Mr. Larned's church, who, upon their

return home, caused a letter to be written, inviting him to New Orleans. This invitation, at first declined, led to a visit to this city, near the close of February, 1822.

The first notice of the organization of this church as a spiritual body, is in the record of a meeting held for this purpose on the 23d of November, 1823. Prior to this, the labors of Mr. Larned, extending over a period of two years and seven months, from January 23d, 1818, to August 31st, 1820, and those of Mr. Clapp, over a period of one year and nine months, from March, 1822, to November, 1823, were simply evangelistic. A congregation had been gathered, a house of worship built, the Word and sacraments administered, and the materials collected for the spiritual church in the admission of persons to sealing ordinances: all in the exercise of that power which the Scriptures and our Presbyterian Standards assign to the evangelist.

On the evening of November 23d, 1823, just sixty years ago, at a meeting Moderated by Rev. Mr. Clapp, nine males and fifteen females presented credentials of having been admitted to the Sacrament of the Lord's Supper, by Mr. Larned, as follows: Alfred Hennen, James Robinson, William Ross, Robert H. McNair, Moses Cox, Hugh Farrie, Richard Pearse, John Spittal, John Rollins, Phebe Farrie, Catherine Hearsey, Celeste Hearsey, Dora A. Hearsey, Margaret Agur, Ann Ross, Eliza Hill, Margaret McNair, Sarah Ann Harper, Ann Davison, Stella Mercere, Jane Robinson, Eliza Baldwin, Mary Porter, Eliza Davidson.

These persons, twenty-four in all, were formed into a church by the adoption of the Presbyterian Standards in doctrine, government, discipline and worship; and by a petition to the Presbytery of Mississippi to be enrolled among the churches under its care, with the style and title of "The First Presbyterian Church in the city and parish of New Orleans." The organization was completed by the election on the same evening of four persons to be ruling elders, viz: William Ross, Moses Cox, James Robinson, and Robert H. McNair, who were accordingly ordained and installed on the following Sabbath, November 30th, 1823.

Mr. Clapp's ministry was a troubled one, from suspicions entertained of his doctrinal soundness. From his own statements, as early as 1824, his faith was shaken as to the doctrine of the eternity of future punishment. He pushed his investigations, doubts darkening upon him, through years, until at length he was forced to plant himself in open hostility to the whole Calvinistic theology. In March, 1825, five new elders were elected—Alfred Hennen, Joseph A. Maybin, William W. Caldwell, Josiah Crocker, and Fabricius Reynolds.

On the 5th of March, 1830, Mr. Clapp, on the ground that he had not found, and despaired of finding any text of Holy Writ to prove unanswerably the distinguishing tenets of Calvinism, solicited a dis-

mission from Presbytery to the Hampshire County Association of Congregational Ministers, Mass. This dismissal was refused by the Presbytery, because they deemed it inconsistent to dismiss, in good standing, to another body, one whom they could no longer recognize in their own, and they proceeded to declare Mr. Clapp no longer a member of their body, or a minister in the Presbyterian Church. They also declared the pulpit vacant. Exception was taken to this action, and the case, by common consent, was carried over the intermediate court immediately to the General Assembly, which sustained the exception, declaring "that as Mr. Clapp had neither been dismissed nor suspended by the Presbytery, he ought to be regarded as a member of that body, and that in the opinion of the Assembly, they have sufficient reasons for proceeding to try him upon the charge of error in doctrine."

The case being thus remanded to the Presbytery, had to be taken up anew. Meanwhile the agitation in the bosom of the church could not be allayed. On the 13th of January, 1832, fifteen members, including Elders McNair and Caldwell, were dismissed, at their request, for the purpose of forming another church, upon the principles of the doctrine and discipline of the Presbyterian Church. This seceding body worshiped in a warehouse of Mr. Cornelius Paulding, opposite Lafayette Square, on the site covered by the building in which the congregation now worships. It enjoyed the services of the Rev. Mr. Harris; but the references to it are scant, and after a brief and flickering existence its elements were reabsorbed into the First Church. Meanwhile the Presbytery concluded its proceedings in the trial of Mr. Clapp, on the 10th of January, 1833, when he was deposed from the office of the ministry, and his relations to the church, which had only been those of a stated supply, and not of an installed pastor, were finally canceled. The roll of communicants, just before the secession in 1832, numbered eighty-nine.

Presbyterianism had now to start anew, from a beginning quite as small as at first. The social and amiable qualities of Mr. Clapp endeared him greatly as a man; the large majority of his hearers could not appreciate this clamor about doctrine; and many of the truly pious were slow to credit the extent of his departure from the faith, and were disposed to sympathize with him as one unkindly persecuted. The few therefore, who came forth, exactly nine, with the two elders Hennen and Maybin, found themselves in the condition of seeders who were homeless in the streets. Fortunately a spiritual guide was immediately provided. The Rev. Dr. Joel Parker, in the service of the American Home Mission Society, being in the city, was at once solicited to become their stated supply. His connection began January 12th, 1833, and the little band worshiped, alternately with the organization formed a year before under Mr. Harris, in the ware-room on Lafayette Square. These

two wings finally coalesced in 1835. In March, 1834, Dr. Parker was unanimously chosen pastor, and on the 27th of April was duly installed by the Presbytery of Mississippi. During this Summer he was absent at the North, collecting funds for building a new house of worship. Upon his return in the Autumn, worship was resumed in a room on Julia street, until March 15th, 1835, when the basement of the new building on Lafayette Square was first occupied. This edifice was erected at an original cost, including the site, of \$57,616. Subsequent improvements and enlargements in 1841, with an additional purchase of ground, amounted to over \$17,000 more, making the whole cost of the church, which was destroyed by fire in 1854, \$75,000.

Dr. Parker's connection with the church extended over a period of five years and six months, from January 12th, 1833, to June 14th, 1838, at which date he left, never to return. The pastoral relation was not, however, dissolved till the Spring of 1839. During his pastorship the church was greatly prospered, having secured a commodious sanctuary, and showing, as early as 1836, a church-roll numbering one hundred and forty-two communicants. There were two elections of elders: In 1834, Dr. John R. Moore, Frederick R. Southmayd and Truman Parmele being chosen to that office, and, in 1838, Stephen Franklin, John S. Walton and James Beattie

The next incumbent of the pulpit was the Rev. Dr. John Breckinridge, with whom the church opened negotiations in February, 1839. This gentleman was at the time the Secretary of the Assembly's Board of Foreign Missions. In his letter to the church, dated May, 1839, he consents to serve it in conjunction with his secretaryship, from which his brethren were unwilling to release him, the Board giving him a dispensation for six or seven months, for this purpose. These conditions being accepted, Dr. Breckinridge spent the Winter of 1839 in New Orleans, and still again the Winter of 1840, till April of 1841. He was called to the eternal rest in August of 1841, retaining in his hand the call of this church, as pastor-elect. His labors were fragmentary, but efficient; and the church was left to mourn over hopes disappointed in his death.

The attention of the church was soon turned to the Rev. Dr. W. A. Scott, of Tuscaloosa, Ala., who was installed as pastor on the 19th of March, 1843, and whose pastoral relation was formally dissolved in September, 1855. His active connection with the church, however, began and closed earlier than these dates. His term of service as pastor-elect began in the Fall of 1842, and his active labors ceased in November, 1854, covering a period of twelve years. Dr. Scott's ministry was exceedingly productive, during which vigorous and constant efforts were made to build up the interests of Presbyterianism in the city.

The church edifice was burned on the 29th of October, 1851; and it is to the last degree creditable to

the congregation that, amidst all the discouragements of a vacant bishopric and a congregation scattered, it should have proceeded at once to build another, of larger proportions and more finished in style. In 1855 the house of worship now occupied was finished and dedicated to the worship of God. Its cost, with all its appointments, was about \$57,000.

On the 21st of September, 1854, a call was made out to the Rev. B. M. Palmer, D. D., of South Carolina, which upon being presented before his Presbytery and Synod was defeated by the refusal of those bodies to place it in his hands. The call was renewed on the 16th of March, 1856, and prevailed. Dr. Palmer's labors began early in December of that year, and on the 25th of the same month he was installed by the Presbytery of New Orleans. After the lapse of twenty-seven years, he remains the popular and efficient pastor of this important church, in which his labors have been signally blessed, and from which have sprung, in the course of its history, in the city of New Orleans, ten other Presbyterian churches, with a total membership of about twenty-three hundred.

New Testament. The first printed edition of the Greek New Testament was that of Erasmus, which appeared in 1516. He afterwards published other editions with various corrections; the fifth, in 1535, is the basis of those still in common use. The Complutensian edition was not published till after the first of Erasmus; but it was printed previously; it bears the date January 10th, 1514. Robert Stephen printed his first edition in 1516. His earlier editions blend the Complutensian and Erasmusian texts; the later ones adhere more to that of Erasmus, with some various readings from manuscripts. In 1624 the Elzevirs, printers at Leyden, put forth the first of their editions. These generally follow Stephen, sometimes adopting alterations from Beza, who had published a Greek Testament first in 1565. In the preface to the second Elzevir edition in 1633, it was said, *Textum ego habes nunc ab omnibus receptum*; whence the common phrase, *textus receptus*—"received text." This was, till of late years, professedly in general use on the continent; but readings from Stephen were not unfrequently introduced. It was in England that the collection of materials for the thorough revision of the sacred text began, Bishop Walton and Dr. John Mill being among the earlier laborers in the field. Many eminent critics have since spared no amount of pains for the same object. Among these may be named Wetstein, Griesbach, Luchmann and Tischendorf, to whom biblical students are deeply indebted.

Newton, Ephraim Holland, D.D., was born in Newfane, Vermont, June 13th, 1787; graduated at Middlebury College, August 16th, 1810, and at Andover Theological Seminary in September, 1813. He was installed pastor of the Church in Marlboro', Vt., March 16th, 1811, where he continued, for nearly

twenty years, a successful ministry. He became pastor of the Presbyterian Church in Glens Falls, New York, February 25th, 1833, where his labors were also greatly blessed. He was pastor of the Presbyterian Church in Cambridge, N. Y., from 1836 until 1843, where, again, under his preaching, many were added to the church. In July, 1843, he took charge of Cambridge Washington Academy, which post he occupied with great efficiency and success until August, 1848. In 1860 he returned to Marlboro', and preached, as he was able, to the people of his first charge. In 1862 he was elected a member of the Legislature of Vermont. In 1863-4, he was the acting pastor at Wilmington, Vt. He died, October 26th, 1864. As a preacher, Dr. Newton was plain, earnest, Scriptural. As a Christian, he was humble and trustful, always living near his Saviour. He was especially active in all that concerned the welfare of his people, in things both religious and secular, and a zealous and successful worker in benevolent associations of the day.

Newton Presbytery, N. J., was constituted by the Synod of New York and New Jersey, in October, 1817, out of the Presbytery of New Brunswick. The geographical line by which it was to be separated from the latter Presbytery, started on the Delaware river, a short distance above Lambertsville, and held an irregular course to the northeast, through the counties of Hunterdon, Morris and Sussex, till it reached the State line between New York and New Jersey. All the territory in New Jersey north and west of this line, and a part of Northampton and Monroe counties, Pa., were included in the bounds of the Presbytery. The churches under its care within these limits were: Smithfield, in Monroe county, and Upper Mount Bethel, Lower Mount Bethel and Easton, in Northampton county, Pa. In New Jersey, Amwell First, Amwell Second, Flemington, Pleasant Grove, Alexandria, Kingwood, Bethlehem, Baskingridge, Lamington, Fox Hill, German Valley, Hackettstown, Newton, Hardwick (Tellow Frame), Marksboro, Knowlton, Oxford, Mansfield, Harmony and Greenwich. The first meeting was held in the Mansfield (Washington) Church, on the third Tuesday of November, 1817, and was Moderated by Rev. John Boyd, by appointment of Synod. The ministers present were: David Barclay, David Bishop, John Boyd, Joseph Campbell, Jacob R. Castner, Horace Galpin, Halloway W. Hunt, Jacob Kirkpatrick (elected Clerk) and Joseph L. Shafer; absent, Garnett A. Hunt, William B. Sloane and Jehiel Talmage. Elders present, James Dunham, from Bethlehem; Thomas Kennedy, from Greenwich; Alexander Finley, from Baskingridge; Ebenezer Stilson, from Mansfield; John Stinson, from Marksboro, and James Thompson, from Hackettstown.

In 1821 the Allen Township Church, Northampton county, Pa., was transferred from the Presbytery of Philadelphia to Newton. The Presbytery extended its

jurisdiction westward, over the unoccupied coal region of Pennsylvania. In 1832, the churches of Baskingridge and Lamington were transferred to the Presbytery of Elizabethtown. By operation of the excising Act of 1837, the churches of Moscow and Caledonia, in Western New York, became attached to the Presbytery. In 1839, by the organization of Raritan Presbytery, the churches of Durham, in Pennsylvania, and all south of the Musconetcong river, in N. J., were cut off, viz.: Amwell First, Amwell Second, Flemington, Alexandria, Kingwood, Bethlehem, Pleasant Grove, Fox Hill, German Valley, and such other churches as had sprung up in this original territory. In 1840 the churches of Durham, German Valley and Fox Hill were restored to the Presbytery. Under missionary efforts in the coal regions there had sprung up the churches of Conyngham, Summit Hill, Beaver Meadow and Mauch Chunk, which, in 1843, were set off to constitute the Presbytery of Luzerne. All the remaining churches in Pennsylvania, west of the Delaware, and south of Martin's Creek, were set off to the Second Presbytery of Philadelphia in 1851. By the union of 1870, the bounds of the Presbytery were made to conform to those of the counties of Sussex and Warren, in N. J., including the churches of Musconetcong Valley and Bloomsburg, in Hunterdon, but which, being north of the Musconetcong mountains, geographically, belonged to Warren. For history, prior to the formation of Newton Presbytery (see Presbyterianism in Northern New Jersey; see also "Fiftieth Anniversary of the Presbytery of Newton, by Rev. D. X. Junkin, D. D., pp. 106, 1-68, Charles Scribner & Co.).

New York Avenue Presbyterian Church, Washington, D. C. In October, 1859, the F Street Presbyterian Church and the Second Presbyterian Church were practically united. The name of "The New York Avenue Presbyterian Church" was substituted for the two preceding, and enrolled by the Presbytery. The Rev. Phineas D. Gurley, D. D., who had been pastor of the F Street Church since 1853, was cordially continued pastor of the new church. He was instrumental in procuring the building of the present edifice.

The pastorate of Dr. Gurley closed only with his death, which occurred September, 1868, after a faithful and successful ministry. The Rev. Samuel S. Mitchell, D. D., entered upon his duties as pastor, March 14th, 1869, and resigned May 2d, 1878, to accept a call to Brooklyn, N. Y.

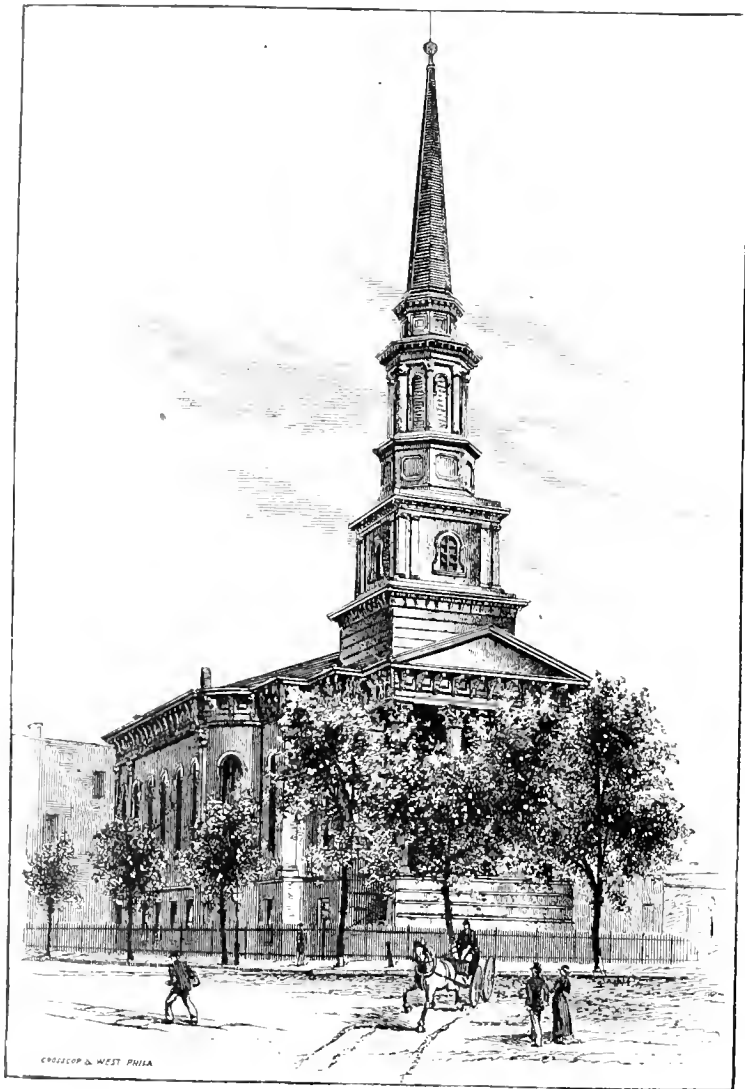
In June, 1878, Rev. John R. Paxton, D. D., succeeded to the pastorate, and the relation was dissolved February 19th, 1882, to enable him to accept a call to New York city.

The Rev. William Alvin Bartlett, D. D., the present pastor, was chosen April 17th, 1882, and was duly installed October 24th of the same year. (See illustration on next page.)

New York Observer, was founded in May, 1823,

by Sidney E. and Richard C. Morse, sons of Rev. Jedediah Morse, D. D. Sidney E., with his father, was the founder of the *Boston Recorder*, which he believed to be the first religious and secular newspaper ever established. Believing that New York was the place for a national newspaper, he came to that city and set up the *Observer*. Its prospectus pledged the paper to be unsectarian in religion and politics, and it had, and still has, its supporters in various denominations and in all parties. Its circulation being chiefly among Presbyterians, it devotes more space to the news of those churches than any others, but it is sought for by intelligent persons of every Christian name. The paper was conducted by the Morses until 1840, when the Rev. Samuel Irenæus Prime, D. D., was employed by them as an assistant, and the chief labor was devolved upon him. He was joined by his brother, the Rev. Edward Dorr Griffin Prime, D. D., in the year 1853. In 1873 the Rev. Charles A. Stoddard, D. D., and in 1880, the Rev. Wendell Prime, D. D., became connected with it, and these four last named are now its editors and proprietors, constituting the New York Observer Company. The paper is earnest in the defence of evangelical truth; conservative on all questions of moral reform; strong in its opposition to the doctrines and purposes of Romanism; zealous in the promotion of Temperance, education, religious liberty, and wholesome, pure and intelligent civil government. Its circulation has been uniformly larger than any religious paper owned by private parties, and its influence for good is not bounded by the limits of the United States, but extends throughout the English reading world. Its correspondence, foreign and domestic, includes every department of religious and secular intelligence, and the most eminent persons in the Church and the State, in science, art and letters, are among its contributors. No paper in the world has a more steadfast body of devoted readers and friends, and in moral influence and usefulness, it aims at being in the foremost place.

Niagara, Presbytery of. In the year 1800 the Presbytery of Albany embraced all of New York State except New York city and vicinity. At that time there were less than fifty families west of the Genesee River. In 1802 the Presbytery of Columbia was set off on the south, and the Presbytery of Oneida on the west. In 1805 Geneva Presbytery was set off, embracing all the territory west of the west line of Oneida and Chenango counties, with four ministers and eight churches. The churches of Lima and Lakeville, organized by the Rev. Daniel Thatcher in 1795, were two of that number. In 1810 Onondaga and Chenango Presbyteries were erected, leaving to Geneva Presbytery all the territory west of Cayuga Lake, with eleven ministers and twelve churches. The only one west of Genesee River at that time was the Caledonia Church, situated in the "Genesee" or "Pleasant" Valley. The Rev. Joel Chapman, of



NEW YORK AVENUE CHURCH, WASHINGTON, D. C.

Geneva, from 1800 to 1813, was the first minister settled in Western New York.

In 1804, the Rev. William Allen, afterwards President of Bowdoin College, labored as a missionary in Western New York. He says that at that time, "West of the Genesee River to Lake Erie, and from Lake Ontario to the Pennsylvania line, there was no meeting-house, nor any known minister, except himself." The early missionaries of this Genesee country were chiefly supported by the Connecticut Missionary Society and the General Assembly's Board of Domestic Missions. The War of 1812, in which Buffalo, Tuscarora, Lewistown and Youngstown were burned, drove many emigrants eastward, but they returned again, and population rapidly increased. In 1813 there were but thirteen churches on the Holland Purchase. In February, 1817, the Synod of Geneva set off from the Presbytery of Geneva, the Presbyteries of Ontario, Bath and Niagara. Niagara Presbytery then embraced all its present territory, and also that of the Presbyteries of Buffalo, Rochester and Genesee. In two years more it embraced twenty ministers and twenty-three churches. In 1819 the Presbyteries of Rochester and Genesee were set off from Niagara. September 18th, 1823, the Synod set off the Presbytery of Buffalo and left the Presbytery of Niagara as it now exists.

The first meeting of Niagara Presbytery, as now constituted, was held at Gasport, January 27th, 1821. The roll of this meeting was as follows: Ministers, David M. Smith, of Lewiston, George Colton, of Gasport. Elders, Titus Fern, Gasport; Abel Tracy, Gaines; Daniel Holmes, Wilson; Luther Crocker, Cambria; Asahel Munger, Lockport; Lovel Lewis, Lewiston. The Rev. D. M. Smith was elected Moderator, and his opening sermon was from Nehemiah ii, 20: "The God of Heaven he will prosper us, therefore we, his servants, will arise and build." At this time the Presbytery had within its bounds eleven churches, exclusive of the Church at Tuscarora, and four ordained ministers, two of whom had charges. Owing to the newness of the country and the multiplicity of religious sects, no one of these churches was able alone to support the gospel.

The first church organized within the bounds of the Presbytery of Niagara is the Indian Church, at Tuscarora. Rev. Mr. Holmes was sent there as a teacher and a missionary, in 1805, and we first find a church there in 1806, consisting of seven members. Between this date and 1835 all the other churches were organized, except the one at Wright's Corners. Albion was organized July 22d, 1821; Barre Centre, about the year 1820; Carlton, about the year 1831; Halley, January 5th, 1819; Knowlesville, August 27th, 1817; Lewiston, about the year 1817; Lockport First, in 1822; Lockport, Second Ward, in 1832; Lyndonville, about the year 1834; Medina, about the year 1831; Millville, about the year 1821; Niagara Falls, about the year 1824; Porter, about the year 1824; Pen-

dleton and Wheatfield in 1816; Somerset, about the year 1824; Tuscarora, about the year 1805; Wilson, about the year 1819; Wright's Corners, in 1872. Gaines, Gasport and Cambria, once connected with the Presbytery, belong now to the Congregational Association. The old churches of Chalmers and Pendleton were united to form the Church of Pendleton and Wheatfield, in 1846. The churches of Kendall, Middleport, Pe-kin, and Suspension Bridge, are deceased. Since 1874, when a Semi-centenary Sketch was read before the Presbytery by the Rev. E. P. Marvin, of Lockport, Millville Church has ceased to exist, and Calvary Church has been organized.

"At the beginning of the half century," says Mr. Marvin, "there were but few church buildings, and those were of small value. Now our church buildings are worth about \$200,000, and our parsonages about \$33,000. All our churches have sanctuaries, and all but five have parsonages, and this property is nearly all free from debt.

"The early pioneers were, of course, compelled to 'endure hardness as good soldiers.' They leave many evidences of ardent devotion and extraordinary missionary zeal. They were men of tough skins and tender hearts. They organized at an early day, Missionary and Tract Societies, and obtained more money from the churches for foreign missions than for any other cause.

"The Presbytery from the first has been found to the core, and duly cautious against all errors in doctrine and practice. Members received from other bodies are carefully examined, as to their conformity to the Standards of the Presbyterian Church, and especially in the earlier times, members were watched over and brought to trial if there was any just ground to suspect heresy. Private members were solemnly warned by the voice of Presbytery against such works as those of 'Paine, Volney, Byron, and Bulwer.'

"The first revival reported in Presbytery occurred at Lewiston in 1818. Since that time every church has been visited repeatedly with 'times of refreshing from the presence of the Lord.' The most extensive and powerful work of grace occurred in the years of 1840 and 1841. In the year 1840, Rev. W. C. Wisner, then pastor of the Second Ward Church, Lockport, and Rev. E. B. Sherwood, pastor at Wilson, visited the churches of Niagara county, by request of a Presbyterian Convention, held at Lyndonville, in which the sentiment prevailed, that it is better to call in neighboring pastors to assist each other, than to employ traveling evangelists. The most extensive and powerful revival since that time occurred in the year 1869. Although in these works, as in all where man has a hand, the vile has mingled with the precious, still our churches have been increased in numbers and improved in graces, by revivals of religion."

Niccolls, Samuel J., D. D., was born August 3d, 1838, in Westmoreland county, Pa. He was the only child of William Todd and Elizabeth (Jack)

Nicolls. His academic education commenced at Eldersridge Academy, and was completed at Jefferson College, from which Institution he was graduated in 1857. In the Fall of the same year he entered the Western Theological Seminary, where he completed his theological course of study in 1860. He was licensed to preach the gospel by the Presbytery of Redstone in 1859, and in July, 1860, was called to the pastorate of the Falling Spring Church, Chambersburg, Pa. He continued in the pastorate of this church for four years, during which he was highly esteemed by his people as an able preacher and faithful pastor, and the church greatly prospered under his ministry. In November, 1864, he was called to the pastorate of the Second Church of St. Louis, Mo.,



SAMUEL J. NICCOLLS, D. D.

and entered upon his ministry there in January, 1865. Here he still continues, abundantly blessed in his labors and beloved by his congregation.

Dr. Nicolls is an earnest, agreeable and judicious man. He stands in the front rank of the ministers of his day. He grasps a subject with vigor, expounds it logically, lucidly and thoroughly, and presents it in an attractive style, and with a graceful and impressive delivery. He is an active and influential member of Presbytery and Synod. He has been very useful in connection with several of the Boards of the Church, and in preparing some of its Sabbath-school lessons. He has been prominent in the negotiation between the Northern and Southern General Assemblies for the restoration of amicable relations, and as one of the delegates of the former body to the latter, in 1853, delivered an address to it, as the representa-

tive of his colleagues, of great wisdom, beauty and force. Dr. Nicolls was elected Moderator of the General Assembly (O. S.), at its meeting in Detroit, in 1872, and presided over its deliberations with great dignity, ability and acceptableness. Whilst devotedly attached to his own church, he is of a liberal spirit, and no good cause that claims his aid is denied his sympathy and co-operation.

Nicholas, Rev. Walter Douglas, was born at Mendham, N. J., December 12th, 1852. He graduated at New Jersey College in 1874, and at the Union Theological Seminary, New York city. He was ordained by the Central Presbytery of Philadelphia, May 10th, 1877, was pastor of the Temple Church, Philadelphia, 1877-80, and since that time has been pastor of the First Church, Albany, N. Y. Mr. Nicholas is a faithful and forcible preacher, and devoted to his pastoral work. He was successful in Philadelphia, and his labors in Albany are attended with marked evidences of the Divine blessing.

Niles, Henry Edward, D. D., second son of William and Sophia (Goodrich) Niles, was born at South Hadley, Mass., August 15th, 1823. He graduated at Union College and at the Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick; ordained by the Presbytery of Columbia; and installed pastor of the Presbyterian Church at Valatie (Kinderhook), New York, October 24th, 1848. After a course of arduous and very successful labor, in 1855, he was obliged, by broken health, to cease from pastoral duties, and spent about a year in traveling and recreation. In the Spring of 1856 he undertook partial service, as supply for the Church at Angelica, where he continued for about three years, the church being blessed with much prosperity under his ministry. From 1859 to 1861 he acted as pastorelect of the North Church, at St. Louis, Mo. Returning to New York, he was called to the Church at Albion, from whence, in 1864, he was called to the First Church, at York, Pa., and installed its pastor by the Presbytery of Harrisburg, April 16th, 1865. Here he found a wide field of usefulness, which he has cultivated with great diligence and success. Under his ministry, that church has steadily increased in numbers, activity and Christian liberality, until it stands among the foremost of the State.

Dr. Niles is an able and earnest preacher, and a devoted pastor. He is well and favorably known in the Councils of our Denomination. He was elected Moderator of the Synod of Philadelphia in 1874. He was an Associate member of the First Presbyterian Ecumenical Council at Edinburgh, in 1877. He has for years been a useful member of several Ecclesiastical and Educational Boards, and is the author of various pamphlets, and published sermons and addresses. He is justly esteemed by his brethren for his Christian spirit and zeal.

Niles, William Allen, D. D., the only son of Rev. Benjamin and Mahlah (Dunning) Niles, was

born in Binghamton, N. Y., May 29th, 1823. He graduated at Williams College, in the class of 1847, and at Auburn Seminary in 1850, and was ordained by the Presbytery of Ithaca, June 23d, 1850. He preached at Beaver Dam, Wis., as a Home Missionary, 1850-53; at Watertown, Wis., 1853-59; at Corning, N. Y., 1859-72; and at Hornersville, N. Y., 1872. His son, William Henry Niles, is a Home Missionary in Jacksboro, Texas; and his daughter, Mary West Niles, M. D., is a Missionary Physician in Nanking, China. Dr. Niles is an able sermonizer and a popular preacher, much sought for on public occasions, both secular and religious. He is a ready platform speaker, abounding in sparkling wit and humor. He is also well known as a leader of Sunday-school Institutes, and as a writer on kindred topics, and has published notes on the Catechism and a series of graded lessons on Bible study. He is a frequent contributor to the secular and religious press, and for a time edited a Temperance paper. He is fertile in expedients for doing Christian work, and his ministry has been attended with numerous revivals. He is a public-spirited citizen, a wise counsellor, and a faithful presbyter, as well as an earnest Christian.

Nimmo, Rev. Gershom Hatton, youngest son of Rev. Joseph and Hannah Nimmo, was born in Huntington, Long Island, March 23d, 1834; pursued his preparatory studies with his father; entered Princeton College, August, 1854; graduated in 1858; entered the Theological Seminary in Princeton, September, of the same year, and graduated in April, 1861. He was licensed by the Presbytery of Long Island; ordained and installed pastor of the Church of Lewes, Delaware, by the Presbytery of Lewes, September 26th, 1861; was called from Lewes to Hartsville, Pa., and installed pastor of the Church of Neshaunoy, in Warminster, by the Second Presbytery of Philadelphia, May 26th, 1870, to which church he still ministers, beloved by his people and successful in his work. Mr. Nimmo is a gentleman of excellent spirit, a good preacher, and faithful in pastoral and presbyterial duties.

Nisbet, Dr. Charles, was born in Haddington, Scotland, January 21st, 1736. At the age of eighteen he graduated at the University of Edinburgh, and studied divinity for six years more, when he was licensed to preach, in 1760. In early life he was employed as Tutor in the family of Lord Leven. After an engagement in Glasgow he was settled as pastor of the large congregation of Montrose, May 17th, 1764. Like his friend, Witherspoon, he was bitterly opposed to the Moderate party in the Kirk, and lampooned them without mercy. He became no less noted as a friend of the American colonies, and being strongly recommended by Dr. Witherspoon, he accepted an invitation from John Dickinson and Dr. Rush, to become President of Dickinson College, Carlisle, Pa. Here he remained from July 4th, 1785,

till his death, January 18th, 1804, in the sixty-eighth year of his age.

Dr. Nisbet was a man of strong natural abilities, but these were so overshadowed by his extensive reading and prodigious memory, that it is by traditions respecting the latter he is now best known. He was called a walking library. He could recite copious passages, if not whole books, from the Greek, Latin and British classics. A gentleman once made a quotation from the *Æneid*, and paused. Dr. Nisbet exclaimed, "Why don't you go on, man! The rest is as good as what you have given." But the other being unable to do so, Dr. Nisbet completed the passage at length. He was acquainted, more or less familiarly, with nine languages, Hebrew, Greek, Latin, French, Spanish, Italian, German and Low Dutch.

His wit and sarcasm were not less remarkable than his memory. He preached *Memoriter*, and for a time served as co-pastor of the Carlisle Church, and his discourses were lengthy. When the people complained, he said, that a long sermon was a long affliction to the ungodly, but consented to an agreed limit. As soon as the limit was reached he would stop short, though in the middle of a sentence, and say, "But your *hoor* being *oot*, we insist no further." A lady who had imbibed the fashionable infidel sentiments which prevailed during the French Revolution was scoffing, in his hearing at preaching, and at preachers as lazy and good for nothing. "Why," said she, "I could preach a sermon myself." "Suppose ye try it," said Dr. Nisbet, "and I'll give ye a text: 'It is better to dwell in a corner of the house-top than with a brawling woman in a wide house.'" The lady was incensed, and reproached him with want of courtesy. "Do you mean me?" said she, "Oh, madam," rejoined the doctor, "you must try it again; you've come to the *application* too soon."

Dr. Nisbet was a man of vast learning, united with the simplicity of a child in worldly affairs. But his proneness to express his opinions without reserve, his satirical turn, his fixed European habits, and his want of flexibility to accommodate himself to the requirements of his new position, undoubtedly proved impediments to the wide and beneficial influence fondly expected from his transference to America.

Nixon, J. Howard, D. D., was born November 27th, 1829, in Kent county, Del.; graduated with honor at the College of New Jersey, in 1851, and three years later at the Princeton Theological Seminary; was ordained pastor of the Church of Cambridge, N. Y., in June, 1856, and four years later installed the pastor of the First Church of Indianapolis, Ind. His ministry was acceptable, prosperous and faithful in both places, but failing health compelled him to resign these charges, the last in 1868. The next year he accepted the superintendency of the public schools of Springfield, Mo., and in 1871, the presidency of the Female College at St. Charles, in that State. He raised the Institution from decline

to vigor and usefulness, but as soon as he was able to resume pastoral work, he resigned his place as its head, and accepted (1876) the pastorate of the Central Church, of Wilmington, Delaware, which continues to flourish under his wise, active and faithful ministry.

Nixon, Hon. John Thompson, was born in Fairton, N. J., August 31st, 1820; prepared for college in Bridgeton; graduated with distinguished honors at the College of New Jersey, in 1841; studied law two years under ex-Governor Elias P. Seeley, then a year with the Hon. J. S. Pennybaker, of Virginia, and was admitted to the Bar of Virginia, in May, 1844. The next Summer he returned to his native State and received his license to practice in New Jersey, at the October Term of the Supreme Court, in 1845. He was elected a member of the Legislature in 1848 and again the next year, and was chosen Speaker of the House when he was twenty-nine years of age. In 1858 the First District of New Jersey elected him a member of the Thirty-sixth Congress of the United States, and re-elected him to the Thirty-seventh Congress in 1860. He was a prominent member of the Committee of Commerce throughout the four years. He declined to serve a third term, though his course had been brilliant, effective, and eminently satisfactory to the great majority of the District. In 1863 he delivered the annual address before the two Literary Societies of the College of New Jersey, on the theme: "Endurance, Individual and National," and his oration was both scholarly and eloquent. In 1864 he became one of the trustees of the college, and has ever since devoted much time and attention to the Institution. In 1870 President Grant appointed him the United States Judge for the District of New Jersey, and he continues to fill this high and responsible office, with great ability, learning and rectitude.

Judge Nixon prepared the second, third and fourth editions of the late Judge L. Q. C. Elmer's Digest of the Statute Laws of the State, with copious indexes and a complete body of notes. He also prepared a "Book of Forms" for popular use, admirably adapted for their purpose. He has given much attention to Sabbath-school work, having been eighteen years a superintendent of a Sabbath school. In the General Assembly of the Church, as a ruling elder, he has been repeatedly a prominent member. He was especially active in the Old School Assembly of 1869, in promoting the reunion. He is a member of the General Assembly's committee of seven ministers and five elders, engaged in revising the Form of Government and Book of Discipline. He is one of four residuary legatees to whom the late John C. Green entrusted for distribution to religious and charitable objects an estate of more than seven millions of dollars.

Noble, Mason, D. D., was born March 18th, 1809, at Williamstown, Mass. He was graduated from Williams College in 1827; studied theology in

Princeton Seminary in 1828; became a Tutor in Williams College, continuing his theological studies under Rev. Drs. Gridley, Griffin and Beman; was licensed June 14th, 1831, by Berkshire Congregational Association, Mass., and was ordained by the same Association, February 15th, 1832. He was pastor of the Fourth Presbyterian Church in Washington, D. C., from December 17th, 1832, until July 21st, 1839; pastor of the Eleventh Church in New York city from October 11th, 1839, until June 9th, 1850; associate pastor with Rev. Dr. Duncan, of the Independent Presbyterian Church of Baltimore, Md., from June 10th, 1850, until February 1st, 1851; Principal of a Young Ladies' Seminary in Washington, D. C., from April 1st, 1851, to June 1st, 1853; Chaplain in the Navy from 1853 until 1871, when he was placed on the retired list. During this period of eighteen years, being located in Washington much of the time, he, as far as possible, served the Sixth Church, as pastor-elect. He also supplied the First Congregational Church of Williamstown, Mass., from October 1st, 1865, until October 21st, 1866. In 1870 the Sixth Church of Washington again elected him to be its pastor, and, without being installed, he thenceforward, as pastor-elect, served it zealously, faithfully and successfully, until his death, which occurred October 21th, 1881. He passed away submissively and most peacefully. Dr. Noble's nature was in accord with his name. He was a noble man in truth; courageous, kind, gentle, firm, true and loving. His preaching was scriptural, evangelical and unctuous.

Noel, Rev. E. P., was born in North Carolina, in 1804. His parents removed to Anderson county, Tenn., and gave their son such an education as that portion of our country afforded. He studied theology in the Union Theological Seminary at Marysville, Tenn., and was licensed and ordained by Holston Presbytery. He began his ministry in Jasper county, Tenn., in 1833; in 1835 moved to Knoxville, Ill., where for two years he labored with acceptance, and then removed to Columbia, Mo., then to Rocheport, then to Bolivar, Polk county, Mo.

He was the first Presbyterian minister who preached south of the Osage. He organized a church near Bolivar, and one twenty-five miles distant, in Green county, near Springfield, and preached on these charges and in other places. The next year he found two other ministers, viz., Messrs. Dodge and Jones, formerly of the Harmony Indian Mission, who united with him and formed a Presbytery. He continued here for more than two years longer, suffering all the privations incident to a life of poverty in a new settlement. A man with less energy, suffering as he did, from an ulcer on his leg, would have shrunk back from the toil he endured. He now walked on crutches, and his limb had become so painful that, for months at a time, he could not obtain a single night's rest. Yet nothing kept him from his appointments, not

even sickness in his family. He would start out in a storm to cross a prairie, where the only landmark was a distant point of timber, and that frequently hidden from view by the driving snow.

Mr. Noel next moved to Ball's Mills, near Fort Scott, where he occasionally preached, and his efforts were blessed with an abundant outpouring of the Holy Spirit. Similar results followed his labors at Plum Grove Church, in Ray county. In 1850 he removed to Troy, Lincoln county, and continued here in the faithful discharge of his ministerial duties, growing in usefulness and the esteem of the community, and in the affections of the people of his charge, till the day of his death, which occurred March 22d, 1864.

Norcross, George, D. D., was born at Erie, Pa., and was consecrated from his birth to the work of the gospel ministry, by the prayers and vows of his godly mother. In 1811 he removed with his parents to Monmouth, Illinois. After a careful preparatory course, he graduated at Monmouth College. The Winter of 1861-2 he spent in the Northwestern Theological Seminary at Chicago. In the Spring of 1862 he was engaged as a Tutor in Monmouth College, and soon afterwards was elected to a professorship in that Institution. This position he accepted, and studied theology in the U. P. Seminary, then located near the college. He was licensed to preach by the Presbytery of Warren, April 16th, 1863, and immediately commenced preaching at North Henderson, Ill., while still teaching in the college. After preaching about seventeen months, he spent the Winter of 1864-5 at Princeton Theological Seminary. June 6th, 1865, he was installed pastor of the Church of North Henderson, Ill. In April, 1866, he accepted a call to the Presbyterian Church in Galesburg, Ill. Here he labored for nearly three years, when he accepted a call to the Second Presbyterian Church, Carlisle, Pa., over which he was installed pastor, May 27th, 1869, and in which his acceptable and successful ministry still continues.

Dr. Norcross was a member of the General Assembly of 1871, in Chicago, and of the Assembly of 1874, in St. Louis. He was also an Associate Member of the First General Presbyterian Council, convened at Edinburgh, Scotland, July, 1877. He is now in the prime of life, a minister of popular address and eminently instructive. His church is large and influential.

"North Carolina Presbyterian." This journal was started in 1858, in Fayetteville, by a joint stock company, which had previously obtained the endorsement of the Presbyteries and the Synod. The enterprise was, from the beginning, a financial success, and paid a good dividend every year. It was managed by an Executive Committee, in which each Presbytery was represented, and its editors received regular salaries. Its tone, from the start, reflected the aims of its founders, and has been characteristic

of the region of its birth and influence. It has been solid and conservative in its utterances, meeting all current issues with ability. It has been able, without pedantry, or philosophical or literary assumption; sound and firm in doctrine, without controversial aims, and thoroughly Presbyterian in woof and web. Its courteous bearing has commanded the respect of the organs of other denominations, and, aiming to be a means of drawing out, and systematizing and stimulating the energies of the domestic field, it has been a religious journal of general interest, and suited to families in all localities.

The first editors of the *North Carolina Presbyterian* were the Rev. George McNeill and Bartholomew Fuller, an elder, both of Fayetteville. The first number was issued in January, 1858. In May of that year Mr. Fuller retired, and Rev. Willis L. Miller, then of Orange Presbytery, was selected to fill his place. He resigned it in December, 1859. Mr. McNeill then remained in sole charge until his failing health made it necessary to relinquish part of his labor, and in July, 1861, his brother, Rev. James McNeill, was elected co-editor. Rev. George McNeill died in August, 1861, and his brother conducted the paper until March, 1865, at which time his death occurred.

After a temporary suspension, the paper was revived by William L. McKay, as an individual enterprise, the stockholders assigning to him their interest in the property, on condition that the publication of the paper in North Carolina was to be continued and they to receive it for life. Mr. Fuller again became its editor, and afterwards Rev. John M. Sherwood, then pastor of the Church in Fayetteville, bought the paper, and became its editor and manager till his death. After this the property was sold to a stock company, in October, 1872, and Rev. T. L. DeVeaux, of Florida, was elected to the editorial chair, and continued in charge till his death in 1876. The paper was then under charge of Rev. Joseph R. Wilson, D.D., pastor of the First Church in Wilmington, until March, 1877, when he retired, and Mr. John McLaurin, an elder in his church, was elected, and has remained sole editor, manager and proprietor. In November, 1874, the paper was moved to Wilmington, where it is now published.

Northwest, Theological Seminary of. The first attempt to establish a theological seminary for the Northwestern States was made by the Synod of Indiana in 1830, in connection with a college at Hanover, Indiana, on the Ohio river. Rev. John Matthews, D.D., of Virginia, was elected Professor of Didactic and Polemic Theology, and removed to that place in the Spring of that year. Here for the next ten years he taught successive classes of theological students, assisted by Rev. George Bishop, A.M., and other instructors chosen from time to time. At this place forty-five young men were thus trained for the ministry. In the year 1840 the seminary was removed to New Albany, Indiana. Its Board of Directors, acting

under the direction of the Synods of Indiana and Cincinnati, then associated in the care of the Institution, were induced to make this removal, in consideration of a donation of fifteen thousand dollars, offered by Elias Ayers, Esq., of New Albany, on condition of this change of locality. For the next seventeen years the seminary was taught at New Albany, by a Faculty consisting of the following: Dr. Matthews, till his death in 1848, Dr. James Wood, Dr. Daniel Stewart, Dr. Erasmus D. MacMaster, Dr. Thomas E. Thomas, and Dr. Philip Lindsley. At this point, one hundred and forty-seven students received instruction.

In 1857 the seven Northwestern Synods that had now become associated in the control of the seminary, partly induced by the opening of the new Seminary at Danville, Ky., and the nearness of Lane Seminary, at Cincinnati, and partly by the desire to have a seminary in some locality more central to the great Northwestern field, took measures for the transfer of their Institution to the General Assembly, leaving the Assembly free to choose the new location. The Assembly of May, 1859, which met in the city of Indianapolis, accepted this offer of the Synods, and after a full discussion, fixed upon Chicago, Ill., as the proper place. It was known to the Assembly that a large and valuable donation in land, suitable for a site, could be obtained at that place, and the Hon. Cyrus H. McCormick, who attended the meeting in person, offered a permanent endowment, in cash, of one hundred thousand dollars, in case the seminary should be established at Chicago. The Assembly accordingly appointed a Board of Directors, chose a Faculty of Instruction, and ordered the opening of the Institution at Chicago in the Autumn following. Rev. Nathan L. Rice, D. D., Rev. Willis Lord, D. D., Rev. Leroy J. Halsey, D. D., and Rev. William M. Scott, D. D., were elected Professors in the several chairs, and were inaugurated soon after the opening of the first session at Chicago. The session opened in September, 1859, with fifteen students. Since that time the Institution has graduated a class every year, the average of regular graduates being between eight and twelve per year.

In 1863 a substantial brick and stone building was erected on the seminary ground, at a cost of \$16,000, chiefly from funds obtained in New York city. The grounds lying near the northern limits of the city, and consisting of twenty-five acres, were donated, in two adjacent lots, one of twenty acres, the gift of Hon. William B. Ogden and his partner Mr. Sheffield, of New Haven, Conn., the other, of five acres, donated by Messrs. William Sill and Diviney, of Chicago. At the time of the donation this land was valued at \$1000 per acre. At the time of the great fire it was valued at ten times that amount. It is already, or soon will be worth double this last estimate. In 1875 another building, costing \$15,000, was erected, containing chapel, library and recitation rooms, the

funds being contributed by C. H. McCormick and C. B. Nelson, of Chicago, and Jesse L. Williams, of Fort Wayne, Ind.

Since the inauguration of the first Professors at Chicago the chairs of instruction have been filled, for varying periods, by the following Professors: Rev. Charles Elliott, D. D., Hebrew Language and New Testament Exegesis; Rev. William M. Blackburn, D. D., Biblical and Ecclesiastical History; Rev. E. D. MacMaster, D. D., Didactic and Polemic Theology; Rev. Francis L. Patton, D. D., LL. D., Didactic and Polemic Theology, and Rev. Robert W. Patterson, D. D., Christian Ethics and Apologetics.

Mr. McCormick, the original donor of the Institution has at several times added other large donations in cash, as the seminary needed funds, probably by this time doubling his first gift. During the present year three elegant brick and stone dwellings, for the accommodation of the Professors, have been erected on the seminary grounds, costing about \$30,000, most of it the gift of Mr. McCormick. The present Faculty consists of Dr. L. J. Halsey, Emeritus Professor of Church Government and the Sacraments; Dr. Thomas H. Skinner, Didactic and Polemic Theology; Dr. Willis G. Craig, Biblical and Ecclesiastical History; Dr. Herriek Johnson, Homiletics and Pastoral Theology; Dr. David C. Marquis, Greek Exegesis and New Testament Literature, and Rev. Edward S. Curtis, Instructor in Hebrew Language and Old Testament Literature.

The library of the seminary consists of about ten thousand volumes of choice theological and miscellaneous literature. It includes the old New Albany Library, which came to the Institution as a part of its assets as the legitimate successor. It was decided both by the courts and by vote of the General Assembly, that the Seminary at Chicago is the true successor of all the past, and as such, the true Alma Mater of all the Hanover and New Albany Alumni, making one and the same Institution, through all its changes.

Norton, Augustus, Theodore, D. D., son of Theodore Norton and Mary (Judd) Norton, was born in Cornwall, Conn., March 28th, 1808. He graduated at Yale College, August 15th, 1832, with one of the highest honors of the class. He taught for some time in an academy at Catskill, N. Y., at the same time reading theology with Rev. Thomas M. Smith. He was licensed by the Presbytery of Columbia, September 17th, 1834, and at once commenced his ministerial labors with the Presbyterian Church of Windham, N. Y. Removing to Illinois, he arrived at Naples, October 25th, 1835, and remained for one year, preaching at Naples and Meredosia. In 1836 he removed to Griggsville, and labored there, at Pittsfield and Atlas, till April, 1838. At Pittsfield he organized a Presbyterian Church, in January, 1838, being the first of a large number of churches which he afterwards gathered. He then accepted an invitation to St.

Louis, where, under his labors, the Second Presbyterian Church was organized, in the Fall of 1838, and where he continued for one year. In February, 1839, he was called to the pastorate of the First Presbyterian Church, Alton, Ill., and installed May 9th. This position he retained for more than nineteen years, during all of which period his relations with his own flock and with all his evangelical fellow-laborers were of the most endearing and harmonious character. The church flourished greatly under his leadership, and became, in its character and influence, one of the leading Presbyterian churches in the State.

In September, 1859, Dr. Norton was appointed "District Secretary of Church Extension and Home Missions," for the West, and served in this capacity



AUGUSTUS THEODORE NORTON, D.D.

a number of years. In May, 1845, he originated, and for twenty-three years edited and published, the *Presbytery Reporter*, a monthly magazine, the list of which he transferred to the *Cincinnati Herald* in 1868. He is a corporate member of the American Board of Commissioners for Foreign Missions, a member of the Board of Trustees of Monticello Female Academy, and of Blackburn University. He is a gentleman of decided ability, thoroughly evangelical in his religious views, fearless in the discharge of duty, and zealous in doing good. His "History of the Presbyterian Church in the State of Illinois" is thoroughly prepared, and entitles him to lasting gratitude. Dr. Norton's home is in Alton.

Norton, Rev. Herman, was born in New Hartford, N. Y., July 24, 1799; graduated from Hamilton College in 1823, and was ordained by the Presbytery

of Oneida, February 9th, 1826. He labored as an evangelist in revivals, 1826-30; was pastor of the Presbyterian Church corner of Prince and Crosby Streets, New York, 1830-35; pastor at Cincinnati, O., 1836-38; and supply and evangelist, 1838-43. He was Secretary of the American Protestant Society, and of the American and Foreign Christian Union, 1843-50, residing in New York. He died in that city, November 20th, 1850. Mr. Norton published "The Christian and Deist in Contrast," "Record of Facts Concerning the Persecutions at Madeira," "Signs of Danger and Promise," "Startling Facts for American Protestants," and some tracts.

Nott, Charles DeKay, D. D., is the son of Benjamin and Elizabeth Cooper Nott, and the grandson of Eliphalet Nott, D. D., LL. D., the distinguished President of Union College for more than half a century. He was born near Albany, N. Y., September 12th, 1833; attended the Albany Academy; entered Union College in 1852 and graduated in 1854. He studied theology in Union Theological Seminary, New York city, in 1856, completing the usual course two years later (1857-59) at New Brunswick, N. J.; was ordained and became pastor of the First Reformed Dutch Church, Mohawk, N. Y., in 1859; the Presbyterian Church, Urbana, Ill., in 1866; the Second Presbyterian Church, Kansas City, Mo., in 1869; the Choteau Avenue Presbyterian Church, St. Louis, Mo., in 1871; the First Presbyterian Church, Davenport, Iowa, in 1873, and the First Presbyterian Church, Washington, N. J., in 1881.

Dr. Nott has a genial, sympathetic temperament, is a fluent speaker, talking rapidly, in a pleasing, conversational style. His sermons are of a practical, rather than a doctrinal character, more after the method of James than of Paul. His ministry, especially in Kansas City, was very successful, enlisting the young in church work, and attracting crowded houses, particularly at the night services. The warmth and earnestness of his manner have contributed largely to the usefulness of his labors, and he has had the respect and affection of his brethren. He received the degree of D. D. from Union College, in 1876. He has not published any work of special prominence, but has been an occasional and acceptable contributor to the leading religious periodicals.

Nott, Eliphalet, D. D., LL. D., was born at Ashford, Windham county, Conn., June 25th, 1773. At sixteen he taught a school at Pautapang, Lord's Bridge, and was there for two successive winters. At eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies, under the Rev. Dr. Benedict. On leaving Plainfield, he became a member of Brown University, and remained there about a year. He did not, however, graduate in course, but received the degree of Master of Arts in 1795. He was licensed to preach by the New London Congregational Association, June 25th, 1796, and after laboring

about two months as a missionary near Otsego Lake, accepted an invitation to return to Cherry Valley, N. Y., in the double capacity of a preacher and a teacher. Here he established a flourishing academy, and had charge of it as long as he remained in the place. After leaving Cherry Valley, he accepted a call to the Presbyterian Church in Albany, N. Y. When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott preached a sermon on Hamilton, which gave him a wide and lasting fame as a pulpit orator, and made a profound impression on the public mind, assisting greatly to bring odium on the bloody practice of duelling. Soon after, he was elected President of Union College, and under his wise and energetic administration it rose from its depressed condition to great prosperity. During his long and successful incumbency upwards of four thousand young men graduated, among whom were many who subsequently occupied distinguished positions in the State and the Church. In 1862 he presided for the last time at the annual commencement. He died January 29th, 1866.

Intellectually, Dr. Nott was a remarkable man, many-sided, and superior on most sides. In this respect he commanded the admiration of all who knew him. He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. As a preacher he was pre-eminent. He was oratorical, without being declamatory, and a more finished or perfect oratory was never heard in the American pulpit. The moral impression of his sermons was always profound. Being a truly devout man, he was charitable and catholic. He was remarkably superior to all the littlenesses of human selfishness. As a crowning glory of his character and life, he was pre-eminently and unreservedly a peacemaker, the chief element in this excellence being his own forgiving spirit.

Nott, Captain Richard T., was born at Saybrook, Conn., in June, 1798; graduated at Yale College in 1818; removed to Virginia in 1820; to South Carolina in 1822, where he began the practice of law. He removed to Alabama in 1831, engaged in planting in Greene county, and resided there until his death, in 1869. He had gifts and influence which would, if he had desired, have raised him to very high positions in the State. But he declined all these, except taking command of a company in the Florida War; and yet such was his intelligence, high character and public spirit, that his advice was widely sought and followed.

In 1830, in the vigor of early manhood, and in the midst of earthly success, he became a subject of grace, and consecrated his life to the Saviour. For twenty-nine years he was a ruling elder of Bethsalem Church, in the Presbytery of Tuscaloosa, which he served cheerfully and faithfully, with his best powers, time, substance and open and decided influence. He was a power for good in his whole region.

He frequently served as a member of Presbytery and Synod, and several times of the General Assembly, in which capacity he was eminently useful, by means of his singularly wise counsels, his strong conservatism, his impartiality in judgment, his conciliatory spirit, his active labors and his devotion to the interests of the Church. He was no sectarian, but the Presbyterian Church in Alabama is largely indebted to his zeal and wisdom through an important period of its history. His character and services are deserving of an honorable and lasting record.

Nundy, Rev. Gopeenath, was born of respectable parents belonging to the Kayath caste, in Calcutta, India, in 1807. At an early age he received, at home, instruction in the Bengalee, his own vernacular language, and when perfected in this, he was sent to the School Society's Institution (then recently established under the auspices of David Hare, Esq.), to study the English language, which was considered the sure road to wealth and distinction. He had long been convinced of the falsehood of Hinduism. A lecture delivered by Dr. Duff, on the gospel method of salvation, roused his spiritual being, and he determined to become a Christian. Early one morning, in December, 1832, he entered Dr. Duff's study, and after silence for a quarter of an hour, during which his countenance expressed some great mental conflict, bursting into tears, he said: "Can I be saved? Shall I have the privilege of being called a son of God, and a servant of Jesus Christ? Shall I be admitted into his holy family?" He soon after made a profession of religion, and was admitted by Dr. Duff into the visible Church of Christ, by the rite of baptism. In the year 1833 he accompanied Archdeacon Corrie, afterwards Bishop of Madras, to the Northwest, and took charge of an English school at Futtehpore, largely supported by Dr. Madden, the civil surgeon of that station.

During the years 1837-8 a fearful famine prevailed in the northwest provinces of India, and a large number of orphans were collected by Dr. Madden. Gopeenath was very active in procuring orphan children, and afterwards diligent in training them for future usefulness. Dr. Madden, in consequence of the ill health and death of Mrs. Madden, was unable to continue the orphan institution under their care, and divided them between the Church of England's Mission, at Benares, and the Presbyterian Board of Foreign Missions, at Futtehgurh. The orphans for the latter place were sent on under the care of Gopeenath, who was employed by the Mission as an assistant. His services at this time were invaluable to the Mission, not only in consequence of his previous employment and training, but also as he was enabled to act as interpreter to the Rev. Mr. Wilson, in preaching and distributing books among the natives. From November, 1838, to the time of his death, he was in the employment of the Mission, with the exception of about a year, in 1848 or 1849.

In 1844 he was ordained by Furrukhabad Presbytery, and was stationed at the cantonment of Futtelgurh, where he opened a school for boys, and also established a flourishing school for girls. The superintendence of these schools, with almost daily preaching, gave him constant employment, and made his labors very useful.

Futtelgurh having become vacant, he was, at the request of the Allahabad Mission, transferred to that station in 1853, where he remained until his death. Gopeenath was never so happy, or developed his character so fully, as when placed in charge of this station at Futtelgurh. He was abundant in labors, and established schools for boys and girls in the city and the jail, besides giving instruction for a time to fifty Patwarrees, or village record keepers. In June of 1857 his labors were interrupted by the mutiny,

and he was obliged to fly to Allahabad. In that trying period he evinced a spirit not unlike that which animated the martyrs and confessors of the primitive Christians.

Gopeenath, in the prospect of his death, which occurred March 11th, 1861, said to the Rev. J. J. Walsh, of Futtelgurh, "I am not afraid to die; I can trust that Jesus whom I have so often preached to others." Dr. Duff, in a letter referring to the stunning intelligence he had received, of the decease of "his greatly beloved son in the Lord," the Rev. Gopeenath Nundy, says, "Oh, he was a dear one indeed; so simple, so docile, so humble, so affectionate, so grateful, so earnest, so disinterested, so intensely devoted, so single-eyed, so single-minded, so wholly absorbed in labors of faith and love, so instant in season and out of season."

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Oakey, Rev. Peter D., was born in New Brunswick, N. J., in 1816; graduated at Rutgers College in 1841, and at the Theological Seminary of the Reformed (Dutch) Church in 1841. The same year he accepted a call to the Reformed Church of Oyster Bay, Long Island. In 1847 he took charge of the Middle Reformed Church, Brooklyn. In 1850 he accepted a call to the Presbyterian Church, Jamaica, where he continued, much beloved by his people, till 1870, when, owing to ill-health, he resigned his charge and opened a classical boarding school at Neshanic, N. J., where he continued until 1876. The last three years of his residence there he served the Reformed Church at Three Bridges, which owes its organization mainly to his labors and influence. While preaching at Jamaica he organized a church at Springfield, from a part of his congregation. Having recovered his voice, he accepted a call from this church, where he is now laboring acceptably. Mr. Oakey is remarkably gifted as an off-hand speaker. In the history of Somerset county, N. J., he is described as "a clear-headed thinker and skilled conversationalist." By his integrity he has gained the confidence and respect of the whole community in which he lives. By his moderation, courtesy and genial manners he has avoided those causes of offence so incident to a faithful pastor's life. His ministry has been much blessed. He has published a number of interesting addresses and sermons, among which are, "Thales, the First Ionian School-teacher," "The Anti-Scriptural Doctrines of Elias Hicks," "Rome an Enemy to the Free Circulation of the Bible," "Congregationalism and Presbyterianism Compared," and "The History of the Presbyterian Church of Springfield, Long Island."

Oakland College. In 1829, the want of an educational institution, of the highest grade, became so apparent to the leading members of the Presbytery of Mississippi, that, at an interlocautory session of Presbytery, held in Baton Rouge, La., in April of that year, it was resolved that an effort should be made to establish such an Institution within the bounds and under the care of Presbytery. This effort led to the founding, in 1830, of "Oakland College," originally called, in the act of incorporation, "The Institution of Learning under the care of the Mississippi Presbytery." The site of the college was fixed at a rural spot in the vicinity of Bethel Church, Claiborne county, about four miles distant from the town of Rodney, on the Mississippi river. The Rev. Jeremiah Chamberlain, D.D., was appointed the first President. From his installation, in 1830, to his death, in 1851, Dr. Chamberlain devoted the whole force of his energetic and many-sided nature to the upbuilding of this Institution; and he was gratified by seeing it, at several periods in the course of his administration, attain a high degree of success. At the time of his death one hundred and twenty young men had been graduated from its halls, and hundreds more had received, in a partial degree, the benefit of its instructions. In accordance with the original plan, a theological chair was introduced in 1837, under the direction of Rev. Samuel Beach Jones, D.D., which continued in existence till 1841. During its existence a small class of students was educated for the ministry, some of whom subsequently filled important posts as members of the Presbytery of Mississippi.

In the year 1839 the college was transferred to the care of the Synod of Mississippi, and remained thus,

a Synodical Institution, till the year 1871, when, in consequence of the failure of its resources through the disastrous effect of the recent war and under the overwhelming pressure of debt, the Synod resolved to sell the college buildings to the State of Mississippi for the purpose of founding the Alcorn University for colored young men. The funds of all sorts remaining in the hands of the trustees, after the payment of all the debts of the Institution, were conveyed by Synod to the Presbytery of Mississippi, in 1876, upon condition that the Presbytery would establish at some eligible point within its bounds an "Institution of liberal Christian learning." The gift was accepted, and in pursuance of the terms upon which it was made, a charter was obtained for the Chamberlain-Hunt Academy, and Port Gibson was selected as the seat of the Institution. Under this form the germ of the enterprise inaugurated fifty-three years ago by the Presbytery of Mississippi, has returned to its care, and in this second stage of its history is giving evidence of a vitality which promises to realize in part, if not completely, all the ends projected by the founders of Oakland College.

Oath. A solemn appeal to the Deity or some superior being, expressed or implied, in token of the good faith of him who declares or promises anything. We find oaths taken in patriarchal times (Gen. xiv, 22, 23; xvi, 23, 31); regulated by the Mosaic law; forbidden when unnecessary in the New Testament, but used by God Himself to seal His promise as most trustworthy, and thereby to end all disputation (xxii, 16-18; Heb. vi, 13-18).

Oaths were usual on occasions of contracts, covenants, agreements, or stipulations (Gen. xxiv, 2, 8, 9; xxxi, 53; Josh. ix, 15, 19, 20; 2 Sam. xix, 23); in making vows (Lev. v, 4; Acts xxiii, 12, 21); as confirming promises (2 Kings xxv, 21; Matt. xiv, 7, 9); and in denouncing imprecations (Josh. vi, 26; 1 Sam. xiv, 21, 26, 28). These were voluntary, as also were those more common asseverations when God was called to witness the firm purpose of him that expressed it (Ruth i, 17; 1 Sam. xxv, 22; 1 Kings ii, 23). But sometimes oaths were exacted, as by a sovereign from his subjects, or by a superior from a vassal (xviii, 19; 2 Chron. xxxvi, 13; Eccles. viii, 2; Ezek. xvii, 16); akin to which were the oaths laid upon a people to obey the laws of God or of the land (Ezra x, 5; Neh. v, 12; x, 29; xiii, 29). Of the same nature were judicial oaths; persons on trial were obliged to clear themselves by an oath, and the whole people, or all present, could be taken in oath for the purpose of discovering the secret perpetrator of some crime (Exod. xxii, 2; Lev. v, 1; Numb. v, 19). Such an oath could, of course, be taken only in the name of the true God, the God of Israel; if taken in the name of any other god, it at once became open idolatry, as it, *ipso facto*, was an acknowledgment of that god (Jer. v, 7; xii, 16; Amos viii, 14).

Perjury and the non-fulfillment of an oath were regarded as great crimes. According to the law he who had given false witness was to suffer the same penalties to which his injustice had exposed the man against whom he testified (Deut. xix, 16-21). Even if any one had sworn to his own detriment, he must perform his oath (Psalm xv, 4). This could not, however, be held to justify a sin. Herod was not excused by his rash oath for the Baptist's murder (Matt. xiv, 9).

We find in the New Testament prohibitions against swearing (v, 34-37; James v, 12). It cannot be supposed that it was intended by these to censure every kind of oath. For our Lord Himself made solemn asseverations equivalent to an oath; and St. Paul repeatedly, in his inspired epistles, calls God to witness the truth of what he was saying. The intention was, as Dr. Alford well notes upon Matt. iv, 34-37, to show "that the *proper* state of Christians is to require no oaths; that, when evil is expelled from among them, every yea and nay will be as decisive as an oath, every promise as binding as a vow."

"The forms of oaths," says Dr. Paley, "like other religious ceremonies, have in all ages been various, consisting, however, for the most part, of some bodily action, and of a prescribed form of words. Among the Jews, the juror held up his right hand towards heaven (Ps. cxliv, 8; Rev. x, 5). The same form is retained in Scotland still. Among the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord (Gen. xxiv, 2). Among the Greeks and Romans, the form varied with the subject and occasion of the oath; in private contracts, the parties took hold of each other's hands, while they swore to the performance, or they touched the altar of the God by whose divinity they swore; upon more solemn occasions, it was the custom to slay a victim, and the beast being struck down, with certain ceremonies and invocations, gave birth to the expression, *ferire pactum*, and to our English phrase, translated from this, of "striking a bargain." The form of oaths in Christian countries is also very different. In our country, the magistrate, after repeating to the witness or juror the promise or affirmation which the oath is intended to confirm, adds, "So help you God." The energy of this sentence resides in the particle *so*. So, that is *hæc lege*, upon condition of your speaking the truth, or performing this promise, and not otherwise, may God help you! The witness or juror, whilst he hears the words of the oath, holds up his right hand, or places it upon a Bible, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency of them, has brought about a general inadvertency to the obligation of oaths, which, both in a religious and political view, is much to be lamented; and it merits public consideration, whether the requiring of oaths upon so many frivolous occasions, has any other effect than to make such sanctions cheap in the minds of

the people. Historians have justly remarked, that when the reverence for an oath began to diminish among the Romans, and the loose Epicurean system, which discarded the belief of Providence, was introduced, the Roman honor and prosperity from that period began to decline.

The administration of oaths supposes that God will punish false swearing with more severity than a simple lie or breach of promise, for which belief there are the following reasons: 1. Perjury is a sin of greater deliberation. 2. It violates a superior confidence. 3. God directed the Israelites to swear by His name (Deut. vi, 13; x, 20), and was pleased to confirm His covenant with that people by an oath, neither of which, it is probable, He would have done had He not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

Obedience. Compliance with the requirements of law. Even inanimate things and irrational creatures may be said to pay obedience when they fulfill the purpose for which they were created, and are subservient to divine authority (Psa. cxlviii, 6-8; Matt. viii, 27; James iii, 3, 4). But this is not the moral obedience which reasonable beings are to render to those who have the just control of them. The pure angels do exactly God's commandments (Psa. ciii, 20), and men ought to show an equal obedience, as their paramount duty, to their Creator (1 Sam. xv, 22). Obedience is often due also from one person to another, as from children to parents (Eph. vi, 1); from wives to husbands (v, 22; 1 Pet. iii, 1, 6); from servants to masters (Eph. vi, 5); from subjects to rulers, civil and others (Rom. xiii, 1; Heb. xiii, 17; 1 Pet. ii, 13, 14). Our blessed Lord, having become man, paid obedience to the law of God which was laid on man. Christ's obedience was perfect; He entirely fulfilled His Father's commandments, becoming "obedient unto death" (Phil. ii, 8); His death being, so to speak, the acme of His willing compliance and entire performance of the work given Him to do. It is this, the fulfillment of the law in His life, which, together with the endurance of its penalty in His death, completes that work for the virtue of which those who believe in Him are saved. His obedience unto death, then, while it by no means abates the claims of God's law on men as a moral rule of life, is yet a moral equivalent for the world's sin, and becomes available to all who plead it as the ground of their acceptance with God. This is forcibly argued by St. Paul (Rom. v, 12-19).

Offence. The original word (*skandalizo*) in our version usually rendered *affraid*, literally signifies to cause to stumble, and by an easy metaphor, *to occasion a fall into sin* (Matt. v, 29). It may, therefore, apply to ourselves as well as to others (Matt. xviii, 6-14). Hence the noun, *skandalon*, signifies not only an offence, in our common use of that word, but also a stumbling-stone, a trap, a snare, or whatever impedes our path to heaven (Matt. xviii, 17; Rom. xiv, 13;

1 Cor. x, 32). Sometimes offence is taken unreasonably. Men, as Peter says, *stumble at the word, being disobedient*. Hence we read of *the offence of the Cross* (Gal. v, 11; vi, 12). To positive truth or duty we must adhere, even at the hazard of giving offence, but a woe is on us, if we give it without necessity of this holy nature (Rom. xiv, 13-21; 1 Cor. viii, 9-13).

Offence may be either active or passive. We may give offence by our conduct, or we may receive offence from the conduct of others. We should be very careful to avoid giving just cause of offence, that we may not prove impediments to others in their reception of the truth, in their progress in sanctification, in their peace of mind, or in their general course toward heaven. We should abridge or deny ourselves in some things, rather than, by exercising our liberty to the utmost give uneasiness to Christians weaker in mind, or weaker in the faith, than ourselves (1 Cor. x, 32). On the other hand, we should not take offence without ample cause, but endeavor, by our exercise of charity, and, perhaps, by our increase of knowledge, to think favorably of what is dubious, as well as honorably of what is laudable.

It was foretold of the Messiah, that he should be "a stone of stumbling, and a rock of offence." Perhaps predictions of this kind are among the most valuable which Providence has preserved to us, as we see by them, that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him, since the very offence they take at his humiliation, death, etc., is in perfect conformity to, and fulfilment of, those prophecies which foretold that, however they might profess to wish for the great Deliverer, yet when he came they would overlook him, and stumble at him.

Our Saviour on one occasion said, "Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh" (Matt. xviii, 7). Of course He here speaks, not of an absolute, but of a relative necessity, proceeding from the sinful state of the world. The two facts of *Divine prescience* and *human responsibility*, which are here stated, all philosophy is bound to accept as verities, whatever difficulty may attend every effort that is made logically to reconcile them. As it consists with Divine goodness to create free agents, so, consequently, to permit offences, and the justice of God in punishing them, cannot reasonably be questioned, because He is no further concerned than in the creation of the powers He bestows; the agents themselves only are chargeable with the abuse of them, the *necessity* under which offences lie being only voluntary and moral. There is no necessary connection between liberty and sin; the one, indeed, is the gift of God, the other, the free act of man.

Ogden, Rev. Benjamin, was the son of John Ogden, an elder in the church at Fairfield, N. J., for thirty years, until his death, in 1832. He was born

in the township of Fairfield, October 4th, 1797. He graduated at Princeton College, in the class of 1817; became a Tutor of the college; studied theology in the Seminary at Princeton for two years; and was licensed to preach the gospel by the Presbytery of Philadelphia, in April, 1821. He was ordained in June, 1822, at Bensalem, Bucks county, Pa., where he ministered for more than a year. In 1823 he became pastor at Lewes, Del., where he faithfully performed his pastoral duties more than three years. On the 8th of December, 1826, he was installed pastor of the large and important Church of Pennington, N. J. Here he pursued his ministry for twelve years, with great fidelity and usefulness. In 1837-8 there was a remarkable work of grace in the congregation. During the pastorate large accessions were made to the membership of the church, and the edifice was greatly enlarged and improved. Steps were also taken to erect a church edifice in the western part of the charge, at Titusville, in which public worship might be held on Sabbath afternoons. This house was built soon after Mr. Ogden's pastorate ceased. After leaving Penningtonville he removed to Michigan, and preached there, in Three Rivers, Niles, and elsewhere, for some years. He subsequently removed to Valparaiso, Ind., and became the pastor of the Presbyterian Church in that place, where he died, January 11th, 1853, in the sixty-sixth year of his age.

Ogden, Rev. John W., was born December 24th, 1793, near Bardstown, Ky. His father was the Rev. Benjamin Ogden, a minister in the Methodist Episcopal Church, who superintended the early education of his son. During the war with Great Britain, of 1812, he was in the army under General Harrison. On leaving the army he was licensed by the Cumberland Presbyterian Church, and ordained, in 1817, as an evangelist. In 1841 he changed his church relation, by joining the Presbytery of Nashville. He soon after entered upon the work of a missionary, under a commission from the Board of Domestic Missions, and as such labored faithfully and zealously. Blessed with a large frame and vigorous constitution, he traveled continually, preaching, from place to place in the destitution of Presbytery. He was thus employed when called to his rest, dying at Nashville, Tenn., April 5th, 1859.

Ogden, Jonathan, Esq., was born in Fairton, N. J., December 10th, 1809. The family afterwards removed to Bridgeton, where his father was postmaster more than twenty years. The son located himself in Philadelphia in 1831. In 1852 he moved to New York for business and Brooklyn for a residence, and became a member of the firm of Deylin & Co., then and for several years thereafter the largest clothing house in the United States. In 1871 Mr. Ogden retired with a competence, having built on Brooklyn Heights such a residence as he desired. His fellow-citizens of this part of Brooklyn, the head of its wealth, intelligence and refinement, have repeatedly

chosen him to represent them in the State Legislature. He has done it with eminent ability and honor. He is the Vice President of the Long Island Fire Insurance Company, which has prospered through fifty years. He served the Church for several years in the Board of Domestic Missions, for eight years in the Board of Church Erection, being its Treasurer for years. He was elected, in 1854, an elder of the Second Church, under the pastoral care of the Rev. Dr. Ichabod S. Spencer. In 1863 he entered the Session of the First Church, Henry street, and for the last twenty years has been a most efficient officer of this First Church.

Ogden, Rev. Thomas Spencer, son of the Rev. Benjamin Ogden, was born in Pennington, N. J., in 1832. He graduated at the University of Michigan, in 1853; at Princeton Theological Seminary in April, 1857, and was licensed by New Brunswick Presbytery. Having offered himself as a foreign missionary, he was accepted. He was ordained August 18th, 1857, as a missionary to Africa, by New Brunswick Presbytery. He married Miss Phoebe E. Combs, of Millstone, N. J., and they sailed from New York, October 6th, 1857, and arrived at Corisco Island, January 11th, 1858. From his first arrival on the Island, he omitted no opportunity for preaching to pass unimproved. In the churches, in the towns, by the wayside, often at Ilobi, he urged assemblies and individuals to repentance. At his death (May 12th, 1861), he was pastor of the church, and superintendent of the Sabbath school at Evangasimba. To rear up an efficient native ministry, and to give to them the Word of God in their own native language, were the objects which called forth Mr. Ogden's most earnest efforts. He cheerfully struggled on against a hostile climate, happy, both to toil and to suffer in God's work. He continued these labors when he should have been confined to his sick-bed. He fell, as he believed, at the post of duty, with the harness on. His dying words were: "Who will go? Can you go? Who will go to preach in Africa?"

Ohio, Synod of. By act of the General Assembly of 1881, the four Synods of Cincinnati, Cleveland, Columbus and Toledo, were consolidated to form the Synod of Ohio, having its bounds co-terminous with those of the State. These Synods reported to the Assembly, in 1881, an aggregate of five hundred ministers, six hundred and seven churches, and sixty-eight thousand three hundred and twenty-six communicants.

The original Synod of Ohio was erected by the Assembly in 1811. It consisted then of three Presbyteries: Lancaster, which had been connected with the Synod of Pittsburg; Washington and Miami, which had formed part of the Synod of Kentucky. It had thirty-two ministers and seventy-eight churches. It embraced the whole State, with the exception of the Presbytery of Hartford, which had

the churches in the northeastern part of the State, and from which the Presbytery of Grand River was formed, in 1814. Part of the Presbytery of Washington lay in Kentucky, but in 1815 the Ohio river was made the Southern boundary of the Synod.

The first report of the Synod of Ohio to the Assembly, 1814, gave 2515 communicants, of whom 269 had been added during the year. In 1817 the Presbytery of Lancaster was divided, and Richmond formed, with seven ministers.

The leading ministers when the Synod was formed, were Stephen Lindley, at Marietta, Jacob Lindsley, at Athens, John Wright, at Bush Creek, James Calbertson, at Zanesville, Robert G. Wilson, at Chillicothe, James Hoge, at Franklinton, and Joshua L. Wilson, at Cincinnati.

In 1821 the Presbytery of Cincinnati was formed by the division of the Presbytery of Miami, and the Presbyteries of Columbus, Chillicothe and Athens were erected.

By 1825 the Synod, now consisting of seven Presbyteries, reported a total of 61 ministers, 161 churches, and 6494 communicants. This same year the Synod of the Western Reserve was erected, with three Presbyteries, viz.: Grand River, Portage and Huron, having 32 ministers, 84 churches, and 2791 communicants.

The Synod of Cincinnati was erected by the Assembly in 1829. It took from the Synod of Ohio the Presbyteries of Chillicothe, Cincinnati and Miami, and also that part of the Presbytery of Columbus lying in the counties of Clark, Champagne and Logan, and west of a line running due north from the northeast corner of Logan county to the border of the Synod of the Western Reserve.

The Presbytery of Wooster was erected by the Synod of Ohio in 1834, and the Presbytery of Marion in 1835; the former with 9 ministers and 28 churches, the latter of 8 ministers and 13 churches.

In 1837, the year of the excising acts, the Synod of Ohio had 6 Presbyteries, 69 ministers, 138 churches, and 9483 communicants. Within the State besides, were: The Synod of the Western Reserve, having 8 Presbyteries, 123 ministers, 112 churches, and 8423 communicants; the Synod of Cincinnati, with 5 Presbyteries, 86 ministers, 118 churches, and 8426 communicants; and the Presbytery of Steubenville, connected with the Synod of Pittsburg, having 17 ministers, 33 churches, and 2750 communicants. There were, therefore, at the date of the excision acts in 1837, in the territory now covered by the Synod of Ohio, 3 Synods, 29 Presbyteries, 295 ministers, 431 churches, and 29,082 communicants.

The result of the disruption may be best seen, say five years later, in 1843, when the elements had adjusted themselves in their chosen connections.

In 1833 the Synod of Ohio divided into two, each bearing the name of the original Synod. In 1843 the Old School Synod had 5 Presbyteries, 69 ministers, 132 churches, and 9443 communicants. The

New School Synod had 3 Presbyteries, 42 ministers, 64 churches and 4113 communicants.

In like manner, as the result of the disruption, the Synod of Cincinnati was divided into two Synods, bearing the same name, and having in 1843, respectively, 6 Presbyteries, 67 ministers, 123 churches, and 8651 communicants; and 3 Presbyteries, 37 ministers, 49 churches and 4258 communicants. In the State there were in 1843, of the Old School, the Synod of Ohio, the Synod of Cincinnati, and 3 Presbyteries; of the Synod of Wheeling—viz.: Steubenville, St. Clairsville and New Lisbon, with an aggregate in the 3 Presbyteries, of 41 ministers, 71 churches, and 5278 communicants.

Of the New School there were, the Synod of the Western Reserve, with 7 Presbyteries, 126 ministers, 131 churches and 9125 communicants; the Synod of Ohio, with 3 Presbyteries, 42 ministers, 61 churches and 4113 communicants, and the Synod of Cincinnati, with 3 Presbyteries, 37 ministers, 49 churches and 4258 communicants. The aggregate of both was: Presbyteries, 27; ministers, 382; churches, 573; communicants, 40,868.

In 1860 the Synod of Sandusky was formed by the Old School Assembly. No further changes occurred until the reunion, in 1870, when the four Synods of Cincinnati, Cleveland, Columbus and Toledo were formed, embracing all the ministers and churches in the State.

In 1871 these reported to the Assembly respectively:—

	<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Communicants.</i>
Cincinnati.....	4	162	155	19,146
Cleveland.....	4	137	165	17,564
Columbus.....	5	129	169	14,624
Toledo.....	4	74	106	7,198
Total.....	17	502	595	58,532

In 1881 these four Synods were consolidated into the Synod of Ohio. In 1883 its report to the Assembly shows: Presbyteries, 17; ministers, 489; churches, 615; communicants, 68,926.

Oldest Christian Hymn. [In Paed., Lib. III, of Clement of Alexandria, is given (in Greek) the most ancient hymn in the Primitive Church. It is then (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. The following version will give some imperfect idea of its spirit.]

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways:
Christ our triumphant King,
We come Thy name to sing,
And here our children bring,
To shout Thy praise.

Thou art our holy Lord!
The all-subduing Word!
Healer of strife!
Thou didst Thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life!

Thou art Wisdom's High Priest!
Thou hast prepared the feast
Of holy love
And in our mortal pain,
None call on Thee in vain,
Help thou dost not disdain,
Help from above

Ever be thus our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! Thou Christ and God,
By Thy perennial Word,
Lead us where Thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we Thy praises high,
And joyfully sing,
Infants, and the glad throng,
Who to Thy Church belong;
Unte and swell the song,
To Christ our King.

Old Letters of Francis Makemie. Through the antiquarian researches of the late *Rev. Richard Webster*, of Mauch Chunk, Pa., the two following letters, in the library of the Historical Society of Massachusetts, were brought to the knowledge of Presbyterians. They were addressed to Increase Mather, of Boston, "*clarum et venerabile nomen*," and from the light which they throw upon our Church history, will be read with interest by all who appreciate the rays of antiquity.

ELIZABETH RIVER, Va., July 25th, 1684.

REVEREND AND DEAR BROTHER:—I wrote to you, though unacquainted, by Mr. Lamb, from North Carolina, of my designs for Ashley river, South Carolina, which I was forward in attempting, that I engaged in a voyage and went to sea in the month of May, but God in his providence saw fit I should not see it at the time, for we were tossed upon the coast by contrary winds, and to the North as far as Delaware Bay, so that, falling short in our provisions, we were necessitated, after several essays to the South, to Virginia; and in the meanwhile Colonel Anthony Lawson, and other inhabitants of the parish of Lynnhaven, in Lower Norfolk county (who had a dissenting minister from Ireland, until the Lord was pleased to remove him by death, in August last, among whom I preached before I went to the South, in coming from Maryland against their earnest importunity, coming so pertinently in the place of our landing for water, prevailed with me to stay this season, which the more easily overcame me, considering the season of the year, and the little encouragement from Carolina, from the sure information I have had. But for the satisfaction of my friends in Ireland, whom I design to be very cautious in inviting to any place in America I have yet seen, I have sent one of our number to acquaint me further concerning the place. I am here assured of liberty and other encouragements, resolving to submit myself to the sovereign providence of God, who has been pleased so unexpectedly to drive me back to this poor desolate people, among whom I design to continue till God in his providence determines otherwise concerning me.

I have presumed a second before I can hear how acceptable my first has been. I hope this will prevent your writing to Ashley river, and determine your resolution to direct your letters to Col. Anthony Lawson, at the eastern branch of Elizabeth river. I expect if you have an opportunity of writing to Mr. John Hart,* you will acquaint him concerning me, which, with your prayers, will oblige him who is your dear and affectionate brother in the gospel of our Lord Jesus.

FRANCIS MAKEMIE.

ELIZABETH RIVER, 28th July, 1685.

HONORED SIR:—Yours I received by Mr. Ballet, with three books, and am not a little concerned that those sent to Ashley river were miscarried, for which I hope it will give no offence to declare my willingness to satisfy, for there is no reason they should be lost to you, and far less that the gift should be . . . * for which I own myself your debtor, and assure yourself, if you have any friend in Virginia, to find me ready to receive your commands. I have wrote to Mr. Wandlope, and beg you would be pleased to order the safe conveyance thereof unto his hands. I have also wrote to Mr. Thomas Barret, a minister who lived in South Carolina, who, when he wrote to me from Ashley river, was to take shipping for New England; so that I conclude he is with you. But if there be no such man in the country, let my letter be returned.

I am yours in the Lord Jesus,
FRANCIS MAKEMIE.

"These letters," says the *Rev. Dr. Van Rensselaer* (in whose *Presbyterian Magazine* they were published), "incidentally prove, or illustrate the following positions:—

1. They assist in fixing the date of Francis Makemie's arrival in America. Hitherto the records of Accomac county, Va., furnished evidence of the earliest period in which he was *certainly known* to be in America. A record in the Accomac County Court shows that he was on the Eastern Shore of Virginia in 1690. It was surmised that he was in the country before, but how long before was left wholly to conjecture. Mr. Reed, in his history of the Presbyterian Church of Ireland, informs us that Mr. Makemie was from the neighborhood of Ramelton, in the north of Ireland; that he was introduced to the Presbytery of Lagan as a candidate in 1680, and that he was licensed in 1681. The Presbyterian Minutes being deficient for several years, the precise time of his ordination is unknown. In December, 1680, the records state that Col. Stevens, from Maryland, "near Virginia," made application for a minister to settle in that part of the world. The probability is that Francis Makemie came to the Eastern Shore of Maryland in 1682. His letter of 1684 shows that he had been in the country some time, and had obtained considerable knowledge of it, as well as performed considerable ministerial work.

2. These letters show that Presbyterian ministers had preceded Francis Makemie in evangelical labors in this country, or at least were contemporaneous with him. "A dissenting minister from Ireland" was laboring near Norfolk, Va., in 1683, and another minister on Ashley river, near Charleston, S. C., the former of whom was certainly a Presbyterian, and in all probability preceded Makemie.

3. In the third place, the letters afford evidence of Makemie's missionary spirit. He labored in 1683 on Elizabeth river, before he "went to the South." The "South" was doubtless in North Carolina, from whence he first wrote to Increase Mather, by "Mr. Lamb, from North Carolina." After laboring for a time in North Carolina, he returned to Elizabeth river, near Norfolk, and thence set sail for Ashley

* The minister of Lond-ndelery.

* Illegible.

river, but was driven back by a storm. His great aim seems to have been to preach the gospel to the destitute, and to search out localities to which he could invite ministers from Ireland. There is internal evidence that, with all his zeal, he was a prudent man."

The foregoing letters were published in the May number of the *Magazine* (1852), and the following one (presumably from the late and lamented Dr. Hatfield), appeared in the November number of the same monthly:—

NEW YORK, September 4th, 1852.

MR. EDITOR:—In your remarks on Makemie's Letters, published in your May number, you observe that "these Letters show that Presbyterian ministers had preceded Francis Makemie in evangelical labors in this country, or at least were contemporaneous with him."

Allow me to call your attention to a fact recorded by Rev. Dr. Calamy in his "Non-Conformists' Memorial," relative to the Rev. Matthew Hill, a native of the city of York. He graduated M.A., at Magdalen College, Cambridge, and was settled in the ministry at Thirsk, a market town about twenty miles northwest of York. He was ejected for non-conformity by the Bartholomew Act, in 1662, and was afterwards employed as a chaplain at Gatton, about eighteen miles south of London. No temptations, though freely offered, could induce him to conform. "Though he had a tender constitution," it is said, "he determined upon a voyage to the West Indies. He embarked with little besides a few clothes, a Bible, a Concordance, and a small parcel of MSS. He fixed at Charles county, Maryland, in 1669, where a brighter scene began to open, and he had a prospect of considerable usefulness in the ministry, and of a good advantage by his labors in temporal respects. But new truths afterwards arose, which greatly disappointed his hopes." No other particulars are given of his American experience. He is described as "a man of ready abilities, a good scholar, a serious, warm and lively preacher, and of a free and generous spirit."

Mr. Hill was, in all probability, a Presbyterian. Dr. Calamy had a copy of his testimonials, but does not state what they were. Is there any record of Mr. Hill's labors in Charles county, Md., or its neighborhood? Is there any mode by which the matter may be investigated? If some of your readers in that section of the country would make the needful inquiries, it is not improbable that some information respecting this pioneer of non-conformity in that region may be elicited.

E. F. H.

Old Paxtang Church. Paxtang Church, Dauphin county, Pa., was organized in 1729, and Rev. James Anderson, of Donegal, preached there. On the 11th of October, 1732, Rev. William Bertram accepted a call, and was installed in November following, pastor of Derry and Paxtang. The Rev. John Elder, a graduate of the University of Edinburgh, accepted a call in 1738, and came with the promise of a stipend of sixty pounds in money. The Rev. Mr. Bertram was paid "one-half in money, the

other half in hemp, linen yarn, or linen cloth, at market price." The present church building was erected about 1740. It is a plain, unpretending, limestone fabric, erected on the site of the original log house. The building is not large, and is entered by two doors. Formerly the pulpit stood in the middle of the house, fronting the southerly door. It became a receptacle for squirrels and hornets before it was removed. It is now remodeled, and the entire room neatly furnished. Formerly, at the southeast corner of the church building was a log house, about fourteen feet square, long used by Mr. Elder as his study, and subsequently as a school-house. From this building Mr. Elder, on Sundays, would march to his pulpit, his crowd of hearers parting for him to pass, without his speaking a word to them, so dignified was the sacred office esteemed. Into this building trusty firearms were taken for some years, by those who worshipped there, and on more than one occasion the pastor himself, who was

a Colonel in the Provincial service during the French and Indian war, had his own musket within reach. To the southeast of the church is the burial-ground, surrounded by a firm stone wall. There lie, in calm repose, men who were prominent in the State before and during the Revolution. Rev. John Elder, William



OLD PAXTANG CHURCH.

Maelay, who, with Robert Morris, of Philadelphia, represented Pennsylvania in the First Senate of the United States; John Harris, the founder of the city of Harrisburg; General Michael Simpson, and General James Crouch, heroes of the Revolution; the McClures, the Fosters, the Gilmores, the Grays, the Wills, the Rutherfords, the Espys, and generations of Scotch-Irish settlers

Olmstead, James Munson, D. D., was born at Stillwater, N. Y., February 17th, 1794. Entered Union College, 1816; graduated 1819; in Princeton Theological Seminary, 1819-22; licensed by Presbytery of Troy, 1822; served as an itinerant missionary in New York and Pennsylvania, and in the Winter of 1824 in Virginia, to improve his health; June, 1825, was ordained and installed over the Presbyterian Churches of Landisburg and Centre, Pa.; 1831 accepted a call to Middle Tuscarora Church, Pa.; April 19th, 1837, to November 1st, 1849, pastor of Presbyterian Church, Flemington, N. J., resigning because his health was not adequate to the work of the

charge. Then he removed to Snow Hill, Md., where he preached several years. In 1854 removed to Philadelphia, where he remained in comparative retirement, although taking an active interest in all the movements within the Church. Died Sabbath, October 16th, 1870, aged seventy-six. Mr. Olmstead was a man of decision and independence. He expressed his views boldly. As a preacher he was able, instructive, and often pungent, and a devout man. Besides sermons and essays, he was the author of several religious books which received very favorable commendations.

Olmstead, Rev. Lemuel Gregory, LL. D., was born at Maltaville, Saratoga county, N. Y., July 5th, 1808. In 1831 he was Lecturer on Chemistry and Mineralogy in Dickinson College, Pa. He graduated at Union College, N. Y., in 1834; studied theology at Princeton Seminary in the Fall and Winter of 1834; then three years and a half at the Western Seminary, Allegheny, Pa. He was licensed by Ohio Presbytery in 1837, after which he was Principal, in succession, of Beaver Academy, Brighton Institute, and Erie Academy, all in Pennsylvania. He was ordained an evangelist by the Presbytery of Erie, April 20th, 1848, but was never settled as a pastor, and devoted himself mainly to teaching, to scientific studies, and to lecturing. He spent one year in Ohio, as agent for the American Colonization Society; gave several courses of instruction in chemistry, and spent about five years in Europe, as a student, at two different times. He died, March 18th, 1880, at his farm, on the bank of the Hudson, near Fort Edward, New York, where he passed the last years of his life in his favorite studies. Though a great sufferer in his last illness, he expressed his firm faith in God and submission to His will. Dr. Olmstead was a genial gentleman, an humble and sincere Christian, and attained considerable eminence as a scientific scholar and antiquarian.

Opecquon Church, Augusta County, Virginia. About three miles from Winchester, on the paved road to Staunton, on the western side of the road, near a little village, is a stone building, surrounded by a few venerable oaks. That is Opecquon meeting-house, and between it and the village is the graveyard, in which lie the remains of some of the oldest settlers of the valley. This house is the third built upon this site for the worshippers of the Opecquon congregation. The old grove in which it stands has witnessed the coming and going of generations, and could these trees speak, they could tell of remarkable scenes of crowded assemblies, of tears, and groans, and outcries, and joyful songs of faith, and hope, and love, under the faithful preaching of the gospel. The parcel of land for the burying-ground, and for the site of a church and a school-house, which always went hand in hand with the Scotch-Irish emigrants, was given by Mr. William Hoge, whose residence was in the immediate neighborhood.

By the time of Braddock's war, the congregation assembling at this place for worship was large, and composed of families of great moral worth, whose descendants have been thought worthy of any posts of trust, honor or profit in the gift of their fellow-citizens. They came from the gap in the North Mountain; from the neighborhood of the White Posts; from the neighborhoods east of Winchester; from Cedar Creek and from beyond Newtown. While Washington was encamped in Winchester, this was the only place of religious worship in the vicinity of the fort. Congregations assembled here when Winchester could scarce show a cluster of houses. After Braddock's war, many families were added to the congregation.

The first minister of the Presbyterian order that visited this region is supposed to have been a Mr. Gelston, who was appointed to this mission by Donegal Presbytery, in 1736. In 1739 the same Presbytery took measures to send Mr. John Thompson as an evangelist through the new settlements on the frontiers of Virginia. The missionaries sent out by Donegal and New Castle Presbyteries to the frontiers, and those under the direction of the Synod, found Opecquon on their journeys going and returning. The Rev. William Robinson, on his long-to-be-remembered tour through Virginia and Carolina, repeatedly preached here. On the division of the Synod, which began in 1742, and continued till 1758, the people of Opecquon generally went with the New Side, and had the visits of missionaries from the Presbytery of New Castle and other parts of the Synod of New York.

The first pastor of this church was the Rev. John Hoge, a relative of him who gave this land for the place of worship and the burial of the dead. He was graduated at Nassau Hall in 1748, and prepared for the ministry under the care of New Castle Presbytery. Under Mr. Hoge, the churches of Cedar Creek and Opecquon were regularly organized. Tradition says he was an amiable and pious man. Becoming infirm the latter part of his life, he gave up his charge. Subsequently he became a member of the Presbytery of Donegal, and continued so until 1786; then of the Presbytery of Carlisle at its formation, without charge, and in 1795 a member of the Presbytery of Huntingdon, without charge.

The next minister was the Rev. John Montgomery, from Augusta county, a graduate of Nassau Hall, who was ordained in 1780, and in 1781 accepted a call from Winchester, Opecquon and Cedar Creek. A young gentleman of fine manners and pleasant address, and esteemed as a preacher. He remained with the congregation till 1789, and then removed to the Calf Pasture.

The third minister was the Rev. Nash Legrand, who accepted a call to the churches in 1790. His ministry was eminently successful; under his care Opecquon saw her best days. This stone house was built. A continued revival filled the church with devoted

worshippers. Being bereaved of his wife, and suffering in health, Mr. Legrand resigned the charge in 1809. Since that time the church has been served by a succession of ministers, and has been blessed with revivals.

Within the stone enclosure of the graveyard of Opecequon are buried the remains of many of the ancient settlers, and those who have followed them. One of the graves which especially attracts the eye of the visitor is marked by a rough, time-worn stone in the very centre of the graves, the first with an inscription reared in the Valley of Virginia to mark the resting-place of an immigrant. The stone crumbled under the unskillful hands of the husband, who brought it from a neighboring eminence, and, in the absence of a proper artist, inscribed the letters himself, to be a memorial of his young and lovely wife. Tradition says he was the schoolmaster.

(On the one side.)

JOHN WILSON
INTERED HERE
THE BODYS OF
HIS 2 CHILDER &
WIFE yd MOTHER
MARY MARCUS
WHO DYE AGst
THE 4th 1742
At god 22 year.

(On the other side.)

FROM
JRLAND
July vi 1737
Co't Argma
gll.

On the side on which Ireland is chiseled, the pebbles in the stone, or his unsteady hand, made large indentures, and rendered the inscription almost illegible. Here the stone has stood, a monument of affection, and marked the grave of the early departed, while the days of a century and nearly a half have passed away.

In referring to this cemetery, Dr. Foote, in his "Sketches of Virginia" (second series), from which this sketch is drawn, after naming many who sleep there, says: "This whole yard is strewed with the ancient dead. The new-looking monuments mark the beginning of a second century among the graves. Excellence and beauty lie here. How gladly would we stop at the very grave of William Hoge, from whom have descended so many honorable families, and so many ministers of the gospel? And 'the beauty of Opecequon,' who shall tell us where she laid down, heart-broken, to rest? To this yard hundreds and hundreds in Virginia and the far west will come to seek the sepulchres of their emigrating ancestors. At the Resurrection there will be joyous meetings."

Oracle. This word is sometimes used to denote the sanctuary of the tabernacle and of the temple, where the special presence of Jehovah dwelt (1 Kings vi, 16; viii, 6; 2 Chron. iv, 20; Psal. xxviii, 2). Divine communications were made to persons inquiring of the Lord: hence 'the counsel of Ahithophel' was accounted so judicious, 'as if a man had inquired at the oracle (or word) of God' (2 Sam. xvi, 23). In the New Testament the revelations of God in His Holy Word are denominated 'oracles'

(Acts vii, 38; Rom. iii, 2; 1 Pet. iv, 11). They were the true testimony of Him who cannot lie.

But by oracle ordinarily is understood that power of utterance ascribed to heathen deities when interrogated by their worshippers, the word being loosely applied sometimes to the response itself, and sometimes to the place where the response was delivered. The Greek oracles were of chief note. The mind of the Greeks was specially inquisitive into futurity; and the multiplicity of the gods they worshiped would furnish facilities for communications with them. The most celebrated oracle was that of Apollo at Delphi. Here the Pythia—in early times a young maiden, later a woman of fifty, of low origin and uneducated, but of unsullied moral character—was supposed to have the divine inspiration. She prepared herself by chewing laurel leaves, and drinking from the Castalian fountain. She then mounted a tripod, placed over a chasm, from which ascended an intoxicating vapor, which she received and under its influence uttered incoherent words. These were arranged and interpreted by a prophet and five assistants, and formed the oracular response. Other noted oracles were three, also of Apollo, in Asia Minor, at Didyma, Claros, and Patara; that of Zeus or Jupiter at Dodona; and that of Ammon in Libya. Unquestionably imposture was practiced; dubious replies were given, which the superstition of inquirers disposed them to accept, when the result did not agree with the anticipation; and it is likely that oracles were not always inaccessible to bribery. But after every allowance of this kind the whole mystery of them is not solved. Some have imagined that they kept up a system of wide espionage for the sake of obtaining information. If in certain cases this were so, it could not have been effectively carried out for several generations. Is it too much to suppose, when adoration was paid to demons instead of to the living God, that the dark power of evil was permitted to exercise some mysterious influence over his votaries? The Greek oracles decayed or were extinguished in the last days of the Roman republic, and those of the early emperors. In the time of Adrian, indeed, and of the Antonines, with the convulsive struggle of paganism, oracles in some measure revived, ere long entirely to pass away. The fact of their gradual extinction is puzzling. May we suppose that he who had winked at earlier ignorance (see Acts xvii, 30) was now resolved, on the promulgation of Christ's gospel, that the vanity of all opposing power should be manifested, when he 'commanded all men everywhere to repent'?

Orbison, Rev. James Henry, was born at Huntingdon, Pa., March 23d, 1826. He graduated at Jefferson College in 1846, and was ordained an evangelist by the Presbytery of Huntingdon, June 12th, 1850. He was a missionary in India, at Ambala and Rawal Pindi, 1859-69, and after these years of faithful service to the Saviour whom he loved, he

died, at Bellefonte, Pa., April 19th, 1869, passing from labor to rest, and from toil to triumph.

Ordination. The General Assembly has made the following deliverances on this subject:—

ORDINATION sine titulo.

"The question, ought ministers to be ordained *sine titulo*, i. e. without relation or probable view had to a particular charge, resumed, and after further deliberation, we judge as follows:—

"That in ordinary cases, where churches are properly regulated and organized, it is a practice highly inexpedient and of dangerous consequences, not to be allowed in our body, except in some special cases, as missions to the Indians, and some distant places, that regularly apply for ministers. But as the honor and reputation of the Synod is much interested in the conduct of Presbyteries in such special cases, it is judged that they should previously apply to the Synod and take their advice therein, unless the cases require such haste as would necessarily prevent the benefit of such a mission if delayed to the next session of Synod, in which cases the Presbyteries shall report to the next Synod the state of the cases and the reasons of their conduct."—*Minutes*, 1764, p. 337.

ORDINATIONS ON THE SABBATH.

"The General Assembly think it would not be for edification to adopt a uniform rule on the subject. In general, they think it not expedient that ordinations should take place on the Sabbath, yet there may be cases in which urgent or peculiar circumstances may demand them. The Assembly, therefore, judge it best to leave it to the Presbyteries to act in this concern as they may judge that their duty requires."—*Minutes*, 1821, p. 7.

ORDINATION OF THE BAPTIST AND OTHER CHURCHES.

"It is not among the principles or usages of the Presbyterian Church to consider the ordination of ministers by other Protestant Churches as invalid; on the contrary, the Presbyterian Church has always considered the ordinations of most other Protestant Churches as valid in themselves, and not to be repeated, when those who have received them become members of the Presbyterian Church. Nor is it perceived that there is any sufficient reason why the ordinations in the Baptist Church should not be considered as valid, and be sustained as such.

"But while the Presbyterian Church can act as has now been stated in regard to ordinations, it is among those principles and usages which she regards as most sacred and important, to secure for her churches both a pious and a learned ministry; and she cannot admit of any usage or exercise any apparent liberality inconsistent with security in this essential particular. On the whole therefore,

Resolved, That when applications are made by ministers of the Baptist, or any other Protestant Denomination, to be connected with the Presbyterian Church, the Presbytery to which the applications are made shall require all the qualifications, both in regard to piety and learning, which are required of candidates for licensure or ordination of those who have originally belonged to the Presbyterian Church, and shall require the applicants from other denominations to continue their study and preparation till they are found, on trial and examination, to be qualified, in learning and ability, to teach in the manner required by our Standards; but that when found thus to be qualified, it shall not be necessary to reordain the said applicants, but only to install them when they are called to settle in Presbyterian congregations."—*Minutes*, 1821, pp. 15, 16.

Origin of Early Presbyterian Churches.

"American Presbyterianism, like American civilization," says Dr. Gillett, "has derived its distinctive character from many and diverse influences. As we trace the course of its history we find it receiving tributaries from distant and varied sources, yet all blending in a current that flows in a channel of its own, and marked at every step by features peculiar to itself. Commingled in it, and made more or less homogeneous by it, we find the elements of English

'dissent,' Irish fervor, Scotch persistence and Huguenot devotion. There is scarce a memorable event in the history of Protestantism in the Old World that does not assist to elucidate the character of its founders. It inherits alike the memories of the noble men who fell victims to the bigotry of Alva or Laud, or endured the brutal cruelty of Lauderdale or Jeffries. In the annals of the Genevan Republic, the heroism of the Netherlands, the sufferings of the Huguenots, culminating in the bloody St. Bartholomew, the sterling conscientiousness of the Puritans, and the unswerving loyalty to Christ's crown and covenant evinced by the countrymen of John Knox, may be discerned the elements of that training which shaped the views and characters of its founders.

"Thus, without taking any other church on earth as its model, it was built up out of materials drawn from sources the most diverse, and into a structure that constitutes its own type. Even here it was modified by local influences; sometimes constrained in the New World to renew the struggle which had become too familiar in the Old, and to protest against an intolerance which could not but revive memories of Acts of Conformity, bigoted proscription, or Claverhouse's Dragoons. Yet ere long it was left unmolested, and in a field broad enough to tax its utmost energies, was called to the task of competing with other denominations in the noble work of evangelizing a young and growing empire."

Presbyterian churches were formed in various parts of our country nearly contemporaneously. In a letter written by the Presbytery of Philadelphia to that of Dublin, and dated 1710, it is said: "In all Virginia we have one small congregation on Elizabeth river, and some few families favoring our way in Rappahannock and York; in Maryland four; in Pennsylvania five; in the Jerseys two; which bounds, with some places in New York, make up all the bounds from which we have any members from; and at present some of these are vacant."

CHURCH ON ELIZABETH RIVER.

Of this church (says Dr. Charles Hodge, in his "History of the Presbyterian Church," from which we quote at length), little is known. It seems, from Commissary Blair's report on the state of the Church in Virginia, that it existed before the commencement of the last century. From the fact of Mr. Makemie's directing, in his will, that his dwelling-house and lot on Elizabeth river should be sold, it has been inferred that he resided there before he moved to the opposite side of the Chesapeake, and that the church in question was gathered by him. If so, it must have been formed before 1690, for at that time Mr. Makemie was residing on the eastern shore. Others have supposed that the congregation was composed of a small company of Scotch emigrants, whose descendants are still to be found in the neighborhood of Norfolk. Though reported by the Presbytery, they seem to have had little connection

with that body. The name of their pastor, the Rev. Mr. Macky, never appears on the minutes as a member.

UPPER MARLBOROUGH, SNOW HILL, REHOBOTH,
MONOKEN AND WICOMICO CHURCHES.

It is not easy to reconcile altogether the statements given in the Presbyterian letter quoted above, with the facts recorded on the minutes. For example, it is said there were four churches in Maryland in connection with the Presbytery in 1710, whereas the minutes mention at least five. It is probable, however, that when two congregations were under the care of the same pastor, they were not counted separately. These congregations were Upper Marlborough, Snow Hill, Rehoboth, Monoken and Wicomico. The first of these was formed by a company of Scotch emigrants, who came to this country with their pastor, Rev. Nathaniel Taylor, about the year 1690. The other four churches were in Somerset county, on the eastern shore, and were the fruits of Mr. Makemie's labors. Of this there can be no reasonable doubt, as his memory is still cherished among them, and as there is neither tradition nor record of any other Presbyterian minister in that district at the date of their formation. Of Snow Hill, Mr. Spence gives the following account: "A town, to be called Snow Hill, was established in Somerset, now Worcester county, by an act of the provincial legislature, passed in 1684, and I believe," he adds, "that the Presbyterian Church in that place is nearly or quite as old as the town. Snow Hill was settled by English Episcopadians and Scotch and Irish Presbyterians, and it is certain that persons resided there at the time, or soon after the time in which the town was laid out, who were afterwards members of the Presbyterian Church. My ancestor, to whom I have already alluded, was a ruling elder in that church." Of this family of churches Rehoboth is commonly considered to be the eldest.* Their first pastor was the Rev. Mr. Makemie, who, in his will, directs his Executrix "to make over and alienate the lot on which the meeting-house is built, in as ample manner, to all intents and purposes, as shall be required for the ends and uses of a Presbyterian congregation, as if I were personally present, and to their successors forever, and to none else but to such as are of the same persuasion in matters of religion." It may be inferred, from the terms of this bequest, and from the character of its founder, that this church was strictly Presbyterian, a point which, it is believed,

has never been disputed. The congregations of Monoken and Wicomico were under the pastoral care of Mr. McNish, and were organized before 1705, the date of his application to the Court for permission to preach. It can hardly be presumed that these five Presbyterian congregations with distinct church edifices, some of them within fifteen miles of each other, could, at so early a period, and in so thinly settled a part of the country, have been formed in a few years. And as they all existed prior to 1705, and as Mr. Makemie had resided and labored in that district for near twenty years before that date, it is altogether probable that several of them were formed before the commencement of the last century. That they were all Presbyterian churches never has been questioned. As early as 1723, as appears from a recorded deed, the church at Monoken had eight elders.

CHURCHES AT PHILADELPHIA, NESHAMINY, WELSH
TRACT, NEW CASTLE, WHITE CLAY, APO-
QUINIMI AND LEWES.

The Presbytery state in their letter that they had five congregations in Pennsylvania in 1710. The minutes, however, furnish the names of the places above named. Welsh Tract is first mentioned in the following minute, 1710. "Upon information that David Evans, a lay-person, had taken upon himself publicly to teach or preach among the Welsh in the Great Valley, Chester county, it was unanimously agreed that the said Evans had done very ill, and acted irregularly, in thus invading the work of the ministry, and was thereupon censured." It may be inferred, from this, that Mr. Evans was in some way connected with the Presbytery, but not that there was a church already organized among the Welsh. White Clay Creek, New Castle and Apoquinimi were associated, as appears from the following record, made in 1709: "Ordered, that Mr. Wilson (pastor of New Castle) preach at Apoquinimi once a month upon a week day, and one Sabbath in a quarter, till the aforesaid meeting, provided, always, that the Sabbath day's sermon be taken from the White Clay Creek people their time." These three places of preaching, therefore, were probably numbered as one congregation in the Presbytery's letter.

The first church in Philadelphia is noticed under the heading, *Presbyterianism in Philadelphia*.

CHURCH AT NESHAMINY.

The congregation at Neshaminy was a Dutch Presbyterian Church. Their pastor was the Rev. Mr. Van Cleeck, from Holland, and the letter addressed to them by the Presbytery is directed to the "Dutch people." That they were regularly organized is evident from a minute, recorded in 1711, which states that Mr. Van Cleeck's absence from Presbytery was accounted for "by one of his elders, sent for that purpose."‡

* Macdonald's "History of the Presbyterian Church of Jamaica, L. I." labors to show that the Jamaica Church is the oldest existing church of the Presbyterian name in America. He certainly renders this highly probable. And yet the church is spoken of by Vesey and others as one of Scotch Independents, and the fact that it stood in connection with no Presbytery until after Macnish commenced his pastorate, forces us to regard it as Independent Presbyterian, and not an integral portion of "The Presbyterian Church in the United States" as already organized by the Presbytery of Philadelphia. (Gillett's History of the Presbyterian Church, Vol. 1, p. iv, note 2.)

‡ The Rev. D. K. Turner, in his "History of the Neshaminy Presbyterian Church of Warwick, Hartsville, Bucks County," Pa., maintains that it was not *this* church Mr. Van Cleeck or Van Vloek, as he names him, was the first pastor. He says, "From the fact

CHURCHES AT NEW CASTLE AND LEWES.

In the manuscript history of the Church in New Castle, it is stated that the first account of a Presbyterian congregation in that town is about 1701, at which time the Rev. Mr. Wilson was the pastor. August 15th, 1707, a deed for a lot of land was made to certain persons, in trust, "for the use of the Presbyterian congregation in New Castle, on which they were to build a house for public worship." The Church at Lewes was organized about the same time, though no record goes further back than 1708.

CHURCHES AT FREEHOLD AND WOODBRIDGE.

The two congregations in Jersey were Freehold and Woodbridge. The former was constituted principally by emigrants from Scotland, about 1692. Their place of worship was long known as the "Scotch Meeting-house." Woodbridge was settled partly by the Scotch and partly by emigrants from New England. The congregation is first mentioned as in connection with the Presbytery, in a letter dated May, 1708. In that letter, which is addressed to several New England clergymen, the Presbytery say: "We find by diverse letters which have passed between you and sundry persons in Woodbridge, that you are not unacquainted with the confusions and distractions arising from the accession of Mr. Wade to be the minister of that town, and the aversion of a considerable part of the people to the accepting of him as such." It is probable that it was the Scottish portion of the congregation that was opposed to Mr. Wade, as the first healing measure proposed by the Presbytery was that Mr. Boyd, the Scotch clergyman of

Freehold, should preach every third Sabbath in Woodbridge; and Mr. Wade's accession to the Presbytery in 1710 was with the view of reconciling the disaffected portion of his people. Whatever may have been the ground of the opposition, it came from the majority of the congregation.

OTHER CHURCHES IN VARIOUS PARTS OF THE COUNTRY.

Besides the churches in connection with the Presbytery of Philadelphia, there were several others organized at an early date in various parts of the country. In his history of South Carolina, Dr. Ramsay says, "the Presbyterians formed congregations, not only in Charleston, but in three of the maritime islands, and at Wilton, Jacksonborough, Indian land, Port Royal, and Williamsburg." And again, "the Presbyterians were among the first settlers, and were always numerous, in South Carolina. Their ministers in the maritime districts were mostly from Scotland and Ireland, men of good education, orderly in their conduct, and devoted to the systems of doctrine and government established in Scotland. In conjunction with them the Independents or Congregationalists were formed into a church in Charleston about the year 1690, and after being about forty years united, they separated and formed different churches. Rev. Archibald Stobs took charge of the church in the Autumn of 1700, and the Rev. William Livingston in 1704." The Presbytery of Charleston, he says, "was constituted at an early period of the eighteenth century, agreeably to the principles and practice of the church of Scotland." The distance of these southern churches from those about Philadelphia, and the difficulty of communication, sufficiently accounts for there being no connection between them. A union did not take place until the year 1800, when the Presbytery of Charleston connected itself with the Synod of Carolina.

that the vicinity was almost entirely unsettled in 1709, and that even as late as 1720 the inhabitants were few and scattered, it is almost certain that there could have been no church here at as early a date as that (1710) in which Mr. Van Vleck was received into the Presbytery; besides, he came from Holland (Records of Presbyterian Church, page 31), and his people were "Dutch people." But from the deeds given for land sold by William Penn to English people, as early as 1700, the claims under warrants extending back to 1684, we gather that the Dutch or Holland people could not have resided here. Mr. Van Vleck must have been pastor of another church, called by the name of "Neshaminy," in some other locality. The church of which he was the minister appears, through researches made by General W. W. H. Davis, of Doylestown, to have been in Southampton Township, at the village formerly called "The Buck," now Feasterville, which had the name of "Neshaminy Church," in early times, as it was but two or three miles from the "Neshaminy Creek." That congregation was composed of Hollanders, and is at present, and has been many years, worshipping at Churchville, where a new meeting-house was erected in 1814, for the united congregations of "the Buck" and "the Bear," which are associated with the "Reformed Church of America," lately the "Reformed Dutch Church."

In relation to the fact that an elder, Leonard Van Degriit, is said, in the "Records of the Presbytery of Philadelphia," page 17, to have come to the Presbytery of Philadelphia with Mr. Van Vleck in 1719, and to have been admitted at the same time with him into that body, Mr. Turner adds, "Leonard Van Degriit was a resident of Bensalem township, and connected with the Presbyterian Church of Bensalem, which in its early history seems to have been under the same pastoral charge with the church at 'the Buck,' as they were but five or six miles apart, and he might naturally have appeared at Presbytery with Mr. Van Vleck, as the latter had both churches under his care."

What "the some places in New York" were, whence the Presbytery had members, as stated in their letter of 1710, does not appear from the minutes. No minister, congregation or elder is there spoken of as belonging to that province. There were, indeed, Presbyterians in the city of New York as early as 1707, who had principally emigrated from Great Britain and Ireland, but they were so few that they had neither a church to worship in, nor a minister to lead their worship. The congregation was organized, and Mr. Anderson called as their pastor, in 1717. The Church in Jamaica appears to have become connected with the Presbytery in 1712, that of Newtown in 1715, that of Southampton in 1716.

Several of the churches mentioned as belonging to the Presbytery in 1710 were not in connection with that body at the time of its organization. This was the case in regard to Neshaminy, the Welsh Tract and Woodbridge. Of the remainder, it appears, from the preceding account, that the four or five in Maryland were strictly Presbyterian. Those in Pennsyl-

vania were all composed predominantly of Scotch and Irish Presbyterians, except the first church in Philadelphia. This appears from the statement of Rev. Samuel Blair, in his "Account of the Revival in New Londonderry," that "all our congregations in Pennsylvania, except two or three, chiefly are made up of people from that kingdom," *i. e.*, Ireland. This was written in 1744, when the Dutch congregation of Neshaminy, two Welsh congregations in the Valley, besides the mixed church in Philadelphia, had long been connected with the Presbytery. The two or three exceptions, therefore, are accounted for; the remainder, which includes all the original churches except that of Philadelphia, were, according to Mr. Blair, composed principally of Irish Presbyterians. There were doubtless a good many Dutch and Swedes included in the congregations in the lower counties on the Delaware, as they were the earliest and principal settlers of those counties, and as the names of church members occurring on the minutes would also seem to intimate. In Jersey, the church in Freehold was the only one at first belonging to the Presbytery. As far as can be ascertained, therefore, the congregations connected with the Presbytery at the time of its formation were all strictly Presbyterian, unless the first church in Philadelphia be considered an exception. Up to 1710 the only Presbyterian Church in which there was an appreciable number of New England men was Woodbridge, and that, unfortunately, gave the Presbytery more trouble than all the rest put together. This, however, appears to have arisen quite as much, to say the least, from the character of the minister as from that of the people. As far, then, as the character of the original congregations is concerned, it would be difficult to find any Church more homogeneous in its materials than our own; certainly not the Church of Scotland, and certainly not the churches of New England. The former contained, proportionably, more members inclined to Episcopacy, and the latter more inclined to Presbyterianism, than were to be found in our Church inclined to Congregationalism.

Orphanage, Presbyterian, Philadelphia. On the 12th of December, 1877, a charter was obtained by a few Christian men and women, to establish a home for orphan children in Philadelphia, under the care of the Presbyterian Church, to be called "The Presbyterian Orphanage in the State of Pennsylvania." It was formally opened on the 18th of April, 1878, in a private dwelling, No. 1319 South Broad Street, receiving as its first inmates the children of the Orphanage established by the members of Bethany Presbyterian Church, in 1876, as a thank-offering to God's great goodness to them.

Mrs. Ann Gray Thomas, who had so generously contributed towards the establishing of the Presbyterian Home for Widows and Single Women, with equal generosity gave nine acres of ground adjoining that Institution at Kingessing Avenue and Fifty-

eighth street, as a site for the erection of Orphanage buildings. The plan known as the "Cottage system," which is common in Germany, was adopted, and in 1881 four cottages were erected of which we give a specimen, and dedicated to the use of the fatherless little ones September 28th, 1882. Each of the three cottages is complete in itself, with accommodations for a patriarchal family of twenty children, all under



PRESBYTERIAN ORPHANAGE.

the care of a "House Mother." The three families, numbering in all sixty children, attend school at the fourth cottage, which is fitted up with kindergarten appliances for the younger scholars; but it is hoped that this temporary arrangement will before long give place to the Father Martin Memorial School-house, the promised gift of the Sunday-school children. The Orphanage contains at present 1883, sixty children, all between the ages of three and thirteen.

This Institution although entirely dependent on the charity of the Church (having no endowment fund) is entirely free from debt. In 1882 the receipts for maintenance were \$6735.36, expenses \$6272.10. There were also received towards the Building and Furnishing Funds, in the same period, \$15,800.19 of which amounts \$15,547.43 were expended for these purposes.

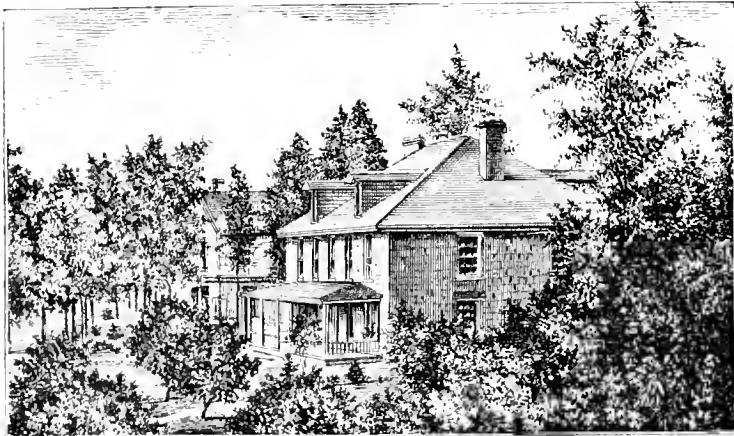
The Orphanage owns and has in conjunction with it a neat and commodious "Seaside Home," located at Cape May Point, N. J., which was opened July 6th, 1883. More than four hundred women and children enjoyed the sea air during the past summer, a moderate charge being made each boarder. The management consists of a Board of gentlemen advisers and fifty-five lady managers. The officers of the last named are: First Directress, Mrs. Daniel Haddock, Jr.; Second Directress, Mrs. Samuel Field; Third Directress, Mrs. Alexander Whilldin; Corresponding Secretary, Mrs. J. R. Miller; Recording Secretary, Miss Josephine Atmore; Treasurer, Mr. Crawford Spear; Assistant Treasurer, Miss E. L. Tenbrook. "The Young Ladies' Aid of the Presbyterian Orphanage" consists of twenty-nine lady members, with the following officers: President, Mrs. J. S. Malone; Vice President, Mrs. Henry S. Cattell; Secretary, Miss Mary N. Baggs; Treasurer, Miss Anna M. Porter. In addition to the contributions mentioned above, the Seaside Home, Father

Martin Fund and the Young Ladies' Aid of the Orphanage received generous donations during 1882, from the Presbyterian public. As the name of the Orphanage implies, it is devoted to the interest of orphans in the State of Pennsylvania, and there is a State Auxiliary Society, which promotes the interest of the Institution outside of Philadelphia.

Orphanage, Thornwell, located at Clinton, South Carolina, is one of the three Orphan Institutions under the care of the Southern Presbyterian Church. It was first conceived by the Session of the Clinton Church, under the leadership of its pastor Rev. William P. Jacobs, in 1872. With only a fifty cent piece, and that the gift of an orphan, they began work. A farm of one hundred and twenty-five acres was purchased, and on May 28th, 1871, the corner-stone of the first building (of stone), a house of seventeen rooms, and known as the "Home of Peace," was laid, in the presence of a thousand people. By

accomplishing a great deal, and the girls had taken most cheerfully the charge of all the household duties, including cooking, washing and ironing. God's Spirit also seemed to be with them. They have always been thoroughly indoctrinated in Presbyterian matters, attending regularly the church of our order in Clinton; and uniformly, from the beginning, every inmate has sought an early connection with the Church.

In 1882 the school-room in the Home of Peace was filled to overflowing, and it was resolved to ask the people of God to enable us to erect a central building for educational purposes. On May 12th the corner-stone of the "Orphans' Seminary" was laid, and on July 28th of the year following the chapel of the new building was dedicated by Rev. James H. Thornwell, son of the distinguished Divine whose name the Institution bears. The house is a handsome three-story structure, with commodious chapel, mu-



THORNWELL ORPHANAGE, CLINTON, S. C.

the 1st of October of the next year the house was finished and opened for the reception of orphans, sixteen of whom were present. Mr. and Mrs. Jacobs took charge. The first teacher was Miss Witherspoon, a lineal descendant of Rev. Dr. Witherspoon, signer of the Declaration of Independence. Two of the great John Knox's descendants are among the inmates of this Orphanage.

The plan of the Thornwell Orphanage is that of separate households, which was found to work so well by Immanuel Wichem, of Hamburg, Germany. In pursuance of it, on the 18th of July, 1880, the corner-stone of a new building, "Faith Cottage," for boys, was laid, and the house, a concrete structure, in the Queen Anne style of architecture, was opened nine months thereafter. Thus, ten thousand dollars, worth of property had been acquired, largely augmented in value by local circumstances, and this had been the result of numberless very small gifts.

In the meanwhile a farm, workshop and printing office had been established, in which the boys were

seam, library and a number of class-rooms, and cost, including all donations, \$6000, the supervisor of the work giving his services without charge. The school was transferred to this building October 1st, 1883, when it was formally opened by an address from Gov. Hugh S. Thompson. There are now nearly fifty inmates of the Orphanage. A small endowment of \$5000 has been collected, and with the exception of this fund, the support of the family is entirely dependent upon the gifts of God's people. Presbyterians North and South have united in supporting it, for the Institution is not a local one, children being received into it from any section. Selections are made, not only with an eye to the need of the orphans, but also of those who are best and brightest, and afford the hope that, after years of careful training, they will become highly useful members of society. Thus far the graduates have not disappointed the hopes cherished for them.

The future plans of the Thornwell Orphanage include the enlargement of the number of family-houses,



ORPHANS' SEMINARY, CLINTON, S. C.

of the State. The Orphan Home was organized in 1837, and since that time has been a source of great benefit to the State. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets. Present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets.

Orphans Home Tuskegee Alabama. This Institution is a school for the colored people of the State. It was organized in 1837, and since that time has been a source of great benefit to the State. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets.

The Orphan Home is a school for the colored people of the State. It was organized in 1837, and since that time has been a source of great benefit to the State. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets. The present location of the Orphan Home is on the corner of Washington and Third Streets, between Third and Fourth Streets.

The Orphan Home is under the management of an Executive Committee appointed by the Synod, and reports are made from this committee, from the Superintendent, and from the Treasurer, at the annual sessions of Synod, and no subject of theirs can be brought up without an appointment is made for each church, at the Synod, at each annual session, and a report made of the amount collected in each.

The present officers are, Rev. J. R. Foster, Tuskegee, Superintendent; H. F. B. Webb, Union Springs, Chairman of Executive Committee, and Mr. A. G. Barnett, Cit. Normal Bank, Selma, Treasurer.

Orr, Rev. Robert Wilberforce, was born at Chesham, Pa., January 14th, 1783; graduated at Jefferson College in 1803; studied theology at the Western Theological Seminary, and was ordained an evangelist by the Presbytery of Bedford, November 22d, 1807. He resided in rural situations, 1807-41; then spent at Chesham, Pa., 1841-54; studied supply at the Seminary, 1854-56; then the Indian Centre, 1844; in 1856 he was elected to the office of Elder, and in 1857 he was elected to the office of Pastor of the Indian Centre. He died at Chesham, Pa., March 14th, 1877. Mr. Orr was a member of the General Assembly of the Western Theological Seminary, 1807-1877. He was a member of the General Assembly of the Western Theological Seminary, 1807-1877. He was a member of the General Assembly of the Western Theological Seminary, 1807-1877.

Osborn, Rev. Ethan, was born in Litchfield, Conn., August 1st, 1778. While at College, at Dartmouth, he was admitted to full communion with the Congregational Church there. At the age of eighteen he enlisted in the second year of the Revolutionary War, and was with the forces under the command of Washington, in the retreat through New Jersey. After the study of theology in his native State, he was licensed to preach in 1796, and installed December 3d, 1799, by the Presbytery of Philadelphia, pastor of the Old Stone Church of Fairfield, N. J. At this time the congregation was scattered through the whole of Fairfield township, and parts of the adjoining townships of Downe and Deerfield, including a portion of the people of Bridge-



REV. ETHAN OSBORN.

town, where, as yet, there was no church of any denomination.

The pastorate of Mr. Osborn was like his general life, tranquil and marked chiefly by revivals. His preaching was plain, practical, solemn and earnest. In pastoral visitation he was very faithful. In addition, he was accustomed to visit the public schools, and catechise the children in the Shorter Catechism, as well as the Bible. In the year 1809 his congregation was visited with a revival of great power and blessed influence. In 1810 there was a second revival. Again in 1820 another extensive work of grace was manifested to this large and widely-scattered congregation. The good-hearted pastor continued to discharge his duties until 1836, then in the seventyeighth year of his age. At this time the Rev. David McKee, from Kentucky, was his co-pastor, and continued so until 1838, when, during his co-pastorate, there was another powerful revival.

Mr. Osborn continued to preside over the church until 1844—fifty-four years—when he offered his resignation, and it was only accepted because "it was felt by all concerned a mournful necessity." The Presbytery, in dissolving the pastoral relation, "commended the church for providing that their worthy and venerable pastor might continue to lean upon their arm while he lived and recline on their bosom when he died." Dr. Whitaker, in his Address at the Bi-Centennial Celebration of the Old Stone Church, September, 1880, said: "It is as unnecessary here to-day, as it is impossible, to rehearse the story of Father Osborn's honorable and saintly course through the hundred years that he lived, from 1758 to 1858. The singular goodness, beauty, wisdom, uprightness, fruitfulness and continuance of his career has no parallel, perhaps, in the annals of the American pulpit. The future will take care of his fame; and of him we may safely say, 'the righteous shall be in everlasting remembrance.'"

Osborn, Rev. Henry Stafford, LL.D., was born in Philadelphia, Pa., August 17th, 1823. He graduated at the University of Pennsylvania, and studied theology in Union Theological Seminary. His fields of labor have been, stated supply, Coventry, R. I., 1845-6; pastor, Hanover Court House, Va., 1846-9; pastor, Richmond, Va., 1849-53; pastor, Liberty, Va., 1853-8; stated supply, Salem, Va., 1858-9; pastor, Belvidere, N. J., 1859-66; Professor in Lafayette College, Easton, Pa., 1866-70; stated supply, Oxford, Ohio, 1870-1; Professor in Oxford, 1871-3; stated supply, Oxford, 1873. Dr. Osborn is a genial gentleman, an interesting and impressive preacher, and a scholar of large attainments. He has traveled in foreign countries, and given to the public some valuable productions of his pen.

Osborn, Rev. Robert, was born August 27th, 1813, at Cedarville, N. J.; graduated at Jefferson College in 1834, and at Princeton Theological Seminary in 1839. After being licensed by the Presbytery of Philadelphia, April 17th, 1839, he went to Virginia, where he supplied the Church at Point Pleasant, from October, 1839, until he was installed as its pastor, December 9th, 1843. This was his only pastorate, and here he labored assiduously, faithfully and successfully, as pastor and supply, nearly nineteen years. His parish included four churches and two other preaching stations; his circuit was nearly fifteen miles, and he was the only Presbyterian preacher in the county. His churches enjoyed frequent revivals, and were largely increased under his ministrations. The work proving too great for his strength, he was released from his charge October 18th, 1855, and after teaching for some time, he returned to his native place, where he was long a patient invalid, and died, July 13th, 1878. Mr. Osborn was a truly pious man, a good preacher, a faithful pastor, of uncommonly pleasing manners, and gained the affections of all whom he met.

Osmond, Samuel McClurg, D.D., was born at Lower Oxford, Pa., August 18th, 1825. He graduated at the College of New Jersey in 1850; studied theology at Princeton Seminary, and was ordained by the Presbytery of Raritan, June 22d, 1853. He was co-pastor of the First and Second churches, Amwell, N. J., 1853-57; stated supply at Perry and Pittsfield, Ill., 1857-62; stated supply at Iowa City, Ia., 1862, pastor, 1863-78; and pastor at Lawrence, Kas., 1878. Dr. Osmond is a faithful and forcible preacher, a valuable Presbyter, and his ministry, under the divine blessing, has been crowned with success.

Otsego Presbytery, N. Y. The Presbytery of Otsego, as it now exists, was constituted by the Synod of Utica, June 21st, 1870, embracing Otsego, Delaware and Chenango counties, exclusive of the towns of Tompkins and Masonville, in Delaware county; and the towns of Smithville, Greene, Coventry, Aiton and Bainbridge, in Chenango county; and it was declared the successor of the Presbyteries of Otsego, Delaware and Chenango. The history, therefore, of the Presbytery now bearing the name Otsego, is the history of these three separate Presbyteries before and since their union into one body.

The oldest of these Presbyteries is Otsego. It was formed by the Synod of Albany, October 6th, 1819, by a division of the Presbytery of Oneida, and consisted of the following ministers: Andrew Oliver, Eli F. Cooley, John Smith, John R. St. John, John Ternair, Jesse Miner and Silas Parsons; together with the churches of Springfield, Cherry Valley, Cooperstown, Milford and Eaton, lying on and south of the great Western Turnpike through Springfield. Its first meeting was held in Cooperstown, November 2d, 1819, at which Rev. John Ternair preached the opening sermon and Rev. Andrew Oliver officiated as Moderator.

Next in order of time is the Presbytery of Chenango. This was constituted May 29th, 1826, by General Assembly the ministers composing it belonging to three different Synods, and consisted of the following ministers: Edward Andrews and Asa Donaldson, of the Presbytery of Otsego; Elijah D. Wells, of the Presbytery of Cayuga; Egbert Roosa, of the Presbytery of Columbia; and Ambrose Eggleston, of the Presbytery of Susquehanna. Its boundary lines were the Presbytery of Oneida on the north, the Presbyteries of Otsego and Columbia on the east, the Presbytery of Susquehanna on the south, and the Presbyteries of Cayuga and Onondaga on the west. Its territory was the counties of Chenango and Delaware, with a part of Broome. It was attached to the Synod of Geneva, and held its first meeting at Oxford, June 29th, 1826. Rev. Asa Donaldson preached the opening sermon, and was afterwards chosen Moderator. At the time of its organization it had no church under its care.

Last in order is the Presbytery of Delaware. This was constituted by the Synod of Geneva, October 6th,

1831, and was composed of those ministers and churches of the Presbytery of Chenango east of the Unadilla river, and east of the Susquehanna river below its junction with the Unadilla, excepting the Church of South Bainbridge. It held its first meeting in Franklin, April, 10th, 1832, at which Rev. William Fisher preached the opening sermon, and presided as Moderator. The ministers forming the body were William Fisher, Samuel G. Orton, Daniel Waterbury, Augustus L. Chapin, and John B. Fish. The churches under its care were First, Second and Third, Tompkins, Franklin, Sidney, Delhi, Andes, Hancock and Sandford, to which were added, at its first meeting, Harperfield, Meredith, Franklin, Second, Jefferson and Colchester.

These Presbyteries thus organized maintained a varying existence. That of Otsego, drawing to itself a large preponderance of Presbyterian churches, was the most uniform and stable in its life. Beginning with five churches, it increased slowly and steadily to twenty in 1845, which number, continuing for about a decade, gradually dropped down to sixteen, and this number was on its roll in 1870, and merged into the united body, and, with one exception, is still connected with it. Altogether, it had under its care twenty-five different churches.

The Presbytery of Chenango, being on ground occupied almost exclusively by Congregational churches, formed a nucleus about which these churches gathered, and to which, on the plan of union, they somewhat loosely attached themselves, and as a result, had a much more irregular and fluctuating life. Without a single church when it came together at its first meeting, it had in the short period of five years twenty-six on its roll. After the division of the Presbytery, which occurred in the following year, and by which nine of its churches were transferred to the new Presbytery of Delaware, there still remained twenty. This figure, continuing with slight variations for several years, was in 1849 reduced to eleven. This number, though afterward increased by a little, was all that its roll contained in 1870. Of these eleven churches six came into the united body, and four of them still have a place in it, two of them nearly extinct. It has had on its roll, in all, thirty-seven separate churches.

The Presbytery of Delaware, a much larger body at the outset than either of the others, and being about evenly divided in the elements of Presbyterianism and Congregationalism, made comparatively but little growth; and, in point of uniformity and stability in the character of its life, was about a mean between the two other Presbyteries. Starting with nine churches, and enlarged to fourteen at its first meeting; in the course of ten years it reached its highest figure of twenty, from which it slowly receded, until it dropped to eleven, at the time it became a part of the present organization. Of these eleven churches, eight came into the new organization (three of them

however, only in name), four of which are still under its care. Its whole list of churches is twenty-three. Not a few of the churches of which these Presbyteries were composed were of recent and feeble origin at the time they were received, and having little more than a nominal existence, soon became extinct and were stricken from the roll. Of the remainder less than one-half were strong in numbers, and a spirit of restlessness pervaded many of these. As a result of the comparative weakness of the larger portion, and the restlessness of the smaller but stronger portion, there were frequent changes among the ministers. Pastoral relations were formed, to be dissolved in the course of three or four years, as often terminating at the expiration of one and two years, and enduring five years. The instances were rare when they continued ten, or even eight years. In almost all cases, the reasons assigned by pastors for the dissolution of the relation were either insufficiency of support or dissatisfaction of the people. Notwithstanding this restless condition of the churches and this frequent change of the ministers, revivals of religion were abundant, especially in the earlier history of these Presbyteries. The first narrative of the Presbytery of Otsego, 1819, makes mention of an extensive work of grace in the churches within its bounds, as the result of which 107 persons were added to the Church of Cooperstown; 50 to Cherry Valley; 92 to Sherburne, and 12 to Milford. For the next three years, 1819-1822, the work continued with almost unabated interest in the churches of Cherry Valley and Cooperstown, in the latter year reaching and most powerfully affecting the Church of Springfield, at which place 150 persons were hopefully converted. The membership of the Church in Cherry Valley rose from 130, in 1819, to 339, in 1822; that of Cooperstown from 124 to 260 in the same period; and that of Springfield from 83, in 1821, to 200 the following year. The year 1831 was one of signal blessing to the churches covering the entire field of these Presbyteries. The narrative of Otsego Presbytery, 1832, says: "In these refreshing seasons 94 have been added to the Church in Butternuts, 86 to Cooperstown, 40 to Bowman's Creek, 36 to Springfield, 32 to Fly and Oak's Creek, 32 to Maryland, 20 to Worcester, 12 to West Hartwick, 25 to Westford, and 25 to Milford." The Presbytery of Chenango, in its report to Synod, September, 1832, relates as follows: "In some of our congregations powerful revivals have been enjoyed, and in a few are still going on. In others there have been more gentle distillations of the Spirit, and we know of none in which there have not been more or less hopeful conversions." The following Spring it reports 322 additions to its 23 churches, 104 of which were to the Church of Guilford. The Presbytery of Delaware, in its first report to General Assembly, April, 1832, gives this glowing account: "The past year has been one of unparalleled interest to the churches in this region.

Never before since the first settlement of the country has so general a refreshing been experienced from the presence of the Lord. The additions made to different churches within our bounds during the year have varied from 20 up to 140. The aggregate number amounts to 820, an average of nearly fifty to each of its seventeen churches. In the following year the work continued in some of its churches, and there were 290 more additions. In that same year, the feeble churches of Middlefield, Milford and Oneonta, in the Presbytery of Otsego, were more than doubled; the work in the latter place was in the most busy season of the year, in the months of May and June. Other revivals were enjoyed by various churches in these Presbyteries, in the years 1834, 1836, 1843, 1855, 1858 and 1863. The times of these refreshings were the times when candidates for the ministry came forward in the largest numbers. Of the 92 candidates connected with these Presbyteries, and with the united body, 65 were received between the years 1819 and 1849, the remaining 27 between 1849 and the present time (1883). Of these candidates 18 were received by the Presbytery of Otsego alone in the first ten years of its history, whereas the united body has received only 6 since its organization in 1870. Of candidates for the ministry—

Otsego Presbytery	received 41,	licensed 28,	and ordained 14
Chenango "	" 30,	" 16,	" 4
Delaware "	" 15,	" 10,	" 7
The present organization has	6,	" 4,	" 2

Of the 34 candidates received, but not licensed, a small fraction discontinued their studies and were dropped; the remainder were dismissed to other bodies. The whole number of licentiates taken under the care of these Presbyteries is 71, of whom 68 were ordained. In addition to these the united body has received 12, of whom it has ordained eleven. In 1829 the Presbytery of Otsego, hitherto connected with the Synod of Albany, was set off to the new Synod of Utica. In 1840 the Presbytery of Delaware, which, with that of Chenango, had been attached to the Synod of Geneva, was at its own request transferred to the Synod of Albany. In 1853 these Presbyteries were taken from the Synods of Utica, Albany and Geneva, with which they were respectively connected, and formed into the Synod of Susquehanna, which held its first meeting in Franklin, in October of the same year. Associated together as a Synod from that time forward, and being in entire harmony upon all the moral questions of the day, in regard to which they expressed themselves with no uncertain sound, these three bodies maintained the most pleasant relations with each other, when they came, at last, in 1870, to be more intimately and closely united by being merged into one Presbytery, receiving the name of its oldest and largest body, Otsego. Its first meeting was held in Gilbertsville, September 13th, 1870, and was opened with a sermon by the Rev. Samuel N. Robinson, who was afterwards chosen

Moderator. The body as then constituted consisted of 29 ministers and 33 churches. Of these—

15 ministers and 16 churches were from Otsego Presbytery.
4 " " 6 " " " Chenango "
6 " " 8 " " " Delaware "

Of the remaining four ministers and three churches, resident and located in the bounds of the Presbytery, one minister was from the Presbytery of Montrose, one from the Presbytery of Wellsboro, the other two, together with the three churches, from the second Presbytery of New York, O. S. One church has since been organized and received, making thirty-four churches in all that have been on the roll. Of these, five have become extinct, and three have withdrawn and joined the Oneida, Chenango and Delaware Association, leaving at present twenty-six churches, with the same number of ministers, in connection with the Presbytery. In 1871, by a bequest of Miss Sarah Downs of Downsville, the Presbytery became the recipient of \$150, which money, according to the terms of the grant, was to be used in educating candidates for the ministry, the greater part of which was afterward lost by the financial failure of the trustee to whom it was committed. In the same year the Presbytery also came into possession of some \$800, the proceeds of the sale of the Andes Church property. This sum has been largely expended in aid of feeble churches within its bounds. In 1876, by an Act of Legislature, the Presbytery became an incorporated body, under the official title of "The Trustees of the Presbytery of Otsego."

With the exception of four or five feeble churches, one of which is virtually extinct, all of its churches are steadily supplied with the preaching of the Word; and at no time in the history of the Presbytery, from 1819, have the relations existing between the ministers and the churches been more enduring than in the last score of years. Rev. George Browne has supplied the church of Hamden twenty-eight years. Rev. James H. Robinson that of Delhi First, twenty years. Rev. Leonard E. Richards that of Stamford, nineteen years. Rev. Henry U. Swinnerton that of Cherry Valley, fifteen years. Rev. Pliny F. Sanborne and Rev. Horace H. Allen respectively those of Springfield and Oneonta, fourteen years. Rev. Frank W. Townsend that of New Berlin, eight years. Rev. Frederick A. M. Brown and Rev. Frank H. Seeley had been sixteen years respectively at Delhi Second and Richfield Springs, when their connection with these churches ceased, last year, and Rev. Hiram W. Lee had been ten years at Laurens, at the time of his death, in 1882.

Ottersen, Rev. James, was born in New York city, October 11th, 1791. He was brought up in the Associate Reformed Church. He graduated at Columbia College, New York; studied theology with Dr. Mason, and was ordained by the Associate Presbytery of New York. His fields of labor were in the Associate Reformed Church and the Reformed Dutch

Church, until 1845, when he became pastor of the Presbyterian Church in Johnstown, N. Y. His last charge was in Wilmington, Del., which he relinquished in 1863. He died September 17th, 1867, at the house of his son, James Otterson, Jr., a prominent member of the Bar at Philadelphia, Pa.

Mr. Otterson possessed a clear, analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and a very instructive and edifying preacher. In the ecclesiastical assemblies of the Church he had few superiors. It was not merely as a parliamentarian, as one skillful in debate, that he excelled, but as possessing a strong, practical mind, that could lead the way through difficult and perplexing questions; that could see the end to be reached and how to reach it.

Ottis, John M. P., D. D., was born in Union, S. C., in 1838. He graduated at Davidson College, N. C., in 1859; at the Theological Seminary, Columbia, S. C., in 1862; and was licensed by Bethel Presbytery in the same year. He took charge of the Presbyterian Church in Greensboro, Ala., in May, 1862, and was ordained by Tuscaloosa Presbytery in the Spring of 1863. He was called to the First Presbyterian Church of Columbia, Tenn., in May, 1866, and to the West Presbyterian Church in Wilmington, Del., in May, 1873. In 1878 he was installed over the Chambers Presbyterian Church, Philadelphia, the pastorate of which he resigned to return to his native South. In all his pastoral charges he has enjoyed the high regard of his people, and has labored with great fidelity and with evidence of the Divine blessing on his ministry.

Dr. Ottis is a writer of ability. He has been a constant and copious contributor to the religious and

literary journals and magazines, from his college days, and has written several articles for the *Southern Presbyterian* and *Princeton Review*, which were well received. His only book, "Nicodemus with Jesus," published in 1867, met with a rapid and ready sale, but is now out of print. He has now three books in preparation, to which he has devoted ten years of study, and which, it is expected, will soon be ready for the press.

Owen, Rev. Griffith, was born in South Wales, G. B., March 1st, 1810. He graduated at Jefferson College in 1836; studied theology at Princeton Seminary, and was ordained by the Presbytery of Philadelphia, April 22d, 1840. He was pastor of Cohocksink Church, Philadelphia, 1840-41; of the Church at Uniontown, Pa., 1845-7; of South Church, Philadelphia, 1851-55, and of the Third Church, Baltimore, Md., 1855-60. Subsequently he was Missionary Secretary of the Maryland Sabbath-school Union, 1860-71. He died in Baltimore, January 14th, 1871. Mr. Owen was an earnest, faithful minister of the gospel, and labored with great diligence to advance the Redeemer's kingdom.

Owen, Roger, D. D., was born in South Wales, G. B., October 15th, 1813. He graduated at Jefferson College, Pa., in 1839; studied theology at Princeton Seminary, and was ordained by the Presbytery of Madison, September 24th, 1843. He was pastor of the First Church, Madison, Indiana, 1843-4; pastor at Columbia, Pa., 1844-50; Principal of the Academy at Chestnut Hill, Philadelphia, Pa., 1851-6; stated supply at Chestnut Hill, 1851-4; since which time he has been pastor of the church at that place. Dr. Owen is a gentleman of admirable Christian spirit, a close student, an instructive preacher, an excellent pastor, and an influential presbyter.

P

Page, Joseph R., D. D., was born in New Brunswick, N. J., August 1st, 1817. He united with the Methodist Church when about sixteen years of age; studied at Friends' School, New York city; studied with a view to the ministry with Rev. Alonzo Welton; was in Auburn Seminary, 1841-3, and received the honorary degree of D. D. from Hamilton College in 1876. He was ordained at Plymouth, N. Y., by the Oneida Association, February 6th, 1839; labored at Plymouth, 1838-9; was pastor in Perry, N. Y., 1839-41, 1843-57, 1859-68, and had charge of the Congregational Church of Stratford, 1857-9. He was Financial Agent of Ingham University, Le Roy, N. Y.; located at East Avon, N. Y., five years, and has been pastor of the church at Brighton, N. Y., since 1875. He was a Commissioner of Auburn Theologi-

cal Seminary many years; has published several pamphlets, and is correspondent ("Wyoming") of the *New York Evangelist*.

Page, William Noble, D. D., is a native of Vermont. He was born in Chelsea, April 4th, 1837; graduated from Hamilton College in 1863, and received the degree of D. D. from Highland University in 1878. He was ordained and installed pastor of the Church at Trumansburg, N. Y., by the Presbytery of Ithaca, in June, 1866. This pastorate continued until 1869. His next charges were, Jacksonville, Fla., 1869-70; Amenia, N. Y., 1870-73. From this date he has been the popular, zealous and useful pastor of the First Presbyterian Church, Leavenworth, Kansas. As a presbyter he is faithful in the discharge of his duty.

Palmer, Benjamin M., D. D., LL. D., is the third son of the Rev. Edward Palmer, noticed below. He was graduated with excellent class distinctions, by the University of Georgia, at Athens, August, 1838, after which came his divinity course of three years in the Theological Seminary, Columbia, S. C. He was licensed to preach the gospel in April, 1841, by the Presbytery of Charleston, and was ordained in the Autumn of the same year, when he was installed pastor of the First Presbyterian Church of Savannah, Georgia.

In January, 1843, Dr. Palmer was transferred to the pastorate of the Presbyterian Church of Columbia, S. C. This relation was continued through fourteen years, and in connection with it he was from 1853 to 1857 Professor of Church History and Polity in the Theological Seminary in that city. He was one of



BENJAMIN M. PALMER, D.D., LL.D.

several distinguished ministers who, in 1847, projected the *Southern Presbyterian Review*, published at Columbia, an able theological and philosophical quarterly, which has held its steady course ever since, and still exists with unabated vigor, having experienced only a brief suspension during the late civil war. The articles contributed to its pages by Dr. Palmer, if collected, would fill a large octavo.

Dr. Palmer became Pastor of the First Presbyterian Church, New Orleans, in December, 1856, which relation has continued with marked success to the present time, with every prospect of indefinite duration. He was the first Moderator of the Southern General Assembly, organized in 1861, and has served as a commissioner in ten General Assemblies, three of them being of the Old School Presbyterian Church.

In 1846 he was selected anniversary orator of the American Sunday-school Union, and acquitted himself on its platform with great credit and satisfaction. In 1853 he was chosen to the chair of Hebrew in the Theological Seminary, then just organized at Danville, Ky. In 1860 he was elected to the chair of Pastoral Theology, in the Theological Seminary at Princeton, N. J. In 1874 was called to the Chancellorship of the Southwestern Presbyterian University, Clarksville, Tenn., and in 1881 was appointed Professor of Pastoral Theology in the Seminary at Columbia, S. C. All these elections were declined.

Dr. Palmer justly stands in the front rank of preachers. He has every element of intellect, heart, taste and attainment, that is calculated to give the pulpit dignity, power, and usefulness. He is an able theologian, a graceful and vigorous writer, and an impressive speaker. He is extensively and favorably known as an educator, and an advocate of all Scriptural plans for public reforms and ameliorations, as well as for his catholic readiness to co-operate personally in all proper measures to restrain vice, reclaim the degraded, and relieve the destitute. His labors among the sick, the suffering, the dying, in the city of his residence, in times of epidemic, contagious and infectious diseases, have exhibited manly self-denial and unflinching courage, and greatly endeared him to the community. The physicians of New Orleans will cheerfully testify that Dr. Palmer holds a high rank as one of their sympathetic, wise, and active collaborators, in their endeavors to relieve the horrors of combined pestilence, destitution and ignorance, and is always ready in the application of his great resources while combating these evils. (See illustration of Dr. Palmer's church on next page.)

Palmer, Rev. David Henry, was born in Phelps, N. Y., October 15th, 1839. He united with the Brick Presbyterian Church in Rochester, in 1858, and graduated from the University of Rochester in 1860. His theological studies were pursued at Auburn Seminary. He was ordained at Buffalo, N. Y., by the Presbytery of Buffalo, May 20th, 1863. His fields of labor have been, Aurelius, 1862-63; Virginia City, Nev., 1863-64; Columbia, Cal., 1861-66; Prattsburgh, N. Y., 1867-71; Caledonia, four months; Brockport, 1872-75; Penn Yan, from 1875 to the present date. Mr. Palmer is a faithful pastor and acceptable preacher, and has had success in his ministry. He covets not prominence in his profession, but is content to labor with diligence and fidelity in the congregations to the charge of which he is called by the Master.

Palmer, Rev. Edward, was born in the city of Charleston, S. C., December 25th, 1788, and died at Barnwell, S. C., September 30th, 1882, in the ninety-fourth year of his age. At the time of his decease, he was doubtless the oldest minister of the Southern Presbyterian Church. His father, Mr. Job Palmer, of Charleston, S. C., died in 1845, at the still more



FIRST PRESBYTERIAN CHURCH, LAFAYETTE SQUARE, NEW ORLEANS

advanced age of ninety-eight years, the acknowledged patriarch of that city—a “man that was perfect and upright, and one that feared God and eschewed evil.” The subject of this sketch received an excellent English education, which was not entirely arrested when, at the age of fifteen years, he was taken into his father's office and business. When thirty-two years old, he acquired, at Phillips' Academy, Andover, Mass., in eighteen months, the classical knowledge necessary for entrance upon theological studies. In September, 1821, he matriculated in the Seminary at Andover, where he accomplished the three years' curriculum of study. Such was his proficiency after these five years of connected study, that, without his knowledge, the Faculty of Andover obtained for him, from Yale College, the degree of Master of Arts.

Mr. Palmer was licensed in July, 1824, by a Congregational Association, and in October of the same year, was ordained, as an evangelist, by an *ex parte* council. In the Autumn of 1824 he was installed pastor of the Dorchester Church, about twenty-four miles from Charleston, by the Congregational Association which then existed on the seaboard of South Carolina, but which, with a portion of Harmony Presbytery, was formed, in 1827, into the Charleston Union Presbytery. He remained in this pastorate until June, 1827, a period of two years and a half, when he removed to a wider sphere of labor, at Walterboro, S. C. In the Autumn of 1831 he was induced to accept a call from a Presbyterian Church at Stony Creek, in Beaufort District. Here he remained until the year 1844, the latter part of the time being divided between that and the Church at Walterboro. In 1844 he returned to his former charge at Walterboro, which he served until 1855, inclusive, then returned to Stony Creek, which he served until 1861, and then again to Walterboro, which he served until 1874, when, being in his eighty-sixth year, he was led, through a severe domestic bereavement, to resign his pastoral office entirely, that he might be cared for by his children. He continued, however, to preach the gospel as opportunity offered, and there were few Sabbaths in which he did not minister from the pulpit to some congregation.

Mr. Palmer preached faithfully to three generations. The catholicity of his feeling in religion was chief among his many Christian virtues. As a preacher he was clear, fervent, evangelical and impressive. At a time when the African race, in their condition of bondage, were dependent upon the ministry of the Southern Church for the knowledge of the gospel, he was untiring in his labors among them. As a pastor, he was a model to his brethren. He was greatly venerated and beloved in every community in which he lived. At his decease, the Charleston Presbytery, being in session at Walterboro, held a memorial service “with reference to the death of their lamented Father.” Mr. Palmer was the father of the two distinguished ministers of the

Southern Presbyterian Church, Rev. Dr. Benjamin M. Palmer, and Rev. Dr. Edward P. Palmer.

Palmer, William Albee, son of Daniel and Mary Albee Palmer, was born May 24th, 1802, in Machias, Me. He became converted at twenty-two, and was deacon of the Congregational Church, Whitesville, Me., from 1826 to 1853. In 1850, during a visit to San Francisco, he helped to organize the Howard Presbyterian Church. April 10th, 1853, he joined that Church, and became an elder, December 14th, 1853, which position he held until his death, September 29th, 1870. Of a hopeful, cheery, humorous, active temperament, a man of much prayer and strong faith, he lived a radical Temperance and an unstained Christian life of nearly half a century, “as seeing Him who is invisible.” In youth a sailor, he often, when disaster threatened the Church, encouraged his associates by saying, “I have seen it blow harder than this.” He constantly relied on the Holy Spirit's direction and power, and was never at rest in soul unless in some revival work. For seventeen years, in the early and reckless days of California, he stood a pillar and leader in Howard Church, and did much to give it its aggressive power for good. Dying from a cancer of the lip, one of his last expressions was, “I shall yet praise God for every pain I bear.”

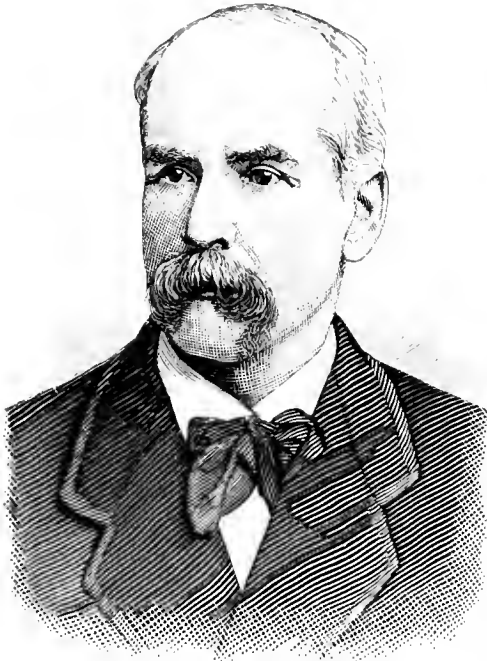
Pantheism, a theory which denies the existence of a personal God above the world, of God as the Creator and Ruler of the world. It makes God one with the world. It says, God is the “Universal,” lying at the basis of all the manifoldness of the world and of its individual phenomena; the universal essence which is in all; he exists not independently for himself as self-conscious being; he is only in the world as its inner ground of life, from which everything proceeds and to which everything returns, but not outside of and above the world, as its Lord and Creator. All the phenomena of the universe, of every kind, Pantheism regards as merely the various modes of one universal, absolute substance. The substance is one, the modes many; the substance abides, the modes rapidly succeed each other; the substance is God, the modes we call things.

“Some true Christian theologians,” says Dr. A. A. Hodge, “have taken a view of the relation of God to the world which comes perilously near, if it does not coincide with, this great pantheistic heresy. This view is that God's power is constantly exerted in continually creating every individual thing again and again, every fraction of duration; that created things have no real being of their own, and exist only as thus they are, each moment, the product of creative energy; and hence that the immediate cause of the state or action of any creature one moment of time is not its state or action the previous moment, but the direct act of divine creative power.

“If this be so, it is plain that God is the only real agent in the universe; that He is the immediate cause

of all things, including all evil passions and wicked thoughts and acts; that consciousness is a thorough delusion, and the free agency and moral accountability of man vain imaginations."

Park, James, Jr., was born in Pittsburg, Pa., January 11th, 1820. In 1825 his parents removed to Allegheny, and here he continued to reside until his death. In 1837 he entered on his business career. In 1862 he turned his attention to the production of steel, in which he obtained great celebrity. He was the pioneer in this department, and his boldness of purpose, firmness of resolution, and superiority to reverses, long since won for him a high distinction. The steel industries of the United States are more indebted to him than to any other man, and European manufacturers have become quite familiar with his



JAMES PARK, JR.

name. The firm of Park, Brother & Co., was among the first in America to manufacture crucible cast steel of the best quality. His instrumentality, however, in the introduction into the United States of the Bessemer process for converting pig iron into steel, was that in which his services have told most powerfully on the manufacturing interests of America. He was also the first to introduce into this country the Siemens gas furnace.

Mr. Park was a man of great public spirit, taking a deep interest in the prosperity of the city of his residence. He was a Trustee of the University of Western Pennsylvania; Chairman of the Executive Committee of one of the first Law and Order Associations established in our country; also Chairman of the Constitutional Temperance Amendment Associ-

ation of Pennsylvania, and did much towards giving the movement the prominence and promise which it has recently had. And to all these various organizations he gave his personal attention, and contributed generously.

In 1858 Mr. Park was ordained and installed an elder of the First Presbyterian Church, Allegheny, and continued so until his death, which occurred April 21st, 1883. For many years he was a teacher in the Sabbath school, also a most faithful trustee. He was a man of great tenderness, and yet he discovered much self-possession and good judgment in treating the subjects of terrible accidents while waiting for the arrival of the surgeon. He also possessed great courage, as his facing the rioters at the Union Depot, in July, 1877, and his appeal to them, clearly showed. He was punctual to all appointments for meetings, rigid in the construction and application of rules, and fearless in the maintenance of his principles.

Parke, Rev. Nathan Grier, son of the Rev. Samuel Parke, of York County, Pa., was born at Slate Ridge, Pa., December 16th, 1820, and graduated at Jefferson College, in 1840, after which he studied theology at Princeton Seminary. He was ordained an evangelist by the Presbytery of Luzerne, July 7th, 1846. He was stated supply at Scranton, Pa.; stated supply at Pittston, 1844, and became pastor in 1847, in which relation he still continues. Mr. Parke is a faithful and earnest preacher, and has been blessed in his ministry. As a presbyter, he is active and useful. He has been Moderator of the Synod of Philadelphia, and discharged the duties of the position with much acceptance.

Parker, Francis, was born in Windsor, Vermont, in 1797. Having obtained a common business education, he went, at the age of twenty, to the West, and after a short residence in Illinois, fixed his home in Lincoln County, Mo., where he continued to reside until his death, in 1868. He was an honored ruling elder for forty years, principally of the Troy Church, having been ordained about 1828. The public esteem in which he was held is shown in the fact that he held the office of County Clerk thirty-two years, and that of Circuit Clerk, at the same time, for a period of twenty-six years. The last fourteen years of his life were passed in retirement from business and devotion to the cause of Christ. Mr. Parker publicly confessed Christ in 1824, and united with the Dardenne Church, in St. Charles county, the year following. He immediately put into employment his talent for usefulness. Having procured a supply of religious books, tracts, and papers, he organized the first Sabbath-school in North Missouri, north of St. Charles. To this sphere of labor he devoted his energies for thirty-seven years, serving as superintendent and assistant thirty-six years. His diligence in Bible study was unabating. Besides much special reading of it, in private and family devotion, he read it from beginning to end thirty-five times. Nor was

he less devoted to prayer. Through more than forty years he lived in the observance of family and secret prayer, both morning and night. Neither business nor social claims were allowed to interfere with his prompt attention to every Christian duty; *and a tenth of his income was given to the Lord.*

Parker, Joel, D. D., was born in Bethel, Vt., August 27th, 1799. He graduated at Hamilton College, in 1824, and studied theology at Auburn Seminary. He was ordained pastor of the Third Presbyterian Church, Rochester, N. Y., February, 1827. His first fields of labor were, Rochester, 1826-30; Dey Street Presbyterian Church in New York, 1830-33; First Church, New Orleans, 1833-8; Broadway Tabernacle in New York, 1838-40. He was also President and Professor of Sacred Rhetoric in Union Theological

than six hundred profess faith in Christ, of whom thirteen studied for the ministry. Mr. Parker having removed to Michigan in 1836, his son, when nineteen years of age, learned telegraphy and the printing business, then took a regular classical course in the University of Michigan, and after spending five years in teaching in Indiana and Illinois, studied theology in the Chicago Theological Seminary. After preaching two years in Illinois, he was elected to the Chair of Natural Science in Lincoln College, Topeka, Kansas. In a few years he resigned this position, and spent two years as an editor and preacher. Subsequently he was appointed Superintendent of the Kansas Institution for the Blind, and during his administration the Institution was greatly prospered. After his withdrawal from this position he moved over to Kansas City, where he spent seven years as a teacher, proof-reader and editor, and as City Missionary for all the Protestant churches. In 1882 he was appointed Post Chaplain in the United States Army, and he was detailed for duty to Fort McKavett, Texas. Professor Parker is the founder of the Kansas Academy of Science, and of the Kansas City Academy of Science. For fourteen years he has labored diligently in the establishment of these academies, which have already accomplished much for science in Kansas and Missouri, and give promise of a larger measure of usefulness. He inherits the faculty of invention from his father, and has already given some proofs of his gifts. He possesses those qualities which, under proper cultivation, would give him a reputation as an author.

Parks, Rev. Calvin Miller, was a son of a merchant in the city of New York, and was born in that city May 29th, 1827. At his father's death he was adopted by an uncle, a teacher of a select school in New York city, and was educated for a teacher. He followed this profession for thirteen years, when circumstances threw him in connection with the law, and he graduated at law at the National University, and was admitted to the Bar. The legal profession not being congenial with his motive of life, he studied theology, and was licensed to preach by the Washington City Presbytery, and was sent as a missionary to Utah. He was ordained by the Presbytery of Utah, and continues to labor in that field, devoted to his work, and successful in it.

Parsons, Calvin, was born in the township of Wilkesbarre, Pa., April 2d, 1815. He descended from the first settlers of the Valley of Wyoming. Both his grandfather and great grandfather were killed in the battle of Wyoming, July 3d, 1778. Mr. Parsons experienced conversion, with many others, under the preaching of the Rev. Daniel Baker, in Wilkesbarre, in 1839. He was elected an elder in the First Presbyterian Church of that place in 1847, and has continued to serve until the present time. For many years he was the leader of its choir, and a teacher of its Sabbath-school. The church has al-



JOEL PARKER, D. D.

Seminary, 1840-2; pastor of Clinton Street Presbyterian Church in Philadelphia, 1842-52; of Bleeker Street Church, New York, 1852-62, and of Park Street Church in Newark, N. J., 1862-8. He died in New York, May 2d, 1873. Dr. Parker was a forcible and faithful preacher, a writer of much ability, and very successful in his ministry. He received the degree of Doctor of Divinity from Princeton College, in 1839.

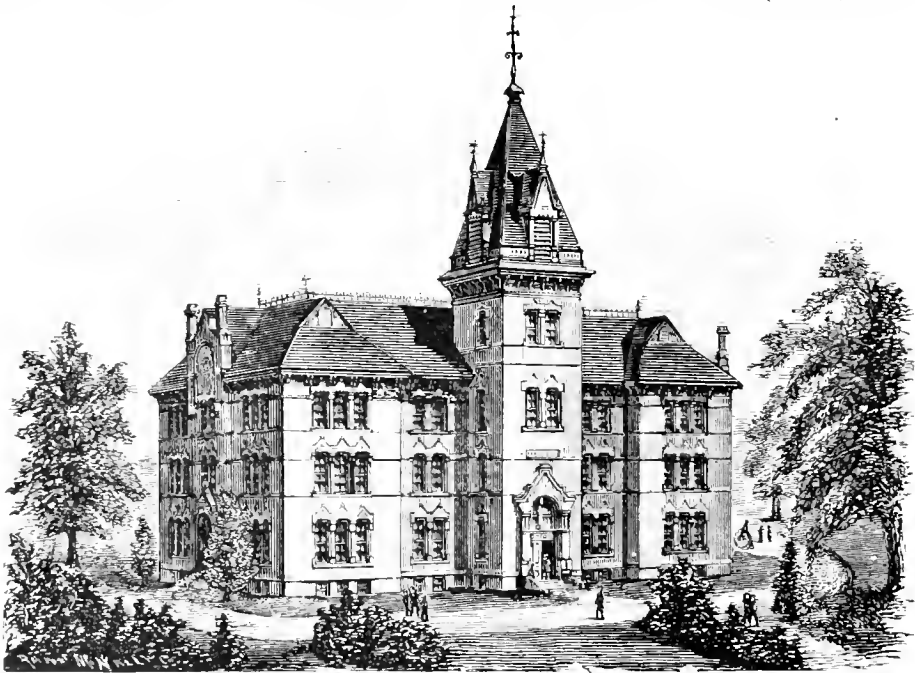
Parker, Rev. John Dempster, Ph.D., B.D., was born in Homer, N. Y., September 8th, 1831. He is the son of the Rev. Roswell Parker, who was a man of great force of character, of rare gifts and strong faith, a pioneer minister amidst the wilds of Western New York and Michigan; who preached over five thousand sermons; passed through many revivals of religion, and saw under his ministry more

ways had his hearty support, and his influence as a Christian man has tended to strengthen the cause of religion in the community where, for so long a period, he has dwelt. His intelligent and expressive face has long been familiar in the courts of our Church.

As an educator, and advocate and supporter of the Temperance cause, Mr. Parsons has for years been prominent. He was elected a school director in 1846, and has served in an active capacity on the Board, with the exception of a year or two, since that time. He has been known for years, all over the State, as an earnest opponent of the use of and traffic in intoxicating beverages. A number of times his name has appeared on the State ticket, as a prominent candidate of the Prohibition party. He believes the liquor interest a great curse to the land. Attention to

1798, and was the fourth son of Captain Charles Parsons, who was for six years an officer in the Revolutionary War. He died while visiting a son at Detroit, Michigan, December 21st, 1855. He was a merchant, and a man of most marked character. Almost from his boyhood he was a decided Christian, and a great advocate of all educational enterprises. Being deeply impressed with the importance of education under Christian influence in this new State, he invested largely in government lands in Iowa; and in his will directed his sons and executors, General Lewis B. Parsons, Jr., Charles Parsons and George Parsons, to found a college, to be under the control of the Presbyterians of Iowa, and to endow it with this property.

On the 24th day of February, 1875, General L. B.



PARSONS COLLEGE, FAIRFIELD, IOWA.

business and prudence in the conducting of it, have placed Mr. Parsons among the wealthy capitalists of the Northern coal field. His integrity and trustworthiness finds ample testimony in the number of large estates confided to him as administrator, from time to time, and the large number of children for whom he has been appointed guardian in his native city and county. He has always been able to account for every cent of the many thousands of dollars passing through his hands.

Parsons College. This Institution is located at Fairfield, Iowa, in the southeastern part of the State, a very pleasant town, of active business enterprise, and noted over the State for the culture of its society. The college owes its origin to the late Lewis B. Parsons, Sr., a citizen of Buffalo, N. Y. He was born at Williamstown, Mass., April 30th,

Parsons, Jr., and his co-executors, in accordance with the provisions of the will, and acting in co-operation with a committee of the Synod of Iowa South, founded the college at Fairfield, and transferred to a Board of Trustees, whom they selected, the legacy. This constitutes the Parsons Fund, the income only of which can be used.

The citizens of Fairfield have also contributed about twenty-four thousand dollars, which has been expended in the purchase of a site and the erection of suitable buildings.

By the terms of the college charter the Synod of Iowa has the right to veto the election of any trustee, and also to appoint, annually, a committee of visitors.

The college was opened for students, and organized, on the 8th of September, 1875, with three professors and thirty-six students. It has been regarded from

the beginning as the especial charge of the Iowa Synod, and the hearty good wishes and helping hands of the Church have been extended to it; while so broad and free is its atmosphere, so free from any petty sectarianism, that about one-half of all its students have been from other denominations, including Jews and Catholics. The history of the college has been one of steady, healthful growth, in spite of great business depressions in the early years of its existence. The number of students has increased, and the faculty has been enlarged from year to year, and a new building and other facilities for instruction provided, although the funds for these increased expenses have been contributed in moderate amounts rather than by any great donations. A still more marked growth in the future seems evident.

During the year ending June 20th, 1883, the eighth year of the college, there were, in all the departments 182 students enrolled, of whom 85 were young ladies, who are admitted to all the classes on the same terms as young men. The graduating class numbered fifteen, of whom five were young ladies. Of the ten young men of this class, five expect to enter the ministry, as nine graduates of former classes have already done.

The college includes a preparatory department, and provides also instruction in music and art. The college instruction comprises two regular courses, classical and scientific. The requirements for admission are high, and the instruction given is very thorough and complete.

The first President of Parsons College was the Rev. John Armstrong, D.D., a native of Oxford, Pa., and for many years pastor of the Presbyterian Church of Muscatine, Iowa. He was removed by death in August, 1879. The other members of the original Faculty were Rev. A. G. Wilson, Professor of Greek and Latin, and Rector of the Preparatory Department, and Rev. Albert McCalla, Professor of Mathematics and Science. C. L. Sturns became Assistant Professor in Natural Sciences at the beginning of the second year. Professor Wilson resigned in 1878, to accept a situation elsewhere, and Tutor Sturns to go as a medical missionary to Turkey. Professor McCalla still remains in the college, as Professor of Physical Sciences. The Rev. E. J. Gillette, D.D., served as President for a year after the death of Dr. Armstrong, when Rev. T. D. Ewing, D.D., of Kittanning, Pa., was elected President. Dr. Ewing still occupies this position, and is sustained in the great educational work of the College by a large and able Faculty.

Patillo, Rev. Henry, was born in Scotland, in 1726. For a time he was clerk in a counting-house, in Virginia. While on his way to Pennsylvania, in 1751, with a view to study for the ministry, he met the Rev. Samuel Davies at Roanoke, went with him to his house, and pursued a course of instruction

under his care. He was licensed by Hanover Presbytery, September 29th, 1757.

Mr. Patillo was ordained at Cumberland, July 12th, 1758. On the 27th of September, following, he was installed pastor of the churches of Willis Creek, Byrd, and Buck Island. Resigning this charge in October, 1762, he spent two years in Cumberland, Harris Creek, and Deep Creek. He then removed to North Carolina, and was installed, October 2d, 1765, at Hawfields, Eno, and Little River. He was a delegate, in 1775, to the Provincial Congress. In 1780 he became the minister of Grassy Creek and Ntubush congregations, largely made up of converts under the ministry of Mr. Davies. He was one of the first members of Orange Presbytery, and presided at the organization of the Synod of the Carolinas. He published a small volume, containing, among other things, his letter "On Predestination," to Francis Asbury, dated Granville, June 14th, 1787, and a defence of his conduct in admitting to the Lord's table persons holding Arminian sentiments. He died in Dinwiddie county, Va., in 1801, aged seventy-five. To his originality of genius and superior powers Mr. Patillo added piety, public spirit, and faithfulness in his ministry. He paid much attention to the colored people, and was successful in doing much good among them.

Patterson, Robert, D. D., was born in Letterkenny, County Donegal. He received his classical education there and at Londonderry, and his theological training in the Theological Seminary of the Reformed Presbyterian Church in Philadelphia, Pa. He was licensed by the Reformed Presbytery of Philadelphia, May 16th, 1851, traveled and preached to destitute congregations for a year; was ordained by the same Presbytery, June 17th, 1852, and sent to visit the churches under the care of Synod, to excite a greater interest in missions. In 1851 he was installed pastor of the First Reformed Presbyterian Church of Cincinnati, O. He published, whilst there, a course of lectures on "The Fables of Infidelity and the Facts of Faith." In 1857 he was called to the First Reformed Presbyterian Church of Chicago, Ill., and was one of the half dozen who met to form the business men's noon prayer meeting of that city. After a few years of public service to the country, which required him to be absent from his congregation, he resumed his labors among them. In 1866 he connected himself with the Chicago Presbytery (O. S.), and by that body was installed pastor of the Jefferson Park Church in 1867. In 1873, being unable to bear the rigorous climate of Chicago, he removed to California. In 1874 he became pastor of the First Church of San Francisco. In 1878 he was installed over the Central Presbyterian Church, Cincinnati, Ohio. In 1880 he returned to California, and ministered to the Church of Brooklyn, Alameda county, of which he is now pastor.

Dr. Patterson is an able, earnest and successful

preacher, and a vigorous writer. In addition to the work already noticed, he has published "The American Sabbath," "The Sabbath, Scientific, American and Christian," "Christianity the only Republican Religion," "Christ's Testimony to the Scriptures," "Egypt's Place in History," and over seven hundred articles in reviews, magazines and newspapers, secular and religious, in Great Britain and America.

Patterson, Robert, LL.D., the fourth Director of the United States Mint at Philadelphia, was born in the Province of Ulster, Ireland, May 30th, 1743. Although his opportunities for education were very limited, he was enabled, principally by his energies, to acquire a solid foundation of learning, especially in mathematics and physical science. He emigrated to America in 1768, where he found employment as a teacher. He was engaged in that capacity as Principal of the Academy at Wilmington, Del. When the War of the Revolution broke out, Mr. Patterson, while a mere youth, had acquired some knowledge of the military art while acting as a volunteer for the defence of Ireland against a threatened French invasion. Ardently devoted to the cause of the Colonies, he now tendered his services as a military instructor, and afterwards entered the Revolutionary Army, where he acted in the various capacities of Adjutant, Assistant Surgeon, and Brigade Major. He continued in the service until after the evacuation of Philadelphia and New Jersey. In 1779 he was elected Professor of Mathematics in the University of Pennsylvania, which position he occupied until the year 1814. "Arduous as were his duties in the University" (we quote from a memoir by Chief Justice Tilghman), "he found time for other useful employments. Being highly esteemed by his fellow-citizens, he was elected a member of the Select Council of Philadelphia, of which he was chosen President in 1799. In the year 1805 he received from President Jefferson, with whom he had been in habits of friendship, the appointment of Director of the Mint. This office he filled with great reputation, until his last illness, when he resigned." He died soon after, in Philadelphia, on the 23d of July, 1821, in his eighty-second year.

Mr. Patterson occupied a high position in his adopted country, and was on terms of intimacy and correspondence with many of its leading men in learning and science. He took an active part in the proceedings of the American Philosophical Society, of which he finally became President, and communicated several scientific papers to its Transactions. He was the author of a Treatise on Arithmetic, and edited several works on science. In manners, Mr. Patterson was dignified, but affable. His religious convictions were sincere, and bore fruit in his daily life. He was long an elder in the Presbyterian Church. In his bodily frame, he was of middling height, strongly built, and of a venerable and dignified appearance. The portrait of him in the Mint Cabinet is copied from the excellent original by Rembrandt Peale.

Patterson, Robert Maskell, M.D., the sixth Director of the United States Mint, Philadelphia, was born in that city, March 23d, 1787. His father was Professor Robert Patterson, noticed above. He graduated at the University of Pennsylvania, as a Bachelor of Arts, in 1801, and as a Doctor of Medicine, a few years later.

In the year 1809 he visited Europe, and there pursued his studies in medicine and in the physical and natural sciences. He resided two years in Paris, then in the zenith of its fame, in science as well as in political power. In 1811 he visited London, and completed his education as a chemist under Sir Humphrey Davy. He returned to the United States in the following year. His reputation had preceded him. In a few months after his arrival he found



ROBERT MASKELL PATTERSON, M.D.

himself Professor in the University of Pennsylvania, and in 1814 its Vice-Provost. He filled the chairs of Natural Philosophy, Chemistry, and Mathematics in this Institution until 1828, when he was persuaded to transfer his usefulness and fame to the University of Virginia. He retained this position for several years, adding greatly to his reputation. Mr. Madison, and the other distinguished men who were associated with him in the Board of Visitors, gave Dr. Patterson their unreserved confidence, and cherished for him the most intimate relations of personal regard. But his affections looked back upon his native city, and in 1835, on the resignation of Dr. Moore, he accepted the appointment of Director of the Mint. In this station he continued, discharging its duties most efficiently, until declining health admonished him to seek relief from the toils of office. He resigned the

Directorship in July, 1851. He died in Philadelphia, Sept. 5th, 1854, in his sixty-eighth year.

Dr. Patterson was elected a member of the American Philosophical Society in 1809, at the age of twenty-two, the youngest man ever admitted. In its proceedings he ever took an active and leading part. In 1843 he delivered the discourse at its centennial celebration. In 1849 he was elected its President. His reputation was gained as a lecturer on science, for which his education and fullness of learning eminently qualified him. In the different organizations, scientific, artistic and religious, that make up for Philadelphia her proudest characteristics, Dr. Patterson was a leading man. He was a member of the Presbyterian Church. In private life he was greatly beloved, a true gentleman, gentle in manners, and in expressing his opinions.

Patterson Robert Mayne, D. D., was born July 17th, 1832, in Philadelphia, Pa. Graduating at the High School in his seventeenth year, he became an official reporter in the United States Senate and in Law Courts. After studying law, he entered Princeton Theological Seminary, graduating in 1859. He was pastor of Great Valley Church, Pa., 1859-1867; of South Church, Philadelphia, 1867-80 (during which pastorate five hundred and twenty-five communicants were added to the church), and has been editor of the *Presbyterian Journal* since November, 1880, uniting with it again the pastoral care of his first charge.

His publications are: "Life and Character of Abraham Lincoln," "History of the Great Valley Presbyterian Church," "Our Nation, a Centennial Discourse," "Revival Counsels," "Counsels to a Young Convert," "Total Abstinence," "Presbyterianism in Philadelphia," "History of the Synod of Philadelphia," "Paradise: the Place and State of Saved Souls between Death and the Resurrection," "Visions of Heaven for the Life on Earth," and "Elijah, the Favored Man." He has also written a number of valuable articles for Magazines and Reviews.

In 1871 he was appointed a member of the committee to examine, approve, and publish the new Digest of Deliverances of the Assembly. He was a member of the committee of seven appointed in 1879 to prepare a plan for the consolidation of Synods and enlargement of their powers. He was a delegate to the Conference in London, in 1875, which agreed upon the Constitution of the Ecumenical Presbyterian Alliance. He read a paper on "Church Extension in Large Cities" before the Philadelphia Council of 1880, and by appointment of that Council, was also editor of the volume containing the full reports of its proceedings. He was appointed by the Assembly a delegate to the Council in Belfast, in 1881.

By appointment of the Philadelphia Ministerial Association, Dr. Patterson prepared, for the Ter-Centenary Meeting, in 1872, a sketch of Presbyterianism in Philadelphia; by appointment of the Synod of

Philadelphia, a history of that body for the Centennial year, 1876; and by the consolidated Synod of Pennsylvania he has been appointed to prepare a sketch of Presbyterianism in Pennsylvania, for the first meeting of the body under its new rules of delegation, in 1884. He is an instructive and impressive preacher, a vigorous writer, a valuable member of Church courts, and highly esteemed by his brethren.

Patterson, Robert Wilson, D.D., was born in Blount County, Tenn., January 21st, 1811. He graduated at Illinois College in 1837, and studied theology at Lane Seminary, 1837-41. He was ordained and installed September 14th, 1842, by the Presbytery of Ottawa, pastor of the Second Presbyterian Church, Chicago, Ill., and continued in this relation, honored and useful, until 1873, when he



ROBERT WILSON PATTERSON, D.D.

resigned the charge. He was Professor of Christian Evidences and Ethics, in the Theological Seminary of the Northwest, 1873-81, and President of Lake Forest University, 1876-8. He was Moderator of the General Assembly (N. S.) at Wilmington, Del. Dr. Patterson is a gentleman of large and varied attainments; of indomitable energy, and has served the Church faithfully in the important positions he has occupied.

Patton, Francis Landey, D.D., LL.D., born in Warwick, Bermuda, January 22d, 1843, educated classically at University College, Toronto, theologically at Knox College, Toronto and Princeton Theological Seminary, N.J., graduating in 1865; ordained by the Presbytery of New York, June 1st, 1865, pastor of Eighty-fourth Street Presbyterian Church,

N. Y., 1865-67; of Nyack Presbyterian Church, 1867-71; South Presbyterian Church, Brooklyn, 1871-72; pastor-elect and pastor of Jefferson Park Presbyterian Church, Chicago, 1874-81; editor of *The Interior*, from 1873-76; Professor of Didactic and Polemic Theology in the Presbyterian Theological Seminary of the Northwest, Chicago, from 1874-81; chosen Moderator of the General Assembly of the Presbyterian Church, 1878; elected Stuart Professor of the Relation of Philosophy and Science to the Christian Religion in Princeton Theological Seminary, 1881, which position he now holds (1883).

Only talents of an exceptionally high order, tempered by grace and controlled by sound common sense could justify such rapid advancement to posts of large responsibility. Professor Patton's power of



FRANCIS LANDY PATTON, D.D., LL.D.

continued mental work is noteworthy, as during his public life of less than a score of years he has not only performed double work from pulpit, platform and Professor's chair, but in addition has furnished for the press a large amount of well considered writing, among which are found: "Inspiration of the Scriptures" (Presbyterian Board of Publication); "Summary of Christian Doctrine" (Presbyterian Board of Publication). Of Review Articles, "Newman's Grammar of Assent," "Divine Retribution," "The Philosophy of Punishment," "Shield's Final Philosophy," "The Place of Philosophy in the Theological Curriculum," "The Dogmatic Aspect of Pentateuchal Criticism," and "The Education of the Ministry: a Reply to President Eliot;" besides a still larger number of editorial and other anony-

mous articles in our best periodicals, here and in Europe.

While Professor Patton as an acute thinker, a skillful dialectician, a polished writer and an effective speaker, has few equals, his gentleness of spirit, personal dignity and unflinching courtesy fit him for exerting a happy influence upon the young men under his care.

His largest and best work, it is to be hoped, is yet to be done, in a chair of his own choice and in the seminary where he received his final training.

Patton, John, D.D., was born at Nottingham, Cecil county, Md., May 18th, 1808. He graduated at Jefferson College, Pa., with honor, in 1826, in a class of twenty-four, and studied theology at Union Seminary, Va. In October, 1831, he was licensed to preach by West Hamover Presbytery, and was ordained by the Presbytery of New Castle, December 25th, 1832, and installed the same day over Chestnut Level and Little Britain churches, in Lancaster county, Pa. One year was spent by him at Dover, Del., in resuscitating the church at that place, which was formerly under the charge of Samuel Miller, D.D., called to Princeton. He labored as pastor of the Western Presbyterian Church, Philadelphia, from December 1835 to July, 1838; then became pastor of the First Presbyterian Church of Northumberland, Pa., and continued so till October, 1847. This pastorate he resigned to take charge of the Philadelphia Education Society, of which he was Secretary for some ten years, acting at the same time as stated supply of the Logan Square Presbyterian Church.

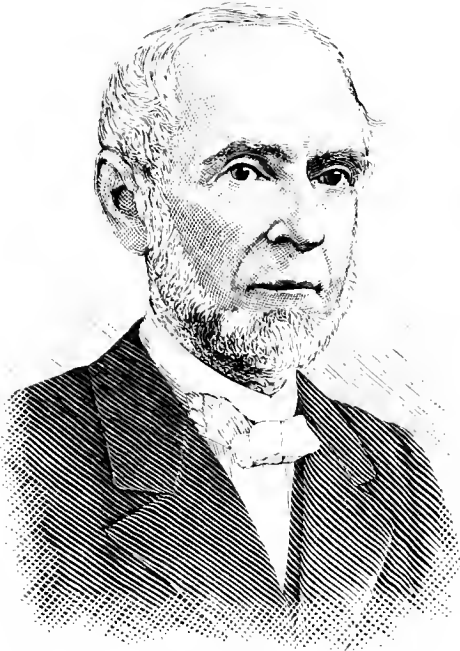
April 1st, 1865, Dr. Patton accepted a call to the First Presbyterian Church, Middletown, Del., and remained their pastor with great pleasure and success for fifteen years, when he felt it incumbent on him to resign the labors and cares of the pastoral office. He now resides in Philadelphia. Dr. Patton is a gentleman of amiable spirit, pleasing address, admirably balanced character, and greatly esteemed by all who appreciate true intellectual, social and religious worth. In the fifty-one years of his useful ministry, he has preached 6266 sermons, made 10,305 pastoral visits, conducted 3111 prayer meetings, addressed 529 funeral assemblies, administered 565 baptisms, performed 333 marriages, and rejoiced over 554 hopeful conversions, in his several charges.

Paul, Rev. John, was received by the Standing Committee of Donegal Presbytery as a licentiate from Ireland, December 10th, 1735; was soon after called to Nottingham, and was installed there on the second Wednesday of October, 1736. He was one of the first supplies sent to Deer Creek, Md. He died in 1739, and his tomb remains in the old graveyard, near the Rising Sun; the inscription, nearly obliterated, tells that he died at the age of thirty-three.

Paul, Rev. Alfred, was born at St. Clairsville, Ohio, January 17th, 1815, and graduated at Washing-

ton College, Pa., in 1838. He was a missionary in the Presbytery of Washington, 1843-4; stated supply at Captina and Pipe Creek, O., 1844-9; ordained an evangelist by the Presbytery of Washington, April 17th, 1850; stated supply of the Third Church of Wheeling, Va., 1849-51; stated supply of the Fourth Church, Wheeling, 1852, and pastor of it 1853-65. From 1867 to 1871 he was pastor of the Hestonville (now West Park) Church, Philadelphia, Pa. He died, November 18th, 1872. Mr. Paull was an eminently pious man, loved by his brethren, and earnestly devoted to the Master's work. It was his delight to preach the gospel, and he recommended the truth he proclaimed, by his example. His end was peace.

Paxton, William Miller, D.D., was born in Adams county, Pa., June 7th, 1824. He graduated at Pennsylvania College, Gettysburg, in 1843, and after-



WILLIAM MILLER PAXTON, D.D.

wards studied law. On the eve of his admission to the Bar he determined to study for the ministry, and entered the Theological Seminary at Princeton, graduating in 1848. In the Spring of the preceding year he had been licensed to preach the gospel by the Presbytery of Carlisle, and October 4th, 1848, he was ordained and installed pastor of the Presbyterian Church at Greencastle, Franklin county, Pa., where he remained two years, greatly blessed in his labors and beloved by his people. In the Autumn of 1850 he was called to the pastorate of the First Presbyterian Church of Pittsburg, as successor of the Rev. Dr. Francis Herron, and was installed early in January, 1851. In this important position the divine blessing signally accompanied his ministry. During

his connection with this church he associated with his duties as pastor those of Professor of Sacred Rhetoric in the Western Theological Seminary, Allegheny, from 1860 to 1867, which he discharged with credit to himself and advantage to the Institution. In 1866 he was installed pastor of the First Presbyterian Church of New York city, where he ministered to a cultivated and appreciative congregation until he was unanimously elected, in 1883, as successor of the Rev. A. T. McGill, D.D., LL.D., in the Chair of Ecclesiastical, Homiletic and Pastoral Theology, in Princeton Theological Seminary. During his residence in New York, in addition to his pastoral labors, he filled the post of Lecturer on Sacred Rhetoric in the Union Theological Seminary.

Dr. Paxton is a gentleman of peculiar blandness of manner, and without the slightest sacrifice of a most becoming dignity, places himself on pleasant and familiar terms with all into intercourse with whom he is brought. He is a most agreeable companion. As a preacher he stands in the front rank. His delivery is graceful, his style pure and polished, and he grasps and presents with great force any subject which he undertakes to expound. His eloquence is universally acknowledged, and of his eminent qualifications for the work of training young men for the ministry, to which he has been called, no one entertains a doubt. Dr. Paxton has published a "Memorial of Rev. Francis Herron, D. D." He was Moderator of the General Assembly in its meeting in Madison, Wis., in 1880. On the 23d of September, 1880, he preached the opening sermon of the Second General Council of the Presbyterian Alliance, which met in the Academy of Music, Philadelphia. This admirable sermon was received with great satisfaction, and the insertion of a part of it elsewhere in our columns we have deemed both appropriate and deserved. (*See Presbyterian Alliance.*)

Payne, Rev. Charles Montgomery, A. M., M. D., son of Ruling Elder Dr. C. L. Payne, was born at Lexington, N. C., October 19th, 1812. He graduated, with first honors, at Davidson College, N. C.; studied medicine in the New York and Washington Universities; became an M. D. in 1839, and practiced medicine some time in the States of North Carolina and Georgia. His theological course was taken in Union Theological Seminary, Virginia. He was licensed by Orange Presbytery, 6th of April, 1872, and ordained to the full work of the ministry by the same Presbytery, 15th of April, 1873; served as stated supply and pastor to Mt. Airy, Madison, Leaksville and Wentworth churches, N. C.; was called to the pastorate of Second Presbyterian Church, Wilmington, N. C., in 1874, and commenced his labors in that relation in November of that year. This connection has now reached its ninth year under his ministrations.

Dr. Payne is endowed with those elements of character and talents which make up and give him a

fitness for the gospel ministry, through his untiring zeal and consecration to the Master's work. The cause of Presbyterianism has, in his field, enlarged considerably. His preaching is earnest and logical; he is a close and diligent student, and has written a very exhaustive pamphlet on the "Faith and Order of the Presbyterian Church." He is also synodical agent for evangelistic labor in the Synod of North Carolina. He has the full confidence of his own church and congregation and his brethren in the ministry.

Peck, Edwin J., elder of Second Presbyterian Church, Indianapolis, Ind., was born October 16th, 1806, near New Haven, Ct. He superintended the erection of the State House at Indianapolis in 1831. Erected buildings for Branch Bank at Madison, Terre Haute, Lafayette and South Bend. He filled many positions of trust and responsibility, all of them with great fidelity and skill. Was director of the Indianapolis and Madison R.R.; aided in starting the Terre Haute R.R., in which he was a large stockholder, and its President for many years. Was President, also, of the Union Railway Company. He happily combined valuable New England traits, economy, industry, and method. These he exhibited both in his private and official acts. To his convictions of right he held with great firmness. Soon after its formation he united with the Second Presbyterian Church, serving as trustee, sabbath-school superintendent, teacher and ruling elder; one of its most trusted advisers and most generous helpers. He loved his church and was ever alive to its temporal and spiritual interests. The abundant means with which God had blessed him he used with wise discrimination. His acts of private charity were numerous. While he was a constant and liberal giver to his own church, he contributed generously to support weak congregations during his life. His active and useful life closed November 6th, 1876. His good deeds survive, and their influence will be perpetuated to coming generations. It may in truth be said that no citizen of Indianapolis has left a nobler record of public benefactions. For a pastor's library, in his own church, he gave \$25,000; an equal sum to the Board of Home Missions; the same to support missions in Indiana. He liberally remembered the orphan asylums, both white and colored, the Home of the Friendless, and to the various departments of Wabash College he gave \$115,000.

Peck, Rev. Simeon, son of Ebbu and Margaret (Taggart) Peck, was born October 16th, 1799, in Lebanon Township, N. H. His preparatory education was received, first, at Middlebury Academy, N. Y., second, at Bloomfield Academy, N. Y., and third, for three years studying by himself, and a part of that time teaching school. He united, on profession of his faith, with the Presbyterian Church at Alden, N. Y., at about nineteen years of age. In the Fall of 1823 he entered Hamilton College, N. Y., but left

because of poor health, in the Spring of 1826, without graduation, and spent the Summer of 1827 on the coast of Labrador, engaged in the business of fishing, while seeking health. He entered Princeton Seminary in the Fall of 1827, and remained nearly three years, but left without graduating; was licensed by Oneida Presbytery, at Utica, N. Y., June 15th, 1830; and was ordained an evangelist by Buffalo Presbytery, at Carroll, N. Y., September 21th, 1834.

Mr. Peck never was an installed pastor. His successive fields of labor, as stated supply, were as follows:—1, at Alden, N. Y., 1830-31; 2, at Penfield, N. Y., 1831-32; 3, at Big Flat, N. Y., 1832-33; 4, at Carroll, N. Y., 1834-35; 5, at Harbor Creek, Pa., 1835-36; 6, at Ebensburg, Pa., 1836-7; 7, at Millville, N. J., 1839-40; 8, at Eden, Caroline and Waynesburg churches, Ohio, 1842-46. After this time, in infirm health and with a large family, he devoted himself to farming, residing near Findlay, Ohio. In July, 1857, he settled at Florence, near Omaha, Nebraska, where he continued to reside until his death, which occurred at that place, March 20th, 1881. His last hours were full of bright hopes of enjoying the heavenly rest. His life was full of labor and of self-denial. He was a thorough Presbyterian. His preaching was strong and pungent, yet persuasive. His life was eminently pure and upright, yet he was modest, even diffident. His piety was calm, regular, steady and self-consistent.

Peeples, J. McKee, Esq., was born at Shaw-



J. MCKEE PEEPLES, 1852.

nectown, Ill., April 11th, 1826, and died in the same room, December 23d, 1879. His ancestry were Scotch-Irish. Beginning life as a clerk, he

attained great success as a merchant and banker. He was converted and joined the church of his native place under Father Spilman's ministry, in 1858. Twenty-one years of steady growth made it evident that his conversion was genuine. He was ordained a ruling elder in 1862. His special characteristics were a sound judgment and a fervent spirit. During his brief pauses in public worship his face would wear the reverence and form of prayer. A careful and constant study of the Scriptures gave him great power of exposition and exhortation. His chief work was in the Sabbath school. In connection with this, he and his "true yoke-fellows" conducted gospel meetings, year by year, in his own and surrounding counties, in which many souls were converted and a great work was organized. In the future he will be remembered as one who helped to win Southern Illinois to Christ. His zeal and ability were recognized by his election as "President of the Illinois State Sabbath-school Association," at Galesburg, in 1871. He was a generous contributor to all the Boards of the Church and to the Bible Society. He also made many special donations, among which was \$5000 contributed by himself and his partner in business, the Hon. T. S. Ridgway, to the endowment of the Presbyterian Theological Seminary of the Northwest. But his hand and heart were ever open wherever money or work promised to glorify God.

Peirce, Hon. William S., was born at New Castle, Del., September 3d, 1815. He belongs to one of the oldest families in that State, his ancestors having settled there about 1680, at which early day they removed from New England, where the family names are found among the promoters of the Plymouth settlement, and patentees of Bridgewater, Massachusetts, in the years 1620-23. He received his preliminary education in New Castle, where, besides the ordinary branches of an English education, he commenced the study of Latin and Greek. When he came to Philadelphia he entered the High School of the Franklin Institute, where he completed his educational course. He then engaged in mercantile pursuits, but found time to gratify an ardent taste for books, by hoarding up his leisure moments, and devoting them to reading and self-culture.

After an honorable mercantile career of a few years, he abandoned it in favor of the legal profession. He was admitted to the Bar in 1845, and at once evinced more than ordinary ability, energy and perseverance. In February, 1866, he was appointed Judge of the Court of Common Pleas for the City and County of Philadelphia, to fill a vacancy; in October of that year, was elected to fill the same office for a term of ten years, and in 1876, as additional evidence of the confidence of the people in his ability and integrity, he was re-elected. Judge Peirce is a very courteous and affable gentleman. His mind is well stored with information on literature, arts and sciences. Benevolence is a very prominent trait of his character. He

is fearless in the discharge of duty. He is active in movements which look to the relief and elevation of suffering humanity, and is popular as a speaker in their behalf. For many years he has been a member of the Presbyterian Church.

Peiret, Peter, a French Reformed, or Huguenot minister, pastor of the French Church in New York from 1688 to 1704. He was a native of the Comté de Foix, in the south of France. Like Dailli, whom he succeeded, he was highly esteemed by the community, and greatly beloved of his own flock. He died September 1st, 1704, aged sixty years. The inscription upon his grave, in Trinity Churchyard, New York, commemorates his excellence: "Qui ex Gallia Religionis causâ expulsus verbum Dei in hujus civitatis Ecclesiâ Gallicanâ per annos 17 cum generale approbatione prædicavit quique cum vitam prædicationibus suis conformem duxerit."

Peppard, Rev. Francis, received ordination about 1764, from the Presbytery of New York, and was installed pastor of the Presbyterian Church at Mendham, N. J. In 1766 he removed to Orange county, N. Y., and succeeded Enos Ayres as pastor of the church at Bethlehem, having also charge of a church at New Windsor. A few years later Mr. Peppard became pastor of the churches at Allen Township (now Allentown), Pa., and Hardwick, N. J. He died while in this charge, in 1797.

Perkins, Samuel C., son of Samuel H. Perkins, was born in Philadelphia, November 14th, 1828. He graduated at Yale College in the class of 1848; three years later he received his A. M. degree, and in the following year that of LL. B., from the University of Pennsylvania. He was admitted to the Bar in July, 1851, has continued in practice ever since, and his ability and attention to the interests of his clients have won him a high position and reputation. In 1857 he was elected to Common Council from the Seventh Ward, and served one term. He was named as one of the commissioners for the erection of new public buildings in Philadelphia, by the act of the Legislature, approved August 5th, 1870, and was elected president of the Commissioners April 17th, 1872. This responsible office, the duties of which he has discharged with signal ability and fidelity, he still occupies.

Mr. Perkins, at an early age, became a member of the Presbyterian Church, and as such has been honored with many marks of confidence and esteem. From May, 1856, to May, 1870, he was trustee of the First Presbyterian Church of Philadelphia. He has been elder of the same church from March 21st, 1870, until the present time. He served as a member of the Presbyterian Publication Committee from September 20th, 1858, until June 30th, 1870. From May, 1870, he has been a member of the Presbyterian Board of Publication, and from June of the same year President of the trustees of the same body. He has several times represented his Presbytery as a

commissioner in the General Assembly. In May, 1873, he was elected Manager of the American Sunday-school Union. Learned and reliable as a lawyer, upright and public-spirited as a citizen, a kindly and courteous gentleman, he is deservedly a prominent man in his native city.

Perseverance of the Saints. The doctrine of our Church, that true believers cannot fall totally or finally from grace, is supported by the following arguments:—

1. *The decree of God concerning them.* They were predestinated to life, and shall infallibly obtain it, if the purposes of God are not changeable, like those of men, and liable to be frustrated by opposition which He did not foresee and could not prevent. But the counsel of the Lord shall stand, and He will do all His pleasure. "He worketh all things according to the counsel of his will;" and the design of the economy of Providence and Grace is to carry His purposes into effect. Accordingly, the Scriptures exhibit a chain of events stretching from eternity to eternity, not one of the links of which can be broken. "Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified" (Rom. viii, 30).

2. *The nature of the covenant which God has made with His people.* It is not transitory, like the first covenant, but is everlasting, and hence its blessings are promised, not for a time, but forever. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me" (Jer. xxxii, 40). To the same purport are the following words of our Saviour. "And I will give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John x, 28, 29).

3. *The teaching of Paul in Romans viii, 35, 37.* "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us."

4. *The death of Christ.* If Jesus, as the Scriptures teach, made satisfaction on the cross for the sins of his people, not for some of them only, but for them all, it would be contrary to justice to subject them also to the punishment. But if the saints may fall from a state of grace, and perish in their sins, satisfaction will be twice exacted, first, from the surety, and secondly, from them.

5. *The intercession of Christ.* The prayer in the seventeenth chapter of John was evidently offered by Christ in the character of the High Priest and Intercessor of the Church, who, for the sake of His people, had sanctified or dedicated Himself to this office. Shall our Saviour intercede in vain? Shall

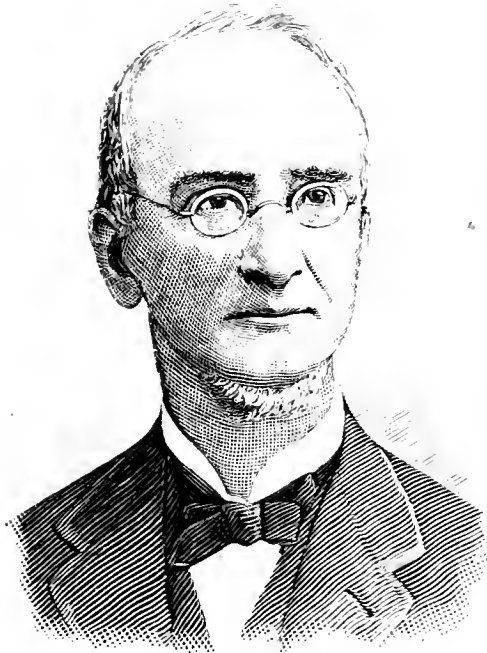
any of those for whom He shed His blood fall away and perish, although He has requested that their faith should not fail? No; it is impossible. "Because I live," saith He, "ye shall live also." "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." John xiv, 19; Rom. viii, 31.

6. *The inhabitation of the Spirit.* "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you" (John xiv, 16-17). Again, the Spirit is represented as an earnest of our inheritance: "Who hath also sealed us and given us the earnest of the Spirit in our hearts" (2 Cor. 1-22). "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph i, 13-14; compare also 2 Cor. v, 5). Now an earnest means nothing more nor less than a pledge. The Holy Spirit is given to believers as a first-fruits and pledge of their ultimate beatitude. If we owe a man a thousand dollars, and pay him fifty in pledge of the remainder, that fifty is an earnest, according to the Scripture phraseology. Now God, by the gift of his Spirit, has solemnly pledged Himself to save all believers, and will He violate this solemn and self-imposed obligation? "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said and shall he not do it, or hath he spoken and shall he not make it good?"

To the objections which are often brought against the doctrine of the perseverance of the saints, it may be replied, (1) It is absurd to say that it is inconsistent with man's free will. As God does not make a man come to Christ, so He does not constrain him to continue in Christ irrespective of his will. God graciously causes a man to persevere in willing. That is the whole truth. It is a precious truth, clearly revealed, which the Arminian Christian can no more afford to give up than the Calvinist, that God can and does control the free wills of His people without limiting their liberty, making them "willing in the day of his power," and "working in them both to will and to do of his good pleasure." (Ps. cx, 3; Phil. ii, 13). The Arminians themselves believe that the saints will be rendered secure from falling from grace when they go to heaven, and yet that they will be none the less perfectly free as to their wills. If the two are consistent conditions in heaven, they can be none the less so on earth. (2) This doctrine is not liable to the charge of fostering a spirit of carnal security, on the ground that if we are once in grace we cannot lose grace or be lost, do what we please. Let it be observed (a) that the true doctrine is *not* that salvation is certain if we have once believed, but that *perseverance in holiness* is certain if we have truly

believed. (b) The certainty, nay, the probability, of an individual's salvation is known to him only through the fact of his perseverance in holiness. A tendency to relax watchful effort to grow in grace, because true Christians will not be allowed to fall away totally, is a direct evidence that we are not in a gracious state, and hence that the threatenings of the law and the invitations of the gospel, and not the perseverance of the saints, is the special truth applicable to our case. (c) This doctrine teaches not that persistent effort on our part is not necessary in order to secure perseverance in grace to the end, but that in this effort we are certain of success, "for it is *God that worketh in us, both to will and to do of his good pleasure*" (Phil. ii, 13).

Pershing, Hon. Cyrus L., was born in Youngstown, Westmoreland county, Pa., February 3d, 1825. He removed to Johnstown, Pa., in 1830, where his



HON. CYRUS L. PERSHING.

father died in 1836. After this, while attending to a grocery store, he studied Latin, under the tuition of Rev. S. H. Terry, pastor of the Presbyterian Church of Johnstown, till his death, in 1841. Mr. Pershing was graduated from Jefferson College, Pa., in 1845. He read law with Hon. Jeremiah S. Black, in Somerset, Pa., and after his admission to the Bar practiced his profession at his home, Cambria county, Pa. In 1856 and 1858 he was the Democratic candidate for Congress in his district. He was a member of the Legislature in 1861, 1862, 1863, 1864 and 1865. During the whole of his service at Harrisburg he was a member of the Committee of Ways and Means, the Judiciary, and others of equal importance. At

the session of 1863, the only one in which the Democrats had a majority, Mr. Pershing was Chairman of the Committee on Federal Relations, and at the succeeding session was the Democratic nominee for Speaker of the House. In the Legislature he was an acknowledged leader, and enjoyed to a rare degree the confidence and personal esteem of his fellow members, without distinction of party.

In 1867 Mr. Pershing represented his Presbytery (Blairsville) in the Union Presbyterian Convention, which met in November, in Dr. Wylie's Church, on Broad Street, Philadelphia. In 1868 he was placed on the Democratic electoral ticket. In 1869 he was nominated for Judge of the Supreme Court. In 1872 he was elected President Judge of the 21st Judicial District (Schuylkill county), which necessitated his removal to Pottsville. On September 19th, 1875, Judge Pershing was nominated by the Democratic State Convention as its candidate for Governor. In November, 1882, he was re-elected President Judge of the Courts of Schuylkill county, this time, as before, by a vote which represented the best citizens of all parties. During his service upon the Bench the trials were had of the Molly Maguire conspirators, which attracted the attention of the whole country.

Judge Pershing was for many years an elder in the Presbyterian Church of Johnstown. He was chosen to the same office in the Second Presbyterian Church of Pottsville. He often appears in the courts of the Church. He is one of the most correct, conscientious and Christian gentlemen in the State, high-minded, and the very soul of honor. No man enjoys the confidence and esteem of his fellow citizens, independent of either politics or religion, to a greater degree than he, and none have been more assiduous or untiring in their efforts to establish and systematize educational institutions in his county. In the management of the schools of the county, he has for a number of years taken a leading and active part. His wisdom, judgment, legal and literary attainments, none will question; while he holds in his own community, and, in fact, wherever known, an enviable position for moral worth and incorruptible honesty and integrity.

Petrie, George H. W., D. D., was born in Charleston, S. C., May 5th, 1812; received his academic and collegiate education in that city, and was graduated in April, 1831. He studied theology in the Seminary at Columbia, and in 1834 was licensed to preach by the Presbytery of Charleston Union. He was ordained, in April, 1835, by the Harmony Presbytery, S. C. For the first twenty-two years after his ordination he was pastor of the Presbyterian churches at Williamsburg, Cheraw, and Darlington, S. C., and at Marietta, Ga., and of the Huguenot Church at Charleston, S. C. In all these places he greatly endeared himself to his people. For the last twenty-six years he has been, and is at this time,

pastor of the Presbyterian Church at Montgomery, Alabama. Here, through his long pastorate, he has continued to maintain a high place in the hearts of those to whom he ministers.

Dr. Petrie is distinguished for his urbanity and refinement of manners, and a pleasantness that ever marks his conversation, making him a most agreeable companion, and is a man beloved in all the walks of life, and by every class of society. His public ministrations are marked by much ability, and an earnest zeal for the spiritual welfare of his charge. He is both attractive and impressive as a reader, and in his pulpit services the Scriptures are read with unusual fullness, and selected with great appropriateness to

when he resigned the pastorate to assume the Presidency of Coe College, at Cedar Rapids, Iowa. The degree of Doctor of Divinity was conferred on Mr. Phelps, in 1882, by Lenox Collegiate Institute, and by Washington and Jefferson College.

Dr. Phelps is a highly acceptable preacher, and has been a beloved and useful pastor. His sermons abound in illustrations. His preaching is characterized by unusual vivacity and earnestness. His pastorate in Vinton was peculiarly successful. The union of the First and Second churches, which was effected in 1872, was followed by a remarkable revival, in which about one hundred and fifty persons were gathered into the church in a single year. Soon after that a costly and elegant house of worship was erected. His success in the administration of the affairs of the college is already showing him to be well suited to his present position.

Phillips, James, D. D., was born at Nevendon, Essex, England, April 22d, 1792, and was the son of Rev. Richard Phillips, a minister of the Church of England. He came to America in 1818, and opened a school in Harlem, N. Y., where his learning and talents soon secured a lucrative patronage. He soon became a member of a New York mathematical club, a correspondent of a mathematical journal, and the associate of the distinguished mathematicians of the day. From this position he was invited to the Chair of Mathematics in the University of North Carolina, whither he went in 1826. Here he began his course of forty-one years' labors, with President Caldwell, Dr. Mitchell, Dr. Hooper, Prof. Andrews, the lexicographer, and Prof. Hentz, as co-laborers. These early years were years of close study and singular devotion to duty with the young Professor. He was an inexorable mathematical reasoner, requiring every step to be fairly made and supported by indubitable proof. He projected a complete course of mathematical studies, and prepared treatises on Algebra, Geometry, Trigonometry, Differential and Integral Calculus, Conic Sections, and Natural Philosophy. The treatise on Conic Sections alone was published, the others remain in manuscript. He trained some of the most distinguished mathematicians of the South.

Dr. Phillips was a decided Presbyterian, not by inheritance, but by intelligent choice. Becoming seriously impressed under the preaching of Dr. Asa Nettleton, he professed Christ, and at once began an active Christian life. He devoted much time to the study of theology, and began holding religious meetings and lecturing. Dr. McPheeters, of Raleigh, one day told him that the Presbytery must either license him or discipline him. He preferred the former alternative, and was licensed by Orange Presbytery in September, 1833, and ordained in April, 1835. For thirty years after this he preached regularly at New Hope Church, a few miles from the University. In his latter days his sermons were mines of the



GEORGE H. W. PETRIE, D.D.

the subjects of his discourses. In his private intercourse with his people he never fails to prove a Christian and friend.

Phelps, Stephen, D. D., son of Myron and Adeline Phelps, was born at Lewistown, Ill., February 6th, 1839. He graduated at Jefferson College, Canonsburg, Pa., in 1859, and at the Western Theological Seminary, Allegheny, Pa., in 1862. He was licensed to preach by the Presbytery of Ohio in 1861, and ordained by the Presbytery of Missouri River in 1863. He was in charge of the Church in Sioux City, Iowa, from June, 1862, till October, 1861. From November, 1864, till April, 1869, he was pastor at Waterloo, Iowa. After about a year's labor at Cedar Valley, and a little interruption of work, on account of impaired health, he became pastor of the First Presbyterian Church of Vinton, Iowa, in October, 1871. He remained there till June 1st, 1881,

most precious truth, complete structures, close logic, coupled with the softest, richest, most tremulous pathos. In prayer he was copious, fervent, elevated and unutterably solemn.

Dr. Phillips read much in theology, to the end of his life. He read large books through. At the end of Neander's History, Augustine de Civitate, Ambrose, Tholuck, Haldane, Alexander, and many others may be found his characteristic entry, "Hoc volumen perlegi." He read Henry's Commentary through.

On the morning of March 16th, 1867, he went to the chapel to conduct morning prayers, and there, behind the desk where he had officiated for forty years, he breathed out his spirit, in a painless death. "*Secret of God, well done!*"

Phillips, William Wirt, D.D., was born in Florida, Montgomery county, N. Y., September 23d, 1796. He graduated at Union College in 1813. He studied theology in the Associate Reformed Theological Seminary in New York, and in the Theological Seminary of the Reformed Dutch Church at New Brunswick, N. J. He was licensed to preach by the Classis of New Brunswick, but shortly after transferred his relation to the Presbyterian Church. In April, 1818, he was ordained and installed pastor of the Pearl Street Presbyterian Church in New York. Here he continued a most useful and acceptable pastor for eight years, when he was translated to the First Presbyterian Church, then worshipping in Wall street. This church was, in due time, removed to what was then the upper part of the city, and after the new edifice was built he continued to occupy it till near the close of his life. Though he had been for several years the subject of a painful chronic disease, he still continued actively engaged in the duties of the ministry, until within about four weeks of his death, which occurred March, 20th, 1865.

The degree of Doctor of Divinity was conferred upon Mr. Phillips by Columbia College in 1836, when he was only thirty years of age. He was a Trustee of the College of New Jersey, and also a member of the Council of the New York University. He was both a Trustee and a director of the Theological Seminary at Princeton, and of the Board of Directors he was President. He was Chairman of the Executive Committee of the Board of Foreign Missions, and, during several of his last years was President of that Board, also. He was often a member of the General Assembly, and in 1835 was its Moderator. The services devolved upon him by these various offices were numerous and onerous, but he adapted himself to each with apparently as deep an interest as if it had been the sole work to which he was designated.

Among the more prominent of the faculties of Dr. Phillips' mind was a calm and sound judgment, that rarely mistook in respect to any matter on which it was called to exercise itself. He was naturally of

a quiet and retiring habit, and never obtruded himself in any circumstances, while yet he was always prompt to obey the call of duty, even at the expense of placing himself in an attitude of antagonism towards others. His religion moulded his whole character and diffused itself over his whole life. In his family his presence was constant sunshine. Among the people of his charge he moved about as a good angel, intent on carrying blessings in his train; and whether they were in sorrow or in joy, the fitting words of counsel were always upon his lips. In the pulpit there was nothing about him of a sensational or startling character, but he was a model of simplicity and fervor, and brought out the great truths of the gospel in a luminous and impressive manner. His good influence was felt, not only in every circle in which he moved, but throughout the whole Church, for Providence placed him in various responsible stations, and few of his contemporaries had more to do in moulding the destinies of the Denomination with which he was connected than himself.

Phraner, Wilson, D. D., was born in Jamaica, Queen's county, N. Y., 22d of August, 1822. At the age of fifteen he went to the city of New York, to enter upon a business career, but soon determined to seek an education, and at the age of eighteen entered the Grammar School of the University of the City of New York. He was graduated at the University in 1847, and entering the Union Theological Seminary completed the course of study pursued in that Institution in 1850. In June, 1851, Mr. Phraner was called to the pastorate of the Presbyterian Church of Sing Sing, Westchester county, N. Y., a pastorate that has continued to the present time (1883). In 1878 Mr. Phraner received the honorary degree of Doctor of Divinity from his *Alma Mater*, New York University. During a long and laborious ministry, the congregation which he has served for more than thirty-two years has been built up, and provided with a large and commodious house of worship; it is now one of the most active and influential churches in the vicinity of the city of New York. While thus faithful to his pastoral charge, Dr. Phraner has been indefatigable as a presbyter in the service of the Church at large, and has taken a prominent part, especially since the reunion, in the councils of Presbytery, Synod and General Assembly, where his earnest spirit and excellent judgment are recognized and highly valued. Our Church has few ministers more devoted, efficient, and successful.

Pierce, Rev. John J., was born in Vermont, in 1791. He graduated at the College of New Jersey in 1820, and at Princeton Seminary in 1823. He was licensed by New Brunswick Presbytery, and entered upon the service of his Master at Portsmouth, Va., where he remained until 1824, when he left for Clarksville, Tenn. In 1825 he was elected President of an Academy in Elkton, Ky., and became a member of Mecklenberg Presbytery. This position

he held until 1837. Soon afterward he occupied temporarily the place of one of the Professors in Centre College, his design being to return to Elkton, Ky. He left Elkton and spent two years in teaching in Illinois and Missouri. On his return he took charge of a large Methodist church, where he continued to labor until his death, March 18th, 1861. Mr. Pierson was one of the Church's highest ministers; a practical, high-spirited, God-trusting man, for whom it could be said, "to live was Christ, and to die was gain." He did not care for riches, but they did not distress him. While on the journey he had his perfect work. As the key to all this contentment, he remarked to a friend that in his early ministry he heard a discourse from Dr. Archibald Alexander, on the text, "Seek ye first the great things for the self; seek them not." It changed the whole course of his views of the ministry and the great object of labor; extinguished ambition and he determined just to serve God in his appointed work, never seeking to gratify his own wishes in self-promotion or interest, calmly receiving his allotment from God.

Pierson, Arthur Tappan, D.D., son of Stephen H. and Sally Ann Pierson, was born in the city of New York, March 6th, 1837; received his preparatory education in New York city and in schools of Tarrytown and Sing Sing, N. Y.; was graduated from Hamilton College in 1857; was received to the full communion of the Thirteenth Street Presbyterian Church, New York city, at the age of fifteen years; pursued his theological studies at Union Theological Seminary, N. Y.; was licensed by the Third Presbytery of New York, April 16th, 1860; was ordained as an evangelist by the same Presbytery May 14th, 1860; was installed pastor of the Congregational Church at Binghamton, N. Y., September, 1860; was dismissed from that charge, April, 1860; was installed pastor of the Presbyterian Church of Waterford, N. Y., October 6th, 1860; was dismissed from pastoral charge, March 14th, 1860; was installed pastor of the Fort Street Presbyterian Church, Detroit, Mich., May 5th, 1860; was dismissed September 11th, 1860; installed pastor of the Second Presbyterian Church of Indianapolis, Ind., November 1st, 1860, and dismissed from that charge, June 27th, 1861. From Indianapolis he removed to Philadelphia to take the pastoral charge of Bethany Presbyterian Church, after which he was installed November 25th, 1861. In all his pastoral charges Dr. Pierson has regarded himself as an able minister of Christ, and as a devout preacher, a faithful, kind and sympathetic pastor. During his pastorate in Detroit his church was burned, in 1876. Services were held for seven months in the Opera House, God blessing them by the unobscured presence of His Spirit, in converting power. Dr. Pierson preaches extempore, without manuscript, and his preparation for the pulpit was only a skimming of outlines. He has followed this method

exclusively since the burning of his church in 1876, from conviction that in this manner the gospel is likely to be preached more effectively, even if with less rhetorical elaboration and elegance. Dr. Pierson has published no books, but several pamphlets on Foreign Missions and kindred topics, besides numerous articles in reviews, magazines, religious and secular papers, on various topics pertaining to science, art, literature, history and religious life. He received the degree of D.D. from Knox College in 1874.

Pierson, Hamilton Wilcox, D.D., was born in Berren, N. Y., the son of a Presbyterian minister, September 29d, 1817. He was graduated from Union College in 1840, and from Union Theological Seminary, New York City, in 1848. His purpose was to go upon a foreign mission, Africa being his chosen field. But at this juncture he was attacked by severe hemorrhages from the lungs, which broke up his plans. He took an agency for the American Bible Society to the West Indies, during 1849 and 1850, and then represented the A. B. C. F. M. as its agent in New York. From 1853 to 1858 he labored with zeal and success in the Bible cause in Kentucky, and in 1858 accepted the Presidency of Cumberland College, Princeton, Ky. After 1861, he again resumed a more open-air life, serving the American Tract Society, and the Christian Commission, and lecturing as his health permitted.

Dr. Pierson's life has been a constant struggle with pain and physical weakness, the flight of a bird with crippled wing, yet it has been full of useful labors. It has never been sad or despondent. His face has ever been towards the bright and joyous, as he cheerfully toiled for God and his fellow-men. He compiled and edited the "American Missionary Memorial," wrote "Jefferson at Monticello, or the Private Life of Thomas Jefferson," and, "In the Brush, or Old-Time School, Political, and Religious Life in the Southwest." He received the degree of Doctor of Divinity from Union College, in 1869.

Pierson, Rev. John, was born in 1689, and graduated at Yale, in 1711. He was ordained pastor of the Church at Woodbridge, April 29th, 1717. In 1753 he resigned his pastoral charge, and settled at Mendham, N. J., and was the minister there for ten years. Mr. Pierson published a treatise on the "Intercession of Christ," and a sermon, preached before the Presbytery of New York, May 8th, 1751, on "Christ, the Son of God, is God, Man, Mediator." He died, August 29d, 1770.

Pillsbury, Rev. Ithamar, was born in Dracont, Mass., August 2d, 1791; graduated at Yale College in 1820; studied theology in the city of New York, under the direction of Rev. Drs. Spring and Baldwin, and was licensed to the Presbytery of New York, June 19th, 1825. At the same time he labored as a city missionary in New York and Boston. He was supply of the Church of Southtown, Long Island, from September, 1827, to April, 1830, when he became

his pastor, and continued to be so until 1833. His labors in this field were greatly blessed. He was a traveling agent for the American Sunday-school Union until May 1st, 1834, and then supplied the Church at Sag Harbor, N. Y., for one year. From this point, Mr. Pillsbury became identified with the West, where he organized fourteen churches and assisted at the organization of several others, some of them from fifty to one hundred miles distant. He was installed pastor of the Church at Andover, Ill., April 17th, 1841, to which he ministered with diligence and a good measure of success, until 1849. From May 22d, 1850, he labored with the same diligence and success until 1854, when his pastoral relation was dissolved, that he might take charge of McDonough College, at Macomb. He died, April 20th, 1862. Mr. Pillsbury was a prudent and wise counsellor, a sincere and constant friend, and an able and faithful minister of the New Testament.

Pinkerton, Rev. John, was born near Sadsburyville, Chester county, Pa., in November, 1811. When he was about six years of age, the family changed their residence, and located in the bounds of the Brandywine Manor congregation, of which the Rev. J. N. C. Grier was pastor. After graduating at college and studying theology, he went to Eastern Virginia. In 1849 he went to Union, Maroe county, to aid the Rev. Samuel R. Houston in teaching and preaching. He was licensed by the Greenbrier Presbytery, in October, 1849, from which time he preached regularly every Sabbath at some one of the points belonging to Mr. Houston's charge, until called to Mossy Creek Church, of which he was installed pastor, November 5th, 1853, retaining this relation until his death, which occurred May 31st, 1871.

As a companion, no one was more courteous, kind, and accommodating, than Mr. Pinkerton. As a preacher, his labors were very acceptable wherever he went. His sermons were wisely constructed, logical, earnest, and faithful. He evidently had no other purpose or desire but to declare the whole counsel of God. As a speaker, he was attractive, persuasive, and often very impressive. As a pastor, he magnified his office. When on his death-bed, a ministerial friend having asked him if he had any message for his congregation, his response was, "Tell them to live near the Lord."

Pinney, John Brooke, LL.D., son of Elijah and Margaret (Langford) Pinney, was born in Baltimore, Md., December 25th, 1806; was graduated from the University of Georgia, August, 1828; studied law while pursuing his college course, and was admitted to practice in the Supreme Court of Georgia, in 1828; taught one year in Waterboro, S. C.; entered Princeton Seminary in 1829, and having completed the full course, was regularly graduated in 1832. He was licensed by the Presbytery of New Brunswick, April 25th, 1832; was ordained as an evangelist by the Presbytery of Philadelphia, October 12th, 1832, hav-

ing been appointed a Missionary to Africa by the Western Foreign Missionary Society; was appointed by the American Colonization Society "to act as Agent" of the American Colony at Liberia until the arrival of a permanent Agent, October 24th, 1833; and was appointed Agent, April 17th, 1834.

Mr. Pinney remained in Liberia until 1837. After his return, he was Corresponding Secretary of the Pennsylvania Colonization Society, residing in Pittsburgh and Philadelphia, from 1837 to 1847; was installed pastor of the Presbyterian Church of Washington, Pa., by the Presbytery of Washington, June 1st, 1847, and released, April 20th, 1848; was Corresponding Secretary of the New York State Colonization Society, from 1848 to 1863. In 1866 he went to Nevada, where he remained until 1869, engaged in mining and agricultural operations. A few years later, on the reorganization of the New York State Colonization Society, he was again appointed its Corresponding Secretary, and continued in that office until his death. He was a man of almost singular devotion to his work, of indomitable energy of character, and indefatigable in labor. He had worn himself out long before his end came; but in the intervals of his struggles with disease and infirmity, he continued to do his utmost to the last. His whole life was devoted to the Negro race, and especially to African colonization. Seven times he crossed the ocean, to Africa, once or twice after the failure of his health, to promote the interests of Liberia. He died at his residence, near Ocala, Florida, whither he had gone a few months before, on his seventy-seventh birthday, December 25th, 1882. He was buried under the shade of the oaks, near his house, six black men acting as pall-bearers.

Pitzer, Alexander W., D. D., was born September 14th, 1834, in Salem, Roanoke county, Va. He studied at Virginia Collegiate Institute (now Roanoke College); afterwards at Hampden-Sidney College; where he graduated, as Valedictorian of his class, in 1854. He studied theology one year at Union Theological Seminary, Virginia, and two years at Danville, Ky.; was licensed by Montgomery Presbytery, September 5th, 1856; preached in Leavenworth, Kansas, in 1857; was ordained to be pastor of the First Church, Leavenworth, in April, 1858, and remained in this relation until 1861, when he returned to Virginia. Subsequently he supplied the churches of Sparta and Mt. Zion, in Georgia, and then preached at Cave Spring and Liberty, Va., until the end of 1867, when he began to labor as an evangelist in Washington City, D. C. Here he organized the Central Church, May 31st, 1868, of which he continues to be the pastor (1883).

Dr. Pitzer has been Stated Clerk of Chesapeake Presbytery since 1873; President of the Washington Bible Society since 1874, and Professor of Biblical Literature and Moral Science in Howard University since 1876. He has published "*Evo Deus Homo*."

"*Christ the Teacher of Men,*" and "*The New Life, not the Higher Life.*" He has also contributed articles to the *Southern Presbyterian*, *Southern* and *North American Reviews*, to the *Catholic Presbyterian*, and frequently to the Church papers. He was a member of the Prophetic Conference in New York in 1878, and assisted in drafting and reported the doctrinal testimony adopted by the conference. He has twice sat in the General Assembly, and bore a prominent part in the establishment of fraternal relations between the Northern and Southern Assemblies. His published works indicate the character of his preaching, which is that of clear, full, strong and simple statement of gospel truth.

Plumer, William Swan, D. D., LL.D., justly ranks among the great and good men of the Church to which the labors of his life were devoted. He was born July 26th, 1802, at Griersburg (now Darlington), Beaver county, Pa. After graduating at Washington College, Va., he entered Princeton Seminary, becoming a member of the class matriculated in 1821-5. He was licensed by the Presbytery of New Brunswick, June 14th, 1826, and was ordained an evangelist by the Presbytery of Orange, May 19th, 1827.

From September, 1826, to June, 1829, he was employed as an evangelist, in Southern Virginia and North Carolina. During this time he spent ten months and a half at Danville, and organized the Presbyterian Church there, and eleven months in Warrenton, N. C., where he also organized a Church. In June, 1829, he became stated supply of Briery Church, Va., where he labored sixteen months. He was pastor of the Tabb Street Church, Petersburg, Va., from July 10th, 1831, until September 19th, 1834; pastor of the first Church of Richmond, Va., from October 19th, 1834, until November 3d, 1846; and pastor of the Franklin Street Church, Baltimore, Md., from April 25th, 1847, until September 10th, 1851. His next pastoral charge was that of the Central Church at Allegheny, Pa., which continued from January 17th, 1855, until September 19th, 1862. After an interval of three years he was installed pastor of the Second Church of Pottsville, Pa., November 19th, 1865, and continued in this relation until January 2d, 1867. In January, 1867, he began to reside at Columbia, S. C., preaching, while a Professor in the Seminary, extensively in that and adjacent States.

In 1837 Dr. Plumer founded, and for eight years was sole editor and proprietor of, *The Watchman of the South*, in Richmond, Va. In 1838 he was largely instrumental in founding the Institution for the Blind and Deaf and Dumb, in Staunton, Va. In 1851 he was elected Professor of Didactic and Pastoral Theology in the Western Theological Seminary, at Allegheny, Pa., which post he filled until 1862. In 1862 he was elected Professor of Didactic and Polemic Theology in the Theological Seminary at Columbia, S. C., and filled that chair until 1875, when, at his own suggestion, he was transferred to the Chair of

Historic, Casuistic and Pastoral Theology in the same Institution, and retained that position until 1880, when, a few months before his death, the Seminary was closed, from a lack of funds.

Dr. Plumer was a very voluminous author. His works amounted to over twenty-five volumes, besides a very large number of tracts, sermons, leaflets, etc. In 1838 he was Moderator of the General Assembly (O. S.), and in 1871 Moderator of the General Assembly (Southern). His life was one of great earnestness and usefulness. As a pastor, preacher, professor, author and Christian, he was eminent. His tall and erect form, white hair, beaming eye, expressive countenance, and deep and sonorous voice, added greatly to the impressiveness of his Scriptural, instructive, experimental, searching, and, at times, impassioned



WILLIAM SWAN PLUMER, D.D.

preaching. As he advanced in years, his mental powers seemed to brighten and mellow, and he never ceased his varied and active labors until he was called to bid farewell to earth. He died in Baltimore, Md., October 22d, 1880, in the seventy-ninth year of his age. His end was a glorious triumph of faith. His utterances were full of faith in Christ, of love for Him, and of confident and joyful hope.

Pole Green and Samuel Davies Church. In Hanover county, Va., ten miles from the city of Richmond, and a few rods from the main road, more than a hundred years ago, stood Pole Green Church. It was built not later than the year 1756, on a piece of land about three acres in size, given to the church by a Mr. Whitlocke, who resided in the neighborhood. It was one of the first Presbyterian churches planted

in the State of Virginia; Makemie Church, in Accomac county, it is said, was the first.

The origin of the name, Pole Green, is not very clear. A small stream, called Pole Green branch or run, is near the spot. Pole Green Spring and Pole Green Hill are known localities near by, but it is uncertain whether the church derived its name from one of these, or gave its name to them. If a stranger, unacquainted with the history of this church and the interesting associations connected with it, had attended preaching there for the first time on a Sabbath in the Summer, fifty years ago, he would, probably, have seen nothing particularly to attract his attention about the exterior of the house, a plain, unpretending building of wood, rather antiquated, but yet showing no marks of decay. He might, it is true, have remarked the cool, pleasant and refreshing shade of the large and venerable oak, and other forest trees, in the churchyard, and a well beaten path leading from near the church door to the rear of the house, along which many of the congregation were passing before the public services commenced. This path led to a bold, clear and cool spring of water, a few yards from the church, *Pole Green Spring*.

He would have seen, within the house, as was usual in country churches built during the previous century, large, high-backed, family pews, with seats facing, and also with the backs towards the preacher; he would have seen a wide, heavy gallery extending along one broad side and the two ends of the building, a part of which gallery was set apart exclusively for the use of the colored people, and filled to its utmost capacity with that class of the population; a pulpit on the side of the house, with its high and narrow desk for the Bible, and with the sounding board away up over the preacher's head; and his attention would have been drawn and his curiosity excited by seeing on a board at the back of the preacher the large but not very artistically formed letters, S. D., and beneath them the figures 1756, the handiwork, it is said, of the mechanic who built the house. This was the condition of Pole Green Church, and the appearance of things around it, fifty years ago. It may not be uninteresting here to mention, that not more than half a mile from the church in a northwesterly direction, the road crosses Totopotomoy Creek, and a short distance beyond there is a very remarkably steep hill. It was customary for all persons, except the aged and infirm, returning from church, to walk up this hill; and it was said that even the horses acquired the habit of stopping of their own accord at the foot of the hill, to put off a part of their load. This was called Pole Green Hill.

The Rev. Samuel Davies was the first settled pastor of Pole Green Church, and the house there was built for him to preach in. When he came to the county, preaching and religious meetings were held by him, at first, in private houses, Presbyterianism being little

known and but lightly thought of, the established church in the country being that of the Church of England. Soon, however, by his great learning and eloquence, and his ardent and devoted piety, a wonderfully deep and marked impression was made upon those who knew and heard him, and it was not long before a Presbyterian church was organized at Pole Green, embracing as members many of the most intelligent and influential individuals in the community. The parents of the Rev. Wm. S. White, D. D., so widely known throughout the Presbyterian church, were members of the congregation, and attended regularly the preaching of Mr. Davies, at Pole Green. The letters S. D. upon the pulpit, which have been mentioned before, were the initials of Samuel Davies' name, and so long as they continued in that conspicuous place, no doubt, served to keep fresh in remembrance the name and character of that eminent and devoted minister of the gospel. Strangers and children in the congregation just old enough to notice such things, would have their attention drawn to them, and be led to inquire their meaning, and who S. D. was. The connection of Mr. Davies with Pole Green Church as pastor, lasted but a few years. He removed to Princeton, N. J., in the year 1759, and died there February 4th, 1761.

It has often been asked who succeeded him as pastor. The probability is, that a Mr. Maccanley was the successor of Mr. Davies. It is much to be regretted that the Sessional records of early years of Pole Green Church cannot be found; much interesting and reliable information as to the condition and history of the church, which they only could supply, is thus lost. About the year 1785 the Rev. John D. Blair "was introduced into the ministry by the Presbytery of Hanover, and inducted to the pastoral charge of Pole Green Church." About thirty years before his death, which took place in 1823, he removed to the city of Richmond, but continued to supply the church in Hanover, until a short time before his death. He was beloved, respected, and looked upon as a good man by all who knew him. Many of his descendants are still living in Richmond, and Professor Blair, of Hampden-Sidney, was one of his grandsons.

In 1829 Pole Green and Salem churches were united, constituting one organization, with the name of *Pole Green and Salem Church*. Salem, distant five miles from Pole Green, was built by the congregation which worshiped at Hanover Town under the pastoral charge of the Rev. Jesse H. Turner. The names of ministers who have supplied the church thus united are Messrs. Smith, Davis, Osborn, Adams and Hooper, successively, until 1863, when Mr. Hooper resigned his charge. In 1832 there were fifty-four members on the roll of the church; in 1863, one hundred and seven. About thirty years ago the building at Pole Green needed repairs. Many alterations were made in the interior of the house, giving

to it a neat, comfortable and modernized appearance. The family pews and the gallery were taken down, and the pulpit, with its sounding board, shared the same fate. Only one part of a plank of the old pulpit in which Samuel Davies had formerly preached with so much earnestness and eloquence was saved, and is now in possession of, and carefully preserved as a highly valued relic by, one of the ruling elders of the church. This is the only piece, the only fragment, of Old Pole Green house now remaining. In 1861, during a sharp and desperate fight between Confederate and Federal forces, the house was set on fire and totally consumed. It has not been rebuilt. The ground remains unoccupied by Presbyterians, and it does seem that it will not be long before the name of Pole Green Church will cease to be known, except as belonging to that which *once was*. In 1872 the churches of Pole Green, Salem and Bethlehem (which had been supplied since 1865 by Rev. George H. Denny) were united, under the name of Samuel Davies Church, with the Rev. William N. Scott pastor.

Polk, James Knox, Ex-President of the United States, was born in North Carolina, 1795. After an honorable university course he became a member of the Tennessee Bar, in 1820, and pursued his professional career with such success that he was soon marked out by his countrymen for the highest services at their command. In 1825 he was elected to Congress, where he became conspicuous for firmness, regularity and assiduity, and after sitting in Congress fourteen years, two or three of which he was Speaker, he was elected President of the Federal Republic, in 1844. His administration was distinguished by various important events bearing on the fortunes of the country. By the annexation of Texas and California he extended the boundaries of his country; he labored to organize the National Treasury on the principles of the Constitution, and introduced into the government many financial and commercial improvements. He died in 1849. President Polk was a warm friend of the Presbyterian Church, of which his now aged and venerable widow long has been and still is an exemplary and useful member.

Pollock, Hon. James, LL. D., was born at Milton, Northumberland county, Pa., September 11th, 1810. His early education was committed to the care of the Rev. David Kirkpatrick, who had charge of the classical academy at Milton. He graduated at Princeton, N. J., September, 1831; in 1835 he received the degree of A. M. in course, and in 1855 the honorary degree of LL. D. was conferred upon him. Jefferson College conferred a like honor in 1857. In November, 1833, he was admitted to the Bar; in 1835 appointed District Attorney for Northumberland county; from 1843 to 1849 served as a member of Congress, where he acted a conspicuous part; in 1850 was appointed President Judge of the eighth judicial district; and in 1855 was chosen

Governor of Pennsylvania by a large majority. By the Act of the 16th of May, 1857, the main line of the public works of the State was directed to be sold. On the 25th of June, following, Governor Pollock caused the same to be done; and on the 31st day of July the whole line of the public works between Philadelphia and Pittsburg was transferred to the Pennsylvania Railroad Company, at the price of seven millions five hundred thousand dollars. Following this sale, measures were taken for the disposal of the remaining divisions of the public improvements. They had failed to be a source of revenue to the State, and the application of the proceeds to the payment of the debt of the Commonwealth soon led to the removal of taxation by the State.



HON. JAMES POLLOCK, LL. D.

In the Summer of this year (1857) a serious financial revulsion occurred, resulting in the suspension of specie payments by the banks of Pennsylvania and other States of the Union, followed by the failure of many long-established commercial houses and the general prostration of business. In order to release the banks from the penalties and forfeitures incurred by a suspension of specie payments, Governor Pollock convened the Legislature in "extraordinary session" on the 6th of October. On the 13th an act was passed "providing for the resumption of specie payments by the banks, and for the relief of debtors," to go into immediate effect. This law had the desired result, and public confidence being restored, the different branches of industry revived, and the community was saved from bankruptcy and ruin.

In the so-called Compromise Convention, assembled at Washington, in February and March, 1861,

Governor Pollock represented Pennsylvania. From 1861 to 1866 he filled the office of Director of the United States Mint, under the appointment of President Lincoln, with great fidelity and ability. In 1869 he was reinstated, by President Grant, in the same position. He was subsequently Naval Officer at Philadelphia, under the appointment of the Government, until July, 1883.

Governor Pollock is a gentleman of genial disposition, vigorous intellect, and unimpeachable character. He is an earnest and exemplary Christian, and has long been a faithful and honored elder in the West Arch Street Presbyterian Church, Philadelphia, in which he has a large and flourishing Bible class. He is a popular and forcible speaker, and has frequent calls to take part in literary and religious celebrations, to which he cheerfully responds. He is highly esteemed by the community, and exerts a steady and strong influence, by aiding every charitable and Christian enterprise.

Pomeroy, Charles S., D.D., is a native of Brooklyn, N. Y., the son of an elder in the First Presbyterian Church in that city. At the age of



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twenty years he graduated at Columbia College, and then entered mercantile life, in partnership with his father. Three years later he was converted to God, and then pursued a theological course in Union Seminary. He was ordained and installed the first pastor of the Ross street Presbyterian Church, in Brooklyn, where he remained for nine years, the church meanwhile having increased its membership from forty to four hundred. In 1873 he accepted a call to the

Second Presbyterian Church in Cleveland, where for ten years he has been a beloved and successful pastor. In these years six hundred members have been added to the church, and a new house of worship erected, at an expense of \$160,000.

Dr. Pomeroy, now well along in the forties, is, in person, of medium height, strongly built, with a countenance expressive of intelligence, animation and good-will. He is distinguished for high scholarship in the classics, and especially in science and art. As a theologian, he is eminently evangelical, and in full accord with Presbyterian Standards. While he thoroughly studies the important questions which arise in regard to revelation and man's future destiny, his faith is never shaken in regard to the plain teachings of God's Word. As a preacher, he is characterized by thoroughness in preparation and impressive eloquence in delivery. While free from mere sensationalism, there are few preachers who so well draw and hold the attention of hearers. He finds the years spent in business life and his acquaintance with science and art of great value to him in illustrating gospel truths. In social life his manners are attractive and pleasing.

Pomeroy, Rev. John Jay, son of Hon. Thomas Pomeroy, was born in Roxbury, Pa., September 8th, 1831. He graduated at Lafayette College in 1857, and after teaching for a time, studied theology at Princeton Seminary. He was ordained by the Presbytery of Lewes, November 28th, 1861. He was pastor at Dover, Del., 1861-2; stated supply at Mechanicsburg, Pa., 1864; pastor at Upper Octorara, Pa., 1865-75, and since the latter date has been pastor of the first Church, Rahway, N. J. Mr. Pomeroy is an excellent and successful preacher, a faithful pastor, and a wise and judicious Presbyterian. He is a gentleman of winning address, and has enjoyed the confidence and affection of the congregations of which he has had charge. He is the brother of the Rev. Stephen Wilson Pomeroy, who has labored with acceptance and success at Harrisburg, McConnellsburg, Green Hill and Wells Valley, Newton Hamilton and Mt. Union, Pa., and since 1878, has been the popular and efficient pastor of Mt. Union and Shirleysburg, Pa.

Pomeroy, Hon. Joseph, was born in Lurgan Township, Franklin county, Pa., October 18th, 1801. After being clerk in a store at Shippensburg, Pa., in 1826 he commenced business on his own account at Concord, Franklin county, Pa., and continued the same for twenty-five years. In April, 1851, he removed to Academia, Juniata county, where he had previously acquired considerable property, and where he resided until his death, conducting a large business in merchandizing, tanning, milling and farming. In 1867 he was elected President of the Juniata Valley Bank, Mifflintown. In 1881 he was elected to the State Legislature as representative from Franklin county, and in 1881 Associate Judge of Juniata

county. Judge Pomeroy was a man of extraordinary enterprise and energy, of firm convictions and great tenacity of purpose, combining with strong common sense good judgment and excellent address. He was a member and a liberal supporter of the Presbyterian Church at Academia.

Poor, Daniel W., D.D., son of the Rev. Daniel Poor, D.D., and Susan B. Poor, was born in Tillipally, Ceylon, August 21st, 1818. He came to America in 1830, fitted for college at Hopkins Academy, Hadley, Mass., and entered Amherst College in 1833, and Andover Theological Seminary in 1837. He was ordained at Faithaven, Mass., March 1st, 1843, and remained pastor until 1849. He went to Newark, N. J., in June, 1849, and organized the High Street Presbyterian Church, over which he continued as pastor until 1869. During this period he was largely instrumental in building up German churches in connection with the Presbytery, and in founding the German Theological School now at Bloomfield. He became one of the editors of Lange's Commentary. In 1869 he was called to the First Presbyterian Church at Oakland, California, and continued pastor until 1872, when he accepted the Professorship of Ecclesiastical History and Church Government in the San Francisco Theological Seminary, and filled the Chair until 1876. That year he was elected Corresponding Secretary of the Board of Education of the Presbyterian Church, stationed at Philadelphia, and has remained such ever since. The degree of D.D. was conferred upon him by Princeton College in 1857.

Dr. Poor is a gentleman of genial disposition and winning address. His pulpit ability is of a high order, his sermons being scriptural, logical, instructive, clothed in pure style and delivered with dignity and force. He is a writer of decided ability, and a scholar of varied and large attainments. His ministry has been eminently blessed. Under his earnest and judicious activity the Board of Education has attained a gratifying degree of prosperity. Throughout the Church he is much esteemed for his character and usefulness.

Porter, Rev. Francis H., of the Presbytery of South Carolina, joined the Presbytery of South Alabama in 1828. It is said, however, that he visited Alabama as early as 1818, and held a two days' meeting and administered the Sacrament of the Lord's Supper under a large oak of the aged William Morrison, and again in 1821, and held a similar meeting near the house of David Russell, Sr., long one of the venerable fathers of the Valley Creek Church. To these meetings parents carried their children, a distance of thirty miles, to have them baptized. It is also stated that during this visit he assisted the Rev. Mr. Brown in organizing the New Hope Church, in Greene county. He labored in various parts of the bounds of Presbytery, both as an instructor of youth and a preacher of the gospel. The Presbytery of Tuskalooosa, in their notice of Mr.

Porter's demise, refer to him "as one with whom they had often taken sweet counsel, on whose sound and enlightened judgment, and in whose orthodox and Scriptural views on all important subjects, they could rely with implicit confidence."

Porter, Hon. Peter Buel, son of Judge Augustus Porter, and nephew of General Peter B. Porter, was born at Canandaigua, N. Y., March 17th, 1806. He graduated at Hamilton College in 1826; studied law and commenced practice in Buffalo. His father was the pioneer citizen of Niagara Falls, and in connection with his uncle, a large land proprietor there. In 1837 Mr. Porter removed his residence to the wondrous scenery of his father's home, and remained there until his death, June 15th, 1871. In 1840, and again in 1841, he represented his district in the Lower House of the State Legislature, and in the latter year was chosen Speaker. Of fine gifts, improved by the best of associations and opportunities, and with intellectual tastes, he was qualified for professional and civil prominence, but preferred the seclusion of private life, and spent most of his days in the labors and deeds of a useful citizen and Christian, surrounded, not by the display of ambitions and pretentious wealth, but with the objects which intelligence, refinement and the love of learning, literature and art gather in the home of a true gentleman. He was not only a church member and a ruling elder, but a true, active and charitable Christian. In the disposal of his estate, he assigned \$5000 as a permanent fund for the library of Hamilton College.

Porter, Rev. Samuel, was born in Ireland, June 11th, 1760, of pious parents, belonging to the Reformed Presbyterian Church, commonly called Covenanters. He emigrated to this country in 1783, spending the first winter after his arrival, in the vicinity of Mercersburg, Pa. The next year he removed to Washington county, Pa., and united with the Presbyterian Church. His studies, with a view to preparation for the ministry, were prosecuted under the direction of several ministers, and he was licensed to preach the gospel by the Presbytery of Redstone, November 12th, 1789. On September 22d, 1790, he was installed pastor of the congregations of Poke Run and Congruity, in which he labored till April 11th, 1798, when, on account of ill health, and against the earnest remonstrance of the people, he was released from Poke Run, Congruity agreeing to take the whole of his time. He continued the pastor of this congregation until the time of his death, September 23d, 1825.

Mr. Porter was held in high esteem by his brethren of the ministry, as a man of undoubted piety and vigorous talents. He was a bold, original, and independent thinker, distinguished for his controversial talent and ready wit. He appeared to particular advantage in the judicatories of the Church, in which he exerted a commanding influence. He was

a very acceptable preacher, had a clear, musical voice, and had great power over an audience, sometimes exciting in them the most pleasurable emotions, at others melting them to tears.

Posture in Prayer. *Standing* was the usual posture among the Jews (1 Sam. i, 26; 1 Kings viii, 22; Luke xviii, 11), or *kneeling* (1 Kings viii, 34; 2 Chron. vi, 13; Ezra ix, 5; Dan. vi, 10; Luke xxii, 41); in both cases with the hands lifted up (Ps. xxviii, 2; cxxxiv, 2; Lam. ii, 19; iii, 41), or spread out towards heaven (Ezra ix, 5; Isai. i, 15). In cases of deep contrition the hands might be employed to smite on the breast (Luke xviii, 13); under the burden of anxiety or grief the head might sink on the breast (Ps. xxxv, 12), or be buried between the knees (1 Kings xviii, 42); and even, under the influence of deep emotion, the whole body might be prostrated on the ground (Gen. xxiv, 26; Ex. xxxiv, 8; Neh. viii, 6). *Standing* in public prayer is still the practice of the Jews. This posture was adopted from the synagogue by the primitive Christians, and is still maintained by the Oriental churches. It was the custom in the earliest times of Christianity to pray standing, with the hands extended and slightly raised towards heaven, and with the face turned towards the east. Exceptions may no doubt be cited, even from the New Testament, but that this was the most common attitude is evident from the testimony of primitive monuments, frescoes, sarcophagi, sepulchral monuments, ancient glass, mosaics in the earliest basilicas; above all, the Roman catacombs exhibit the faithful, more especially women, praying in this attitude.

Each of the postures named, *standing* and *kneeling*, has its own peculiar appropriateness. Either is a seemly and Scriptural method of bringing the position of the body into significant harmony with the desire of the soul. The custom of *sitting* in prayer, which has come to prevail so extensively in many of the churches of our country, is of comparatively recent origin. Some years ago the *Puritan Recorder*, of Boston, said: "As far as our observation and recollection serve us, the new custom came in with the new measures" that were introduced into New England by Mr. Finney. We never saw or heard of a New England congregation sitting in prayer till we saw it in Boston, at the time when Mr. Finney was carrying forward his revival measures, in 1831. And then we had and ever since have had the impression that the practice came in with him—whether by his recommendation, we cannot say." Many other persons concur with the *Recorder* in the opinion expressed.

But whatever may have been the origin or the object of the innovation, it certainly is a matter for regret. It has not any warrant in Scripture. True, in 1 Chron. xvii, 16, we are told that "David, the king, came and *sat* before the Lord," and in that posture gave utterance to eloquent prayer, or rather

thanksgiving, which the sequel of the chapter contains. It must be remembered, however, that there is a mode of sitting in the east very different from ours, which is highly respectful, and even reverential, and in which the person first kneels, and then sits back upon his heels, at the same time crossing, folding or hiding his hands in the opposite sleeves. Besides, the sitting attitude, as practiced in prayer in our day, is far less solemn, impressive and reverential than the other postures already named. "Standing and kneeling," says *Burkitt*, "are praying postures, but sitting is a rude indecency, except in cases of necessity." "In prayer," says *Bishop Hall*, "I will either stand as a servant to my Master, or kneel as a subject to my Prince." "The usages of our fathers in the house of God," said the good and wise Dr. Van Rensselaer, in his *Presbyterian Magazine*, "ought to be retained, for these four reasons, if for no others: They are *good* usages. They are *characteristic* of our church. Change leads, we know not *where*. Many devout people are always *annoyed at needless innovations*."

Potter, Ludlow Day, D.D., the son of Major Jotham and Phebe Potter, was born at New Providence, N. J., January 3d, 1823. He graduated from the College of New Jersey, Princeton, in 1841, and from the Princeton Theological Seminary in 1846. In 1847 he went to Indiana; was ordained by White Water Presbytery as an evangelist; served the Church at Brookville, Ind., as supply and pastor, from 1847 to 1853, and in the same interval, the churches of Bath and Metamora. In 1853 he took charge, by appointment of his Presbytery, of White Water Presbyterial Academy. In 1856 he joined Rev. J. G. Monfort, D.D., and Rev. S. S. Potter in the charge of Glendale Female College, near Cincinnati, Ohio. In 1865 he became President and sole proprietor of this well-known Institution, which he still continues to control. In 1873 the degree of D.D., was conferred on him by Hanover College, Indiana. The work which Dr. Potter performed, whether as pastor of a church or head of an Institution of learning, was characterized by great fidelity and thoroughness. Quiet and unobtrusive in his manners, he made friends and held them, by the solid worth of character which they discovered in him. As a preacher, his sermons were thoughtful and instructive. The great work of his life has been in connection with the Glendale College for Young Ladies. He has made a full course of Bible History, as well as Latin and Mathematics, indispensable in the securing of a diploma; and has been remarkably successful in awakening a thirst for knowledge in the minds of his pupils. The graduates of the College, scattered through the States of Ohio, Indiana, Illinois, Kentucky and Tennessee hold him in affectionate remembrance.

Potts, George, D. D., was born in Philadelphia, March 15th, 1802. He graduated at the University of Pennsylvania in 1819, the third in his class. After

his graduation he spent a year in general studies, preparatory to entering the theological seminary. He joined the Seminary at Princeton, in 1820; was licensed to preach by the Presbytery of Philadelphia in 1822, and left the seminary at the close of the regular course, in 1823. He was installed pastor of the Presbyterian Church of Natchez, Miss., at the close of that year, and continued there twelve years. On account of the enervating influence of the climate upon him, he found it necessary to seek a northern home. Resigning this charge, he accepted a call to the Duane Street Church, New York, and was installed as pastor in May, 1836. In 1845 he resigned the charge of the church in Duane street, and on November 25th, was installed pastor of a newly-gathered church in University Place. He continued in this connection till the close of his life. He died, September 15th, 1861.

Dr. Potts was a Director of the Theological Seminary at Princeton, and a member of the Council of the New York University. He never aspired to anything in the way of authorship, having published only a few occasional sermons and addresses. As a preacher, he was undoubtedly regarded as one of the most attractive of his day. His voice was full and clear; his utterance distinct and impressive; his gestures simple and graceful; and the manifest promptings of nature and his whole manner such as were best fitted to give effect to the momentous truths he proclaimed. There was in his preaching a happy admixture of the doctrinal and the practical. He never felt that he had done with any truth that he presented until he had not only shown its intellectual bearing, but had brought it into contact with the conscience and the heart. Though his sermons were generally written, he accustomed himself, especially during his latter years, to extemporaneous speaking; and he has been heard to say that he had more freedom and comfort in this mode of preaching than any other. The interests of his congregation seemed always uppermost in his thoughts. His pastoral visits were a source of mutual enjoyment to him and his people, and those who were in the morning of life especially shared most largely in his watchful regards. Though his tastes were rather for a life of quietude than bustle, he was by no means destitute of executive ability, nor did he shrink from taking his share in guiding and moulding the destinies of the Church. In every relation he sustained his pure and noble spirit was impressively exemplified.

Potts, William Stephens, D. D., son of William and Mary (Gardner) Potts, was born in Northumberland county, Pa., October 13th, 1802. His father was a Quaker, and his mother of Scotch and Presbyterian descent. When the son was eight years old the family removed to Trenton, N. J. At sixteen he was sent to Philadelphia to learn the printer's trade. He worked at this some three years, during

which time he became a professor of religion and determined to embrace the gospel ministry. For this he began his preparatory studies in 1822, under the superintendence of Rev. Dr. Ezra Stiles Ely. In 1825 he entered Princeton Theological Seminary. Intense application to study so impaired his health that he had to leave the seminary in November, 1827.

He was immediately licensed by the Presbytery of Philadelphia, and took a mission to the South, with instruction to make his way to St. Louis, Mo. Traveling on horseback, with all his worldly possessions in his saddle-bags, he passed through parts of Maryland, Virginia, the Carolinas, Georgia, Tennessee, Kentucky and Illinois, till May 11th, 1828, when he reached St. Louis. That was than a town



WILLIAM STEPHENS POTTS, D. D.

of less than 5000 people, probably four-fifths of whom were of French extraction and Roman Catholic faith. There, however, he found a small Presbyterian church, which had been organized by Rev. Salmon Giddings ten years before, with only nine members; and he immediately began his ministerial work in St. Louis in connection with that church, of which he was installed pastor in October, 1828. In 1832 a powerful revival, lasting for months, visited his charge, resulting in the addition to it of 128 members. In 1835 he became President of Marion College, Mo., which post he held till the Summer of 1839, when he received and accepted a call to the pastorate of the Second Presbyterian Church of St. Louis, then a new enterprise with about sixty members, but which before his death, thirteen years afterward, became a large and powerful body.

Dr. Potts was not what men would call great in intellect, but his clear, cool, logical and well-balanced mind dealt masterfully with whatever came before it, and almost invariably led him to wise and just conclusions. But he was truly great in his unlimited consecration of all he had and all he was to the service of God. He was not a great preacher, but his holy life preached the gospel with steady and growing power. His preparations for the pulpit were conscientiously and prayerfully made, with the single and absorbing desire to win souls to Christ and build up the spiritual character of believers. His discourses were never brilliant, but they frequently blazed with earnestness. Though no orator, he was often eloquent. His constant prayer was for more of the Holy Spirit's presence and power in himself and his people. In the winters of 1842-43 and 1848-49 his church was powerfully revived and largely increased in numbers. In such seasons his whole soul was aroused, and he showed extraordinary wisdom, energy and skill in managing his church. He was eminently a man of prayer. Fearless, uncompromising and unswerving devotion to duty was a great characteristic of his life in all his relations. Always calm, self-possessed and dignified, he never diminished his power with men by exhibitions of temper, weakness, or arrogance. His influence in St. Louis and throughout Missouri grew in potency to the end of his life. In the midst of a series of special meetings of his church, seeking an outpouring of the Holy Spirit, his frail body gave way, and after protracted confinement to his bed he went to be with Jesus, on the morning of Sunday, March 28th, 1852, while the church bell was ringing for the Sabbath school to assemble.

Power, James, D. D., was born in Chester county, Pa., in 1746. He was one of the students of Princeton College who visited President Finley on his death-bed, in Philadelphia, and the affecting scene left a powerful and enduring impression on his mind. He was licensed by the Presbytery of New Castle, June 24th, 1772. The next year he traveled and preached in Virginia. In 1774 he crossed the mountains and spent three months as a missionary in Western Pennsylvania, after which he returned to the East and supplied a church in Maryland. In 1776 he was ordained and removed permanently to Western Pennsylvania, and after supplying various churches, was installed pastor of Mount Pleasant and Sewickley churches in 1779. In 1787 his connection with the Sewickley Church was dissolved, and from that time until April, 1817, he devoted himself to the Mount Pleasant Church, when, on account of age and infirmity, he gave up his charge.

Dr. Power in his conversation and manners was dignified and precise, seldom, if ever, indulging in anything like wit or levity. And yet he was sociable, and far from being morose or censorious. His voice was not loud, but remarkably clear and distinct.

His enunciation was so perfect, that the whole volume of his voice was used in conveying to his hearers the words he uttered. He always preached without notes, but his discourses were clear, methodical and evangelical. During the Revolution he lived in the midst of the Indian wars and alarms. The Church in which he preached was of logs, upon which no plane, hammer, saw nor nail were used. The windows were small openings cut in adjacent logs, and *glazed* with paper or white linen, oiled with hog's lard or bear's grease.

Such was one of our pioneer preachers in the West. To Dr. Power, with Thaddeus Dod and John McMillan, belongs the honor of firmly establishing the Presbyterian Church in the Western wilderness. Dr. Power died, at an advanced age, in 1830.

Pratt, Eliphaz Perkins, D. D., son of David and Julia Perkins Pratt, was born near Athens, Ohio, February 17th, 1816. He was graduated at the Ohio University, after which he spent two years in teaching at Gallatin, Tenn. Having studied theology under the tuition of Rev. Drs. W. H. McGuffey, John W. Hall, and Professor Elisha Ballantine, he was licensed to preach the gospel by the Presbytery of Dayton, October 6th, 1841. In 1842 he received a call from the Presbyterian Church, Paris, Ky., where he was ordained in 1843, by the Harmony Presbytery, and served as stated supply ten years, with much success. In May, 1852, he was installed pastor of the First Presbyterian Church, Portsmouth, Ohio, in which relation he still continues, faithful to his charge.

A revival of religion has attended Dr. Pratt's ministrations of the gospel in Portsmouth, on an average of once in two years, in which he has been aided by pastors in the neighborhood, once by an evangelist, and chiefly by the officers and members of his own church. He has given special attention to the spiritual interests of the children and youth of his congregation, and the results have been large accessions from their number to the Church and kingdom of Christ. During the thirty years of his pastorate, not only has the membership of the church been greatly increased, but the congregation, besides large contributions for religious and charitable objects, has built a house of worship for a second church, and given it a colony of about two hundred members, now increased to nearly three hundred, under the pastoral care of the Rev. Heber A. Ketchum. Outside of his own congregation, Dr. Pratt's voice and influence have been heard and felt in behalf of Education, Temperance, and whatever is promotive of the public welfare and private good, having been ten years corresponding editor of the *Christian Herald*, Cincinnati, by the annual appointment of the Synod of Ohio, besides furnishing numerous other contributions to the religious press. He has also been honored with being for thirteen years a Director in Danville Theological Seminary, and twenty years a Trustee of the

Western Female Seminary at Oxford, Lane Theological Seminary and Marietta College. His life has been marked by energy and usefulness.

Pratt, Captain Richard H., the oldest child of Richard and Mary (Herrick) Pratt, was born December 6th, 1810, in the town of Rushford, Alleghany county, N. Y. When five years of age his parents moved to Logansport, Ind., where he enjoyed very limited school privileges in the schools and seminary of the town, until April, 1857, when, at his own request, he was apprenticed by his mother, then a widow, to Mr. Nicholas Smith, tinner. When the war broke out, with the consent of his master, he enlisted as a soldier, and served in this capacity several years.

Being offered an appointment in the Regular Army by the Hon. Schuyler Colfax, then Speaker of the House of Representatives, Captain Pratt accepted a Second Lieutenantcy in the 10th Cavalry. He joined his Company at Fort Gibson, in June, 1867; was made First Lieutenant in the same Company July 31st, 1867, and served with his Company against the Indians until the Spring of 1875. During this time he often had command of Indian scouts, and was in charge of tribes and Indian prisoners. In the Spring of 1875 he was selected by General Sheridan and sent in charge of seventy-four Cheyenne, Arapahoe, Kiowa, and Comanche prisoners, to Florida, where they were confined in the old Spanish Fort at St. Augustine for three years. In the Spring of 1878 the prisoners were released, but twenty-two of them, having a desire for more education, were permitted to remain East. Seventeen of them were entered as pupils of Hampton Normal Institute, Va., and Captain Pratt detailed by the Secretary of War, Mr. McCrary, to bring from Dakota fifty Sioux boys and girls, and to remain in charge of them and the released prisoners. This new departure in Indian education attracted the attention of President Hayes, Secretary of Interior, Mr. Schurz, and Secretary of War, Mr. McCrary, and it was determined to enlarge the work. The old U. S. Barracks at Carlisle, Pa., were selected as the place, and Captain Pratt was detailed and authorized by Congress to take charge. The school was opened in October, 1879, with one hundred and fifty-seven pupils from tribes in the Indian Territory and Dakota. It is an industrial as well as a literary school, designed to prepare the young Indians for industrious civilized life. Captain Pratt has remained at the head of it, and it has grown, until at this date (Dec. 1883) it numbers four hundred and thirty-five pupils and represents thirty-six different tribes, and the results have been so gratifying that Congress has been encouraged to give very much more attention to the subject of Indian education everywhere, and has established several other schools of the same kind. Captain Pratt is a member of the Second Presbyterian Church, Carlisle.

Pratt, Rev. Samuel Wheeler, was born at Livonia, N. Y., September 9th, 1838. He was graduated at Williams College, Mass., in 1860, and from Auburn Theological Seminary in 1863. He was ordained at Brasher Falls, N. Y., in July, 1863; preached at that place 1863-7; at Hammonton, N. J., 1867-71; at Prattsburgh, N. Y., 1872-7; and at Campbell, N. Y., 1877-83. Mr. Pratt is painstaking and earnest as a preacher, commending the truth to the intelligence and consciences of his hearers. He has proved himself especially effective as a worker for the young, and as a Normal-class instructor in the training of Sunday-school teachers. He is an easy and graceful writer, and has employed his pen effectively in writing for the periodical press, both secular and religious, and is the author of a volume of special value and interest to parents in the training of their children, entitled "A Summer at Peace Cottage, or Talks on Home Life." Mr. Pratt has published also valuable historical discourses and other sermons. Efficient as a presbyter, he has done long and excellent service as a commissioner to Auburn Theological Seminary.

Prayer has been well defined in our *Larger Catechism* (Q. 178), as "an offering up of our desires unto God, in the name of Christ, by the help of His Spirit, with confession of our sins, and thankful acknowledgment of His mercies." 1. Prayer is in itself a becoming acknowledgment of the all-sufficiency of God, and of our dependence upon Him. It is His appointed means for the obtaining of both temporal and spiritual blessings. He could bless His creatures in another way, but He will be inquired of to do for them those things of which they stand in need (Ezek. xxxvi, 37). It is the act of an indigent creature, seeking relief from the fountain of mercy. A sense of want excites desire, and desire is the very essence of prayer. "One thing have I desired of the Lord," says David; "that will I seek after." Prayer without desire is like an altar without a sacrifice, or without the fire from heaven to consume it. When all our wants are supplied, prayer will be converted into praise; till then, Christians must live by prayer, and dwell at the mercy seat. God alone is able to hear and to supply their every want. The revelation which He has given of His goodness lays a foundation for our asking with confidence the blessings we need, and His ability encourages us to hope for their bestowment. "O thou that hearest prayer; unto thee shall all flesh come" (Psalm lxx, 2). 2. Prayer is a spiritual exercise, and can only be performed acceptably by the assistance of the Holy Spirit (Rom. viii, 26). "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." The Holy Spirit is the great agent in the world of grace; and without His special influence there is no acceptable prayer. Hence He is called the Spirit of grace and of supplication; for He it is that enables us to draw nigh unto God, filling our mouth

with arguments, and teaching us to order our cause before him (Zech. xii, 10). 3. All acceptable prayer must be offered in faith, or a believing frame of mind. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for let not the wavering man think that he shall receive anything of the Lord" (James i, 5-7). "He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi, 6). It must be offered in the name of Christ, believing in Him as revealed in the word of God, placing in Him all our hope of acceptance, and exercising unfeigned confidence in His atoning sacrifice and prevalent intercession. 4. Prayer is to be offered for "things agreeable to the will of God." So the Apostle says: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v, 14, 15). Our prayers must therefore be regulated by the revealed will of God, and come within the compass of the promises. These are to be the matter and the ground of our supplications. What God has not particularly promised He may, nevertheless, possibly bestow; but what He has promised He will assuredly perform. Of the good things promised to Israel of old, not one failed, but all came to pass; and in due time the same shall be said of all the rest. 5. All this must be accompanied with confession of our sins, and thankful acknowledgment of God's mercies. These are two necessary ingredients in acceptable prayer. "I prayed," says the Prophet Daniel, "and made confession." Sin is a burden, of which confession unloads the soul. "Father," said the returning prodigal, "I have sinned against heaven and in thy sight." Thanksgiving is also as necessary as confession; by the one we take shame to ourselves; by the other we give glory to God. By the one we abase the creature; by the other we exalt the Creator. In petitioning favors from God, we act like dependent creatures; in confession, like sinners; but in thanksgiving, like angels.

As to the *utility* of prayer, there is neither room nor reason for a doubt. It is *itself* a blessing, for it is the anticipatory will of God, revealing in the mind of man its own fulfillment. It is the infinite mind of the Spirit working in the soul of man to will and to ask what it was the eternal purpose of the Almighty God to grant. It prepares the heart for the reception of blessings, by exciting within it a sense of its need of the expressions of the Divine favor which it implores, and of the value of them. It so regulates and tranquillizes it, and gives it such a balance, self-possession, fortitude and reliance on Divine aid, as to fit it for noble achievements and high conjunctures. The men who in this way are wont to hold converse with the

King of kings are men who are prepared for the rapid incidents and sudden emergencies of the day. They are the men who are carried bravely through scenes of affright, dexterously through scenes of difficulty, or triumphantly through scenes of awful alternative. When his friends asked the great physician, Boerhave, how he could possibly go through so much work from day to day, and pass, tranquil, through so many fretting scenes, he told them that his plan was to devote the first hour of every morning to prayer and meditation on the Word of God. And when Paul, on board the foundering ship, played such a gallant part—the prisoner superseding centurion, captain, pilot, and all—the heroic coolness, the veteran sagacity, and sublime composure which made him appear a sort of Deity, were the answer to fasting and prayer.

Besides this, prayer exerts a sanctifying influence upon the soul. It brings our wills into harmony with the will of God. It increases our abhorrence of the evils from which we seek deliverance. It keeps us mindful of our sinfulness, helplessness and dependence on the Divine bounty. It draws all the Christian graces into its focus: *Charity*, followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for wants; *repentance*, with her holy sorrows, her pious resolutions, her self-distrust; *faith*, with her elevated eye; *hope*, with her grasped anchor; *benignence*, with her open hand; *zeal*, looking far and wide to serve; and *humility*, with eyes turned inward, looking at home; each and all of these graces prayer quickens in the heart, warms into life, fits for active service and dismisses to its appropriate practice.

But prayer is not only of this indirect advantage; it also secures the blessings which we need. Beyond all question, it leads God to do for us what we had no right or reason to expect, if we had not earnestly and confidently called upon Him. The speculative difficulty which has been started on this subject, especially in relation to God's unchangeableness, vanishes when examined. We feel no hesitation in believing that God hates sin, and the way of transgressors, and we should feel as little in believing that He is pleased with that which tends to holiness. Blasphemy, for example; we are neither staggered nor confused when it influences the mind of God to punish the offender. But a devotional spirit is as much in harmony with all God's character as a blaspheming spirit is hostile to it, and therefore it is just as natural that He should be pleased with the one as angry with the other. It is, however, the atonement that enables us to reconcile the influence of prayer upon the mind and measures of God with His immutability. This legitimated, not originated, the exercise of God's love and mercy. It is as much a proof of His natural benevolence, as of His moral justice. It did not render Him merciful, but it was the only honorable medium of showing mercy. It

had, therefore, a mighty influence on the Eternal Mind, inasmuch as it removed all moral and legal hindrances to the reign of grace. Now all real prayer is both founded on the Cross of Christ and the fruit of that Cross; its influence on the mind of God is just the influence of that atonement itself, for it is *that* which prayer sues out and depends on. Thus, by appreciating, admiring, loving and pleading the sacrifice of Christ, our prayer falls in with the Divine will, and glory and purposes, just as that sacrifice does. Like it, they effect no change in the Eternal Mind, but they harmonize with the unchangeableness of its purposes; a devotional spirit being the nearest approach to the spirit in which Christ glorified God "in the highest."

In prayer, be it remembered, we do not call upon God to alter the established order of His administration, but to act conformably to it. What that order is He has himself informed us. "Ask, and it shall be given you." Now here is nothing to be changed; no new inclination to be excited in the object of worship. It is *already* agreeable to His character and purpose to attend to the supplications of men. To give blessings, therefore, *when they are asked*, which would not have been given if *they had not been asked*, does not conflict any more with God's immutability than it would to crown with His goodness a cultivated field which would have yielded nothing for the nourishment of men if it had not been ploughed and sown; for God presides over the *natural* as well as the spiritual world. We must cultivate the soil, if we would have it yield a crop; and we must send up our prayers to God if we would receive the blessings which we desire. These prayers do not work any change in Him with whom "there is no variableness;" and yet, by His own appointment, they must necessarily precede the bestowal of His favors, and thus preceding, they will certainly be followed with these results.

There are those who find a difficulty in relation to prayer in the fixedness of natural law. They will not allow that God's purposes, nay, the machinery of the universe, can be affected by the breath of a human desire. All things occur in orderly sequence; and it is presumptuous, they think, to imagine that this can be broken, as it must be if prayer could prevail to alter results. Such a view has a show of humility; but, if followed out to its ultimate consequences, it would leave the world bound in a miserable fatalism, under which, as creatures would be powerless, moral responsibility would cease, and man must only bear as he might his inevitable destiny. Such a theory implies that the Creator did not foresee, made no provision for, the exercise of those powers and faculties with which He endowed His creatures; in a word, that all the play of thoughts and feelings and desires of human agents was never counted as a part of the machinery which the Almighty will would control, and which He would use in the bringing about of His

great designs. It really deposes God from His office of governing.

If it be allowed that God created the visible universe, the finite must stand in a certain relation to the infinite, and there must be some point of contact between the natural and the supernatural. We may track causation for a long distance, but we must come somewhere to a point beyond which we cannot ascend; you must acknowledge at last the touch of the Divine finger. It is just here that the prayer which enters the ears of the Lord of Sabaoth reaches. It neither asks nor expects that the chain of cause and effect be miraculously broken; but it is taught to ask and believe that He who first sets cause in motion and links to it its orderly effect, would so at the beginning, by His gracious influence determine the line of action as that this might be found one of the means by which the end is reached. This is contrary neither to reason nor to sound philosophy. The uniformity of nature is not violated; and yet the influence of God's moral government is felt. Dr. Chalmers admirably discusses this, and has shown how the Deity has, from the first constitution of things, taken account of all the properties of matter and of all the impulses of mind, and made provision for every result. His vast plan, then, may well include answers to prayer, by no violation of, but in exact harmony with, and even by means of, the laws of nature. Dr. Chalmers supposes the prayer of a mother who dreads the storm, for her child upon the ocean: "God might answer the prayer, not by unsettling the order of secondary causes, not by reversing any of the wonted successions that are known to take place in the ever-restless ever-heaving atmosphere; not by sensible miracle among those nearer footsteps which the philosopher has traced, but by the touch of an immediate hand among the deep recesses of materialism, which are beyond the ken of all His instruments. It is thence that the Sovereign of nature might bid the wild uproar of the elements into silence." And again: "Thus . . . is met the cry of a people under famine for a speedy and plenteous harvest; not by the instant appearance of the ripened grain at the bidding of a voice from heaven, not preternaturally cherished into maturity in the midst of storms, but ushered onward, by a grateful succession of shower and sunshine, to a prosperous consummation. An abundant harvest is granted to prayer, yet without violence either to the laws of the vegetable physiology, or to any of the known laws by which the alterations of the weather are determined." It is no "subservient accommodation on the part of the Creator to the creature. It is simply the Creator carrying into effect His own established processes."

The testimony of thousands might be adduced in support of the efficacy of prayer. Such persons have the evidence of personal consciousness, as had John Newton when he wrote in his journal: "About this time I began to know that there is a God who hears

and answers prayer." They are prepared to say, from their own experience—perhaps almost every Christian is, as he turns to some point in his history—"Verily God hath heard me; he hath attended to the voice of my petition." The greatness of creation and the littleness of man, therefore, or the decree of God and the immutability of natural laws, do not startle them from their knees or shake their confidence in prayer's efficacy. Superior to *all* speculative difficulties, because seenre in their experimental knowledge, they pray on, and are happy as they do so. And to see the wisdom of this course, we have only to look at a parallel case. In the infinite variety of this universe, there may be a world where the processes of growth, and decay and reproduction, so familiar to us, are utterly unknown. Suppose that the inhabitant of such a world were transported to our own, and that he witnessed the husbandman's operations in his field. He might marvel what he meant. He might wonder why he cast those grains of corn into the ground; and when told it was with a view to reproduce them a hundred fold, the mysterious process might at once assume the aspect of infatuation, and he might begin to remonstrate with the laborer on this crazy waste of useful corn; and if this visitor from Jupiter or Saturn were as acute a metaphysician as many in our world are, he might adduce many subtile arguments, too subtile perhaps for a farmer to refute. "Is not this a mad notion of yours? Do you really mean to affirm that this particle of corn will grow into a hundred more? Nay, do you pretend to say that you will put into that hole this hard and husky atom, and come back in a few months and find it changed into the glossy stems, the waving leaves and rustling ears of the tall wheat-stalk? What resemblance or what adequacy is there between that seed and a sheaf of corn? Besides, if a buried grain is to grow up a hundred fold, why don't you bury diamonds and guineas, and get them multiplied after the same proportion? Besides, do you not know that all these matters have been fixed and settled from everlasting? It has been foreordained either that you are to have a crop next Autumn, or that you are to have none. In the former case, your present pains are needless, for you will get your harvest without all this ado; in the latter, your pains are useless; for nothing will procure you a crop where it is not the purpose of Omnipotence that you should have one." Did the ploughman listen to all this remonstrance, he might be perplexed with it. He might not be able to show the precise way in which seeds exert an efficacy upon the future crop, and he might not see at once the reason why corn-grains should be reproductive, whilst diamonds and guineas are not; and least of all might he be able to dispose of the fatalist objection. But he would deem it enough to refute all this mystification to say that he had never known a harvest without a seed time, and that he had never sown sufficiently without reaping something. And so, when a man

comes in from the prayerless world, and starts his objections, a praying man may not be able to discuss them one by one; he may not even understand them. "But this I know, God is the hearer of prayer, and verily he hath heard myself." And like the farmer who scatters his seed, heedless of all that has ever been said on necessity, and causation, and general laws, a wise believer will, in the face of hypothetical difficulties, proceed on ascertained facts, and amidst objections and cavils will persist to pray, and continue to enjoy the blessings which prayer procures.

Preaching. The preaching of the Word is a divine ordinance, and appointed to continue in the Church to the end of the world (1 Cor. i, 21; Matt. xxviii, 20). That the office of the ministry is of divine institution and a distinct office in the Church, appears from the following considerations: 1. Peculiar titles are in scripture given to the ministers of the gospel. They are called pastors, teachers, stewards of the mysteries of God, bishops or overseers of the flock, and angels of the churches. 2. Peculiar duties are assigned to them. They are to preach the Word; to rebuke and to instruct gainsayers (2 Tim. iv, 2; ii, 25); to administer the sacraments (Matt. xxviii, 19; 1 Cor. xi, 23); to watch over the flock, as those that must give an account (Heb. xiii, 17); to give attendance to reading, to exhortation, to doctrine; to meditate upon these things, and give themselves wholly to them (1 Tim. ii, 13, 15). 3. Peculiar duties are required of the people in reference to their ministers. They are called to know and acknowledge them that labor among them, and are over them in the Lord (1 Thess. v, 12); to esteem them highly in love for their work's sake (1 Thess. v, 13); to obey them that have the rule over them, and submit themselves (Heb. xiii, 17); to provide for their maintenance (Gal. vi, 6); and to pray for them (2 Thess. iii, 1). These things clearly prove that the ministry is a distinct office in the Church.

Though all may and ought to read the Word of God, yet it is to be preached "only by such as are sufficiently gitted, and also duly approved and called to that office" (The Larger Catechism, Quest. 158). Christians should improve their gifts and opportunities in a private way, for mutual admonition and edification; but none, whatever gifts they may possess, are warranted to preach the gospel unless they have the call of Christ for that purpose. The apostles received their call immediately from Christ Himself, and they were empowered to commit that sacred trust to inferior teachers; these, again, were commanded to commit it to faithful men who should be able to teach others; and none have a right to preach the gospel, in ordinary cases, but those who are thus authorized by Christ, through the medium of persons already vested with official power in the Church. In the primitive Church, those who preached the Word were solemnly set apart to their office by "the laying on of the hands of the presbytery" (1 Tim.

iv, 14). A regular call to preach the gospel is necessary, on account of the people; for all the success of a minister's labors depends on the blessing of Christ, and the people have no warrant to expect this blessing upon the labors of those who are not the servants of Christ (Jer. xxiii, 32). This call is no less necessary for the comfort and encouragement of ministers themselves; for as the work of the ministry is a work of peculiar difficulty and danger, so none are warranted to expect Divine support and protection in the discharge of that work but those who act under a Divine commission (Rom. x, 14, 15; Acts xxvi, 16, 17).

Predestination. The word predestinate is of Latin original (*predestino*), and signifies, in that tongue, to deliberate beforehand with one's self, how one shall act, and, in consequence of such deliberation to form a settled plan, or predetermine where, when, how, and by whom anything shall be done, and to what end it shall be done. So the Greek word *prōō-rizo*, which exactly answers to the English word predestinate, and is rendered by it (Acts iv, 28; Rom. viii, 29, 30; 1 Cor. ii, 7; Eph. i, 5, 11), signifies to resolve what shall be done, and before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end.

The doctrine of predestination is, as our Confession of Faith calls it, a "high mystery. It is one of the deep things of God, which our feeble intellect cannot fully comprehend. But though there are difficulties connected with it which we cannot entirely solve, it is beyond all question to be found in the Scriptures (Matt. xxv, 31; Rom. viii, 29, 30; Eph. i, 3, 6, 11; 2 Tim. i, 9; 2 Thess. ii, 13; 1 Pet. i, 1, 2; John vi, 37; John xvii, 2-24; Rev. xiii, 8; xvii, 8; Dan. iv, 35; 1 Thess. v, 19; Matt. xi, 26; Exod. iv, 21; Prov. xvi, 4; Acts xiii, 4-8). God's Word, and not His secret purpose, is the rule of our conduct. In reference to this subject, Dr. Owen observes: "We must exactly distinguish between man's duty and God's purpose, there being no connection between them. The purpose and decree of God is not the rule of our duty; neither is the performance of our duty, in doing what we are commanded, any declaration of what is God's purpose to do, or his decree that it should be done. Especially is this to be seen and considered in the duty of the ministers of the gospel; in the dispensing of the word, in exhortations, invitations, precepts, and threatenings committed unto them; all which are perpetual declaratives of our duty, and do manifest the approbation of the thing exhorted and invited to, with the truth of the connection between one thing and another; but not of the counsel or purpose of God in respect of individual persons, in the ministry of the word. A minister is not to make inquiry after, nor to trouble himself about, those secrets of the eternal mind of God, viz.: whom He purposeth to save, and whom He hath sent Christ to die for in particular; it is enough for them to search His revealed will, and

thence take their *directions*, from whence they have their *commissions*. Wherefore there is no conclusion from the universal precepts of the Word, concerning the things, unto God's purpose in Himself concerning persons; they command and invite all to *repent* and *believe*; but they know not in particular on whom God will bestow repentance unto salvation, nor in whom He will effect the work of faith with power."

In his note on Romans viii, 28, Dr. Alford remarks: "It may suffice to say, that, on the one hand, scripture bears constant testimony to the fact that all believers are chosen and called by God; their whole spiritual life, in its origin, progress and completion, being *from Him*; while, on the other hand, its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *willful rejection* of the truth. So that, on the one side, *God's sovereignty*, on the other, *man's free will*, is plainly declared to us. *To receive, believe, and act on both these is our duty and our wisdom.*"

It ought ever to be remembered that no man can know his election prior to his conversion. Wherefore, instead of prying into the secret purpose of God, we ought to attend to His revealed will, that by making sure our vocation, we may ascertain our election. The order and method in which this knowledge may be attained is pointed out by the Apostle Peter, when he exhorts Christians to "give all diligence to make their calling and election sure" (2 Pet. i, 10). Their eternal election must remain a profound secret until it be discovered to them by their effectual calling in time; but when they have ascertained their calling, they may thence infallibly conclude that they were elected from eternity. Election, then, gives no discouragement to any man in reference to obeying the calls and embracing the offers of the gospel. The invitations of the gospel are not addressed to men *as dead*, but as sinners ready to perish; all are under the same obligation to comply with these invitations, and the encouragement from Christ is the same to all—"Him that cometh to me, I will in no wise cast out." And the doctrine of election must have a sanctifying and consoling influence on all who sincerely obey the gospel. It is calculated to inspire them with sentiments of reverence and gratitude towards God; to humble their souls in the dust before the eternal Sovereign; to excite them to diligence in the discharge of duty; to afford them strong consolation under the temptations and trials of life, and to animate them with a lively hope of eternal glory.

It has been alleged that the election or predestination of some to salvation in preference to others (see Rom. viii, 29; xi, 36; xvi, 13; Eph. i, 6; 2 Thes. ii, 13), is inconsistent with the impartiality of the Supreme Being. But this is a mistaken view of the case. God, who is independent, and owes nothing to His creatures, may give or withhold His favors according to His pleasure. If men have forfeited all claim to His regard, if they have fallen under His

wrath, and might have been doomed to hopeless misery, there is not the shadow of injustice in the exercise of His mercy only to a portion of the criminals. When one man is exempted from punishment, no injury is done to his companions in condemnation, who are left to the vengeance of the law because they richly deserve to suffer it and do not become less guilty because he is pardoned. He only is a respecter of persons who confers favors upon some and withholds them from others equally deserving; not he who, where none has a claim upon him, disposes of his gifts in the free exercise of the power over them which naturally belongs to him. May he not do what he will with his own?

It is objected, that the doctrine of predestination supposes men to be under the necessity of sinning, and consequently makes God the author of their sin. To this it may be replied that the purpose of God, with respect to the sinful acts of men is in no degree to cause the evil, nor to approve it, but only to *permit* the wicked agent to perform it, and then to overrule it for His own most wise and holy ends. The same infinitely perfect and self-consistent decree ordains the moral law which forbids and punishes all sin, and at the same time permits its occurrence, limiting and determining the precise channel to which it shall be confined, the precise end to which it shall be directed, and overruling its consequences for good. "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive" (Gen. 1, 20). We all allow omnipotence to be an attribute of Deity, and that by this attribute He could have prevented sin from entering into the world, had He chosen it; yet we see He did not. Now He is no more the author of sin in one case than in the other. Two propositions are stated in the Scriptures: that God has pre-ordained all things which come to pass, and that He is not the author of sin. These we may not be able fully to reconcile, but this ought not to weaken our conviction of their truth.

It is a perversion of the doctrine of predestination to contend, as some do, that it supersedes the use of means. The doctrine embraces means and ends, fixes the means as surely as the ends, and so connects them that without the former the latter cannot take place. If God has elected some persons to eternal life, He has chosen them to it through faith and holiness as the means of salvation. This is the doctrine of Scripture, and any one who will assert that it renders all means unnecessary, might with equal reason maintain that a man who has been assured that by the use of a certain medicine his life will be prolonged, may justly take occasion from this assurance to neglect the medicine, and, at the same time, expect to live. Paul was assured, by a vision, of the lives of all that were in the ship with him, but still he said to the centurion, "Except the sailors abide in the ship, ye cannot be saved." And why did he say

so, but because God had determined that the company should be saved by the skill and activity of the sailors? It is not more necessary that those who were chosen to life should be saved, than it is that they should repent and believe.

Prentiss, Mrs. Elizabeth, was born in Portland, Me., October 26th, 1818. Her father was the gifted and saintly Edward Payson. Her mother and only sister were also remarkable persons. She early showed rare endowments of mind, united with intense affections, sympathies and spiritual longings. At the age of sixteen she wrote for the *Youth's Companion*, published in Boston, stories and verses which attracted attention from their bright style and import. After a superior education, under the care of her sister, and in seminaries in Portland and Ipswich, Mass., she taught a school in Portland, winning the enthusiastic love of her pupils. From 1840 to 1843 she was a teacher in Richmond, Va. Her letters and diary during these years, show the depth and ardor of her Christian experience. Inheriting her father's sensitive and intense nature, her spiritual life, like his, was marked by unusual conflicts, strength of faith, and fervor of devotion.

In 1845 she was married to Rev. George L. Prentiss, who was just entering upon his ministerial life. After five years in New Bedford, Mass., and a few months in Newark, N. J., her home was permanently in New York city, where her husband has been successively pastor of the Mercer Street Church and the Church of the Covenant, and Professor in the Union Theological Seminary.

In the second year of her life in New York, she lost within a few weeks' time, two lovely children. The traces of this keen sorrow were never effaced. In her desolated misery she wrote "Little Susy's Six Birthdays," the first of a series of books for little children which still hold their supremacy in thousands of homes. These little books were followed, from year to year, by many others, all having the same aim: to show the true Christian life, its nature and progress.

"Stepping Heavenward," published in 1869, has had an extraordinary circulation. Nearly 70,000 copies have been sold in this country. It has been republished by half a dozen English houses, translated into French and German, and placed by Taubnitz in his Leipzig collection of English authors. One English house published a cheap edition expressly for circulation in Canada and Australia. Equally remarkable are the numberless testimonies to its helpfulness to weary and longing souls.

Her other books, "Only a Dandelion," "Henry and Bessie," "The Flower of the Family," "Fred and Maria and Me," "Aunt Jane's Hero," "The Home at Greylock," "Urbane and His Friends," "Golden Hours," etc., were written with the same spirit and aim, and have been very widely read and prized.

She died, after a short illness, in her summer home, at Dorset, Vt., August 13th, 1878.

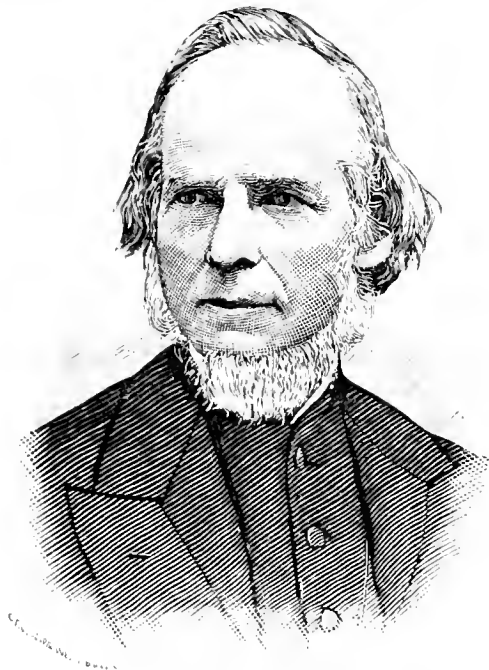
Not only as a writer of books, but by her letters of counsel and sympathy, her sacred hymns, her Bible readings, her manifold ministries of consolation to the sick and sorrowing, and by the influence of a life of exalted love to Christ and consecration to His service, she has left a beloved and blessed memory.

Her memoir, written by her husband, entitled "Life and Letters of Elizabeth Prentiss," is one of the most beautiful of religious biographies.

Prentiss, George Lewis, D.D., born at Gorham, Me., May, 1816; graduated at Bowdoin College, 1835; was assistant in Gorham Academy, 1836-7; studied theology at the universities of Halle and Berlin, in Germany, 1839-41; was settled over the

(his brother), two volumes, 1855; new edition, 1879; "A Discourse in Memory of Thomas Harvey Skinner, D.D., LL.D.," 1871; "The Life and Letters of Elizabeth Prentiss" (his wife), 1882; "The Free Christian State, or the Present Struggle," 1861; "The National Crisis," an address before the P. B. K., Dartmouth College, 1863; "The Political Crisis," 1866; "Our National Banner, or the Dry Rot in American Politics;" and a "Tract for the Times, Touching Civil Service Reform," 1877. Dr. Prentiss is a forcible and faithful preacher, an eminent scholar, and held in the highest esteem by the Church.

Presbyterial Academy—Blair. On April 6th, 1848, at a public meeting held in the Presbyterian Church of Blairstown, a committee was appointed to erect a building, not more than thirty-six by twenty-four feet, two stories high. By subsequent change of plan the structure was raised forty-eight by twenty-four feet, one story high, and was occupied, during the holidays of that year, by the school which had been organized on November 16th, in the public-school house. The lot was deeded August 2d, 1848, to a board of trustees, and the school placed under the care of the session of the Blairstown Presbyterian Church. The first Principal was I. W. Condit, M. D. In 1849 the enterprise was tendered to and accepted by the Presbytery of Newton, thus becoming Blair Presbyterial Academy. In the Autumn of 1849, Rev. James G. Moore succeeded to the Principalship. In the Winter of 1849 the Institution received one hundred dollars in money and a valuable library of one thousand volumes, from interested friends abroad. In 1851 Mr. Blair donated the funds for a building sixty-four by twenty-six feet, for a boarding department and Principals' residence, which was erected contiguous to the school building, and took the name of Blair Hall. Rev. J. Kirby Davis became Principal in 1852, and was succeeded by J. Henry Johnson, A. M., in 1854. In 1855 wings were erected to the original structure, to accommodate the growing necessities of the school. S. S. Stevens succeeded to the Principalship in 1861. In 1862 the boarding department was enlarged by an addition to the ground plan of the building, and in 1863 was enlarged by adding a third story. During the Winter of 1864-65 there were in attendance one hundred and nineteen pupils. On the night of December 18th, 1867, Blair Hall was destroyed by fire, but through the munificence of Mr. Blair it was rebuilt in 1868-69, upon an enlarged scale, and the grounds made more capacious. Thus were provided the present accommodations of Blair Hall, consisting of a building one hundred and twenty feet long by thirty-five deep, with wings forty by thirty feet, all three-stories high, exclusive of basement and attic. In 1868 Mr. Blair set apart \$10,000, the interest of which was to pay the tuition of five sons of ministers belonging to Newton Presbytery, and the same year, at Mr. Blair's suggestion, the Presbytery appointed five ministers



GEORGE LEWIS PRENTISS, D.D.

South Trinitarian Church, New Bedford, Mass., in April, 1845; became pastor of the Mercer Street Presbyterian Church, New York city, in April, 1851; received the degree of D.D., from Bowdoin College, 1854; resigned on account of ill health in the Spring of 1858 and went abroad for two years; on his return gathered a new congregation on Murray Hill (the Church of the Covenant), and was installed its pastor in the Spring of 1862, and resigned in April, 1873, in order to accept a call to the Skinner and McAlpine Professorship of Pastoral Theology, Church Polity and Mission Work in the Union Theological Seminary. Later, Pastoral Theology having been transferred to the Chair of Sacred Rhetoric, Apologetics and Christian Ethics were added to Dr. Prentiss' chair. Besides numerous sermons and addresses, he has published "A Memoir of Sargent S. Prentiss"

and two elders as a Board of Directors, which it has continued to maintain. In 1870 the real estate, comprising Blair Hall and seven and a half acres of land, were conveyed to a Board of Trustees, to be held in trust for the use and purpose of an academy under the control and management of the Board of Directors appointed by the Presbytery. In 1822 the "Scribner Library" was established. Mr. Stevens, the Principal, resigned in 1873, and his successor, H. D. Gregory, Ph. D., was chosen in 1875. In July, 1874, by legacy of John P. Smith, of Bloomsburg, N. J., and donation of Mr. Blair, the endowment was increased from \$10,000 to \$25,000. In 1876 Mr. Blair donated an additional piece of ground, and an invested fund of \$36,500 to the Institution. In 1883 the Principal resigned, and Prof. J. H. Shumaker was elected to succeed him, and Mr. Blair added \$100,000 to the endowment fund.

Presbyterian Alliance. The meeting of the Second General Council of the Alliance, in Philadelphia, September, 1880, was an occasion of great interest.

On the evening of the 22d the Governor of the State and the Mayor of the city formally received the delegates and the friends who accompanied them, in the Academy of Fine Arts, on the corner of Broad and Cherry. The handsome edifice, with its rooms already enriched by numberless paintings and other works of art, was rendered still further attractive through a profusion of exotics that had been secured by a committee of ladies from the churches, co-operating with the committee on entertainment, by whom the arrangements for the reception had been made. It was crowded to repletion by those who were connected with the Council, and by invited guests from Philadelphia and other places, among whom were not merely prominent Presbyterians, but a large number of representative men from the other religious Denominations and from the various departments of business, social, and political life. The concourse was in every way a remarkably striking one.

George Junkin, Esq., Chairman of the Business Committee, in an exceedingly neat and happy address, introduced the Council *en masse* to the Executives of the State and City, who stood upon the platform in the large reception room. Governor Hoyt and Mayor Stokely responded in hearty speeches, extending the welcome of the State and City to the guests of the evening. They were followed in brief, varied and appropriate addresses by Principal Cairns, of the United Presbyterian Church of Scotland; Dr. Murkland, of the Presbyterian Church of the United States (South); the Rev. Mr. MacIntosh, of the Presbyterian Church in Ireland; Gen. George B. McClellan, Governor of New Jersey, and an elder in the Presbyterian Church of the United States of America; and the Rev. Narayan Sheshadri, from India.

At the close of the speeches, which occupied about

an hour, the members of the Council were introduced, personally and by name, to the Governor and the Mayor, and then to the crowded concourse. The rest of the evening, until a late hour, was spent in a free social intermingling of the delegates with each other and with the guests who had been invited to meet them. A band of music enlivened the reception.

On the morning of Thursday, the 23d, the delegates and the resident and visiting Presbyterian ministers assembled in the Chambers Church, at Broad and Sansom, and then marched in procession to the Academy of Music, in which the opening services were to be held. The procession was marshaled by Samuel C. Perkins, Esq., with General Hartranft, ex-Governor of the State, Col. A. Loudon Snowden, Col. R. Dale Benson, and Maj. Samuel B. Huey, as aids. The route of the procession was lined by numerous spectators, who gazed with eager interest upon the scene. It was estimated that not less than a thousand ministers were in the line. They crowded the platform and the lower portion of the Academy, and the whole building, even to its standing room, was occupied by an audience of at least four thousand persons.

The morning sessions of the Alliance were held in Horticultural Hall, and the afternoon and evening sessions in the Academy of Music. Great historical interest centred in paintings with which the walls of the Hall had been hung. The Rev. Henry C. McCook, D. D., had designed a series of decorations which blazoned forth the leading events and heroes in the histories of the Presbyterian churches abroad, and under his superintendence, they had been painted on a series of canvas which almost completely covered the walls of the building. They were the theme of universal and constant commendation.

The Presbyterian Board of Publication, 1334 Chestnut street, at an early day resolved to place its building at the service of the members of the Council for social intercommunion, letter-writing, and other necessary purposes, to present each member with a specially prepared and handsomely bound Descriptive Catalogue of its publications, and to extend them a formal reception in their large Assembly room, on Saturday evening, the 25th of September. The building was decorated with flags and supplied with flowers during the sessions of the Council. The reception on the Saturday evening was largely attended, and an apposite address of welcome was delivered by the Hon. E. A. Rollins, ex-United States Commissioner of Internal Revenue, and President of the Centennial National Bank, and also a member of the Board.

A large number of invitations to visit public places were received by the Council, and accepted with thanks, though the Council in a body was unable to respond only to one of them. On the Monday after the adjournment it visited Princeton, in a train specially provided for it, and was received by the authorities of the College of New Jersey and of the

Theological Seminary. The Rev. Dr. A. T. McGill addressed the guests in the Seminary Chapel, and the Rev. Dr. James McGosh in the First Presbyterian Church, where addresses were also delivered by the Rev. Drs. Main and Lang, the Rev. Narayan Sheshadri, and George H. Stuart, Esq.

The deepest impression which from the first and to the end was made by the assembled delegates, was that of consecrated intellectual power. This prominent intellectuality was noted with emphasis by the secular press, and it provoked the criticism, in more than one quarter, that the Presbyterian ministry is the intellectual ministry of the Denominations. An unusually large proportion of the prepared papers read on the occasion, as well as the discussions which followed them, were striking expressions of this mental power and theological culture. Whilst, however, the powerfully intellectual tone dominated, the devotional spirit was very pervasive. The half hour of praise and prayer with which the sessions of every day were opened was marked by a tender spirituality that also swayed the Council at times in the midst of the routine business.

And how suggestive of the catholicity of Presbyterianism was this grand Assembly! The white, the black, the copper-colored races, were all there. A North American Indian, a Brahmin from India, and Negroes from Africa sat with Europeans, and made most effective addresses to the thousands of spectators who crowded the places of meeting. The delegates came from all the continents and from the isles of the sea. A grouping of the list shows that the places actually represented were: In America—the United States and Canada; in Europe—England, Scotland, Wales, Ireland, Belgium, Germany, Bohemia, France, Switzerland, Italy and Spain; in Asia—Syria, India, Japan, China and Ceylon; in Africa—Egypt, Gaboon and Corisco, the Cape of Good Hope, Basuto Land; in Australia—New South Wales, South Australia, Victoria and Tasmania, and the New Hebrides, while papers and letters were received from other countries, and from writers who could not personally be present.

The following gentlemen were present as members of the Council, and as representatives of the General Assembly of the Presbyterian Church in the United States (North): Rev. William P. Breed, D.D., Philadelphia, Pa.; Rev. Charles A. Dickey, D.D., Philadelphia, Pa.; Rev. S. I. Prime, D.D., New York city; Rev. Samuel J. Nicolls, D.D., St. Louis, Mo.; Rev. John Hall, D.D., New York city; Rev. Thomas S. Hastings, D.D., New York city; Rev. Henry A. Nelson, D.D., Geneva, N. Y.; Rev. William Henry Green, D.D., LL.D., Princeton, N. J.; Rev. Villeroy Reed, D.D., Camden, N. J.; Rev. James B. Shaw, D.D., Rochester, N. Y.; Rev. William M. Paxton, D.D., New York city; Rev. George W. Musgrave, D.D., LL.D., Philadelphia, Pa.; Rev. Thomas J. Shepherd, D.D., Philadelphia, Pa.; Rev. Joseph T. Smith, D.D., Balti-

more, Md.; Rev. James I. Brownson, D.D., Washington, Pa.; Rev. John C. Lowrie, D.D., New York city; Rev. Arthur Mitchell, D.D., Chicago, Ill.; Rev. Thomas H. Skinner, D.D., Cincinnati, O.; Rev. Arthur Pierson, D.D., Detroit, Mich.; Rev. Aaron L. Lindsley, D.D., Portland, Oreg.; George Junkin, Esq., Philadelphia, Pa.; Robert N. Wilson, Esq., Philadelphia, Pa.; Hon. W. E. Dodge, New York city; Hon. Horace Maynard, Postmaster General, U. S. A., Washington, D. C.; Hon. Chauncey N. Olds, LL.D., Columbus, O.; Hon. William Strong, LL.D., Justice Supreme Court, U. S. A., Washington, D. C.; Hon. Thomas W. Ferry, ex-President Senate, U. S. A.; His Excellency, Gen. George B. McClellan, LL.D., Governor of the State of New Jersey, Orange, N. J.; Prof. Stephen Alexander, LL.D., Princeton, N. J.; Henry Day, Esq., New York city; Hon. Stanley Matthews, LL.D., Cincinnati, O.; Hon. Benjamin Harrison, Indianapolis, Ind.; Hon. James Richardson, St. Louis, Mo.; Hovey K. Clarke, Esq., Detroit, Mich.; Prof. Ormond Beatty, LL.D., Danville, Ky.; T. Charlton Henry, Esq., Philadelphia, Pa.; Hon. Joseph Allison, LL.D., Philadelphia, Pa.; Prof. Theodore Dwight, LL.D., New York city; Henry Ivison, Esq., New York city; George S. Drake, Esq., St. Louis, Mo.

The following gentlemen represented the General Assembly of the Presbyterian Church in the United States (South): Rev. Joseph B. Stratton, D. D., Natchez, Miss.; Rev. M. H. Houston, Taylorsville, Ky.; Rev. Henry M. Scudder, D. D., Ebenezer, Ky.; Rev. Charles A. Stillman, D. D., Tuskaloosa, Ala.; Rev. John Leighton Wilson, D. D., Baltimore, Md.; Rev. Joseph R. Wilson, D. D., Wilmington, N. C.; Rev. James A. Lefevre, D. D., Baltimore, Md.; Rev. Allen Wright, Choctaw Nation; Rev. George D. Armstrong, D. D., Norfolk, Va.; Rev. W. Urwick Murland, D. D., Baltimore, Md.; Rev. William E. Boggs, D. D., Atlanta, Ga.; Rev. William Brown, D. D., Fredericksburg, Va.; Rev. Charles H. Read, D. D., Richmond, Va.; Rev. Jacob Henry Smith, D. D., Greensboro, N. C.; Hon. John L. Marye, Fredericksburg, Va.; Judge Thomas Thompson, ———, S. C.; William P. Webb, Esq., Eutaw, Ala.; W. M. McPheeters, M. D., St. Louis, Mo.; Hon. Isaac D. Jones, Baltimore, Md.; Hon. Thomas A. Hamilton, Mobile, Ala.; Patrick Joyce, Esq., Louisville, Ky.; Prof. W. C. Kerr, North Carolina; D. C. Anderson, Esq., Alabama; Prof. C. S. Venable, LL. D., Charlottesville, Va.; Hon. C. B. Moore, Little Rock, Ark.; Judge James M. Baker, Jacksonville, Fla.; J. J. Gresham, Esq., Macon, Ga.; A. P. McCormick, Esq., Florida.

The Rev. Henry A. Boardman, D. D., the senior Presbyterian pastor in Philadelphia, who, as Chairman of the General Committee of Arrangements, was to deliver the address of welcome at the opening of the sessions of the Alliance, having been removed by death, as had also the Rev. Elias R. Beadle, D. D., LL. D., his predecessor in the Chairmanship of the General Committee of Arrangements, the Rev. W.

P. Breed, D. D., delivered an admirable address of welcome, by request.

The Rev. William Adams, D. D., LL. D., who had been appointed to preach the opening sermon of the Alliance, having also been called to his reward, the Rev. W. M. Paxton, D. D., by appointment, rendered this service. From Dr. Paxton's excellent sermon, on Matt. viii, 11, we make the following extract, which well deserves the permanent form which we give it.

In looking back, it strikes us—

First, That one prominent characteristic of the great family of Presbyterian churches is loyalty to the person of Jesus Christ. This is the centre from which all our theology starts, the foundation from which we draw all our inspiration. We do not claim this as a distinction peculiar to ourselves, but we point to it as a characteristic that needs to be emphasized. Jesus Christ stands out before us as a great historical character. It is a simple fact that He is the greatest personage in the world's history, the mightiest force in the world's action, the grandest influence in its civilization. Hence the inquiry, Who is He? is the question that is back of all other questions. The answer to this by each individual determines his own personal experiences and character. The answer to this by a church or denomination of Christians determines the value of the religion which it teaches and the measure and character of its efficiency in the world.

If you give the Arian or Socinian answer, which denies His divinity, even though it accredits Him as the highest of created beings, or as a divinely-endowed man, you have a religion which leaves man in a state of sin without a Redeemer, under a consciousness of guilt without an atonement, and with no incentive but that of a pure humanitarianism to raise him to something higher and better.

If you take the Gnostic answer, which denies His humanity, or the Apollinarian answer, which denies Him a rational spirit—the place of human intelligence being supplied in Him by the eternal Logos, then you have a religion which brings us in contact with the Divine, without a single element of human comfort or consolation. We have no “daysman” to represent our nature in any form of mediation between God and man; no form of humanity to bear the burden of our guilt; no brother or friend to open to us a heart of sympathy, or to soothe the bitterness of human woe.

Or if, advancing to later times, you take the answer of Schleiermacher, or any of the more advanced theories of philosophic speculation which regard Christ as the ideal man—the one man in whom the ideal of humanity comes to its fullest realization—and He the source of new life to others by awakening in them the same God-consciousness, then you have a religion in which Christ is lost in humanity, and the glorious person of the God-man Mediator is shrouded in mystery and lost to the view of faith.

But if, turning from all these hidings of His power and glory, we take the answer of Nathanael: “Thou art the Son of God; Thou art the King of Israel;” or of Peter: “Thou art the Christ, the Son of the living God;” or of Martha: “I believe that Thou art the Christ, the Son of God that should come into the world;” or of Thomas: “My Lord and my God;” or of Paul: “In Him dwells all the fullness of the Godhead bodily;” or of John: “And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth”—then you have standing out before your apprehension a glorious Person—God, yet man; very God, yet very man—God and man in one Person, that, by the mysterious union of their two natures in one Person, he might reconcile God to man by making expiation, and man to God by making intercession for him.

This is the glorious Person to whom the Presbyterian heart and the Presbyterian faith has ever been loyal. It was in the light of this wonderful Person that Augustine interpreted the scriptures, and drew out that marvelous Christo-centric system of theology that has guided the Presbyterian faith, and has shed its light of hope and peace all down the ages.

It was this gracious Person who, enshrined in the hearts of Vaudois and Waldenses, enabled them to preserve the light of truth through the dark night of the Middle Ages, to kindle again the torch of the Reformation.

It was this truth, the person of Jesus Christ, and the love of God in Him, that inspired and guided the Reformation. It was heart loyalty to the person of Christ that enabled John Knox, as the English Ambassador testified, “to put more life into his hearers from the pulpit in one hour than 600 trumpets.” It is this truth that leads the van of our doctrinal beliefs, and all else follows in its train. It has stood foremost in Confessions and symbols of our churches, age after age, until at length it found its simplest and most perfect expression in the Westminster Catechism—“The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, by taking to himself a true body and a reasonable soul, and so was and continued to be God and man in two distinct natures and one person forever.”

Here is the person of a living Redeemer, around whom my affections may cluster, who has the worth of divinity to give value to His sacrifice, the form of humanity to suffer the law penalty which humanity has incurred—a wealth of love to challenge our affection and a motive to service which binds us to Him with the hands of a man and cords of love. Such is the religion that a proper apprehension of the person of Christ must ever produce. A stalwart religion, that grasps by faith the arm of a mighty Redeemer; a strong love, that holds Him in a steadfast embrace; a warmth of devotion, that counts all things as loss for Christ, and a courage that smiles at the stake,

and triumphs in a martyr's victory. Obscure the glory of that person and the Church sinks into imbecility.

Be assured that no Church can ever bear an effectual part in the conquest of the world but a Church that is loyal to the person of Jesus Christ.

Second—A second distinction of our Presbyterian churches in the past is their character as witness-bearers. We should certainly fail to understand ourselves or to appreciate our mission in the future if we should let this fact drop from our memories, or fail of its realization in our consciousness as we prosecute our work.

"Ye are my witnesses, saith the Lord" (Isaiah xliii, 10). "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth" (i, 8). These and similar Scriptures seem from the beginning to have taken a deep hold upon the Presbyterian heart, and to have come to a vivid realization in the experience of the whole Church. Accordingly the long line of our past history is strewn with testimonies, confessions and witnesses to the truths of God, written in symbols, delivered in pulpits, illustrated in glorious and illustrious lives, uttered amidst the flames and sealed with blood. Hence, as we look back, we are compassed about with a great cloud of witnesses—Paul witnessing against the Judaizing tendencies of the carnal heart which afterwards effloresced in Romanism, and against a philosophy, falsely so called, which has only now reached its ultimate evolution. Augustine witnessing for the sovereignty of God and the doctrines of Grace, when the Pelagian heresy threatened to pale their glory. The Waldenses witnessing, midst sword and flame, for freedom of thought and the right of private judgment, and for the precious doctrines of the Cross, when the light of these truths was almost extinguished by the overlaying of vain traditions and the smothering accretions of Romish superstition. Then, again, we have the witnesses of the great family of the Presbyterian churches of the Reformation to the absolute sovereignty of the Bible, to its immediate and plenary inspiration, to its all-sufficiency and infallibility as the only and authoritative rule of faith and duty, against the Romish doctrine of tradition as a coördinate rule of faith, and against the presumptuous claim of the Papacy to be the infallible teacher of the true faith and the final judge of all controversies. It was this witness that broke the chain that bound the Scriptures in the cloisters of the Romish monasteries, and opened the truth of God to the people. Then came the voices of witness-bearers, like the sound of many waters, testifying to the contents of Heaven's precious message to man. They witnessed to a salvation only effected through the blood and sacrifice of Jesus Christ; not by human merit, not by works of righteousness which we have done, not by penance or self-sacrifice, as the priesthood taught; nor yet by the life of Christ as

a model for imitation, charming us to a better life and lifting us to the realization of an ideal humanity, as rationalism suggested then and is urging now; but by the efficacy of an atonement which expiates sin by satisfying the penalty of the broken law, and secures free pardon and a gracious acceptance for fallen man. It was this effective witnessing to the love of God in the atonement of Jesus Christ that broke the fetters of spiritual despotism and produced the Reformation. As benighted men, who had trembled under the idea of God as an inexorable Judge, lifted their eyes to the face of a Father in heaven whom they felt sure loved them, they adored, worshiped and believed. No less powerful was their witness to the doctrine of justification by faith alone, and to the efficacy of Divine grace in the regeneration and sanctification of the soul. We cannot follow in detail the long line of witnesses. But among all these witnesses one voice, clear and strong, falls upon our ears. It comes to us like the shout of a king. It is a sound that made thrones rock and monarchs tremble. It comes from the misty hills of Scotland. It is the voice of John Knox, witnessing to the kingship of Jesus Christ, that He alone is the King and Head of the Church. The Church is Christ's house, Christ's kingdom. He alone has the right to fix her institutions and appoint her Ordinances. He alone is her Supreme Head and Governor. Hence we can acknowledge no Pope; can bow to no potentate; and when a civil ruler dares to plant his foot within the Church to claim dominion over the consciences of Christ's people and assert the possession of a power which the King of Kings has not given him, it must be a violation of Christ's crown rights and a usurpation of Christ's prerogative. Nor was this a solitary voice. A long line of witnesses repeated the testimony. It was uttered by petitions, by remonstrances, by solemn leagues and covenants—in Councils, in Convocations, in Parliaments—and proclaimed by the cannon's roar upon the battle-field. It was a witness that disenthralled Scotland and secured the chartered freedom.

As we assemble to-day the voices of all these witnesses are sounding in our ears. They recall our history. They remind us of our ancestors. They shame our imbecility. They confront us with these blood-sealed testimonies of heroic devotion to Jesus Christ. They call us to repeat the same witness, to give up no principle, to surrender no truth. They point to the coming contest, and call us "to fight a good fight," "to stand in the evil day, and having done all to stand."

Again we notice that a *third characteristic of Presbyterianism is its catholicity.*

We do not claim to be the catholic Church, nor a catholic Church, for this at present is an impossibility. No church can be catholic until its doctrine and polity has been preached and accepted throughout the whole world. Yet, strange to

say; this appellation, catholic, has been appropriated by many claimants—by the ancient Arians, by the Greek Church, by the Roman Catholics, and even by the Donatists, the most narrow and exclusive of the Separatists. We make no such absurd pretension. We are not catholics, but catholic. We are not *the* catholic Church, but a part of the great Universal Church of Jesus Christ, which has many members, who bear many names. Our name is Presbyterian. As another has expressed it, "Christian is our name, Presbyterian our surname." We are Presbyterian Christians—Christians, because we belong to Christ; Presbyterians, because we believe that the true original Apostolic Episcopacy was Presbytery. Our principles and polity and methods of operation are all catholic, and may be reduced to practice with a wonderful facility under any circumstances and in any nationality. Our Presbyterianism, for example, is catholic in its idea of the Church.

As defined in the Westminster Confession, the Church "consists of all those throughout the world who profess the true religion, with their children." Here is a definition as wide as universality itself. It unchurches no one, but comprehends the whole world of believers in the amplitude of its charitable embrace. Again, our system is also catholic in its polity. It is not founded, like Papacy and Prelacy, upon the narrow and exclusive model of the Jewish Temple, but upon the free, popular and catholic system of the synagogue worship. Its first principle is the rights of the people. Church power does not rest in the clergy. The people are not subject to Popes and Prelates, but have a right to a substantive part in the government of the Church. It affirms the universal Priesthood of believers, which makes them all equal, also the parity of the ministry—they all stand upon equal footing. Upon this basis of free and equal rights the ruling elder, the representative of the people, joins with the minister in all acts of judicial authority. These, then, are principles of a far-reaching and catholic sweep. They are capable of an application to people of all classes, to every form of national government and under all the circumstances in which human life is cast.

Again, our Presbyterianism is catholic in the spirit of love with which we can co-operate with evangelical Christians of every name in works of faith and labors of love. We have no peculiarity, no prejudice, no hobby, to dig a chasm of separation between us and other servants of our common Master. To all who love the Lord Jesus Christ we can open our hearts with the warmest affection; to all who are building the walls of Zion we can offer a helping hand, and our only contest is who shall build the wall strongest and highest. We can recognize the ordination of the Episcopalian and the baptism of the Baptist. We can respond with all our hearts to the "Amen" of the Methodist and join with our brethren in any psalmody that puts the crown upon

the brow of Jesus. Thus it is that our system, whether viewed in detail or regarded as a whole, is catholic in all its features, and is capable of an expansion to the uttermost circumference of our humanity.

There is a Persian fable which tells of a young prince who brought to his father a nut-shell, which, when opened with a spring, contained a little tent, of such ingenious construction that when spread in the nursery the children could play under its folds; when opened in the council chamber the king and his counsellors could sit beneath its canopy; when placed in the court-yard the family and all the servants could gather under its shade; when pitched upon the plain where the soldiers were encamped the whole army could gather within its inclosure. It possessed a quality of boundless adaptability and expansiveness. This little tent is the symbol of our system. It is all contained within the nut-shell of the Gospel. Open it in the nursery, and the parents and children will sit with delight beneath its folds. Spread it in the court-yard, and the whole household will assemble for morning and evening worship beneath its shadow. Open it in the village, and it becomes a church, and the whole town worships under its canopy. Pitch it upon the plain, and a great sacramental army will gather under it. Send it out to the heathen world, and it becomes a great pavilion, that fills and covers the earth.

But in this endeavor to understand our mission in the past, we cannot omit to notice that a *fourth characteristic of our Presbyterianism is its intimate connection with civil liberty.* This is certainly one of our historic distinctions, but we have time only for a passing glance. It is a simple fact that Calvinism has always been hated by infidels and Presbyterianism by tyrants. King James I said, at the Hampton Court Conference, "Ye are aiming at a Scots Presbytery, which agrees with monarchy as well as God and the devil." By monarchy James doubtless meant his own will, which was tyranny. To that great-hearted Presbyterian, Melville, he said: "There never will be quiet in this country till half a dozen of ye be hanged or banished." "Tush, sir," replied Melville, "threaten your courtiers in that manner! but, God be glorified, it will not be in your power to hang or exile His truth." "The doctrine" (that is, the doctrine of the Presbyterians), said Charles I. "is anti-monarchical." "I will say," he continued, "that there was not a wiser man since Solomon than he who said, 'No Bishop, no King.'" It was doubtless a wise saying.

Civil and religious liberty are linked together. If there is liberty in the Church there will be liberty in the State; if there is no Bishop in the Church there will be no tyrant on the throne. This brings us to the very centre of truth upon this subject; civil liberty springs out of the very core of Presbyterian doctrine and polity. One of the great truths

asserted and established by the Reformation was "the kingship of all believers;" they are all equal and all kings. This is just the first principle of our Presbyterianism, "the rights of the people." In whom does Church power rest, in the people or in the clergy? When you settle this question you decide the question of the civil liberty of the nation. If you decide that the power rests with the clergy, then you establish a principle which, by an inevitable analogy, associates itself with the principle that the civil power rests in kings and nobles.

But if you settle, as Presbyterians do, that Church power rests in the people, in the Church itself, then from this principle springs the other, that civil power rests in the people themselves, and that all civil rulers are the servants of the people.

Accordingly Dr. Schaff in his history of creeds says that "the inalienable rights of an American citizen are nothing but the Protestant idea of the general priesthood of believers applied to the civil sphere or developed into the corresponding idea of the general kingship of free men. Hence it is that history shows that from the underlying principle of our Presbyterianism has sprung the civil and political freedom of many nations. The *Westminster Review*, which certainly has no leaning toward Presbyterianism, says: "Calvin sowed the seeds of liberty in Europe, and evoked a moral energy which Christianity has not felt since the era of persecution."

"The peculiar ethical temperament of Calvinism," it continues, "is precisely that of primitive Christianity of the Catacombs and the desert, and was created under the same stimulus." Again it says, "Calvinism saved Europe." The eloquent Roman Catholic historian Bossuet, speaking of the General Synod of France in 1559, says: "A great social revolution has been effected. Within the centre of the French Monarchy Calvin and his disciples have established a spiritual Republic." Macaulay has shown that the great revolution of 1688, which gave liberty to England, was in a great measure purchased by the labors, sacrifices, treasure, and blood of the Presbyterians of Scotland. But the most conspicuous illustration of this principle was the birth of the American Republic. Our national historian, Bancroft, says, "He who will not honor the memory and respect the influence of Calvin knows but little of the origin of American liberty."

Dr. Schaff, the honored historian of our Creeds, says: "The principles of the Republic of the United States can be traced through the intervening link of Puritanism to Calvinism, which, with all its theological rigor, has been the chief educator of manly character and promoter of constitutional freedom in modern times." Chief Justice Tilghman says that "The framers of the Constitution of the United States borrowed very much of the form of our Republic from that form of Presbyterian Church government developed in the Constitution of the Presbyterian Church

of Scotland." But time will not permit us to pursue the thought. Enough has been said to remind us of our history and to assure us that the church of the future, the church that is to be most effective in conquering the world for Christ, will be a church that is loyal to the great principle of civil and religious freedom.

V. Again, if time had permitted, I had thought to mention as another characteristic of our Presbyterianism, its educational character. Our historian Bancroft says that "Calvin was the father of popular education, the inventor of the system of free schools." However this may be, it is certain that home education, instruction in the Bible and Catechism, have been a characteristic of our Presbyterian families, and that wherever our churches have gone they have carried with them the school, the academy, and the college. From no quarter, therefore, could a protest come with more propriety than from this Council, against the godless secularism which characterizes so much of the boasted education of the present time.

VI. I had thought, also, to point your attention to the missionary character of our whole family of churches. But the simple mention of this fact suffices, as we now pass in conclusion to our second question.

What should be our mission in the future?

The answer is simple and brief. "To stand in our lot," to repeat the same record, to follow in the same line, to cultivate the same characteristics, to aim at the same distinctions. Let our hearts cleave to the person of Jesus Christ with a loyal affection and devoted service. Let us, like our fathers, be intrepid witnesses for the truth of God amid a crooked and perverse generation. Let us stand fast by the principles of religious liberty, which have given the boom of civil and political freedom to the world. Let us maintain our principle of liberty, which brings us into co-operative unity with other Christians in the whole work of the Master's Kingdom. Let us assert our catholicity before the world, that ours is a system adapted to a world-wide efficiency and capable of a universal prevalence. Let us cultivate the spirit of missions, and catching our inspiration from the Cross of Christ, let us work on, in the confidence that the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

There is nothing in our past record that we could wish changed—no characteristics that we could improve by alteration. We need no changed plans, no novel principles, no new creeds. Our system contains all the elements of efficiency which in times past have proved to be the power of God, and all the elements of blessing which have gladdened the world. Our polity, as administered by our fathers, has been a benediction to the world, and we need not fear that it will fail of the same result in time to come. This is an age of pro-

gress; let us progress, not by changing God's truth, not by altering a system which has been baptized by unction of the Holy Ghost, but let us progress in all holy activities, in all Christian work, in our love for the souls of men and in the intelligence and ardor of our zeal for the glory of God and for the cause and kingdom of Jesus Christ. Let us progress in an intelligent appreciation of the significance of our past history and of the promise of the future which it embodies. What God did in time past for our fathers is but the type and promise of what He will do for us now. The Lord God of Elijah will be the God of Elisha. Let us seize the falling mantle, and as by faith we smite the waters, let us cry: "Where is the Lord God of our fathers?" We should train our children in the memory of their mighty acts. The historian Sallust tells us that the Roman mothers trained their children in the presence of the busts and statues of their ancestors. In like manner we should train our children and our rising ministry, as it were, in the presence of their forefathers, in all the memories of our past history, and urge them, as the Roman mothers did, never to be satisfied while the virtues and victories of the past were more numerous or more glorious than those of the present.

But how are these results to be attained? By unity of action. By bringing together these Presbyterian bodies from every part of the world, not in an organic union, but into such oneness of thought and sympathy that they shall act in a co-operative unity, like several armies moving against a common enemy, animated by the same spirit and aiming at the same result. But again the question returns: How shall this be done? How shall this unity be secured? Not by resolutions; not by the decrees of Councils; not by ecclesiastical pressure; but by the power of warm Christian affection. The unity must not be from without, but from within; it must be from that love which unites heart to heart, until the bond encircles the whole family. The smallest Presbyterian body struggling under discouragement in the most distant country must be made to feel that it does not stand alone, but is linked in effective sympathy with a great family of vigorous churches who feel for them and will act with them in their time of need. No church must be permitted to have a feeling of solitary orphanage. The brethren must take home from this family council the salutations of the churches to each other, and such messages of love and sympathy as will make the discouraged lift their faces from the dust, and thank God and take courage. So, too, the churches and brethren laboring in the great centres and bearing the burdens of heavy responsibilities must be made to feel that in this strain and struggle they have the support of brethren and churches who feel and work with them and for them, and that from the vast family all over the earth prayers are going

up for their success. But here, still, the question returns: "How is this to be effected?" Only by the presence and power of the Holy Ghost in all our churches and in the hearts of all our ministers and people. "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." He is the Spirit of love, who must bind all our hearts in unity; the Spirit of truth, who must take the things of Christ and show them unto us; the Spirit of courage, who must make us witnesses for Christ, and the Spirit of power, who alone can give us the victory. As the disciples waited at Jerusalem so we should wait here, with one accord, for the coming of the Holy Ghost, and as we separate carry the benediction with us to the ends of the earth.

Presbyterian Board of Church Erection.

The field of this Board is the United States, with all their Territories. Their work during the last year extended from Eastern New York to the Pacific coast, and from Alaska to Florida, including almost every nationality. For the Freedmen in the South they secured during the year sixteen houses of worship, and nearly as many school-houses, for nearly every church has its school, taught in the same building. Not less than ninety churches and chapels have been secured for these colored people, by the help of the Board. In Utah, that land of moral darkness, they have erected nineteen more of these light-houses, whose glad some rays are penetrating the surrounding gloom of moral darkness. In Iowa, Kansas and Nebraska they have built fifty-one churches. In all they have aided two hundred and fifteen churches, during the year, in the erection of houses for the worship of God. The opening of these two hundred and fifteen sanctuaries has been the occasion of unspeakable joy to thousands of God's poor people, who for years past have not known what it was to have a Christian home or the stated means of grace.

The work and method of this Board are as follows: 1. The design of the Board is to aid feeble churches (not able of themselves) to secure comfortable but uncostly houses of worship, *free of debt*. 2. The Board in no case gives more than one-third of the cost of the building, and in but few cases so much as that. 3. The average cost of the buildings is \$2000, and the average of the Board's grant is \$500, which must pay the last cent of debt, and leave the property and congregation unencumbered. 4. To guard the property against alienation and loss by fire, the parties receiving aid must give the Board a first and only mortgage, also a perpetual policy of insurance for the amount received. 5. No application is entertained or grant made by the Board without the endorsement of the Presbytery under whose care the church is. 6. This endorsement must certify that the church applying has done all it can to help itself, and that the amount asked for is *really needed* to complete the building free of debt. 7. The church aided must also promise to send *the Board* an annual collection. 8. The Board now

holds securities on churches for more than \$1,000,000, protecting property worth over \$3,500,000. This amount is yearly increasing.

The officers of the Board are: Rev. Joseph Fewsmith, D.D., President; F. G. Burnham, Esq., Vice President; Rev. H. R. Wilson, D.D., Corresponding Secretary; Rev. David Magie, D.D., Recording Secretary; Rev. H. R. Wilson, Jr., Treasurer. Office, 23 Centre street, New York city.

Presbyterian Board of Publication. The germ of the Presbyterian Board of Publication was planted in Philadelphia in the year 1833. Its original design was the publication of tracts and other small works treating of the distinctive doctrines and polity of the Presbyterian Church. Among those most zealous and active in bringing about an organization for this purpose were the Revs. Ashbel Green, D.D., John McDowell, D.D., C. C. Cuyler, D.D., William M. Engles, D.D., Samuel G. Winchester, and among the ruling elders, Solomon Allen, Matthew L. Bevan, Alexander Symington, Alexander W. Mitchell, M.D., and Alexander Henry, with many others of like minds. An overture was drawn up and laid before the Synod of Philadelphia, which, on November 21st, 1833, organized and established "The Presbyterian Tract and Sunday School Book Society." Being without funds and without tracts, during the first year the Society accomplished little, but in 1835 issued its first tract. It was on the subject of Baptism, its author being the Rev. Samuel Miller, D.D., of Princeton, N. J. This was followed by others, until in 1838 it had issued eighteen tracts and one small volume, of which its entire issue was 104,000 copies. In the latter year (1838) this young but now growing Society was offered to the General Assembly of the Presbyterian Church, which promptly and cordially accepted the grant, and reorganized the Institution, under the name of "The Assembly's Board of Publication of Tracts and Sunday-school Books," which in 1839 was again changed to the present name, "The Presbyterian Board of Publication." The Assembly also endowed the Board with ample powers to conduct a work demanded by the wants of a wide and rapidly growing Denomination. The first small volume issued by it was entitled "The Way of Salvation," by the Rev. Archibald Alexander, D.D. The scope of the Board's work was broadened by the Assembly so as to include the publication also "of approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct," which, permanent or periodical, are adapted to promote sound learning and true religion. The Society's Board of Managers was constituted of forty ministers and forty laymen (afterwards increased to a total of 101), divided into four classes, appointed by the Assembly for a term of four years, one class to go out of office each year.

The semi-centenary of the establishment of the Presbyterian Church in this country in its complete arrangements, occurring in the year 1839, the Assembly appointed the second Sabbath in December of that year to be observed, with religious solemnity, as a day of praise and prayer, to be accompanied by "gifts" to this infant Board of Publication. From these gifts or collections the Board received about \$40,000, and was thus provided with a moderate capital. A charter of incorporation was obtained from the Legislature of Pennsylvania in 1847. Under judicious and energetic management the Institution henceforth prospered, gaining favor with the churches and enjoying the often expressed confidence and approval of the General Assembly.

During the civil war of 1861-5 this Board took an active part in the work of supplying the soldiers and sailors on both sides of the great conflict with suitable books and tracts. At the opening of the war many thousand dollars' worth of such books and tracts were in the South. The Board authorized these to be distributed to the Confederate soldiers and sailors. Large quantities of small books and tracts were distributed to the Union soldiers and sailors, through the agency of the Christian Commission. Over 300,000 copies of "The Soldier's Pocket-Book," were thus distributed gratuitously.

The business of the Board soon became so large that a commodious building became a necessity, and in the year 1848 such a building, three stories high, and of brick, No. 265 (which number was afterwards changed by a new numbering to No. 821) Chestnut street, was purchased and occupied, but was destroyed by fire in January, 1849. The loss was partly covered by insurance, and the remainder of it was made up by generous contributions from a number of churches and from a few liberal gentlemen, chiefly from New York, Philadelphia and Baltimore, when a larger and much more commodious building, of three stories, with a brown stone front, was erected. This was occupied by the Board until after the reunion of the Old and New School churches, in 1870.

As early as 1810 the Board made the experiment of distributing its books by colporteurs, to be paid out of the income of the store. In 1847 the present system was adopted, by which its publications were carried by men commissioned as colporteurs, to the destitute, for gratuitous distribution and for sale. The attention of the churches was called to it, and contributions were procured for the purpose. Great success attended this branch of the Board's work, and colporteurs have ever since been kept in the field. They have accomplished, and are now accomplishing, an unspeakable amount of good, by going from house to house, holding religious conversation and prayer, and distributing, both by sale and gift, the books and tracts issued by the Board. Multitudes, in every part of the land, but chiefly in the West, of the poor,



PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

the needy, and those destitute of religious privileges, have thus been reached and benefited.

Meanwhile the New School Branch of the Presbyterian Church in 1852 organized its "*Doctrinal Tract Committee*," which title was changed in 1855 to "*Presbyterian Publication Committee*." In 1857, by the aid of collections from the churches and generous contributions from several Philadelphia gentlemen, prominent among whom was John A. Brown, Esq., the property No. 1331 Chestnut street, opposite the United States Mint, was secured, a book store opened, and a thriving business established therein, after many and arduous struggles.

At the reunion of the two branches of the Presbyterian Church, in 1870, these two concerns, the Old School "*Presbyterian Board of Publication*" and the New School "*Presbyterian Publication Committee*," were united into one, under the former name, and built the present commodious and beautiful edifice, opposite the United States Mint, on Chestnut street, which is still occupied by its book store, its offices, and, on its invitation, by those of various other branches of the benevolent work of the Presbyterian Church. Its catalogue now contains the names of over 2500 of its own publications, of which about 1500 are volumes, the remainder being tracts and pamphlets. It regularly issues eleven religious periodicals, some of them illustrated, for the Sabbath schools, young people and families of the Presbyterian Church, of which eleven periodicals alone it issued during the year April 1st, 1882-83, 11,940,819 copies. It published during the same year, of the volumes on its catalogue, 443,750 copies.

By direction of the General Assembly, a depository of the Board's publications has been established at Chicago, Ill., and also at St. Louis, Mo., and business arrangements have been made by which its issues can be obtained, at Philadelphia prices, in Harrisburg and Pittsburg, Pa.; New York city, Albany, Syracuse and Buffalo, N. Y.; Cincinnati and Cleveland, Ohio; Detroit, Mich.; Minneapolis, Minn.; Omaha, Neb.; Denver, Col.; Indianapolis, Ind.; Baltimore, Md.; Richmond, Va.; Halifax, N. S.; London, Ont.; and Montreal, Quebec.

The present officers of the Board are, President, Rev. W. P. Breed, D. D.; Vice Presidents, Hon. Joseph Allison, LL. D., Rev. Thomas J. Shepherd, D. D., Rev. J. A. Henry, D. D.; Corresponding Secretary, Rev. William E. Schenck, D. D.; Editorial Secretary, Rev. John W. Dulles, D. D.; Secretary of Sabbath-school Work, Rev. James A. Worden, D. D.; Business Superintendent, John A. Black; Recording Clerk, Rev. Willard M. Rice, D. D.; Treasurer, S. D. Powell.

Presbyterian Church, Second, Cincinnati, Ohio. The first records of this congregation are dated January 29th, 1816, though its organization was not authoritatively settled till 1817. It originated virtually in a small colony from the First Presbyterian Church of the city. They were pious and

devoted people. They worshiped for some two years in such rooms as they could find about the city; in private houses, in school-rooms and the like. In an application to the Presbytery for a minister to supply them, they offered the sum of \$550 per annum. In 1817 or 1818 they erected a small frame building on the east side of Walnut street, a little north of Fifth, where they continued to worship for about twelve years. The erection of this humble building cost them not a little trouble and anxiety. An aged lady of the congregation used to relate that at one time they were stopped in the work, for want of lumber; they had not been able to lay it in beforehand, and there was none in the city and none expected. They had a prayer meeting at her house, and, among other things, prayed earnestly that God would help them along with the work. Next morning some of the members happening to be at the river, saw a raft of lumber afloat which the men aboard could not land, for want of help. So they hurried out, helped them ashore, and in return got a supply of lumber very cheap, and thanked God for it. The architect of the court house had a lot of window sash which, through some mistake, would not fit, and gave them to the church at half price. Thus it was that little church was built. The salary of Mr. Root, the first settled pastor, was nominally one thousand dollars, but it was fixed at a time when the circulating medium there was greatly depreciated, and ultimately, contracts of that period were generally settled at one-third discount for specie; so that Mr. Root, at the beginning of his pastorate, received only six hundred and sixty-six dollars in coin.

In 1827 the subject of building a new church was agitated. The site on Fourth street was selected as peculiarly eligible, central, conspicuous, yet retired and quiet. There was then no business on that street, and there were scarcely any buildings on the square. In the Spring of 1828 a contract of purchase was made with the Bank of the United States, for \$5000. A building committee was appointed, consisting of Jacob Burnet, who, as Judge Burnet, exerted as great an influence in the judicial and legislative affairs of the State as any other man; Martin Baum, who was a distinguished merchant of the earliest period of the city, proverbial for unostentatious honesty; John H. Groesbeck, who was long a model merchant and banker, and did much to maintain a high tone of mercantile integrity in the city; Timothy S. Goodman, long a successful merchant and banker, and highly esteemed by all; Jonathan Bates and John T. Drake, also merchants, and men of sterling worth, and highly respected; Henry Starr, a lawyer, of distinguished talents and learning, distinguished by the epithet, an honest lawyer, and Nathaniel Wright, a gentleman of exemplary Christian character, who survived all with whom he was associated on the committee.

The corner-stone of the edifice which it had been

decided to build was laid May 13th, 1829, in the presence of a large congregation, with appropriate solemnities. On the 20th of May, 1830, the building was publicly dedicated to the worship of the Triune God. It was regarded as an ornament to the young city; was commended by the press as a work of art; a specimen of chaste style of architecture, a Grecian chapel with a Doric portico, a style which has stood the criticism of two thousand years. The church was incorporated by Act of the Legislature, February 11th, 1829. The first Board of Trustees, under the charter, was elected May 4th, 1829, and were Jacob Burnet, Martin Bann, John H. Groesbeck, Nathanael Wright, Timothy S. Goodman, Jesse Kimball, and John T. Drake. The city had a large clock, with no place to put it, and in January, 1831, the use of the tower and the bell was granted for this purpose.

The original members of this church were eleven in number. The first ruling elders elected were Robert Wallace, Daniel Tremper, John Kelso and Jesse Churchill. It was some time before a pastor was settled. For a considerable time the pulpit was supplied successively by the Rev. Samuel Robinson, the Rev. William Arthur and the Rev. John Thomson, father of the distinguished missionary and author, who has spent a life of great usefulness in Palestine. Rev. David Root was elected pastor September 4th, 1819, commenced his services the latter part of 1820, and continued pastor till the Spring of 1832, when he resigned. The Rev. Lyman Beecher, who had been appointed Professor in Lane Seminary, in connection with his duties in that Institution, supplied the pulpit from November, 1832; was formally elected pastor March 11th, 1833, and so continued to the Fall of 1843. In the Spring of that year a colony of thirty-six was dismissed from this church, for the purpose of organizing the George Street Presbyterian Church, since known as the Seventh Street Church. The Rev. John P. Cleveland was pastor of the church from August 2d, 1843, to December, 1845; the Rev. Samuel W. Fisher from October 26th, 1846, to July, 1858; the Rev. M. L. P. Thompson from December 15th, 1859, to May, 1865; the Rev. James L. Robertson from April 3d, 1867, to November, 1870; and the Rev. Thomas H. Skinner from July 12th, 1871, to 1882, when he resigned to accept a professorship in the Theological Seminary of the Northwest at Chicago. Some of these ministers are more particularly noticed elsewhere in this volume.

In 1861 the question of selling the church lot on Fourth street began to be discussed by the members of the congregation. In October, 1866, it was decided that the lot should be sold, and a new church erected. In consequence of the price fixed, and other impediments, matters remained in this situation until 1871. In that year the trustees were instructed to proceed at once to sell, without restricting them as to price or otherwise, and buy a lot and build a new church. The old church property was sold for \$160,000, and

two lots on Elm street were bought, for an aggregate cost of \$71,000. On Sunday evening, April 2-5th, 1872, the congregation met for the last time in the old church, and listened to an appropriate historical address by Elder Nathanael Wright, which was subsequently published. On May 1st possession was given to the purchaser, and in the work of demolition that commenced at once soon disappeared the last trace of the old home of the congregation.

Thereafter, until the occupation of the new chapel, the congregation met in the Cincinnati College Hall. The pastor's study was located in the same building. The Sunday school found hospitable quarters in the Ninth Street Baptist Church, and the Bible class, in the First Presbyterian Church. The corner-stone of the new edifice was laid, with appropriate services, July 28th, 1873. On Sunday, March 8th, 1874, religious services were held for the first time in the chapel of the new building, when Dr. Skinner preached, on Isaiah, lix, 10. Thereafter the congregation met in the chapel until January 3d, 1875, when the first services were held in the main building. Dr. Skinner preached in the morning on 1 Tim. iii, 15, and in the evening on 1 Peter ii, 15, on both occasions to very large congregations. On Sunday, April 11th, 1875, the new building was solemnly consecrated to its sacred uses, the Rev. J. L. Robertson and the Rev. Drs. Skinner and H. J. Van Dyke taking part in the interesting exercises. Such is a succinct account of a congregation which has been largely blessed, as well as eminently useful, and of a church in which the glorious gospel of the blessed God has been long and ably, and faithfully preached.

Presbyterian Church in Connecticut. Presbyterianism has not been without right in Connecticut. The principal friends and patrons of the colony at the time of its settlement were Presbyterians, and so were many of those who came over at an early day. Some of the first ministers of this colony were avowed Presbyterians. The later Puritan emigration brought with it "a heaven of Presbyterianism," says Dr. Bacon, and its workings are to be traced in the Saybrook Platform. Under the system of church government defined by that Platform the Consociation could be made, and was made, to a great extent, a judicial and authoritative tribunal, corresponding with the Presbytery. In keeping with these facts the name Presbyterian has been applied very commonly to the churches of Connecticut, and on more than one occasion it has been affirmed, upon high authority, that the system of church order prevailing among them was really Presbyterianism.

But the churches in Connecticut that have been in a stricter and more usual sense Presbyterian have never been numerous, unless they have come into existence under special conditions.

In *Tollandtown*, Windham county, a Presbyterian church was organized October 15th, 1723. Its first pastor, Samuel Dorrance, was settled in that year

and dismissed in 1770. The church was reorganized June 30th, 1779, as a Congregational church.

In *Milford*, New Haven county, a considerable minority of the people left the established or Congregational Church in 1741, and "professed themselves to be Presbyterians according to the Church of Scotland." The secession resulted from the dissatisfaction awakened upon the settlement of Rev. Samuel Whittlesey, December, 1737, who was regarded as unsound in doctrine. The Presbytery of New Brunswick took the newly formed congregation under its care, and sent Rev. Samuel Finley, afterward President of Princeton College, to preach to them. But the congregation had not obtained recognition, either from the civil or ecclesiastical authorities of the colony, as a religious society, and for the offence of preaching to them Mr. Finley was indicted, arrested, and sentenced to be transported, as a vagrant and a disturber of the public peace, out of the colony. In 1747 Job Prudden, a licentiate under the care of the Presbytery of New Brunswick, was ordained and installed as pastor of the Presbyterian Church of Milford. The people, however, continued to be taxed for the support of the Congregational minister. The Connecticut law, while it exempted from such taxation certain religious societies duly authorized to have worship in their own way, refused thus to exempt seceding Congregationalists and Presbyterians. In 1750 they were released from this burden, and ten years later they obtained from the Legislature an incorporation as the second ecclesiastical society in Milford, and their connection with Presbytery ceased. "Mr. Prudden was a laborious, prudent, and faithful pastor, sound in doctrine and experimental in his preaching. His people were entirely and universally satisfied with his talents, meekness and piety." He died June 24th, 1774.

In *Mansfield*, Tolland county, a minority of the church, together with the bulk of the congregation, under the ministry of Rev. John Sherman (1797 to 1805), went over with him to Unitarianism. A majority of the membership of the church, however, held on to the faith as delivered to the saints, and, by a formal vote, changed their ecclesiastical organization from the Congregational to the Presbyterian order, upon the ground of its more scriptural character. This form of government continued for many years. The last ruling elders were ordained in 1833. These are all dead, or have removed from the town, and committees have been appointed from time to time, to act according to Congregational usages; but there has never been a direct vote of the church to change back to Congregationalism.

The second church in *Cornwall*, Litchfield county (now the church in North Cornwall), was formed about or before the year 1790, by members seceding from the First Church, and "denominating themselves strict Congregationalists or Separates." Rev. John Cornwall, their pastor, was a member of the Presby-

tery of Morris county, and united with others, in 1791, in forming the Associated West Chester Presbytery. The congregation continued its relations to that Presbytery until the year 1807, when its differences with the First Church were composed, and it was dismissed to the care of the North Association of Litchfield County. This church "has been very greatly blessed with revivals, from its beginning until the present time, and is now in a prosperous condition."

The Presbyterian congregations that have been formed more recently in Connecticut have been composed largely of persons originally belonging to Presbyterian churches in the Middle States or in lands across the sea. Three of these congregations have ceased to exist, and a fourth has joined another ecclesiastical body. The remaining seven are now in connection with the Presbytery of West Chester, Synod of New York. Besides these there is one under the care of the Presbytery of New York, of the United Presbyterian Church.

The First Presbyterian Church of *Thompsonville*, Hartford county, was gathered under the labors of Rev. Joseph Harvey, D.D., and was organized by the Presbytery of New York, July 5th, 1839. Dr. Harvey continued to be its pastor until April 28th, 1857. He died in Michigan, February 4th, 1873, aged eighty-six years. His successors have been Rev. Carson W. Adams, installed December 1st, 1857, dismissed June 1st, 1868; Rev. Henry F. Lee, installed July 13th, 1869, dismissed December 20th, 1873; and Rev. Frederick S. Barnum, present incumbent, installed July 20th, 1874. Membership (1883), 249.

The Presbyterian Church of *Tariffville*, Hartford county, was constituted by the Presbytery of New York, October 24th, 1844. Its first and only pastor was Rev. Robert G. Thompson. The pastoral relation was dissolved by the Presbytery of Connecticut, September 11th, 1853. After Mr. Thompson left, the church was practically disbanded.

The United Presbyterian Church of *Thompsonville*, Hartford county, was organized December 22d, 1845, as the Associate Reformed Presbyterian (now United Presbyterian) congregation. On the first Sabbath of September, 1845, an instrument of music was first employed to assist in the singing of the First Presbyterian Church. Its introduction followed a somewhat heated controversy, and a part of the congregation, with three elders, withdrew and formed this church. The following have been its pastors: Rev. Peter Gordon, from April, 1847, to March, 11, 1851; Rev. James MacLoughlin, from September 12th, 1851, to July 10th, 1857; Rev. John M. Heron, from 1858 to June, 1861; Rev. William B. Sutherland, from July, 1866, for about six months; Rev. George M. Hall, from 1868 to June, 1872, and Rev. C. L. McCracken, from October 28th, 1873, to the present time (1883). It has now a membership of 140.

The First Presbyterian Church of *Hartford* was

organized by the Presbytery of Connecticut, November 4th, 1851. A congregation had been gathered through the labors of Rev. James Ely, commissioned by the Board of Domestic Missions during the previous Summer. Rev. Thomas S. Childs, the first pastor, was ordained and installed June 30th, 1852. The pastoral relation was dissolved October 18th, 1865. He was succeeded by Rev. J. Aspinwall Hodge, the present incumbent, who began his labors February 8th, 1866, and was installed May 4th, 1866. During Dr. Hodge's pastorate a new and commodious church has been built. Membership (1883), 263.

The Presbyterian Church of *Stamford* was organized by the Third Presbytery of New York, February 26th, 1853. The pastors have been: Rev. J. Leonard Corning, April 19th, 1853, to October 15th, 1856; Rev. Robert R. Booth, March 4th, 1857, to February 18th, 1861; Rev. Dwight K. Bartlett, April 14th, 1862, to February 23d, 1864; Rev. Samuel P. Halsey, March 8th, 1865, to February 7th, 1867; Rev. Alexander S. Twombly, April 30th, 1868, to May 1st, 1872; Rev. Evert Van Dyke, April 23d, 1873, to October 1st, 1875; and the present pastor, Rev. Richard P. H. Vail, who was installed May 11th, 1876. The church building was struck by lightning and destroyed by fire, August 7th, 1882. Additional ground was at once purchased, and a stone church is now in process of erection, which will be completed early in 1881, at a cost of about \$85,000. Membership (1883), 310.

The Presbyterian Church of *Bridgeport* was formed October 16th, 1853, when eighty-two persons, having withdrawn from the Second Congregational Church, entered into a church relation, and requested the Presbytery of New York to receive them under its care. They were so received, and their first pastor, Rev. Nathanael Hewit, D. D., was installed, October 31st, 1853. Rev. Horace G. Hinsdale was installed as associate pastor October 28th, 1862. Dr. Hewit died February 3d, 1867, in the seventy-ninth year of his age. The first church edifice was dedicated August 8th, 1855, and was destroyed by fire December 9th, 1871, and replaced by a beautiful stone structure, which was dedicated October 12th, 1876. Mr. Hinsdale resigned his charge October 4th, 1877. His successor, Rev. Henry A. Davenport, was installed February 14th, 1878. Membership (1883) 231.

The Presbyterian Church of *Deep River*, Middlesex county, was organized July 27th, 1856, by the Presbytery of New York. Its only pastor, Rev. George W. Committ, was released from the pastorate February 4th, 1862 (by the Presbytery of Connecticut), and its fifteen remaining members were transferred to the Presbyterian Church of Hartford.

The United Presbyterian Church of *Hartford* was organized on May 15th, 1862, by the Presbytery of Boston. The introduction of hymns and an instrument of music in the First Presbyterian Church caused some dissatisfaction, and one elder, with

thirty-nine communicants withdrew, and with a few others formed the United Presbyterian Church. Their first pastor was Rev. W. M. Claybaugh. He was dismissed, March, 1865. Rev. John M. Heron was installed January 17th, 1866, and was dismissed December 31st, 1867. The organization was during the next year given up, and most of the members returned to the First Presbyterian Church.

The Presbyterian Church of *Durien*, Fairfield county, was organized by the Fourth Presbytery of New York, November 4th, 1863. Its first pastor, Rev. James W. Coleman, was ordained and installed March 6th, 1864. He resigned his pastorate January 4th, 1874. The church continued without a settled ministry until July 7th, 1881, when the Rev. E. P. Cleveland was ordained and installed pastor. He was dismissed October 3d, 1882, since which time the church had stated supplies. Membership (1883), 33.

The German Presbyterian Church of *Bridgeport* was organized in 1865, by the Presbytery of Connecticut. It was dismissed a few years after, to place itself under the care of the German Reformed Church.

The Presbyterian Church of *New Haven* was organized by the Presbytery of Westchester, March 11th, 1873. Financial embarrassments made it necessary to abandon the enterprise, and the church was dissolved by the same Presbytery, January 19th, 1875.

The Presbyterian Church of *Greenwich*, Fairfield county, was organized April 26th, 1881, by the Presbytery of Westchester; thirty-two persons withdrawing from the Second Congregational Church of that town to form this organization. Rev. Rollin A. Sawyer, D. D., is its acting pastor. Membership (1883), 64.

Presbyterian Church (First), Indianapolis, Ind., was formed July 5th, 1823, with a membership of fifteen, eight by letters and seven on profession. The town was incorporated in 1821. The first sermon by a Presbyterian minister was preached by Rev. Ludwell G. Gaines, a missionary from Ohio, on the 21st of August, 1821, under a large walnut tree. Rev. David Proctor, of the Connecticut Missionary Society, supplied three-fourths of the time for one year. During his ministry a house of worship was built, at a cost of \$1200. The first pastor was Rev. George Bush, from May 5th, 1825, to June 23d, 1828. His successors were Rev. John R. Morland, from October 27th, 1828, to May 15th, 1832; Rev. James W. McKenna, from June 11th, 1835, to April, 1839; Rev. P. D. Gurley, from December 15th, 1840, to November 28th, 1849; Rev. John A. McClung, from December 31st, 1851, to September 29th, 1855; Rev. T. M. Cunningham, from May 7th, 1857, to May, 1860; Rev. J. H. Nixon, from April 17th, 1861, to April 11th, 1869; Rev. R. D. Harper, from October 19th, 1869, to February 23d, 1871; Rev. J. P. E. Kumbler, from October 1st, 1871, to September 11th, 1875; and

the present incumbent, Rev. M. W. Reed, installed October 4th, 1877. In the intervals between pastorates the church has generally been favored with stated supplies. Of the ten pastors only the last four survive. From its members eight have entered the ministry. This church has been the honored mother of others in the city. In 1838 fifteen of its members united in forming the *Second Church*. Twenty-one were dismissed in September, 1851, to organize the *Third Church*. The *Seventh* and *Ninth* churches were the results of Sabbath-school efforts, begun and continued by its members. Both of them were furnished with comfortable houses of worship by the liberality of members of the First Church. This church had the principal agency in forming the first Sabbath school in this city. One of its elders, Dr. Isaac Coe, is justly regarded as the founder of Sabbath schools in Indianapolis. This church has a memorable history. It has been blessed with a line of faithful and highly useful pastors. Many of its members have been prominent for Christian activity and practical benevolence.

Presbyterian Church in Southern Illinois, since January 9th, 1829. Since the erection of "Centre Presbytery of Illinois," some one hundred and eighty ministers have entered this field as pastors, stated supplies or evangelists. In the delicate work of selecting some representative lives to go on this limited record, we will observe this distinction: 1. Some whose ministry has been developed on this field; 2. Some who have been especially useful in building up the churches.

Rev. Thomas Lippincott was the first minister ordained by Centre Presbytery, and was prominent in worth and usefulness. (*See his sketch.*)

Rev. Isaac Bennet was another licentiate in the bounds of Centre Presbytery when it was formed. He was born in Bucks county, Pa.; graduated at Jefferson College, Pa., in 1827; was a member of the first class in the Western Theological Seminary; was licensed by the "Addison Congregational Association" at Monckton, Vt., June 4th, 1829; and was commissioned by the "Assembly's Board of Domestic Missions" to Carmi and Sharon, Ill., August 3d, 1829. He was stated supply of Pleasant Prairie Church, 1830-33; and ordained by the Presbytery of Palestine, April, 1833. In the Fall of 1833 he located in Lawrence county, in a wing of Father Bliss' charge, and here Pisgah Church was organized, in 1835. He was stated supply at Canton, Ill., 1851-56, and died there in June, 1856. Mr. Bennet possessed a mind of logical grasp and power, his thoughts were vigorous, and his language and manner plain. The common people heard him gladly. He was a great Bible student, and the best scholar in New Testament Greek among his brethren. In unfolding the gospel he made much and grand use of the history, prophecy, and types of the Old Testament. Taken all in all, he was the greatest preacher of the gospel in

his day and field. He was an active Christian, and had an insatiable fondness for religious conversation. As a missionary he was an incredible worker. His long and lonely tours to destitute places, filled with incessant preaching, conversation, interviews, on the roads and in their cabins, with all kinds of people, and *always* on the *one topic* that absorbed him, made up his experience during the week. By Sabbath he was quite likely to be back in his pulpit. Rev. R. H. Lilly, a contemporary says: "He must have preached not less than one hundred and seventy good long sermons a year, for twenty years, and traveled, mostly on horseback, three thousand miles each year." Thus he ran on the heavenly errand.

Under the ministry of Mr. Bennet, a man native to the soil and a product of Presbyterian ordinances alone, became a representative elder—THOMAS BUCKANAN, Esq. He was born in an Indian fort in Gallatin county, Ky., of Scotch ancestry, and raised by a pious grandmother, who "fed him on the Bible and the Shorter Catechism." In 1813 he went with Governor Shelby's expedition to Canada, and was in the battle of the Thames. In April, 1819, he removed to Lawrence county, Ill., connected with the Wabash Presbyterian Church, on profession of faith, November, 1828, and was elected a ruling elder in 1833. When Pisgah Church was organized he was elected elder in it, and served forty-one years. Mr. Buchanan was blessed with a good constitution, and was a man of strong will and firm purpose. In that early day drinking customs prevailed. He became convinced that liquors were injurious, stopped drinking and began to agitate temperance views. This was long before the "Washingtonian Movement." After his conversion he came to the front in all Christian work. He was Sabbath-school superintendent at Pisgah, chorister, and leader every way. But, best of all, he "studied to be a workman needing not to be ashamed"; studied his Bible and religious books, and gave diligence to know the system of saving truth. He loved the Scriptures, and gloried in the distinctive doctrines and mission of the Presbyterian Church. And Pisgah "flourished as a field that the Lord hath," "rejoiced even with joy and singing," with Mr. Bennet as pastor and Mr. Buchanan as the matchless organizer. In later years he engaged as a "Colporteur of the Board of Publication," and traveled extensively in Southern Illinois. What makes his character and life shine brighter is the fact that naturally he was choleric, opinionated and harsh in temper and speech. Almost to the last the old flame would sometimes burst out. But grace had a great triumph in steadfast, loving, "old Uncle Tommy." He was an excellent presbyter. He was often sent to the General Assembly. In 1867 he nominated Dr. P. D. Gurley, President Lincoln's pastor, for Moderator of the Assembly, and was one of the committee to escort him to the Chair. He died in great peace, November 26th, 1876, at his old homestead,

the "first house in the country raised without liquor."

REV. JOSIAH WOOD was born at Cobbleshill, N. Y., April 7th, 1814. He studied at Hanover College, Ind., and Lane Seminary, but did not graduate. He was licensed by the Presbytery of Madison, April 4th, 1843, and ordained by the same, October 12th, 1843. He was pastor of "Nine Mile Prairie Presbyterian Church," Ill. (Old Du Quoin), November, 1843, to September, 1851. In view of the need of an evangelist in the country around, filling up rapidly with new settlers, he resigned his pastorate, and gave himself to arduous itinerant labors. Twice he took charge again of "Old Du Quoin," when vacant, and when the 'Seminary' needed his energies, but at last he removed to Tamaroa, in 1863, where he closed his life, June 5th, 1870. This general field was the scene of his twenty-seven years of ministerial life. He organized some of the most important churches on the Ill. C. R.R. He was very successful in revival meetings. Under his ministry "Du Quoin Female Seminary" came into being.

Rev. John Crosier was born in Manchester, Ohio, August 29th, 1822. He graduated at Miami University in 1848; studied theology at New Albany Theological Seminary in 1851; was licensed by the Presbytery of New Albany, April 3d, 1850, and ordained by the Presbytery of Palestine, April, 1852. He was stated supply, Palestine, Ill., 1851-52; Charleston, Ind.; Iowa City, Ia., and Palestine, Ill., 1852-5. He was agent of the Board of Domestic Missions, 1855-57; Olney, Ill., 1857-66; missionary of the Presbytery of Saline, 1866-67; pastor, Oxford, Ohio, 1867-69; pastor, North Sangamon, Ill., 1869-81; pastor, Olney, Ill., 1881; stated supply, St. Croix Falls, Minn., 1883. Mr. Crosier has assisted in organizing churches in this field, and performed a vast amount of missionary work. His talents and his temperament qualify him for this form of service. He is distinguished for his sound theology and his scriptural and exhaustive discussions. His fervent manner, plain language and homely and pertinent illustrations make him very acceptable to the average hearer.

Rev. Samuel C. Baldrige was born in Eugene, Ind., August 6th, 1829. He graduated at Hanover College in 1849, and at New Albany Theological Seminary in 1853. He was licensed by the Presbytery of Madison, 1853; ordained by the Presbytery of Palestine, October, 1851. He was stated supply and then pastor at Wabash, Friendsville, 1853-1882, with much oversight and service among vacant and feeble churches in the wide field. Pastor at Cobden, Ill., 1882. The chief features of Mr. Baldrige's long pastorate in this humble field are, the organization of five churches; reception of more than three hundred members; the establishment of the "Friendsville Male and Female Seminary;" 1860, publication of the "Sketches of the Life and Times of the Rev. Stephen Bliss and his Co-Laborers," with an average

of three preaching services a week for more than twenty-nine years.

Rev. Benjamin C. Swan was born near Camden, Ohio, November 27th, 1823. He graduated at Miami University in 1845, and studied theology at the Associate Theological Seminary, Oxford, O., Western Theological Seminary, and New Albany Theological Seminary. He was licensed by the Presbytery of Oxford, 1850, and ordained by same 1851. He was stated supply in Oxford Presbytery two years; organized Presbyterian Church, Carthage, Ill., and pastor, 1853-60; pastor at Shawneetown, 1860-68; stated supply of Carmi, Enfield and Sharon, 1868-70; pastor of Carmi, 1870-77; stated supply of Enfield, Sharon and McLeansboro, 1877; stated supply at Harrisburg, 1883. Mr. Swan is a close student, and entirely devoted to his work. His influence over his charge is always good, and when he leaves a field it is strong and united. He has shown special talent in educating and bringing out favorite elders into active work. One example among many must suffice, that of the Rev. John Mack, M. D. This useful brother was practicing medicine at Carthage, and was made a ruling elder at the organization of the church. He studied and applied theology in his duties as an elder, left his practice, and was licensed to preach by the Presbytery of Schmyler. He was stated supply at Equality, with great blessing on his labors, 1859-61; ordained by Presbytery of Saline, April, 1860; stated supply and then pastor at Pisgah, Bridgeport and Union, with much growth and enlargement, 1861-70; and dismissed to Presbytery of Topeka. His preaching was eminently sound, fresh and vigorous, and full of good fruits. At Equality his Calvinistic doctrines were publicly assailed. The licentiate answered at once, with unexpected force, and continued to preach the Scriptures on the points in question with such simplicity, convincing logic and good spirit, that a great awakening followed.

Among the pastors or stated supplies who have been especially useful in more or less brief service, and whom we are now to notice, one of the most remarkable was the Rev. William Chamberlin. He was born at Newberry, Vt., February 29th, 1791; led by singular providences to Christ in 1811; found himself inclined and led on to activity in Christ's service; had a year's schooling in the Academy at Wilkesbarre, Pa., 1816; was sent by the A. B. C. F. M., to the Cherokee Indians in Georgia, 1818-35, and was missionary for Alton Presbytery, 1840-49. In these nine years he was traveling almost incessantly, and occupied with preaching, conversing, praying, distributing tracts, and striving to save souls. His coming was animating to a congregation. Wherever he appeared something was going to be done for God and man. His piety was vital and contagious. He assisted in organizing fourteen churches. He died at Alton, March 14th, 1849, while assisting in a glorious revival.

Rev. Robert C. Galbraith was born in Indiana county, Pa., February 26th, 1811. He graduated at Jefferson College in 1834; at Princeton Theological Seminary in 1837; was licensed by the Presbytery of Huntingdon, 1836, and ordained by the Presbytery of East Hanover in 1844. He was a missionary in Virginia, and pastor in Baltimore, 1844-65. In 1865, pastor at Odin, Ill., then Odin and Flora, each one-half his time; then Flora and Fairfield half his time, and then Fairfield, 1873-81. He was pastor at Metropolis, 1881, and at Golconda, 1882. In the Odin field, this genial, tireless, loving brother revealed his zeal. The new railroads were planting villages in the prairies, and he sowed beside all waters. With him pastoral care meant visiting the poor, the sick, the stranger, and neglected people and neighborhoods, and ceaseless ministrations every way. But this local work was mixed with church building and evangelistic tours far and near, assisting pastors and vacant churches, often with great blessings. The brick edifices at Odin and Fairfield, and the church and parsonage at Flora, are relics of those days. Mr. Galbraith is a good scholar, an omnivorous reader, and uses current literature freely in pulpit services. He is a platform preacher, using no 'notes,' at least only a 'brief,' and is, beyond all comparison, the most animated speaker and talker in the Presbytery, even at seventy-two years of age.

These sketches must not omit mention of one of the most eminent ministers of the Presbytery, merely as a preacher—the deep-thoughted Christian orator, the Rev. John S. Hawkins. He was born at Chambersburg, Pa., August 8th, 1800; graduated at Washington College, Pa., 1818; at the Western Theological Seminary, 1827; was licensed by Washington Presbytery, April 21st, 1825, and ordained by same, October, 1827. He was pastor at Connersville, Pa., fifteen years; stated supply of Sharon and Carmi, 1844-50; stated supply at Mount Carmel, 1852-56; stated supply at Baxter Springs and at Carbondale, 1872-82. In his work he depended almost entirely upon his sermons. Free and genial with a favored few, an instructive and courtly guest, his habits were those of seclusion. On the Sabbath he would come forth "laden with the riches of the gospel of Christ." There was no difference in his sermons, whether preached in cabin or cathedral, to many or few. They were always elaborate, scriptural, packed with truth, robust, clothed in language fastidiously exact, and delivered in a style deliberate, vigorous and impressive. At 82 years he "retired," with his intellectual force well nigh unabated, from the important Church of Carbondale.

Rev. Benjamin Y. George, lately pastor of the Presbyterian Church in the city of Cairo, Ill., is conspicuous as a Christian gentleman, kind, cordial and frank. He is universally esteemed, excels as a preacher, and is faithful as a pastor. In plagues of yellow fever, smallpox or cholera, his parish, at the

confluence of the Mississippi and Ohio rivers, was peculiarly exposed, but in every case he remained with his people, and shared their dangers and duties. As a presbyter he is prudent, clear and firm. Mr. George was born January 3d, 1843, in Calloway county, Mo.; graduated at Westminster College in 1859, and studied theology at Princeton Theological Seminary. He was stated supply of the Second Church, Newburyport, Mass., 1863, and pastor 1864-66; stated supply at Columbia, Mo., 1867-70; Professor of the Latin Language in Westminster College, 1870-73; stated supply of Webster Street Church, St. Louis, Mo., 1873-5; stated supply at Cairo, 1875-78, and pastor, 1878-83; pastor of Lewiston, Ill., 1883. His labors have been blessed with revivals at Cairo, Cobden, etc.

Rev. Evan S. Davies was stated supply at Anna, 1872-74, and again, 1877-79; stated supply of "Plymouth Congregational Church," Cobden, 1872-77. This church adopted the Presbyterian Form of Government, August 12th, 1874, and came under the care of the Presbytery of Cairo. Under his ministry occurred the remarkable revivals of 1876-7, by which seventy-seven souls were added to the church—sixty-eight by profession of their faith, in the midst of an infidel community. Mr. Davies was the man for this field. He was skilled in the Natural Sciences, had been in the Faculty of Farmer College, Ohio, and stated supply at Battle Creek, Mich. He was familiar with skeptical thought. "Prof." William Denton, of Boston, Mass., delivered a course of lectures in the Horticultural Hall, in the interest of Atheism. Mr. Davies met his challenge with a close-knit logic, a breadth of knowledge and a vigor that put radical views at a discount. The "Horticultural Hall" is now the "Presbyterian Church."

Presbyterian Church in Tennessee, Early History of. Near the year 1770 the van of an emigration, largely of Scotch-Irish Presbyterians, from the Valley of Virginia, from Maryland and from Pennsylvania, entered the limits of the present State of Tennessee by occupying the country—then supposed to be in Virginia—on the right bank of the Holston river and lying in the present counties of Sullivan and Hawkins. The river in this part of its course was considered the boundary between Virginia and North Carolina, as the line had not been established so far West. About the same time (1770-71) another stream of emigration from the country at the eastern base of the Blue Ridge in North Carolina was flowing into the Valley of the Watanga, and another, a few years later, into the Nolachucky Valley.

In the Autumn of 1773, John McMahon, Sr., established his family four miles from the site of Jonesborough, the oldest town in the State (laid off in 1779). No settler was then known to be south or west of the McMahon's, except one or two on the Nolachucky, twelve miles distant. This family, by subsequent intermarriage with the Mitchells, from

Gaillard, N. C., contributed to the formation of the future Salem Church (1780), and also contained the germ of the Hebron Church, organized in 1790, quite near their home, and in 1796 merged into the Jonesborough Church. From this family descended a godly posterity that helped to form and sustain various Presbyterian churches. It also furnished several ministers of the gospel, one of whom was the Rev. John A. Mitchell, one of the first missionaries of the Presbyterian Board to China. The Rev. Messrs. Charles Cummings and Joseph Rhea were the first Presbyterian ministers to preach in what is now Tennessee. The former became pastor of Ebbing Spring and Sinking Spring congregations, in what is now Washington county, Virginia, in 1773. The latter, an emigrant from Ireland in 1769, had charge of the Piney Creek Church, in Frederick county, Md. In 1775 and 1776 he visited the Holston settlements to find a home for his family and a field of labor. In the Autumn of 1776 Messrs. Cummings and Rhea accompanied, the former as chaplain, Colonel Christian's expedition into the country of the Cherokee Indians, south of Little Tennessee river, who had, by British agents, been excited to determined hostility against the settlers. When the object of the expedition had been accomplished, Mr. Rhea returned to Maryland, with intent to remove his family to occupy land he had purchased on Beaver Creek. While making preparations, he died, in 1777. He had, during his visits, by preaching among the settlers, chiefly in the forts, prepared the way for one, if not two churches in the Holston country. In 1779 his family, with many members of his congregation in Maryland and in York (now Adams county), Pa., joined in the march of emigration to the Holston settlement. A number of them, in the Fork of the Holston and Watauga, became New Bethel Church, in 1782.

Emigration, even during the Revolutionary War, was full and rapid. And notwithstanding the hardships of wilderness life, sentiments of patriotism filled the breasts of the backwoodsmen. Theirs was the spirit of the congregations of the Rev. Charles Cummings. Members of these, with others, assembled in council at Abingdon, January 20th, 1775, and said, "We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power on earth, but at the expense of our lives." And "from these remote regions" most effective service was rendered, both against the Indians and at King's Mountain, in the struggle for liberty. In 1778 Samuel Doak was ordained by the Presbytery of Hanover, on a call from the congregations of Concord—Upper Concord—and Hopewell, north of the Holston, in what is now Sullivan county, where Mr. Doak had preached. Mr. Doak remained here two years. He then removed to Little Limestone, in (now) Washington county, and remained there more than thirty years. Indians were hostile, but he, in concert with

Rev. Charles Cummings, in 1780, "organized" Concord, New Providence and Carter's Valley, in (now) Hawkins county; New Bethel, in (now) Greene county, and Salem, at his new place of residence. The New Bethel Church, above mentioned, was gathered by him. In 1783 or 4 Providence, in the edge of (now) Greene county, was organized, and the Rev. Samuel Houston accepted their call. He served the church four or five years, and then returned to Virginia. At Salem Mr. Doak opened a classical school, chartered in 1785 as Martin Academy—the first Institution of the kind ever established in the Valley of the Mississippi. No Institution of learning has rendered the South and West a more important service. Becoming Washington College in 1795, it continued to send forth trained men to fill up the ranks of the ministry and other professions, as well as the ordinary walks of life. The students of Samuel Doak were almost the only teachers in the infant settlements of the West and South. He not only served Salem Church and conducted Martin Academy, but preached far and near, as settlements extended. He, Cummings and Houston, were still members of the Presbytery of Hanover.

The Presbytery of Orange properly covered this whole region, but the Alleghenies interposed a barrier to attendance on its meetings by the Western brethren. In May, 1785, Hezekiah Baleb, a member of Orange Presbytery, having taken charge of Mt. Bethel, joined with Messrs. Doak and Cummings in a petition to Synod that a new Presbytery might be formed west of the Alleghenies. The Presbytery of Abingdon was accordingly erected; separated from Hanover by New river, and from Orange by the "Apalachian mountains," and extending indefinitely westward. In May, 1786 it was divided. The Cumberland mountains bounded Abingdon on the west, with one new minister, John Cosson, yet without a field, but in after years serving Jonesborough, Providence and New Bethel. The Presbytery of Transylvania "comprehended" Kentucky and the settlements on Cumberland river. The situation of Abingdon rendered it the grand route by which the pioneer columns of the Presbyterian army were moving on to occupy the inviting country beyond the mountains. Its licentiates and ministers, one and then another, continued, for forty years, to follow the march of emigration. But unfortunately, for many years after its formation the body was in constant ferment. A schism in 1796 was the result. Psalmody was discussed with much bitterness. The disputes as to the use of Rouse or Watts had been intensified, perhaps excited, by the Rev. Adam Rankin, in his visits to the churches of Holston and Nolachucky, in 1782. Political differences also, growing out of an effort to establish the State of Franklin west of the mountains, distracted the Church. In 1786 the Synod instituted inquiry and took measures to settle the disputes of contending parties. A satisfactory result seemed to be reached.

But excitement still continued. Mr. Balch, being a zealous Hopkinsian, by his indiscretions provoked determined opposition. Finally the matter was brought before the Presbytery. The majority voted to dismiss the case. Five prominent members—three in Tennessee, Messrs. Doak, Lake and James Balch, withdrew, in 1796, and formed the Independent Presbytery of Abingdon. The complicated case engaged the attention of the Synod of the Carolinas and of the General Assembly, and both the seceding members and Mr. Balch were severely disciplined. Upon the submission of the former, the Presbytery of Abingdon was constituted as before. But in 1797 the Presbytery of Union, embracing Rev. Messrs. Hezekiah Balch, Cosson, Henderson, Blackburn and Carriek, and their charges, was set off from Abingdon, on the south, leaving as members (in Tennessee) of Abingdon, Revs. Messrs. Doak and Lake, at New Bethel, and James Balch, at Sinking Spring, Green county. In 1794 the Territorial Legislature had chartered Greenville College, with Hezekiah Balch as President, and located it three miles from Greenville. He held his office till his death, in 1810. He was succeeded by Charles Coffin, who for many years retained this position, and preached much to neighboring churches. The college was largely patronized. At one time students from nine different States and Territories were in attendance, and a more than usual proportion of them rose to eminence.

In 1797, just before the erection of Union Presbytery, Abingdon Presbytery, in a report to the General Assembly, defines its territory as "extending in length from the New river on the northeast to the frontiers on the Tennessee river on the southwest, at present about two hundred miles, and from the *Blue or Eastern Ridge* of the Apalachian mountains to the Cumberland mountains, about one hundred and forty miles in breadth." A portion of the territory, therefore, was in Virginia, and a part in North Carolina. Thirty-nine congregations were enumerated—eleven in Virginia, three in North Carolina, and twenty-five in Tennessee. Of these last, two were reported as extinct and twelve vacant. Many of these "vacant" churches were in after years supplied, and continue to exist, some as flourishing churches; others became extinct. Of the twenty-five, only twelve at the present day are known by their original names—viz., New Providence (Hawkins county), New Providence (Maryville), Mount Bethel, New Bethel, Providence, Jonesborough, Salem, Westminster, Hopewell (Dandridge), Concord (Lower), Knoxville and Eusebia.

In 1785 the Hopewell Church, in (now) Dandridge, Jefferson county, was formed, and in 1788 Westminster, in the same county. In 1788 Robert Henderson, licensed by the Presbytery of Abingdon, assumed the pastoral charge of these churches, and retained it for twenty years. In 1789 Rev. Samuel Carriek, just from Lexington Presbytery, Virginia, preached to a company of backwoodsmen, on a mound

at the confluence of the French Broad and the Holston. Next year the Fork Church was there organized, and in 1791 Mr. Carriek was settled as its pastor. Four miles from the Fork the city of Knoxville was laid off, in 1793. Mr. Carriek began to labor here in connection with the Fork. In 1794 the Territorial Legislature established, "in the vicinity of Knoxville, Blount College," afterwards known as East Tennessee University, now the University of Tennessee. Mr. Carriek was the first President of Blount College, and held his office till his death. Ten miles from Knoxville the Grassy Valley Church began its existence in 1793. In 1798 Rev. Samuel G. Ramsey, from the Valley of Virginia, became its pastor, preaching alternate Sabbaths at Ebenezer, his home, and Pleasant Forest. In 1801 he opened the Ebenezer Academy, which, by its superior excellence, drew students for several years from a distance. After Mr. Carriek's death, in 1809, Mr. Ramsey preached every third Sabbath in Knoxville, and by his persevering efforts the first Presbyterian church edifice in that city was erected. Across the Holston, sixteen miles from Knoxville, the New Providence Church was established on the site of the present town of Maryville, in 1793 or 1794. Gideon Blackburn, recently licensed by the Presbytery of Abingdon, joined a company of soldiers to protect a fort on that site. The Cherokees were hostile, and several forts were erected in the region, to protect the settlers. Blackburn continued to preach in them all. He founded New Providence, served it and Eusebia, ten miles distant, and labored in all the country around. After peace was made, he was moved to undertake the evangelization of the Indians. In 1799 he brought the matter before Union Presbytery, and in 1803 to the General Assembly. Encouraged by this body he entered on his work eagerly, and in spite of illness and pecuniary embarrassment he continued it in connection with his pastoral charge till 1809. This noteworthy instance of personal missionary enterprise laid the foundation for the subsequent successful mission of the American Board among the Cherokees. In the prosecution of it, four churches on the Presbyterian model were organized at Brainerd, Hightower, Carmel and Wellstown, and were, in 1824, with the missionaries laboring among them, received into Union Presbytery. In 1799, from the upper end of Union, including also some churches in North Carolina, Greenville Presbytery, with three ministers, Hezekiah Balch, John Cosson and George Newton (in North Carolina), had been established. It was afterwards joined by Samuel Davis at Manore, North Carolina, and Stephen Boxelle, at Sinking Spring, Greene county. Its existence was brief, as it was dissolved by request of its members, in 1801.

The Presbytery of Transylvania had charge of the settlements on Cumberland River till 1810, when the Presbytery of West Tennessee was erected, with four

members. In 1808 a colony from South Carolina, headed by Rev. James W. Stephenson, bought a large tract of land in (now) Maury county, and founded "the Frierson settlement" and Zion Church. Dr. Duncan Brown followed Stephenson from South Carolina, took charge of several newly formed churches, and made extensive missionary tours. Robert Henderson, in the year 1808, resigned his charge at Dandridge and Westminster, and entered upon work in "Cumberland," as the whole region was then called. He labored at Murfrees' Spring and Pisgah, in (now) Rutherford county; also at Franklin, and preached in Nashville, laid off in 1784, but no church edifice in it when Mr. Henderson visited it. He preached, by invitation, on "Profane Swearing," when some of the most noted swearers in Tennessee, holding high official position, happened to be present. He did not shrink from the responsibility of the occasion. In 1810 Gideon Blackburn left Maryville, to be succeeded there by the Rev. Isaac Anderson, who became the chief agent in founding The Southern and Western Theological Seminary, incorporated as Maryville College in 1821, and removed to Maury county. In 1811 he took charge of Harpeth Academy, near Franklin, and preached in a range of fifty miles, at five different places, of which the city of Nashville was one. His efforts resulted in the organization of a church at each place. These four constituted the New Presbytery. Ministers and churches now rapidly increased throughout middle Tennessee. In 1816 the Presbytery of Shiloh was set off from the Presbytery of Muhlenburg, in Kentucky, and from the Presbytery of West Tennessee, on the east; Shiloh extended well nigh to the southern boundary of the State. Dr. Blackburn, having removed to Louisville, in 1823, was succeeded in Nashville by the Rev. A. D. Campbell, and he, in 1828, by Obadiah Jennings. In 1821 the Presbyterian Church was greatly strengthened by the acquisition of Dr. Philip Lindsley, who came to Nashville as President of Cumberland College, the name of which, in 1826, was changed to the University of Nashville. Here, for twenty-five years, he exerted a widespread influence. In 1829 the Presbytery of Western District was organized, with five ministers; and in 1830 the first Presbyterian Church in Memphis was established by the self-denying efforts of the Rev. Samuel M. Williamson, who contributed much to the extension of the Church in the southwestern part of the State. A half-century has now elapsed since the first churches in the northeastern corner were established, and with it closes the life of Samuel Doak, D. D., the pioneer and founder, at Tusculum, in the eighty-second year of his age.

The Synodical relation of the different Presbyteries was as follows: At the formation of the General Assembly, the Presbytery of Abingdon was attached to the Synod of the Carolinas, but was, in 1803, transferred, at its own request, to the Synod of Vir-

ginia. The Presbytery of Greenville during its brief existence belonged to the Synod of the Carolinas. The Presbytery of Union was also thus connected until 1810, when it, at its own request, was transferred to the Synod of Kentucky. In 1817 the Presbyteries of West Tennessee, Shiloh, Mississippi (constituted in 1815, and covering a part of Western Tennessee) and Union were, by a division of the Synod of Kentucky, organized into the Synod of Tennessee. As Gideon Blackburn had visited St. Louis in 1816, and preached there with much effect, the churches in the territory of Missouri, and others in Illinois, were, in 1818, constituted the Presbytery of Missouri, which was attached to the Synod of Tennessee. The Presbytery of French Broad was erected from Union in 1825, and Holston from Abingdon in 1826. In this year the Synod of West Tennessee was formed, consisting of the Presbyterians of West Tennessee, Shiloh and North Alabama, to which was added, in 1829, the Presbytery of Western District. In 1829 the Presbytery of Mississippi became a part of the new Synod of Mississippi and South Alabama. In 1826 the Presbytery of Missouri became a part of the new Synod of Indiana. The Presbyteries of Abingdon (detached now from Virginia), Union, French Broad and Holston were left to constitute the Synod of Tennessee. The six Presbyteries of Holston, French Broad, Union, Shiloh, West Tennessee and Western District, representing the strength of the Church within the bounds of the State, in 1830 contained in the aggregate near one hundred churches and seventy-one ministers. Revivals had at different times prevailed, notably that of 1800, in East Tennessee, and that of 1827 and 1828, in Middle Tennessee, under the preaching of the widely known evangelist, James Gallaher, and his companion, Frederick A. Ross. The *Calvinistic Magazine*, established in 1827, and conducted by Rev. Messrs. David Nelson Gallaher and Ross was also doing good service in vindicating the doctrines of the Church and of Evangelical Christianity.

Presbyterian Element in our National Life and History. (*From an Address delivered before the Synod of Central New York, at Watertown, October 18th, 1876, by Prof. J. W. Mears, D. D.*) After an appropriate introduction, Dr. Mears proceeds to say:—

"It is past doubt that the very existence of our country is due to forces set in motion and brought to play in history by the Reformation under Calvin. The Puritans in New England, including Roger Williams and the early Baptists, the Dutch in New York State, the Covenanters in the Cumberland Valley, the Quakers in Eastern Pennsylvania, and the Huguenots of the Carolinas and New York, all performed parts of the first importance in the original colonization of our country, and all drew their inspiration more or less directly from the great Reformer of Geneva.

"As to the Puritans, I cannot do better than to quote from one of the most illustrious of their descendants' words, uttered at one of those anniversaries which New Englanders observe with a pride which would be sectional, if New England did not belong, in a peculiar sense, to the whole country. 'In the reign of Mary,' says Mr. Choate, 'a thousand learned Englishmen fled from the stake at home to the happier seats of Continental Protestantism. Of them great numbers, I know not how many, came to Geneva. There they awaited the death of the Queen, and then, sooner or later, but in the time of Elizabeth, went back to England. I ascribe to that five years in Geneva an influence that has changed the history of the world. I seem to myself to trace to it . . . the opening of another era of time and of liberty . . . a portion, at least, of the objects of the great civil war in England, the republican constitution framed in the cabin of the Mayflower, the divinity of Jonathan Edwards, the battle of Bunker Hill, and the independence of America. In that brief season English Puritanism was changed fundamentally and forever. . . . On the banks of a lake lovelier than a dream of fairy land, in a valley which might have been hollowed out to enclose the last home of liberty, there smiled an independent, peaceful, law-abiding and prosperous commonwealth. There was a people governed by laws of their own making. I confess myself to be of the opinion of those who trace to that spot and to that time the republicanism of the Puritans.

"There was a State without kings or nobles; there was a church without a bishop. I do not suppose that learned men needed to go to Geneva to acquire the idea of a commonwealth. But there they saw the problem solved. Popular government was possible. This experience they never forgot.'

"It is not necessary to multiply authorities or to look further for the genesis of Puritan principles in their bearing upon the life and character of the nation. As Presbyterians, we are willing to concede to New England all the eminence she claims in the early history of the nation, if her most gifted and loyal sons agree to trace that eminence to the influence of the Genevese Reformer upon the characters and beliefs of the Pilgrim Fathers.

"As for the Huguenots, their settlements in America antedated all others nearly half a century, but Spanish bigotry and cruelty trampled them out in blood, anticipating by seven years the horrors of St. Bartholomew, by the massacre of the nine hundred settlers of St. Augustine. Scarcely enough of them escaped to tell the story. More than a hundred years passed, during which the Huguenots of France were learning, by the hard drill of Popish persecution, the incalculable value of religious and political liberty, and when, by the revocation of the Edict of Nantes, in 1685, they were scattered by hundreds of thousands over the Protestant world, those who came

to America brought the very material which was needed in the structure of our liberties, a something which can be likened to the spring and the fibre of finely tempered steel. The first child born in New York State was of Huguenot parents; and such names as John Jay, Henry Laurens, Elias Boudinot, the first President of the American Bible Society, John Bayard and Francis Marion, illustrate the prominence of this element in the early struggles, in war, diplomacy and Christian beneficence, of our countrymen. It was the son of a Huguenot that gave his name to Faneuil Hall and offered it for those purposes of consultation and eloquent appeal which have secured for it the title of 'Cradle of Liberty.'

"The Covenanters are represented by the Scotch-Irish, who did not leave their country before striking heavy blows for the truths of the Reformation at home. The sons of the men who, on the 7th of December, 1688, shut the gates of Derry, and starved rather than surrender to the Popish troops of James, were trained to endure the hardships of frontier life, and had nerves which did not flinch or quiver, however great the foe before them, because there was a conscience behind them. They were fit material to enter into the structure of the new commonwealth. They came late, and yet, twenty-six years before the Declaration of Independence a quarter of a million of Ulster County Presbyterians had landed upon our shores.

"From what great struggles and preparatory experiences came the Presbyterians of the Low countries, I need not detain you to tell. History has no task more honorable than that of recording the contest between the Beggars of Holland and the Grandees of Spain. The conflict for liberty, only partially successful there, had to be transferred to the soil of America in order to attain a complete and enduring triumph. The first settlers in New Netherlands were thirty families, chiefly Protestant refugees from the Belgian provinces. They came in the Spring of 1623. 'The settlement of Manhattan,' says Bancroft, 'grew directly out of the great Continental struggles of Protestantism.'

"The beneficent influence of the Quakers upon the opening scenes of our Colonial history cannot easily be overrated. George Fox, the founder of the sect, may fairly be regarded as an outgrowth of English Puritanism. William Penn received part of his college education at Saumur, where there was a Calvinistic Institution under the guidance of Amyraut. The religion and the philosophy of the Huguenots had their influence with the founder of the Keystone State. It could scarcely have been Quakerism which reserved, in the Colonial law, the first day of the week as a day of rest. We, as a Synod, have a share in the closing on the Lord's Day of the doors of the Centennial Exhibition, in the great city founded by William Penn, but I suspect it would have been a more difficult task but for that Presbyterian element

which the Quaker legislator imbibed into his own nature, and infused into the laws and customs of his famous colony.

"If we except the settlers of Virginia, and that small but dominant part of the colonists of Maryland who were Catholics, and the Lutherans and Moravians who came to Georgia under Oglethorpe, we shall find America at the Revolution little else than a community of Calvinists, of different degrees of strenuousness in doctrine and practice, but showing the same general features of that system. All other constituent elements of the population might be omitted without vitiating a general estimate of its character, but what would the united colonies on the eve of the Revolution have been, if suddenly the entire element due to the Calvinistic Reformation had been withdrawn from the country? Conceive, if you please, the loss in mere numbers made good by an equally sudden multiplication of either of the other elements then to be found in small numbers in Virginia, Maryland and Georgia, and it is impossible to believe that under such auspices a great free nation could have grown up on this continent. In fact, the second supposition is itself impossible, for it was only the so-called Reformed element of the world's population that was then in sufficient numbers, under the colonizing impulse, under the propelling force of an outraged conscience, which gladly preferred exile to the sacrifice of principle, which had been made ready by the special training of Providence for the very work of establishing in a new world a new age and a new order of things. Without them, without the men and the sons of the men who had gone through the experiences of St. Bartholomew's Day, of Leyden and Harlem, and Derry and Smithfield, we may be very sure the independence of America would never have been attempted or achieved.

"As we approach the critical period of the national history, the beginning of the century which we are now celebrating, the lines are drawn more closely, and the relations of the Reformed element to the struggle of the Revolution assume a positive, unmistakable attitude. Presbyterianism, through the length and breadth of the country, allies itself, identifies itself, with the cause of free government. Of the Scotch-Irish race in America, it is said that it was, perhaps, the only race of all that settled in the western world that never produced one Tory. The nearest case to it ever known was that of a man who was brought before a church Session in Chambersburg, and tried upon the charge that he was not sincere in his professions of his attachment to the cause of the Revolution. It is claimed that General Washington, when making a long and disheartening retreat, was asked where he expected to pause. He replied, that if he were obliged to cross every river and mountain to the limits of civilization, he would make his last stand with the Scotch-Irishmen of the frontiers, there plant his banner and still fight for freedom.

"The first public voice in America," says Bancroft, 'for dissolving all connection with Great Britain, came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians.' He refers to the celebrated Declaration of the county of Mecklenburg, N. C., which preceded the Declaration of Independence more than a year, and which not only anticipated the spirit, but to a most remarkable degree the very language, of that memorable document. Here was a secluded people, not carried away by the infection of a general excitement, but led by the sheer force of conviction and consistency with principle alone, to declare themselves absolved from former ties of allegiance, and to organize an independent government, nearly fourteen months before they were followed and supported by the united voice of the country. It is not ludicrous, this arrayal of a single county against a great and proud empire. The document itself shows that a grand spirit, a broad humanity, dictated the movement. The Presbyterian elder, Ephraim Brevard, who signed it, sealed his fidelity by the sacrifice of his life in the national cause. The document, printed in Charleston, was spread through the South, and was forwarded by a messenger to the Continental Congress. Its direct influence upon the phraseology of the greater Declaration which followed it has been denied; so be it; it only follows that the Presbyterian as well as the Jeffersonian document flowed from the same deep fountain of popular love of liberty and preparedness for self government which the Presbyterians were the quickest to recognize and the first to put into articulate speech.

"It was the great State of Virginia, Jefferson's State, which, more than a year after the Mecklenburg Declaration, and a few weeks before the 4th of July, 1776, passed the first Bill of Rights involving the principle of self-government and independence, and although the Act of the State was practically unanimous, yet it would scarcely have been the work of a people wholly descended from the cavaliers and adventurers who formed the early colonists of Virginia. 'The population,' says Bancroft, 'had been recruited by successive infusions of Scotch-Irish Presbyterians, Huguenots, and the descendants of Huguenots, men who had been so attached to Cromwell or the Republic that they preferred to emigrate on the return of Charles II, and other elements.'"

After referring to the prominent and influential part which the Rev. John Witherspoon, D. D., and the Rev. George Duffield, D. D. (of whom sketches are elsewhere given in this volume), acted in the times of the Revolution, Prof. Mears goes on to say:

"It is almost superfluous for me to attempt to explain to this audience what it is in Presbyterianism and in the Reformed churches generally, which necessarily led them to assume the position of avowed and active adherents to the Revolutionary cause. Nowhere else in the world is a more ardent love of

liberty joined to a more decided attachment for system and order. Liberty in law is the watchword of Presbyterianism. The Reformation itself was a direct appeal to God, a personal union of the human heart to its Creator, in opposition to a crushing weight and an impenetrable barrier of priestly mediators. It gave to every man personal worth. Every individual could and must for himself realize the priceless benefits and dignities of redemption. It arose at once both against the ecclesiastical tyranny of the times and the political machinery by which that tyranny was sustained. In proportion as the religious reaction of the Reformation was more radical, was its relation to civil life more manifest. Wherever the hierarchical element was swept clean away, there, naturally enough, appeared the idea of a popular government. The Church without a bishop carried with it the State without a king. John Calvin was 'the Reformer who pierced to the roots.' His faith was dreaded, with one consent and with instinctive judgment, by all the monarchs of the world, as the creed of Republicanism.

"King James I, born and reared a Scot, spoke what he knew when he said, 'A Scots Presbytery agrees with monarchy as well as God and the devil.' Lord Bacon says, 'Discipline by bishops is fittest for monarchy of all others.' James II said, 'If there is no despotic power in the Church, there can be no despotic power in the State, or, if there be liberty in the Church, there will be liberty in the State.' Charles the Second pronounced Calvinism a religion not fit for a gentleman.

"It found its home and historic centre and political expression in the Republic of Geneva. But limited to that narrow city, it must have perished for lack of development. It must get rid of Old World restrictions or die. It must realize on a broader field its God-given impulse and tendency to become in some true sense a Kingdom of God on earth. Buffeted, trampled upon, disfranchised, outlawed at home, its future seemed dark indeed, when the New World, which Popish enthusiasm had discovered and claimed, arose upon the horizon. Rome claimed it. Commercial and scientific interests sighted its frontier and outlined its shape. But it waited for a century and a quarter, substantially unoccupied, until the hour for the Calvinists' migration had come. Calvinism was destined to live. Its ecclesiastical and political characteristics were too fundamentally important to be allowed to disappear. Therefore the New World was opened and reserved for them. America was theirs. America was for the Calvinists as truly as, in Divine providence, the Calvinists were for America. The adherents of this system could not come to America without bringing along their intense convictions, ingrained into their souls by a century of persecution. If Great Britain would not yield them a practical independence, of necessity they would grasp it. If armed resistance was requisite

to realize their ideal here, in these remote parts of the earth, they unhesitatingly would offer it.

"There was dignity in their coming; not as a mere mob or frightened herd of fugitives did they come. In place of the cast-off yokes of mediævalism, they brought grand conceptions of a moral order and a divine government, drawn from an intelligent study of Scripture models, and from the previous experience of an inward self-restraint. Those in whom a genuine Christian manhood had taken the place of slavish dependence upon confessionals and priestly absolution, were prepared to frame just laws, to found a righteous government, and in their conduct to illustrate, as well as by their blood, if necessary, to maintain and defend them. The constitution of Plymouth Colony was written upon the cover of a Bible, in the cabin of the Mayflower, and signed and sealed upon the ocean, by the company of Pilgrims. The revolt of these men from arbitrary human government was for no selfish end whatever, but in the name and for the glory of God. Therefore, in His name, they were quick to re-establish and zealous to maintain it.

"In fact, the Presbyterianism of these colonists was the very form and mold of a free government; the safest and best, in its main outlines, that could be found. As the Presbyterians of North Carolina anticipated the fact and form of the Declaration of Independence, so the Presbyterians of Geneva and Scotland, in working out the plan of a free but orderly Church, had anticipated, in all its main features, the political fabric by which that independence was consolidated into a grand national and historic reality. In this Church all power proceeds from the people; but presbytery is not democracy, it is not a weak confederation. It is a compact representative government, with a written constitution. The largest autonomy is allowed to the elementary parts which is consistent with the unity and organic life of the whole. Every member has rights which the body is bound to protect. The clergy is not a whit better off in this respect than the laity, and no clergyman better off than his brother clergyman. This principle of parity is essentially republican. At the same time presbytery is a government. It is not merely advisory, it is authoritative. 'It is designed to settle and determine things. It implies, as its correlative, obedience. The submission which it demands is not the mere submission which the mind renders to good advice. . . . It is the submission *due* to those who are appointed to rule, and who are entrusted with authority.'—*Albert Barnes' Presb. its Affinities*, pp. 9-10.

"The analogy between our Republican form of government and that of the Presbyterian Church is so striking that the subject has become too trite to need extensive statement here. When we consider the great preponderance of the Presbyterian element in the early history of the country, when we reflect

that the men who framed our Constitution were largely trained under one or the other form of church government allied to Presbyterianism, we cannot permit ourselves to doubt that the blended strength and elasticity, the variety and the symmetry, the liberty and the order, in fact, the sound republicanism of our Government, were contributions of Presbyterianism to our national life.

“But polity is only an outward form, only valuable as the result of inward forces. And it is these inward forces of Presbyterianism in which are the real hidings of its power. These inward forces are comprehensively described under the single term Calvinism. Calvinism has been regarded as, in fact, a doctrine of government; a method and form in which the divine power is put forth in the government of the universe. ‘It is based on the idea that God rules; that he has a plan; that the plan is fixed and certain; that it does not depend on the fluctuations of the human will, on the caprice of the human heart, or on contingencies and uncertain and undetermined events in human affairs. It supposes that God is supreme; that he has authority; that he has a right to exercise dominion; that for the good of the universe that right should be exercised and that infinite power put forth only in accordance with a plan.’—*Mr. Barnes.*”

“The habit of thought and the style of character growing out of this view of the universe have gone deeply into the life of America. They have been as pillars of adamant, as an anchorage among rocks, during the formation and growth of its political order. This is by no means an exhaustive statement of the vital elements of Calvinism. Joined with them is the sense of direct personal responsibility to God, and of the moral equality of all men before Him, of the emptiness of all earthly distinctions compared with those conferred by His grace and Spirit, and of the moral unity of the race in Adam. The prevalence of these ideas broke down all the foundations of tyranny, while those saved the liberty from becoming the license of liberated slaves, and gave it the checks and balances of right reason and of subordination to the higher law of God.

“Presbyterianism is a system of clear and strong convictions, rather than a matter of feeling and of form. It takes hold of the man through his intellect and his conscience. Its grasp upon the will, therefore, is clear, strong and regulative. It will do nothing without a sound reason. Its moving forces are applied to the deepest principles. It is not like the tempest, which stirs great waves for a time and upon the surface, but like the tides and the silent and deep currents, which, day and night, and year after year, keep on their steady course around the globe.

“Strength of character, stability and endurance, are the social and natural outcome of such a system. It may be said that these points belong constitutionally

to the Anglo-Saxon race. But take away from them their monarchical Old World associations and aristocratic repressions, and give them independence; let them stand alone; the race will then need an inward, self-regulative principle. Never was it called to stand alone as in America. It would not have attempted thus to stand alone, if it had not been conscious of possessing a backbone, such as Calvinism has given it.

“Calvinism gives toughness and fibre, and an anvil-like power of resistance, which wears out hammers rather than yields. Calvinism rears the word discipline in the word disaster. Calvinism gets victory by the rough road of defeat. Calvinism teaches and practices a perseverance which springs from faith in a supreme and righteous God. It may not be exactly just to the æsthetic side of our nature. It is not great in art. The Reformers were not particularly known as admirers of nature. These deep-souled men were unmoved by the sentimental raptures of a Rousseau, and, indeed, could scarcely enter into the deep feeling for nature of the Old Testament writers. Luther thought the leviathan and behemoth of the Book of Job were allegorical representations of the devil. But in that enterprise which crosses vast untraveled seas, which penetrates the unexplored depths of new continents and founds commonwealths while keeping savage foes at bay on the one hand, and wresting liberty from civilized foes on the other, it is without a rival in the history of mankind.

“The doctrine which is common to Calvinism and to Protestantism generally, that each individual mind may be in direct communication with its Creator, that He has revealed His will by the written Word to all, must tend to the universal diffusion of learning; on the other hand, the doctrine that God is a God of order and plan, must tend to encourage that higher learning which seeks to discover the order and system of the universe. Hence Calvinism has been the source, not only of the common school system as it exists in our own country, but of almost every one of our earlier colleges and universities; notably Harvard, Yale, Princeton, Union, Bowdoin, Dartmouth, Rutgers, Dickinson, Washington and Jefferson, Middlebury, Hampden-Sidney, Amherst, Lafayette and Hamilton, not to mention more recent enterprises. For generations, nearly the entire cultivated mind of the country was under its training and stamped with its peculiar impress.

“Thus it is no mere sullen, stubborn, blind power of endurance and of resistance which Calvinism has contributed to the country. Calvinism is not a cold stoicism, nor, on the other hand, is it a daring fanaticism, which can give no account of itself or of its actions. It is not a sort of baptized Islamism, as some have believed it to be. It is not fatalism, the doctrine of bigots and of Oriental dreamers. This, indeed, has conquered a name and created a despotism, but it has never marked its course with free

schools and colleges. It is the intelligent, philosophical and scriptural dogma of predestination, not fatalism, that is to be associated with Calvinism. It is the doctrine of a supreme, intelligent, infinitely wise Ruler of the Universe, who acts with infinite forethought, and whose purposes are the best, the holiest, the most beneficent that can possibly be. It is such a doctrine that in every age has found its place in the minds of resolute, well-poised, thinking men, and that has ever tended to form, train and develop an order of things and a class of minds of exalted character, in sympathy with itself. This was the chief historic factor in our country's life when it started on its career, a hundred years ago."

Presbyterian Home for Women, Baltimore, Md. In March, 1883, a number of Presbyterians of the city of Baltimore met to effect an organization looking to the establishment in their city of a home for Presbyterian women of the State of Maryland. Contributions to this object were received in such amounts as to encourage the originators of the enterprise, and to ensure the early commencement of the work.

Two adjoining buildings were secured and fitted up for the purpose, on North Calvert street, in a beautiful and growing section of the city, and on January 14th, 1884, were opened with appropriate dedicatory services.

The Institution is intended for women of limited means. No admission fee is required, but three dollars per week is charged for board. In this way the Home will be, in part, at least, self-supporting.

The first officers of the Association were: President, Mrs. Cyrus Dickson; Recording Secretary, Miss Courtenay; Financial Secretary, Miss Ramsay; Treasurer, Mr. Robert Wylie, together with a number of Vice-presidents and managers.

An Institution of this kind was much needed in Baltimore, and will meet a long-felt want.

Presbyterian Home for Aged Women, New York City. This excellent Institution owes its existence to the fact that a few earnest Christian ladies of the Presbyterian Church could neither obtain a suitable boarding place for some worthy women in whom they were interested, or procure admission for them in the Institutions then existing for the aged and helpless. They therefore determined to appeal to members of their own Church to aid them in the effort to provide a suitable Home for these aged, helpless ones who belonged to the same Church. They knew that most of the charitable Institutions of the city were largely aided by Presbyterians, and they felt encouraged to believe that an appeal on behalf of their own members would be successful.

Their appeal was most kindly received, and they felt encouraged to hire a house and to commence their undertaking. The Home was organized April, 1866, and incorporated December 7th, 1866. After a year or two the managers were enabled to announce that

Mr. James Lenox had generously donated four lots on Seventy-third street, between Madison and Fourth avenues, to be used in the erection of the building of a Home, which, in its size, structure and appointments, should be adequate to relieve the class for whom it was particularly designed, and that other Christian friends had furnished the money necessary for the erection of a building. They at once commenced the erection of the edifice which they now occupy. This building was opened in 1870, for the admission of those who had already been cared for, and for all others who come under the rules and regulations of the Institution, and the enterprise has since been crowned with gratifying tokens of the Divine favor.

Applicants for admission to the Home must be residents of New York city, members of the Presbyterian or Reformed Dutch Church for three years, and (except in special cases) sixty-five years of age. They must sign an agreement to pay three dollars a week as part payment for their board, or must provide some responsible party who will sign such an agreement for them.

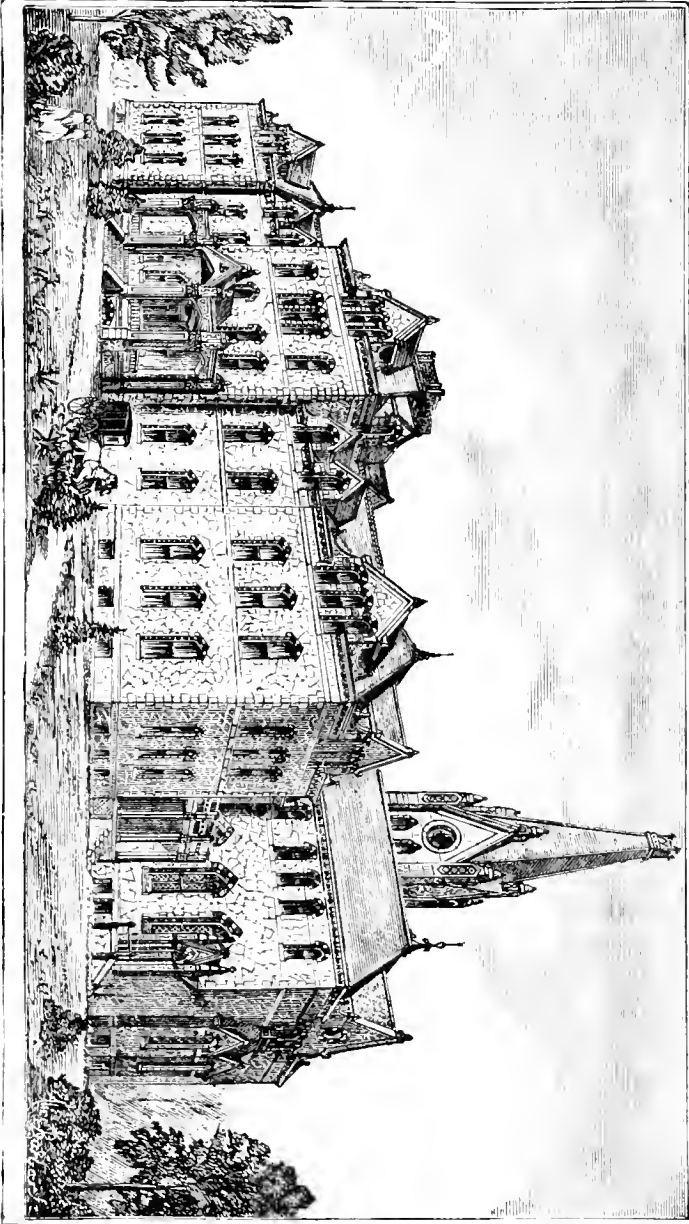
The Institution is practically supported by the Presbyterian Church. It had, in 1883, four hundred and sixty-nine inmates. The expenses of the Institution for the year closed April 17th, 1883, were \$32,713.19, and the receipts \$35,321.46; leaving a balance of \$2578.27 in the treasury. The amount received for the board of inmates during the same period was only \$6910.25.

The Institution is controlled by a Board of thirty-five lady managers. The officers are: First Directress, Mrs. Sheafe; Second Directress, Mrs. Taber; Treasurer, Miss L. P. Halsted; Secretary, Mrs. Townsend; Financial Secretary, Miss Rachel L. Kennedy.

Such an Institution needs no commendation. Old age in its best estate is attended with labor and sorrow, but its burden falls with especial heaviness upon the hearts of those who, in losing their capacity to cope with the misfortunes of life, have lost nothing of their sensibility to its hardships and trials. The Managers feel assured, as well they may, that the churches will deem it a duty as well as a privilege to sustain the Home, which, while having nothing exclusive or sectarian in its character, proposes to relieve the wants of the poor in their own communion, in order that other communions be not unduly burdened with the performance of a duty which is pre-eminently theirs, and in simple fidelity to that instinct of Christian fellowship, and that injunction of Christian obligation, which constrains the members of the same Christian family to provide for their own household.

Presbyterian Home, Philadelphia. In 1871 the project of a "Presbyterian Home for Widows and Single Women in the State of Pennsylvania," sprang up in the hearts of two Christian ladies in Philadelphia, Mrs. Ann G. Thomas, and Mrs. Samuel Field. Mrs. Thomas, generously concluded to give a fine tract of

RESIDENTIAL HOME FOR WIDOWS AND SINGLE WOMEN, PHILADELPHIA.



ground, more than five acres in extent, eligibly situated at Fifty-eighth street and Woodland avenue, in a rural section of West Philadelphia, as a site for the erection of the Home. This donation was subject to the condition of \$20,000 being raised for building purposes within the year ending September, 1872. A society was organized, consisting of thirty lady managers, together with an advisory committee of gentlemen, who assumed some of the most onerous burdens.

The erection of a stone building, estimated to cost \$40,000, was at once commenced, which was completed in 1874, and formally opened Nov. 19th of that year, with eighteen inmates. The Presbyterians of Philadelphia have generously contributed to the Home, Mrs. Thomas having supplemented her first gift of six acres of land by a devise of nine additional acres and \$1500, her aggregate donations being valued at \$13,500, and numerous churches and individuals contributing generous sums. The original building has been greatly enlarged, at an additional cost, by the addition of wings, containing at present over one hundred rooms. A "chapel" has been erected, at a cost of \$20,000, and an "infirmary" is now in course of completion. These two buildings are connected with the main structure by corridors, and by a wise foresight of the architect the building was so planned that the additions have been made not at the expense of the symmetry of the edifice. The structure, as it now stands, is one of the most imposing private charities in Pennsylvania.

The annual report of the managers for 1883 gives the number of inmates as ninety-four; receipts (for the year ending December 11th, 1882), \$25,302.36; expenditures, \$21,239.31, leaving a balance in the hands of the treasurer of \$1006.02. Each inmate has a separate bed-room, and the Home is conducted very much on the plan of a large hotel, the inmates being under very little restraint, and having very comfortable accommodations. A committee of the managers visits the Home weekly.

Applicants for admission must be residents of the State of Pennsylvania; have been members of the Presbyterian Church in some one of its branches for three years; and, except in cases of special infirmity, have reached the age of sixty-five years. They are also required to pay an admission fee, which is regulated by the age of the applicant, but is in no case less than \$150.

The Institution is under the control of fifty-three lady managers, with the following officers: President, Mrs. Samuel Field; Vice-Presidents, Mrs. D. Haddock, Jr., Mrs. Alfred Nevin, Mrs. E. F. Holloway, Mrs. W. S. Adair; Treasurer, Mrs. Enoch Taylor; Recording Secretary, Miss Clara A. Lindsay; Corresponding Secretary, Miss S. W. DuBois. The managers also have the aid of a board of gentlemen advisers. The site of the Home is a very desirable one, being removed from the noise and heat of the

city, yet being of easy access by both steam and street cars. It is adjacent to the Presbyterian Orphanage.

It is due to the memory of the late W. E. Tenbrook, builder of this Home, to state that he was its devoted and generous friend from its very inception, and that its successful completion and subsequent prosperity were largely owing to his quiet but earnest interest and activity. Mr. Tenbrook was an honored, useful elder of Clinton street Immanuel Church, a gentleman of admirable Christian spirit and character, and abounded in good works. He died in 1882.

Presbyterian Eye, Ear and Throat Hospital, Baltimore, Md. This special Charity, now one of the largest special hospitals in the United States, was opened December 1st, 1877, by the Presbyterians of Baltimore, for the use of all poor persons who may be afflicted with eye, ear or throat diseases, regardless of color, creed or nationality. It was the immediate outgrowth of a private hospital established by Dr. Julian J. Chisolm, in 1870. When the work became too great to be continued as the charity of one individual, it was adopted by the Presbyterians of Baltimore, and is now in very successful operation. The Hospital is under the control of a Board of Governors, composed exclusively of Presbyterians, and its affairs are administered by a Board of Lady Managers, who are selected from the sixteen Presbyterian churches of Baltimore. W. W. Spence, Esq., is the President of the Board of Governors, and Mrs. Peyton Harrison is President of the Board of Lady Managers. Dr. Julian J. Chisolm is the surgeon-in-charge, and is aided in the work of attending to the sick by a large surgical staff of able physicians. The Hospital has an out-door department, or free dispensary, and an in-door department, or wards, in which patients are nursed and fed while undergoing treatment. The Hospital is supported by contributions from the members of the Presbyterian churches in the city of Baltimore. Each church takes charge of the Hospital for one month, the committee of ladies from said church visiting the Hospital, inspecting and supervising its management, and collecting money for its expenses. Two weak churches combine, so that the sixteen churches arrange for the twelve months' supply. Patients who can pay for board are charged at the rate of \$1.00 per day. Those who have no means receive the same careful attention as those who pay board.

The Hospital was started in a hired house. Recently an extensive property has been purchased, and the Presbyterian Eye, Ear and Throat Charity Hospital has become one of the permanent works of the Presbyterian Church of Baltimore. The growth of the Hospital has been extremely rapid. From 1873 patients for the first year of opening, the Hospital books show 2139 for 1879; 2757 for 1880; 3115 for 1881; 3363 for 1882; and 4553 for 1883, with an

aggregate attendance for the year of 25,642, or 92 patients for each day of the year 1883. Since the Hospital has been in operation, now six years, 18,670 patients have been treated, and 4245 operations have been performed for the relief of persons suffering from serious eye, ear or throat diseases. Among these 369 cataracts have been removed; 578 crossed eyes in children have been made straight; 490 cases of tear drop have been relieved, 133 lost and painful eyeballs have been extirpated, to prevent loss by sympathy of the remaining eye, etc. Presbyterians number one-tenth of the applicants at this charity. Of the 4553 persons who applied for treatment in 1883, 1628 were Methodists; 1259 Romanists; 584 Lutherans; 449 Presbyterians; 273 Episcopalians; 238 Baptists; 112 Hebrews; 3983 were whites, and 570 were colored patients. All the money collected for this charity hospital is expended in charity work. The boards of governors, lady managers and the medical staff give their services as a gratuitous offering to the poor. The free dispensary is open every day from one to four o'clock, and medicines are given free of charge to all poor applicants. Over 12,000 packages of medicine were given away in 1883, to those who had no means to purchase the medicine required for the successful treatment of the diseases with which they were afflicted. Fully ninety-five per cent. of all applicants to this hospital go away relieved.

Presbyterian Hospital, New York City.

This Institution originated in the ascertained necessity of enlarged hospital accommodations, to meet the existing and growing wants of the sick and disabled of the rapidly augmenting population of New York, and being governed by existing precedents, it was decided that the success of such an undertaking would be promoted by giving to it, in some degree, a denominational character. The recognition of this long-felt social necessity and the form of its polity eventually found an earnest, practical response in the beneficence of one of New York's most esteemed citizens.

On January 2d, 1868, James Lenox, Esq. (see his sketch), addressed letters to a number of eminent and benevolent gentlemen, inviting them to join with him, as managers, in establishing such an institution. In this letter he said: "I am authorized to say that a large and eligibly situated plot of ground in this city, suitable for buildings, and funds to the amount of one hundred thousand dollars, to be appropriated either towards the erection of such buildings, or some other purposes connected with the establishment and maintenance of a hospital, will be made over to the managers, as soon as practicable."

This circular letter, with its munificent proposals, received encouraging replies. Hence, on the 30th of January, 1868, a meeting of the gentlemen addressed was called in the lecture room of the First Presbyterian Church, at which a full attendance

was secured, and a temporary organization effected. Application having been made to the State Legislature for a charter, an act of incorporation to found a Presbyterian Hospital in the city of New York was passed by that body, February 28th, authorizing the institution to hold real estate and personal property to an unlimited amount, which, by the liberal provisions of the Act, are exempted from taxation. In this charter the following gentlemen were named as a Board of Managers: James Brown, Marshall S. Bidwell, William A. Booth, Aaron B. Belknap, William E. Dodge, James Donaldson, John C. Green, Winthrop S. Gilman, Robert M. Hartley, Richard Irvin, Edward S. Jaffray, Thomas Jeremiah, Morris K. Jesup, John Taylor Johnston, James Lenox, David Olyphant, William Paxton, Thomas C. M. Paxton, Joseph Stuart, Robert L. Stuart, Thomas U. Smith, Jonathan Sturges, Otis D. Swan, Charles N. Talbot, Willard Parker, M.D., John R. Ford, Henry M. Taber, Alexander VanRensselaer, William M. Vermilye, Washington R. Vermilye, A. R. Wetmore, A. Robertson Walsh, Rev. William M. Paxton, D.D., as minister of the First Presbyterian Church, the Rev. William Adams, D.D., as minister of the Madison Square Presbyterian Church, the Rev. Thomas Dewitt, D.D., as senior minister of the Collegiate Church of the Reformed Protestant Dutch Church, and the Rev. John N. McLeod, D.D., as minister of the First Reformed Presbyterian Church, all in the city of New York.

On the ensuing 26th of March the charter was maturely considered and accepted by the Board of Managers; James Lenox, Esq., was elected President; other officers were chosen, and the Presbyterian Hospital in the City of New York thenceforth became a corporate institution. A permanent legal status having thus been secured, at a subsequent meeting, June 17th, the President conveyed in due form, to the Board of Managers, for hospital uses, the block of ground in the City of New York, bounded by Seventieth and Seventy-first streets, Fourth and Madison avenues, and the sum of One Hundred Thousand Dollars in money—generously paying at the time the governmental succession tax on its transfer, for benevolent purposes, amounting to Twelve Thousand Dollars.

The work of constructing an edifice of a high order, embracing all modern improvements in hospital architecture, involved extensive inquiry and protracted consideration. Recent developments in medical science and hospital hygiene having greatly modified former theories, it was the aim to embody in the plan of the structure and its arrangements whatever has been discovered that can be applied for the alleviation of suffering and the restoration of health. Sunlight, ventilation, healthful surroundings and interior salubrity—these indispensable curative agencies, were effectively secured by the plan of construction which was finally approved and adopted.

The formal opening of the Hospital took place October 10th, 1872. The Dedictory Exercises were held in the chapel of the Hospital at 1 o'clock, P. M. The attendance was large, many being unable to gain entrance to the chapel. After reading of the Scriptures, and a prayer by the Rev. Dr. McLeod, addresses were delivered by the Rev. Drs. Paxton and Adams, and by Willard Parker, M. D. The President announced that the Hospital was now open for the reception of patients of *every creed, nationality and color*. The exercises were concluded with the benediction by the Rev. Dr. McLeod.

During the year ending September 30th, 1883, 1223 patients were admitted; 492 were discharged cured; 530 were discharged improved, and 85 died. Of those who died, 22 were in a dying condition when admitted to the Hospital. It cost to maintain the Institution during the year, \$48,739.51, while the income was \$15,711.62. Of those admitted during the year, 608 were Roman Catholics. The Institution is under the control of a board of gentlemen managers, with the following officers: President, George W. Lane; Vice-President, John S. Kennedy; Treasurer, Robert Lenox Belknap; Corresponding Secretary, Walter Edwards; Recording Secretary, Henry M. Tabor. The officers of the Medical board are: President, Wm. Dcmold, M.D.; Vice-President, Alfred C. Post, M.D.; Secretary, Frederick A. Castle, M.D.

It is proper to add, that the Hospital enterprise embraces not only the Presbyterian churches, but the Reformed Dutch and the Reformed Presbyterian churches, all the churches, indeed, in the city, that acknowledge Presbyterian polity and doctrine. Resting on so broad a basis, as respects unity of faith, irrespective of minor differences, there must be in the future, as there has been in the past, a like union of spirit and effort for this pre-eminently Christian undertaking, in which all have a common interest. It is to the honor of our holy religion that such blessed institutions are being multiplied throughout the land. The world is indebted to Christianity for the true idea of beneficence. Heathenism built no hospitals. The philosophies of the world, where they were unfructured by Christianity, propounded no high law of self-sacrificing charity, and reared no asylums for the sick and suffering. The ruins of ancient cities have been searched, in vain, for the remains of such institutions of benevolence, or for traces of civilization such as give evidence of the existence of this species of philanthropic sympathy. The world waited for Christianity to announce this higher law, and its fulfillment is among the noblest and grandest of its achievements.

Presbyterian Hospital, in Philadelphia. This Institution, situated in one of the most pleasant and healthy locations in West Philadelphia, stands as a handsome monument of the charity and large-hearted benevolence of the Presbyterian citizens of the city.

When the Philadelphia Presbyterian Alliance was formed, on the 19th of September, 1870, for the purpose of combining the interests and energies of the Presbyteries in thorough and systematic work for "the evangelization of the masses," the specific things aimed at being done were the providing of hospitals, homes, etc., for the care of the sick and needy. The principal officers of this organization were: President, Rev. George W. Musgrave, D.D., LL.D.; Secretary, Rev. Alfred Nevin, D.D.; Treasurer, J. A. Gardner, Esq. Among the standing committees of this body was the Hospital Committee, composed of Rev. William T. Eva, Rev. William O. Johnstone, Rev. Alfred Nevin, D.D., Rev. Matthew Newkirk and William McElroy, Esq., to whom were afterwards added Rev. Dr. Musgrave and Fulton W. Hastings, Esq. About the close of the previous year the trustees of the Charity Hospital, which was located in the northwestern part of the city, offered to transfer their establishment to the Presbyterian Church, upon certain conditions; but, after a thorough examination, and especially in view of a more available opening presented, the offer was declined.

Just then, the Rev. E. D. Saunders, D.D., extensively and favorably known as the President of the Courtland Saunders Institute, in West Philadelphia, proposed to convey, on liberal terms, his property in that section of the city, bounded by Filbert street and Powelton avenue, Thirty-ninth street and Bondinot street (with the exception of a lot one hundred and fifty feet square, at the southeast corner of Bondinot street and Powelton avenue), for the use of a hospital to be established and maintained by the Presbyterian Church, and tendered his service as agent of the enterprise. The proposition was accepted by the Alliance, and Rev. Dr. Saunders and Robert M. Girvin, M.D., were requested to co-operate with the Executive Committee in procuring a charter, and on April 1st Dr. Saunders entered officially upon his work as the agent of the hospital. On the 3d of April, 1871, the charter having been procured, the trustees met in the hospital grounds and organized by the election of officers. By the terms of the charter, Rev. Dr. Musgrave was President of the Board, ex-officio; William J. McElroy, Esq., was elected Secretary, and John D. McCord, Esq., Treasurer. Subsequently the Board, impressed with the desirableness of the half-acre lot, purchased it. Thus the area of the property was extended, so as to embrace the entire square of ground as already described, making it one of the most complete and convenient, as well as beautiful and salubrious locations for the purposes of a hospital to be found in the city of Philadelphia. The site is more than one hundred feet above the Schuylkill river at Market street bridge, and is on a level with the vane of Christ Church steeple.

At a meeting of the Board held on the 1st of July, 1871, the papers of conveyance were officially received

from Dr. Saunders, by Rev. Dr. Musgrave, on behalf of the Board and the Presbyterian churches represented. Daniel M. Fox, then Mayor of the city, presided, and addresses were delivered by Judges Strong and Allison, and several ministers of the city. On the 21st of August, 1871, the Board were notified by Mr. Alexander Brown that his father, the late John A. Brown, Esq., of this city, had donated to the Institution \$300,000, to be used as an endowment fund, from which an annual income could be derived of \$18,000.

The gentlemen prominently identified with this movement, as named in the charter, were George W. Musgrave, Ephraim D. Saunders, William O. Johnstone, Alfred Nevin, Z. M. Humphrey, Alexander Reed, Richard H. Allen, William T. Eva, J. Addison Henry, Matthew Newkirk, William Strong, William A. Porter, Charles Macalester, Alexander Whilldin, Samuel Field, Jacob A. Gardner, William Montelins, Fulton W. Hastings, John D. McCord, John B. Gest, William J. McElroy, John Wanamaker, James Hogg, Henry Disston, and Henry R. Raiguel. Those gentlemen composed the Board of Trustees, and that they, one and all, took an active and earnest interest in the undertaking, their efforts in its behalf fully proved.

It is noteworthy that with a sincere unanimity they agreed to insert in their charter a clause to the effect that no patients should be excluded from the Institution by reason of creed, country or color. During the following year a number of needed changes and improvements were made in the stone or Hospital building. An apothecary's department was furnished with all proper requisites, and donations pouring in, helped the trustees along very materially.

Some time afterwards the Ladies' Aid Society was formed, and has continued in existence ever since. The wonderful amount of good work which it did in times that were trying and under circumstances that were depressing, is creditable to its members. In 1873, a male surgical pavilion ward was erected on the grounds, according to the plans of Mr. Joseph M. Wilson, engineer and architect. The principles of its arrangement were based on those of the United States Temporary Military Hospital, erected during the late war, and afterwards extensively adopted in Germany, during the Franco-German war, and also to a greater or less extent made use of in some of the later European permanent constructions. The building, as it now stands, consists of only one story, and is comprised in a rectangular space of 32 feet by 143 feet, its position lengthwise being nearly north and south. It contains the same apartments as those in the other pavilion, erected at a more recent date. A sitting-room of 30 by 16 feet, at the south end, communicates directly with a ward room of 30 by 88 feet, the latter having a capacity of 28 beds. From the north end of the ward-room, a hall of six feet in width connects with an entrance from the street at

the north end of the building. On the west side of this hall are arranged the operating room, 11½ by 16, and the nurses' room, 11½ by 14, the latter having a large linen closet, 11½ by 5 feet attached to it. On the east side are the baths, lavatories and water closets, and a special diet kitchen of 11½ by 10 feet. The foundations of the building are of stone. The floor is raised to a level of five feet above the ground, and the space underneath left open to the free circulation of air by means of arches in the brick walls along the sides of the building, the area of ground contained within being covered with a good asphalt pavement, so as to prevent moisture arising from it. The ground around the building is well sloped off, so as to drain all water away from it. The exterior walls are of brick, thirteen inches thick and built hollow. The north, or street entrance is of pressed brick, with courses of colored brick and Ohio stone dressings, the entrance steps being of granite. The arrangements made for free ventilation are of the most elaborate character, and the building is heated by a hot water circulating apparatus. It should be added that Mr. Wilson presented to the Institution the plans for this building.

On July 15th, 1877, the pavilion, until lately used as the women's surgical ward, was commenced, under the supervision of Messrs. Wilson, Brothers & Co., architects and engineers, of this city. The task of raising the necessary funds was assumed mainly by the ladies of the Presbyterian churches throughout the city, the cost being about \$18,000. The building is of fine pressed brick, ornamented with belt courses of black bricks and encaustic tiles, and with Ohio sandstone and green serpentine stone trimmings to the doors and windows. It is one story in height, with a basement at each end and an open space beneath the ward, and a high, peaked roof, finished with ornamental combing. The building is 147 feet long by 33 feet wide, and 35 feet high to the peak of the gable. At each end are ornamental iron porches. The ward occupies the centre of the building, and is 94 feet long by 30 feet wide, and will accommodate 28 beds. At either end of the building are sitting rooms, water-closets, bath and operating rooms; in the basement under the sitting room is the diet kitchen. All the recent improvements and appliances for hospitals are introduced. The inside walls are finished entirely with lime and white sand, no plaster being used.

The building is heated by indirect radiation. There are twenty steam coils in the air space under the ward, one being placed in a radiator box under each window. Fresh air, from a large steam fan, is forced through an underground duct, and thence through the radiator boxes, where it is heated, and rises through registers into the ward. The foul air is drawn off through registers, under each bed, and into a foul air duct, fifty feet high, at the base of which a furnace is constantly kept burning, to create a draught. The walls of the building are all double,

with an air chamber between the inner and outer thicknesses, and there is also ridge ventilation in the roof. In the old building the first floor is used as a male medical ward. A small building to the north of it is used as the drug room, and has three private rooms for pay patients. During the Summer of 1883 a handsome and commodious Women's Medical Ward was erected, and dedicated November 23d. This valuable addition to the buildings of the Institution, with its furniture, was the munificent gift of Mr. Robert Lenox Kennedy, of New York city.

The annual report of the Board of Trustees for 1883 states that during the year 538 patients were admitted, of which 331 were males and 207 females; remaining over from 1882, 61, making a total of 599 treated. Of this number 155, or 29 per cent., were Presbyterians, and 119, or 28 per cent., were Roman Catholics. The average number of patients per day was 59, and the average cost of their maintenance \$1.13. The total number of patients admitted to the Hospital, from its beginning to March 17th, 1883, was 5975.

The present officers of the Board of Trustees are: President, Rev. Charles A. Diekey, D.D., 1811 Pine street; Treasurer, John D. McCord, Esq., 1331 Chestnut street (to whom all remittances of money may be made), and Secretary, William L. Maetier, Esq. The officers of the Ladies' Aid are: Honorary President, Mrs. Matthew Newkirk, 1011 Race street; Vice Presidents, Mrs. M. B. Grier, Ridley Park, Mrs. George W. Toland, 1711 Germantown avenue; Treasurer, Mrs. J. S. Patterson, 1511 Spruce street; Secretary, Miss Miller, 1230 Spruce street.

The Institution has rapidly grown in public favor. It has been generously remembered by Christian philanthropists, both by direct personal contributions, and by legacies. Many of the churches of the Synod of Philadelphia take annual collections for its aid. It is admirably conducted in every respect, reflects great credit on the Denomination whose name it bears, and promises to be long a source and centre of great blessing to suffering and sorrowing humanity. Its present faithful and efficient chaplain is the Rev. Francis Hendricks.

It is proper to add that all persons may, by the payment to the Hospital of the sum of thirty dollars or more yearly, or the sum of five hundred dollars at one time, become members of the corporation, and that churches may secure a *free bed* by the annual contribution of three hundred dollars. The form of devise of real estate is: "I give and devise to *The Presbyterian Hospital in Philadelphia*, their successors and assigns, all that there describe particularly the real estate intended to be given."

Presbyterian Interest in the Chinese. In the year 1807 there sailed from New York, in an American vessel, because he was not allowed passage from England by the East India Company, a Presby-

terian young man, into whose heart God had put an ardent desire to preach the gospel in China. He was born at Newcastle-on-the-Tyne, where the numerous Scotchmen who had crossed the Cheviot Hills from their own soil had formed a Presbyterian Church, of which his father was a faithful elder. Robert Morrison, for that was his name, was welcomed by his father's countrymen in New York, and they followed him with prayers and sympathies when he left them for the great mission field, where for twenty-seven years he labored as the pioneer of Protestant missions.

Few sympathized with Morrison in China; but among his friends was a young American merchant, who seeing the difficulties which confronted missionaries from Great Britain, determined to invite some to come out there from the United States. By his efforts the American Board was induced to send out Rev. E. C. Bridgman, in 1829. While he lived, this devoted and generous merchant, Mr. D. W. C. Olyphant, never ceased his personal efforts, nor his large gifts and sacrifices, for the sending forth of missionary laborers to China. As a member of the Board of Foreign Missions in New York, his influence, with that of its Secretary, the Hon. Walter Lowrie, helped greatly to arouse a thoroughly missionary interest in the Presbyterian Church touching the people of China. This spirit continues to this day, rendering our missionary work, since distributed over the north and centre and south of the empire, efficient and blessed.

Rev. Matthew B. Hope, afterwards Secretary of our Board of Education, and Professor at Princeton College, and Messrs. Mitchell, Orr and Travelli, were sent out by the American Board (through which the Presbyterian Church then operated), to commence labors among the Chinese emigrants at Singapore, the opium war having not yet opened the ports of the empire. One of the first men upon the ground after that peculiar event, in 1842, was the beloved Walter M. Lowrie, whose martyrdom at the hands of Chinese pirates, five years afterwards, set a seal to the Church's commission, and roused her to yet more determined zeal to hasten to the three hundred millions of that race ignorant of a Saviour.

When the Chinese began to come to the New World, the first efforts to meet them with the offers of the Word of Life were those of the Presbyterian Church, in 1852, and the seeds of good which were thus sown by Messrs. Speer and Loomis and Condit have, coupled with the labors of others, been multiplying and bearing good fruit wherever these people have gone, throughout this country.

In the Eastern States, the school of Rev. Lyeurgus Railsback, which was begun in 1868, and was continued by Rev. Arthur Folsom, a missionary from Canton, and by the late devoted Miss Goodrich, was the earliest plant. It was nurtured in New York by social aid, by the Board of Foreign Missions, and when given up by it, was assumed by the Board of

Home Missions, and marks the commencement of that extensive interest in the instruction of the Chinese which is now manifested by several of the leading denominations of the country. Some of the converts of these labors have aided the beginnings of the enterprises of others, in this city and elsewhere.

Thus it has been a great and blessed privilege of the Presbyterian Church to lead the way toward the conquest of the last and greatest of heathen empires. Those who love its name and its ordinances, in every part of the land where the Chinese, scattering abroad from the Pacific Coast, are settling down in quiet and useful employment, should hasten to avail themselves of the opportunity thus given to impart the Truth to this people. Thus doing, many of them will become the humble and efficient disciples of Christ, and be made the means of spreading the tidings of salvation to a still greater number of their race and nation.

Presbyterianism in California. The rush to the Pacific coast was great on the discovery of gold. But the missionaries of Christ were soon among them. Three missionaries of the Presbyterian Church (Old School) arrived there in 1849, Revs. Albert Williams, Sylvester Woodbridge and James Woods, known as the *three W's*, pioneers of the Church.

Mr. Williams organized the First Presbyterian Church of San Francisco, which was the first Protestant Church organized in San Francisco. Rev. Sylvester Woodbridge established a church in Benicia, a town that promised to be the capital of the State, but from various causes failed, and is now a small village. After some years he removed to San Francisco, and became the editor and publisher of the *Occident*, and established the Howard Street Presbyterian Church of San Francisco, and afterwards another congregation, whose church is named after him, *The Woodbridge Church*. Here he preached with zeal and power until his health failed, and he was called to rest the early part of 1853. Rev. James Woods established the First Presbyterian Church in Stockton, and has zealously labored as a missionary almost over the whole coast, and been instrumental in organizing or assisting a number of congregations. He is still laboring in the cause. Rev. Albert Williams still lives to labor for the cause of Christ. Some New School Presbyterian ministers, Baptists, Congregationalists, Methodists and Episcopalians were on the field also, at an early day.

The union of the Old and New Branches of the Presbyterian Church in 1870 has been a great blessing to the cause of Presbyterianism. As Rev. Thomas Fraser, who has spent many years as Synodical Missionary, and whose labors have been unceasing and greatly blessed, says the union of the two branches of the Church "has simplified machinery, lessened expenses, consolidated and reorganized our battalions, harmonized and quickened our forces, put an end to controversy, and raised the work of

evangelization and of Foreign and Domestic Missions to its proper place, as the one God-given work of Christ's people."

The reports at hand give the following items. The Synod of the Pacific embraces the States of California and Nevada. It consists of 142 ministers, 130 churches and 9063 communicants. Two ministers, six churches and 390 communicants have been gained during the past year. The reports give 13,297 members in the Sabbath schools, which is 784 more than in the year preceding. Total annual contributions \$242,000, an average of twenty-six dollars for each communicant. Of this sum about nine-tenths were for congregational purposes. Some of these churches are small and feeble. Almost all our churches owe their beginnings to the Board of Home Missions and to assistance from the East and from the Board of Church Erection, for their houses of worship. Our people are widely scattered over the valleys and mountains, and many of them comparatively poor. Some of our churches are unfortunately in debt, which is a great drag on any congregation, and greatly hinders all church work, and is unfavorable to spiritual growth. There are 1853-30 pastors, 51 stated supplies, 8 evangelists, 8 professors or teachers, 2 secretaries or agents, 3 foreign missionaries, 3 editors and 22 without charges or honorably retired, and 11 *in transitu*, 1 home missionary, 1 P. M. and 1 P. Ch.

California is a vast field for missionary work. And though as yet but few of our churches are altogether self-sustaining, with more men of the right qualifications for the work, and more money, the close of this century will see the Presbyterian Church on this coast a great power for Christ. Sabbath-school work here is as effectively carried on as in the other States. Very few of our young men, however, are inclined to study for the ministry. The world absorbs them. This is partly owing to the circumstances that surround them, and partly for the want of schools under religious influence. There are five or six excellent Institutions under the care of able ministers or elders of the Presbyterian Church; but what are these for so great a population? A vigorous effort is now on foot, by the Synod, to establish a Presbyterian college, which it is earnestly hoped will be successful. The *San Francisco Theological Seminary*, on the plan of Princeton, was inaugurated in 1871, under the care of the Synod and of the General Assembly. The Seminary building is a commodious house, with well furnished rooms and a valuable library of over 6000 volumes of choice books. It has gone on with its work regularly ever since 1871, and has had about fifty students. It is in great need of scholarships and of larger endowments for professors. In bonds and property the Seminary is worth over one hundred thousand dollars. In 1859 Dr. Scott edited and published *The Pacific Exposition*, in San Francisco, a monthly magazine devoted to the cause of education

and the interests of the Presbyterian Church. It obtained quite an extensive circulation, and reached its third year, but was discontinued at the breaking out of the civil war. About the closing of the war *The Occident*, a weekly paper, was established in this city by Rev. Dr. Eells and Rev. Dr. Woodbridge, and is now published and edited by Rev. C. A. Poage & Co.

"While," says Dr. W. A. Scott, "we are thankful for what has been done, we regret that a great deal more has not been accomplished. We deeply feel our obligations to our brethren east of the mountains, and fervently desire their prayers and aid to help us in doing the Lord's work on this side of the continent. Our growth as a Denomination would have been greater than it is if we had had larger means and more men. The territory is ample, and many more faithful laborers are called for. All the Evangelical churches are earnestly at work, such as the United Presbyterians, Cumberland Presbyterians, Methodists, Baptists, Congregationalists and Episcopalians. And so, also, is the Church of Rome, and quite a large number of all classes of isms and branches of infidelity. But our whole continent must be won for Christ."

Presbyterianism in Charleston, S. C. Presbyterians were among the first settlers in South Carolina. They have been proportionably numerous in all periods of its history; and during the latter part of the eighteenth century the great majority of emigrants were Presbyterians. In the year 1704, when there was but one Episcopal congregation in the whole province, then numbering towards six thousand white inhabitants, the dissenters had three churches in Charleston, and one of the first regular churches formed in the colony was independent. As early, however, as the year 1690, the Presbyterians, in conjunction with the Independents, formed a church in Charleston, which continued in this united form for forty years. During this period two of their ministers, the Rev. Messrs. Stobo and Livingston, were Presbyterians, and connected with the Charleston Presbytery, which was formed about 1720, but was never in connection with the General Assembly. After the death of Mr. Livingston twelve families seceded, and formed a Presbyterian church, on the model of the Church of Scotland. Their building was erected in 1734, near the site of the present, which was completed in 1844.

CIRCULAR CHURCH.

The church founded in 1690 was, doubtless, the church now called the "Circular Church." Holmes, in his *American Annals*, probably alluding to the same church, says: "In 1698 a church was gathered by the Rev. John Cotton, son of the celebrated minister of Boston, who died after the short ministry of about one year. In the short time of his continuance there were about twenty-five members added to the church (besides those first incorporated), and many baptized, it being much of a heathenish place before."

THE HUGUENOT CHURCH.

The church with the corporate name, "The French Protestant Church of Charleston," was founded by French Protestant Christians, who, having left France to avoid the persecutions which followed the Revocation of the Edict of Nantes, in 1685, sought civil and religious liberty in South Carolina. Its tenets are contained in the articles entitled "*Confession de Foi, faite d'un commun accord par les Eglises réformées du Royaume de France.*" And its government and discipline were, as far as local circumstances permitted, in accordance with the principles laid down and explained in the book entitled "*Le discipline Ecclesiastique des Eglises Réformées de France.*" Its worship was liturgical. The book used, as far back as memory extends, is an edition in quarto, entitled "*La Liturgie ou la Maniere de Celebrete Service Divin, que est etablie dans les Eglises de la Principaute de Neufchatel et Vallangin. Seconde édition. Reue et corrigée, a Neufchatel, chez Jonas Gallandre & Compagnie, 1737.*" The psalmody of the church was conducted according to the book entitled *Les Psaumes de David, mis en rime Françoise, par Clement Marot, et Theodore de Beze*; in which book the Psalms are set to music.

But the worship of the church, for a long time subject to interruptions, in consequence of the necessity of procuring ministers from Europe, had for years been suspended, partly for the reason just stated, but chiefly on account of a gradual dispersion of the families of members among churches in which the services were conducted in English. This, being the language of the country, had become the language of the descendants of the French. A corresponding change in the services of the church was not made in due time. Its necessity, slowly admitted, eventually led to measures for effecting a translation of the Liturgies into English; which work having been accomplished, an edition was printed, by order of the Corporation, in 1836.

The property of the church, an ancient endowment from the Lords Proprietors of the then Province of Carolina, had in the meantime been preserved and improved. A new and more commodious house of worship, on the original site, and partly on the foundation of the former house, was commenced in 1844, completed in 1845, and dedicated to the service of God on the 11th of May, in the latter year.

Thus provided with means, with a pure and scriptural liturgy in a language familiar to us, and with a convenient edifice, this ancient church again gathered a congregation deeply interested in its history and prospects, to whom divine worship and sacred instruction, according to the forms and principles of its founders, have been regularly afforded. For many years the Rev. Dr. Petrie was pastor of this church. It is now under the pastoral care of Charles S. Vedder, D.D. Both these gentlemen's sketches will be found elsewhere in this volume.

THE FIRST CHURCH.

The First Presbyterian Church was organized in 1731, the members of our Denomination having until that time remained united with the Independent or "Circular Church." The First Presbyterian Church was supplied with ministers from the Church of Scotland, and has never been in connection with our own General Assembly until very recently. In 1882 it was received into Charleston Presbytery, and thus into organic union with the General Assembly. Its present convenient and tasteful edifice was erected in 1814, and the church, under the ministrations of its pastor, the Rev. Wm. T. Thompson, continues to prosper.

SECOND CHURCH.

The Second Presbyterian Church, was formed in 1809. It grew out of the necessity of providing new accommodations to meet the religious wants of the city, the old Scotch Church being filled to overflowing. This edifice was finished in 1811, at an expense of \$100,000 and upwards. It is a beautiful and spacious edifice. Without being offensively decorated its style of architecture is airy, tasteful and elegant. Its first pastor was the Rev. Andrew Flinn, D.D., who was called in 1809, and died in 1820. Dr. Flinn was celebrated for his eloquence. He was Moderator of the General Assembly in 1812. Dr. Flinn was succeeded by Rev. Artemas Boies, called in 1820, and who left in 1823. The Rev. Thomas Charlton Henry, D.D., was called in 1824 and died in October, 1827. His fervor and eloquence contributed to make his ministry very successful. In May, 1829, the Rev. William Ashmead was installed pastor, who died while absent in Philadelphia, in December of the same year. The Rev. Thomas Smyth, D.D., was called in 1832, and continued in this relation until his death in 1873. Under the ministry of Dr. Smyth the church attained a high degree of prosperity, both spiritual and temporal, and few pastors have done so efficient service in the Kingdom of Christ in the various forms of usefulness opening to the ministerial office. The present pastor is the Rev. G. R. Brackett, D.D., whose sketch will be found in its proper place.

THE THIRD PRESBYTERIAN CHURCH.

In 1814 a secession from the *Scotch Church*, then under the pastoral care of Rev. Dr. Buchan, erected a church building in Archdale street, which was called *The St. Andrew's Presbyterian Church*. But financial and other troubles led to the abandonment of the enterprise, and the sale of their property some nine years after. Their building and cemetery lot subsequently came into possession of the *Third Presbyterian Church*, which was organized in 1823. The Rev. William A. McDowell was called from Morristown, New Jersey, to become its first pastor. He removed to Philadelphia in 1833. After a vacancy of three years, Rev. William C. Dana (afterwards D. D.) was installed by the Charleston Union Pres-

bytery. This, his only pastoral charge, he served for forty-six years. During a large part of its history "this church and its pastor remained in a state of isolation from the Synod." In 1848 a new church building was erected on Meeting street, and the congregation assumed, as their corporate name, the title *The Central Presbyterian Church*. The *Westminster Church* now (1883) owns and occupies this building.

GLEBE STREET CHURCH.

The Zion Glebe Street (*now* the Westminster) Church, originated in a *revival of religion* with which the Second Church was blessed in 1836. As the result of this gracious baptism, the Session of that church, under the lead of its pastor, determined, in the Spring of 1847, to set on foot a movement for the establishment of another Presbyterian church in the city. This movement was placed under the charge of the Rev. Abner A. Portner. The church was organized by the Charleston Presbytery, May 16th, 1847, thirty-four persons being enrolled as members, twenty-seven of whom were from the Second Church. A church edifice was finished and occupied in the Spring of 1848. It was built on Glebe land, belonging to St. Philip's (Episcopal) Church, for which an annual ground-rent of one hundred and forty dollars was paid. But in 1856 the fee-simple ownership was secured. In 1858 improvements were completed. The Lecture and Sunday-school rooms, and the pastor's study, were added, making a most valuable contribution to the comfort, convenience and beauty of the building.

Eight pastors have served this church. Dr. A. A. Porter was installed in November, 1848, and remained until February, 1851. Dr. J. H. Thornwell accepted a call in the Fall of this year, and entered upon the work, but during the Summer of 1852 he was elected to the Presidency of the South Carolina University at Columbia. After an interval, during which the pulpit was supplied by the Rev. Mr. Smythe, of Alabama, the Rev. J. L. Kirkpatrick, D.D., became pastor, and continued so for eight years. The Rev. A. Pickens Smith was installed as Dr. Kirkpatrick's successor in November, 1860. In April, 1866, the Glebe Street Church united with the Zion Presbyterian Church (which had been organized in 1850), under the name of the Zion Presbyterian Church. The first pastor of the Zion Church was the Rev. John B. Adger, D. D. He was followed, after an interval of some months, during which the Rev. Ferdinand Jacobs, D. D., supplied the pulpit, by the Rev. Dr. Girardeau. In April, 1866, Dr. J. L. Girardeau became the pastor of the church created by the union of the Glebe Street and the Zion churches. At the first meeting of the joint Session of these two churches, it was resolved to carry out the purpose for which Zion Church was originally organized, viz: the religious instruction of the colored people. With this end in view, an associate pastor, in the person of the Rev. J. B. Mack, D. D., was

called, in September, 1867. This arrangement continued, with great advantage to the church, for two years. The present pastor, the Rev. W. F. Junkin, D. D., has sustained this relation since 1876.

At a meeting of the Charleston Presbytery, about two years since, that body, by a unanimous vote, combined into one the *Zion Church (Globe Street)* and the *Third or Central Presbyterian Church* of Charleston. That action was taken at the request of the two congregations interested. The Central Church having become vacant by the death, in 1851, of its venerable and beloved pastor, Rev. W. C. Dana, D. D., proposed to the Globe Street Church to unite with it. This proposal was agreed to, and the two churches became one. The congregation selected as the permanent name of the church, *The Westminster Presbyterian Church, Charleston, S. C.* The building (Globe Street) was sold, and it was decided that thereafter public worship should be held in the Central Church building in Meeting street, until such time as "the way shall be clear" to carry out one of the conditions of the union, viz.: "to erect, from the proceeds of the sale of both buildings, a new church edifice, somewhere in the western part of the city."

Presbyterianism in Colorado. Colorado was organized as a Territory in 1861; admitted into the Union, with the rights and powers of a State, in 1876; has an area of 105,000 square miles, nearly equal to that of New England and New York together; a population of about 300,000; and for grandeur of scenery, salubrity of climate, capability of soil, when irrigated, and variety and abundance of mineral resources, can scarcely be excelled.

Until the year 1859, this vast region was merely a part of the great American desert—the haunt of wild beasts and of the still more dreaded Indians. In the Spring of that year began the first rush from the East and South to Pike's Peak. The great mass came first with visions of silver and gold. Some came impelled by nobler reasons—the love of souls and the desire to win the plains and the mountains for Christ. The pioneer of Presbyterianism in Colorado was the Rev. Lewis Hamilton, then of the Presbytery of St. Joseph, a good man and devoted to the Master. He reached Denver on Saturday, June 11th, and the next day held religious services in a hall on Ferry street. Among his hearers on that occasion was Horace Greeley, who suggested to Mr. Hamilton to follow the surging crowd into the mountains. The then chief seat of the mining excitement and activity was the region around Central City. Thither, therefore, Mr. Hamilton made his way, and on June 28th, preached to a large and interested audience under the shade of the mountain pines. Other faithful men soon joined him, and, at different points in the region, wrought earnestly in the work of the gospel. Precious spiritual results were gained, but for a time the whole condition of things seemed uncertain and unsettled. The way was not open for complete and

permanent church organizations. At length, however, this work began. The First Church in Denver was organized in December, 1861, by Rev. A. S. Billingsley; the Church in Central City, in January, 1862, by the Rev. L. Hamilton; the Church in Black Hawk, in February, 1863, by Rev. G. W. Warner; the Church in Boulder Valley, in September, 1863, by Rev. A. R. Day; the Church in Upper St. Urian, in October, 1869, by Rev. A. R. Day; and the Church in Idaho Springs, in March, 1870, by Rev. Sheldon Jackson. At about this last date, the Rev. Mr. Jackson was also instrumental in the formation of churches in Pueblo, Colorado City, Golden City and Georgetown.

Early in the Spring of 1869, by the concurrent action of the Presbyteries of Missouri River, Fort Dodge, and Des Moines, the Rev. Sheldon Jackson (now Dr. Jackson) was appointed Superintendent of Missions, for central and western Iowa, Nebraska, Dakota, Montana, Utah and Wyoming. In July of the same year the Board of Domestic Missions enlarged this immense field of the Superintendent, so as to include Colorado. Dr. Jackson filled this important position (some geographical changes occurring) with great diligence and success, until 1880, when he was succeeded, in the Colorado portion of it, by the present efficient Synodical Missionary, the Rev. John G. Reid.

The Presbytery of Colorado was organized by direction of the General Assembly of the Church in February, 1870. In the following May it reported to the General Assembly, Ministers, 9; churches, 10; communicants, 236; Sunday-school scholars, 79; collections for all church purposes, \$7750. Ten years later, in 1880, the Presbytery reported to the Assembly, Ministers, 37; churches, 42; communicants, 2056; Sunday-school scholars, 3298; collections for all church purposes, \$38,088.

By this time it became apparent that the interests of our Church work in Colorado would be promoted by a division of the original Presbytery into two. Under the direction, therefore, of the General Assembly, the Presbytery of Colorado was dissolved October, 1880; and, in accordance with its request, it was succeeded by the duly organized Presbyteries of Denver and Pueblo. The geographical line between them, as fixed by the General Assembly, is the 39th degree of north latitude, which very nearly divides the State into halves.

The work among the Mexicans, in Southern Colorado, was first brought to the notice of Presbytery by the Rev. A. M. Darley, in 1878. Since then six churches have been organized among that people, and an hundred and fifty members gathered into their communion.

At the present time (1883) there are in the State, Presbyteries, 2; ministers, 45; churches, 51; Sunday-school scholars, 4000, and communicants, 3000. From the nature of the main industries here, those

data which involve the future are perhaps slightly less certain than in some other States, but to intelligent and thoughtful men the whole outlook is big with promise.

Presbyterianism in Indiana. [The following article, by Rev. J. F. Tuttle, D. D., contains additional items to those embraced in *Indiana, Synod of.*] The settlements in Indiana previous to missionary work began at Vincennes—French—in 1710. Americans settled there in 1795. Other settlements followed. In 1800 the Territory was organized. In 1804 Peter Cartwright—Methodist—preached the first sermon in Indiana, and in the Spring of 1805 that great preacher and pastor, Dr. Thomas Cleland, preached the first Presbyterian sermon in the Territory.

In 1806 Rev. Robert B. Robertson organized the first Presbyterian Church—"the Indiana Church"—near Vincennes. Then from that date to 1824 sprang into life the churches in their order—Charlestown, Washington, Madison, Salem, New Albany, Livonia, Blue River, Pisgah, Bloomington, Hanover, Evansville, Indianapolis, Crawfordsville, Franklin, Columbus and several others.

Some of these early churches are still prominent and vigorous, and new ones of the same sort have also come.

In 1824 these churches and the ministers of Indiana belonged to the Presbytery of Transylvania, a part of the Synod of Kentucky. In that year—1824—the Presbytery of Salem was formed, and in 1825 this was divided into three Presbyteries of Salem, Madison and Wabash, including 14 ministers, 43 churches, and 1500 communicants. In October, 1826, the Synod of Indiana was organized, and so warm was the zeal of its members that souls were converted during the meeting. It was a revival meeting, and that, for several years, was not an unusual incident of meetings, both of Synods and Presbyteries.

The missionary zeal of ministers and churches was shown in the frequency of Presbyterial meetings to license and ordain ministers. Such men as Dickey, of Washington, Johnson, of Madison, Martin, of Livonia, Crowe, of Hanover, James Thompson, of Crawfordsville, Carnahan, of Dayton, Post, of Logansport, Ross, of Ft. Wayne, and others as good, traveled long distances, winter and summer, on this official work and in special services, especially communion, of which a great deal was then made, and ought to be, in our own day.

There were remarkable men who then itinerated the vast wilds of Indiana, on evangelical missions. Besides those named, we find such as Samuel T. Scott, Thomas C. Searle, D. C. Banks, Baynard R. Hall, Charles C. Beatty, James McGrady, David C. Proctor, G. Lowry, John Thomson, senior, and his son, John S. Thomson, and others.

They were noble pioneers, and they did noble work. They were evangelists on horseback. The

cabin, the school-house, the "templed woods," were the places in which they preached Christ to people in the wilderness. There were some plain churches, but these men preached where they could find people. The missionary journeys of Charles C. Beatty, the patriarch of Steubenville, John M. Dickey, John F. Crowe, and James H. Johnston, of Hanover and region, James Thompson, of Crawfordsville, Ross, of Ft. Wayne, Carnahan, of Dayton, and Post, of "the Mouth of Ecl," as Logansport was then called, are very inspiring. The records show remarkable results.

It is no invidious remark that the work of Dr. Henry Little, of Madison, in all parts of Indiana, has no superior in the annals of Home Missions in this State. He could endure more fatigue than the horse he bestrode. He was a wonder on horseback, in getting to out of the way places to preach to hungry people.

For several years the camp-meeting was very effective. The Mount Tabor camp-ground near New Albany has had a most remarkable history. There are others which, as Poplar Spring and Crawfordsville, have become as holy ground, by the baptisms of the Spirit there felt.

In close connection with these statements must be mentioned the founding of Hanover College, in 1827, and of Wabash College, in 1832. Also the Theological Seminary for several years doing its work at Hanover, then at New Albany, and finally transplanted as the germ of the Northwestern Theological Seminary at Chicago. All these Institutions have done a vast work in educating home talent for home work. Indeed, the rolls of our Synod, at first one, then in 1838 two, then four, by the division of the two, and now again one, by the reductive order of the General Assembly, are full of proof of what has been done by these Institutions, planted and nurtured by Christian men and money. Their power has been grand all over Indiana, and far beyond in this land and the distant parts of the world.

It has been and it is still a Church of revivals. The results have, in many respects, been vast. We need a revival like that which attended the labors of Dickey, Crowe, Johnston, Martin, Thompson, and their brothers in the early times.

Presbyterianism in Maryland. The early history of Presbyterianism in this country is involved in obscurity. We have been accustomed to think that it had its beginning on the eastern shore of Maryland, about the year 1683. But Jamaica, L. I., New Castle, Del., and Annapolis, Md., claim an earlier date.

The record is that Puritans, who had tarried for a time in Virginia, came and settled in Annapolis and the country around, as early as 1619. Persons holding various theological views were called Puritans at that time. Neal says, "All were Puritans with King James, who stood by the laws of the land in opposi-

tion to his arbitrary government, though otherwise "never so good Churchmen."

Dr. C. Hodge says, "The word Puritan has in history a much wider sense than that assigned to it in modern usage. In English history the designation Puritan was applied to all those who, under the reign of Elizabeth and Charles I, were desirous of a further reformation of the Church. Many prelates, and thousands of Episcopalians and Presbyterians were included in that class.

There were Church of England Puritans, and Independent Puritans, and Presbyterian Puritans. If these who came to Annapolis had been Church of England Puritans, they would not have been persecuted, and finally driven out of Virginia. The Independent Puritans did not favor a regular ministry, or allow elders to assist in the government of the church. These persons were favorable to both, for while they were in Virginia they sent to New England for ministers, and after they had arrived at their new home on the Severn River, an elder, by the name of Durand, was the most conspicuous character.

They had no ecclesiastical connection with the Church in New England, and asked for ministers from there, not because they had a claim upon the people of New England, but because of their urgent need. The Church there seemed to be indifferent to their wants; but, after a time agreed to send three of their ministers "who might most easily be spared." After that there seems to have been no further correspondence between this colony and the Church in New England, and for that reason we judge that they differed somewhat in their doctrine or Church polity.

Besides, Robinson, who led a party out of England into an exile of twelve years in Holland, intended to join this company who came to Annapolis. Robinson, in giving an account of their views, declared that they fully agreed with the Church of Holland. Holland and Scotland were in accord at that period, as they have been since, and English Puritanism was largely of the same type.

The people who settled Annapolis and the country around were isolated, and, of course, had no connection and no correspondence with other religious bodies. Who ministered to them after they came to Annapolis, and with what regularity their services were held, we have no means of learning; but the ruins of their church are to be seen not far from Annapolis, and tombstones bearing the date of the death of their people some time prior to 1700.

As three ministers were sent from New England, who, on account of the persecuting spirit of the Church of England in Virginia, had to return without rendering any service, and as these people, in less than six years after coming to Maryland, gained control of the whole State, we judge that they were a large and influential body of people. To accommodate these, on their arrival, required a large extent of territory. From the land records of the State we

learn that some of these received thousands of acres, one as many as twenty thousand acres. Before 1700 lands remote from Annapolis were occupied by this people and their descendants. The early churches of Marlborough and Bladensburg, we have no doubt, were formed largely by these people. Elder Durand, already mentioned, the land record tells us, had nine hundred acres on the Patapsco river. It is not at all improbable that the lands on this river were occupied some years before we hear of the Patapsco Church, which is now known as the Mt. Paran Church. That church had been in existence some time before they made application to London merchants to send them a minister; and Rev. Thomas Reynolds, of England, had been contributing to its support, it is likely, long before Rev. Hugh Conn had been set over it as pastor by the newly organized Presbytery of Philadelphia. Towson, Lawson and Lyon are some of the names that have been perpetuated in this ancient church.

And it is not at all improbable that, pushing their adventurous way still further north, the choice lands on Deer creek, near the Susquehanna, were settled by this people long before we hear of the Deer Creek Church, which was fully organized before Whitefield came into Maryland, in 1739. Archer, Preston, Warren, Lloyd, are some of the names perpetuated in this church, now known as the Churchville Church.

Here, then, we see how this earliest branch of Presbyterianism in this land flowed on and mingled with that branch that began to flow thirty-four years later from the Eastern Shore, where Makemie had served several churches. The Scotch and Irish of the eastern shore mingled with the English of the western shore of Maryland, and that Church thus formed has gone on, embracing not only these nationalities, but others, until it has become a Church for all people, and embraces in it people in all parts of the earth.

Presbyterianism in New England, excepting the State of Connecticut. It is an interesting fact that as early as 1631, when the territory along the banks of the Merrimac river was being taken up by colonists, Presbyterians in Scotland, being assured by letters that they might exercise their church government in New England, sent over agents to locate a place for settlement. They started, but on account of the roughness of the voyage returned home without reaching this continent. Rev. John Livingstone then wrote Governor Winthrop, and in September the Court assigned them the territory where the city of Newburyport is now located. The originator of the project and its most persevering helper was Rev. John Blair, a name famous among the ministry of that day. He secured the building of a ship for the use of this projected colony, of which he was part owner, and which was called the "Eagle Wing." On September 9th, 1636, they loosed from Loch Fergus, in all one hundred and forty persons. Among them were Blair and Livingstone and others of note. The ship soon after grounded on the

coast of Scotland. The leaders being undaunted, they started again. Off the coast of Newfoundland they encountered a hurricane, the ship sprung a leak, and they finally decided to give up the voyage. As Mather says, "meeting with manifold crosses, being half-seas through, they gave over their intendments." Had this colony succeeded, the rise of Presbyterianism in this country would have dated in New England.

The earliest successful organization of a Presbyterian church in this section was that of the Huguenots, in Boston, who were organized in 1696 and continued until 1761, amid many obstacles and persecutions, on account of the intolerance of the colonists.

In 1718 there was a Scotch-Irish emigration from Londonderry, Ireland, who founded the town of Londonderry, N. H. They organized a Presbyterian Church, probably in 1719, with Rev. James McGregor, who came over with them, as pastor. In 1723 they built a manse, and a meeting house the next year. At the Spring communion of 1723 there were present two hundred and thirty members, and two years later they had four schools within their bounds, and nine years from the time of their settlement paid one-sixteenth of the State tax. This organization still continues. A volume containing the history of Londonderry and Derry, embracing a full history of this church, was published by Rev. E. L. Parker, one of its pastors, in 1851.

Some time about 1727, the Federal Street Church (then Long Lane), in Boston, was formed with Rev. Mr. Morehead, from Ireland, as pastor. It continued until 1786, when it passed over to Congregationalism. In 1746 the First Presbyterian Church of Newburyport was fully organized, and the first meeting house built, services having been held for two years previous. The second house of worship was built ten years afterward, and it was considered one of the largest in New England. This church was the result of Whitefield's labors in this town. The first pastor was Rev. Jonathan Parsons, of Lyme, Conn., with whom Whitefield had special intimacy, and at whose house he died in 1770. At his own request, Whitefield was buried under the pulpit of this Church, where his remains still repose.

The church at Londonderry, N. H., sent out, from time to time, colonies which have formed prosperous churches. The first colony organized the Church at Windham, in 1717. A second colony settled at Bedford in 1737, and in 1757 organized the church there. Another colony went to Antrim and, in 1775, formed a congregation which was organized into a church in 1778. The Rev. W. B. Cochran, its present pastor, has published a volume containing a full and valuable history of this church.

From 1745 to 1791 Presbyterian churches existed in the State of Maine, among the immigrants who came out from Ireland and Scotland. At Georgetown, New Castle, Brunswick, Boothbay, Bristol, Topshew, Warren, Gray, Canaan, Turner and other

places, churches were formed, but they have become extinct, or gone over to Congregationalism, so that there is no church of our denomination now existing in that State.

It is stated, on good authority, that from 1768 to 1793 there were seventy organized Presbyterian churches in New England. Most of these have gone over to independency. Owing to the prevalence of Congregationalism and the unity of feeling which has existed between that Denomination and ourselves, no aggressive efforts have been made to spread Presbyterianism in this part of our country. The churches of recent years have been mostly confined to organizations among the Scotch-Irish, in the cities and manufacturing centres.

The Presbytery of Boston, which comprises all the churches in connection with the General Assembly in the New England States, except Connecticut, consists of eighteen churches, located as follows: Seven in New Hampshire, one in Vermont, one in Rhode Island and nine in Massachusetts. The whole number of communicants is 2875. Within a few years a large immigration of Scotch-Irish from the Old Country, the Provinces and Nova Scotia, has come to the manufacturing centres of New England, who desire the forms of church government in which they have been trained, which is opening a new and important field for Presbyterian enlargement in this section.

In addition to the above enumeration the United Presbyterians have ten churches in New England, viz.: six in Massachusetts, one in Rhode Island, and three in Vermont, with a total membership of 1260. The Reformed Presbyterians have seven churches, two located in the city of Boston, and five in the State of Vermont, with a total membership of 610.

Thus it will be seen that Presbyterianism in New England has not spread as in other sections of our country, but has been confined to localities, and mainly among the descendants of the Scotch. The Puritans and their descendants were independents. In doctrine and worship, however, they were so allied to the Standards of the Presbyterian Church that they have absorbed the American Presbyterian element which has located in this section of the country. Many of the Congregational churches have enjoyed the ministry of pronounced Presbyterians, and their colleges and seminaries have sought instructors from her ranks. Differing only in Church polity, there has not hitherto been a necessity for making aggressive effort in a field so well supplied with religious privileges.

Presbyterianism in New York City. The first movement which led to the organization of a Presbyterian congregation in New York, was in January, 1707. Prior to that period a few Presbyterians had assembled for worship in a private house, being without a minister. Two ministers of the faith, named Francis Makemie and John Hampton,

from the eastern shore of Maryland, now visited New York on their way to Boston, and application was made to the Consistory of the Dutch Church for the use of their place of worship, that these clergymen might preach. Permission was given by the Consistory, but that of Lord Cornbury, the Governor of the province, was also requisite, and it was refused. Mr. Makemie, however, preached in a private house in Pearl street, and baptized a child. The performance of these ministrations, without a license from the Governor, resulted in the arrest of both Mr. Makemie and his companion, who were brought before his lordship, and by his order thrown into prison. After two months of confinement they were brought before the Chief Justice by a writ of *habeas corpus*, and Mr. Hampton, not having preached, was discharged, and Mr. Makemie admitted to bail. The latter returned from Virginia, in June, to answer his prosecution before a civil court, where he was acquitted by a jury, but was obliged to pay costs to the amount of £83, 7s., 6d.

In 1717, John Nicholl, Patrick McKnight, Gilbert Livingston, and Thomas Smith, with a few others, organized a congregation, and called as their minister the Rev. James Anderson, a native of Scotland, but at the time a member of the Presbytery of Philadelphia. Worship was held in the City Hall, at the corner of Nassau and Wall streets, the use of which was granted by the corporation of the City. In 1718 a lot was purchased in Wall street, and in the following year a church edifice was erected. Money was collected in Connecticut and in Scotland for the new enterprise. In 1720 application was made for a charter, the granting of which was successfully opposed by the vestry of Trinity Church at this time, and at other periods, for more than half a century. Having no prospect of obtaining a charter by which they might enjoy, as an incorporate body, a right to their church and cemetery, and alarmed by what had occurred at Jamaica, Long Island, where the property of the Presbyterians had been actually taken from them by the Episcopalians, they invested the fee of their church and ground in the General Assembly of the church of Scotland. Subsequent to the Revolution the property was re-conveyed to the trustees of the church. The church was enlarged in 1748. The following inscription was placed in the wall, over the magistrate's pew: "Under the auspices of George II. King of Great Britain, Patron of the Church and Defender of the Faith." Rev. David Bostwick was called to the church in 1756, and early in his ministry a portion of the members seceded and formed the First Associate Reformed Church, in Cedar street, now the Scotch Presbyterian Church, in Grand street. In 1765, the Rev. John Rodgers was installed, when the church was revived, prospered, and greatly increased. A lot was obtained from the corporation, on the corner of Nassau and Beekman streets, on which a new building was erected, and dedicated in Jan., 1768.

Most of the members of the First Church and their ministers went into exile during the Revolution. On their return, they found their churches had been desecrated and left in an injured and ruinous state. The parsonage house belonging to the church had been burned. The vestry of Trinity Church, now unsolicited, offered the Presbyterians the use of St. Paul's and St. George's churches until their own might be repaired. At a later period, a lot of ground on Robinson street was donated for the use of the Presbyterian senior minister. In fact, the Episcopalians in a *minority*, as they were after the war, were a very different people than when in a *majority*. The Brick Church was re opened in June, 1784, and the Church in Wall street in the following year. In 1798 a third Presbyterian church was opened in Rutgers street, in later days under the charge of Dr. Krebs. In 1807 a colony from the Wall Street Church and from the Brick Church, with others who were unable to obtain pews in either, purchased ground and built the Cedar Street Church. The churches were separated, and became independent of each other in 1809, each having their own pastor, except that Dr. Rodgers continued his pastoral relations to the First and Brick churches. During 1809-10, the Wall Street Church was rebuilt, the old materials being used for building another church in Spring street, in part. A separation of the Wall Street and Brick churches was effected by mutual consent. Dr. Rodgers died in May, 1811, leaving Dr. Miller, who became a colleague in 1792, sole pastor, which he retained until 1813, when he became one of the Professors at Princeton Theological Seminary. In 1815 Rev. Philip M. Whelpley accepted a call to the church, but was removed by death, in July, 1821. He was succeeded by Dr. Phillips, in January 1826. In 1834 the church was partially destroyed by fire, but was immediately rebuilt and reopened, in 1835. In May, 1841, the building was vacated and removed to Jersey City, and appropriated to the purpose for which it was originally built. The corner-stone of a new edifice, to be erected on the corner of Fifth Avenue and Eleventh and Twelfth streets, was laid in September of the same year, and the first service was held January 11th, 1846. The church is constructed of brown free-stone, and is one of the most imposing in New York, and the congregation is among the most wealthy. (*See Brick Church, and Hall, John.*)

Presbyterianism in Northern New Jersey. The counties of Sussex and Warren may be appropriately designated as Northern New Jersey, because of natural boundaries. As near as can be ascertained churches have been organized in this region as follows, viz.: Washington, First (originally Mansfield Woodhouse, and subsequently Mansfield, First), 1730; Greenwich, 1738; Hackettstown (known also as Lower Hardwick and Independence), 1739; Oxford, First (originally Oxford), 1749; Yellow Frame (originally Hardwick, or Upper Hardwick), 1750; Newton, 1757;

Sparta, 1787; Knowlton, 1800; Harmony, 1807, and Markshoro', 1811; all of which were organized by the Presbytery of New Brunswick. Wantage, First, 1817; North Hardiston, 1819, and Branchville, 1820; by the Presbytery of Newark. Stillwater, 1822; Danville, 1831, and Belvidere, First, 1834; by the Presbytery of Newton. Wantage, Second, 1835; by Presbytery of Newark. Mensconctcong Valley, 1837; by Presbytery of Newton. Stanhope, 1838; by Presbytery of Rockaway. (?) Blairstown, 1840; by Presbytery of Newton. Belvidere, Second, 1840; by Philadelphia, Fourth. Stewartsville, 1850; Phillipsburg, 1853; Swartswood, 1853; Hope, 1854, and Mansfield, Second, 1855; by Presbytery of Newton. Lafayette, 1857; by Presbytery of Rockaway. Bloomsburg, 1857; Andover, 1858; Ashury, 1860; Oxford, Second, 1863; Montana, 1869; Delaware, 1871, and Papakating, 1882, by Presbytery of Newton. In the early history of the region it was customary for two or three churches to be united under one pastor; so that the names of ministers often appear, in the histories of the churches, as being in different charges at the same time. Aside from the numerous supplies sent out by the Presbytery of New Brunswick, we find, as the earliest pastors in the region, the names of John Rosbrugh, at Greenwich, Mansfield, Woodhouse and Oxford, from 1764 to 1769; Joseph Treat, at Greenwich, from 1775 to 1797; Wm. B. Sloane, at Greenwich and Mansfield, from 1798 to 1815, and at Greenwich alone till 1834; Francis Peppard, at Upper and Lower Hardwick, *i. e.*, Yellow Frame and Hackettstown, from 1773 to 1783; Ira Condict, at Upper Hardwick and Newton, from 1787 to 1793; John Boyd, in the same charge, from 1803 to 1811; Peter Wilson, at Hackettstown and Mansfield, from 1786 to 1796; David Barclay, at Knowlton, in connection with Oxford and Lower Mount Bethel, from 1805 to 1811; Joseph Campbell, at Hackettstown and Pleasant Grove, from 1809 to 1832, and at the former place alone till 1838. The later history of the region is identified with that of the Presbytery of Newton, which see; also, for further details, see "Fiftieth Anniversary of the Organization of the Presbytery of Newton, by Rev. D. X. Junkin, D.D.

Presbyterianism in Pennsylvania.

PHILADELPHIA.

To the Rev. Francis Makemie is usually accorded the honor of being the first Presbyterian minister in this country. A native of Donegal county, Ireland, educated at one of the Scottish universities, he was licensed and ordained by the Presbytery of Laggan, with a view to his coming to America in response to an appeal for ministerial help which had been sent to that body from Maryland. Shortly after his ordination, the date of which is not known, he came to this country and settled in Maryland in 1683, where he organized the Church in Snow Hill, the first Presbyterian church in America. Several other congregations were gathered in that region. Mr. Makemie

went from place to place as an itinerant missionary, extending his journeys into the neighboring colony of Virginia and as far as South Carolina.

In 1692 he visited Philadelphia, and it is probable that Presbyterians were gathered together and organized as a congregation at that time. Their first place of worship was a frame building on the northwest corner of Second and Chestnut streets, known as "the Barbadoes Warehouse." It belonged to the Barbadoes Trading Company, and had been used by them as a place for the storage and sale of merchandise, but had been abandoned on account of reverses which came upon the company.

In the Autumn of 1698 Mr. Jedediah Andrews, a licentiate from Massachusetts, a graduate of Harvard College, began to preach to them. He was ordained and installed their pastor in the Autumn of 1701, the year in which Philadelphia received its charter as a city, and Edward Shippen became its mayor. The place then contained 500 houses and a population of 5000.

In 1701 the congregation erected its first church building, on the south side of High (Market) street, corner of Bank street. It was surrounded by large buttonwood trees, from which it came to be known as the Buttonwood Church. It was enlarged in 1729, rebuilt in 1793, and finally abandoned, on account of the encroachments of business, in 1820, after it had been occupied one hundred and sixteen years. The congregation then removed to the church edifice it still occupies, on Washington Square. In this first frame church the first American Presbytery was organized, in 1705 or 1706. The first leaf of the records has been lost and the precise date is therefore unknown.

The growth of Presbyterianism in Philadelphia was very slow during the first half century of its existence. The growth of the city during the same period was by no means rapid. In 1750 Fourth street was its western limit; it contained only 2076 houses and 15,000 inhabitants. Presbyterianism received a new impulse towards the middle of the century, from the immigration of many Presbyterian families, and also from the labors of the Rev. George Whitefield. Under his preaching large congregations were assembled and many converts were made. The revival was also accompanied with serious discussions. These discussions, together with the growth of the city, led to the formation, in 1743, of the Second Church, which had for its place of worship the Whitefield Academy, on Fourth street, south of Arch, and the celebrated Gilbert Tennent for its first pastor. Its first church edifice was erected and occupied in 1750, on the northwest corner of Third and Arch streets; enlarged and reconstructed in 1809. In 1837 the congregation removed to north Seventh street, below Arch, and in 1872 it took possession of its present building, corner of Walnut and Twenty-first streets.

The third congregation was organized in 1762, though it continued in connection with the First Church until 1771, when the Rev. George Duffield became its pastor. The Fourth Church was not formed until 1799. Thus, at the beginning of the present century, there were in Philadelphia four churches in connection with the General Assembly of the Presbyterian Church. In this city, during that century, were formed its first Presbytery, in 1705 or 1706, its first Synod, in 1717, and its first General Assembly, in 1789. It had shown a determined patriotism during the War of the Revolution, its ministers and people giving an undivided support to the cause of freedom against the encroachments of British tyranny and oppression. But while the city had made great advances in population and wealth, Presbyterianism had not made a corresponding advance. It began the present century with only four churches and less than 500 communicants in a population of 70,218.

With the beginning of the present century it entered upon a more prosperous era, and from that time its progress has been very remarkable, as the following table, compiled from official sources, will show:—

Years.	Churches.	Communicants.	City Population.	Ratio.
1800.....	4	500	59,287	1 to 140
1810.....	6	1,058	96,287	1 to 91
1820.....	14	2,843	119,325	1 to 42
1830.....	21	4,956	167,325	1 to 34
1840.....	33	7,699	238,937	1 to 34
1850.....	37	10,968	498,562	1 to 37
1860.....	60	15,510	505,529	1 to 36
1870.....	96	18,907	674,922	1 to 36
1881.....	183	27,747	846,988	1 to 30

Thus it appears that while the population of the city is only twelve times as large as in 1800, the Presbyterian communion rolls are 55.5 times as large, or that the Church has grown in numbers nearly five times as fast as the City. It will be observed, also, that during the period of separation between the "Old and New Schools" (1837-1870), the rate of advance was materially retarded, and that the reunion so happily effected in 1870 gave it a new impulse. If to the eighty-three churches and 27,747 communicants of this Denomination we add the 29 churches and 15,000 communicants of other Presbyterian bodies, we will have an aggregate of 112 and 42,747 communicants, or one to every twenty of the population. From these data we safely estimate the whole Presbyterian population as 210,000, or one-fifth of the entire population of the city.

The growth of the benevolence of the Church is even greater. The amount contributed for benevolent causes, to the General Assembly, on whose records we rely for our statistics until 1807, when the entire Presbytery of Philadelphia, which consisted of twenty churches, four of which were in the city, reported only \$871, is stated to be as follows:

In 1825 the amount was \$1048; in 1853, \$40,503; in 1860, \$79,377; in 1870, \$190,170; in 1883, \$223,484, or 256 times as much as in 1807, and three times as much as in 1860.

The amount expended for congregational purposes has also largely increased. At the beginning of the century the salaries of the pastors were small and irregularly paid; not unfrequently they felt very seriously the lack of means to meet current expenses. A few thousand dollars covered all that was paid for Church purposes. At the General Assembly in May last our Philadelphia churches reported \$105,965 raised and expended for congregational purposes. Add to this the \$223,484 contributed for the support of the missionary and benevolent operations of the Church, and we have an aggregate of \$629,449 raised and expended by Philadelphia Presbyterians for their denominational work during the year ending the first of April last, whilst they have been, as always in preceding years, among the foremost of the supporters of the Bible, Tract and Sunday-school societies, and other union associations for benevolent work.

In 1800 there were but three church buildings; now there are ninety-three. In 1800 the entire value of the church property did not exceed \$40,000; now it is worth not less than \$2,500,000. Add to this the twenty church edifices of the other branches, and you have one hundred and eleven Presbyterian places of worship, and church property amounting in value to not less than \$2,750,000.

These churches are, in the main, well equipped for work, with faithful, earnest, laborious pastors, and active, intelligent helpers among the laymen. Several that have been without pastors have very recently settled men, from whose labors great results are expected. The Sabbath schools are large and flourishing, with a membership of 33,674.

Besides co-operating with other Christian people in union benevolent work, Presbyterians have, during the last fifteen years, established, and to some good extent endowed, three institutions of their own: the Presbyterian Hospital, the Presbyterian Home for Women, and the Presbyterian Orphanage.

Philadelphia is also the home of three of the Boards of the Presbyterian Church: the Board of Publication, the Board of Education and the Board of Ministerial Relief. Here also is the Presbyterian Historical Society, with its large and valuable library, collected mainly through the long-continued and persevering labors of the late Samuel Agnew, to which, however, valuable additions have been made since his lamented death. The interests of Presbyterianism are also supported by three weekly denominational papers, ably conducted and widely circulated. On all sides the outlook for the future is encouraging and hopeful, and it is confidently expected the future growth will be even more rapid and satisfactory than the past.

INTERIOR OF THE STATE.

The increase of the Presbyterian Church through the interior of the State, on to the Susquehanna, as in Philadelphia, was not greatly disproportioned to that of the population. As immigration pushed its way towards the West, felling the forests, bridging the streams, plowing the fields and crowding the rich pastures with grazing folds, the blue flag floated over the advancing tide, and ministers increased in number, churches were planted, and presbyteries were formed. With the impetus given to industrial and commercial enterprise, Presbyterianism kept pace. With such noble men as Anderson, Bertram, Latta, Boyd, Irwin, Grier, Smith, Carmichael, Foster, McFarquhar, Mitchell, Blair, Craighhead, Finley, Sample, Cathcart, Snodgrass and others, the cause was carried forward in steady line and solid progress. Prominent among the churches which sprang into existence, was the Church in Abington, which was organized in 1711, by the Rev. Malachi Jones, and of which the Rev. Dr. William Tennent was pastor for twenty-nine years; the Church in New London, of which Dr. Francis Allison was one of the first pastors, having, in connection with his pastorate, the charge of an academy, at which many young men were trained for usefulness and distinction in the various vocations of life; the Church of Upper Octorama, which has been blessed with a succession of faithful pastors during all its long history, and which, in addition to the local influence it has exerted for good, has sent out a number of able ministers and several devoted missionaries; the Church at Brandywine Manor, which has been blessed with the faithful labors of Carmichael and the Griers (father and son), and from which, also, many have gone forth to the work of the ministry, to do noble service for the Master; the Church at Poquea, which was for forty-two years the pastoral charge of that able theologian and profound casuist, Dr. Robert Smith, whose school, which he established, acquired a great reputation, but who is better known to posterity as the father of those two great lights of the Church, Dr. Samuel Stanhope Smith, of Princeton College, and Dr. John Blair Smith, of Union College, both of whom succeeded their father in the Moderator's chair in the General Assembly; the Church at Chestnut Level, which was long under the care of that able divine, the Rev. James Latta, D.D., Moderator of the General Assembly in 1793, and father of four sons who entered the ministry, the Revs. William, Francis, James and John E. Latta, the last of whom was for a considerable time permanent clerk of the General Assembly; Donegal Church, located in one of the most important Scotch-Irish settlements in the county of Lancaster, upon the banks of the "Shecessalungo" creek, in 1714, and invested with peculiar historic interest; Old Derry Church, Paxtang Church and Old Hanover Church, around which cluster many sacred memories, and

notices of which will be found in their appropriate place in this volume.

With all the advantages they possessed east of the Susquehanna, the enterprising and energetic Scotch-Irish were not satisfied, and hence they pushed their way further westward, crossing that river, at Peixtan, Peshtank, or Paxton, and entering what was then called "Kittochtimny Valley," or "North Valley," but is now known as Cumberland Valley. These immigrations began about 1730. In 1740 the number of settlers reached several thousands; in 1749 the number of taxables was 1897, and in 1751 it had considerably increased. The history of this people is replete with interest. They were, in general, plain in their style of living. Their houses, says Dr. Creigh, were but log cabins, in dimensions from 20 to 25 feet, by 28 and 30 feet, with oiled paper, in most cases, instead of glass, in their windows, chimneys built of sticks of wood plastered benches made of logs split in two parts and hewed down to a proper thickness, supported by four legs. Around the walls were driven in wooden pegs, on which were hung the garments of the inmates. Another set of pegs upheld the rifle, the pouch and the powder-horn. And here, too, was the little shelf on which rested the meagre library. And this one apartment of the cabin was used for parlor, family-room, chamber, nursery and kitchen.

Their clothing was of the simplest kind. The materials of which it was made were mainly wool and flax, all of which was prepared by their own hands. The men's ordinary wear was a loose wamms or hunting-shirt, made of woolen, with trousers of the same material or purely of linen, and moccasins, made of deer skin. Their finer wear was a coat of homespun, and a waistcoat, with breeches, often made of buckskin, with knee buckles, long stockings, shoes and shoe buckles, with cocked hats. The women's ordinary wear was a short gown and petticoat made of linsey-woolsey, a sun bonnet or hood. Their finer costume was often of silk and of other material equally costly, with a bonnet, made of material to correspond, and a kerchief of white around the neck and covering the upper part of the breast. Five or six yards were amply sufficient for a dress.

Their food was equally plain. Hog and hominy and potatoes, with mASH and milk, were their standing fare. The amount of wheat which they raised was but small, and then, when they had it, there was great difficulty in getting it ground for family use, there being no flouring mills within the limits of their settlement at this time. And then, again, it was, for them, the best medium of exchange by which to procure salt and iron, and other articles equally important. As for coffee and tea, if the old folks could afford to have either of them once a week, on the Lord's day, they were satisfied, while to the younger members of the family they were contra-

Their sources of knowledge, too, were very limited. Books were very scarce and high-priced, and hence the only ones they could afford to own were the Bible, the Confession of Faith, the Psalm Book, Pilgrim's Progress, Fourfold State, Saints' Rest, and such like. But these they read, they studied, they made themselves familiar with, and thus they became theologians, and were mighty in the Scriptures. They had a great care, too, that their children should be instructed; and so, whenever a settlement was formed a school was established, in which were taught spelling, reading, writing, arithmetic, geography, and in some cases, surveying.

But, in thus speaking of their domestic life, we must not overlook the family altar. Most of them being pious, and all of them having the highest regard for religion, no family was complete in its arrangements without the family altar. To this they had been trained in the land of their nativity, and in the land of their adoption they could not neglect it. And some of their most precious seasons were when, as a family, they were engaged in this delightful service. And such a scene as this, described by Burns in his "Cotter's Saturday Night," is just as true of the settlers of those parts as it was true of those in Scotland at the time it was written.

In organizing their churches in those early times, and in erecting their church buildings, great care was taken lest the limits of one congregation should encroach on those of another. Hence, when application was made to the Presbytery for the organization of a new congregation, or the erection of a new church building, the Presbytery would appoint what was called a "perambulating committee," who would measure the distance of ten miles from the nearest house of worship. And this usage continued until the unfortunate division in 1711, which rent the Church in twain.

The first church buildings of this people were plain log structures, which were fitted up with benches to accommodate the worshippers; they were without fire-places or stoves, and it was no uncommon thing for both the pastor and the male members of the congregation to bring their rifles with them to the place of worship, to be prepared for any attack which might be made by the Indians. True, these plain structures in the course of time gave place to edifices of a better architecture, yet even *these* were without ornamentation, and the services in them were of the simplest and most unpretending character. One of our kinsmen (Professor William M. Nexin, LL. D., of Franklin and Marshall College), whose boyhood was identified with one of these venerable buildings (Middle Spring), has given a faithful and touching description of it, which is equally applicable to all the rest. (*See Middle Spring Church.*)

The pastors in the churches in this region—Upper West Conacocheague, Welsh Run, Falling Spring, Rocky Spring, Middle Spring, Big Spring, Carlisle

and Silvers' Spring—were, as their several sketches indicate, men of fervent piety, intellectual culture, great force of character, and earnest zeal, and they have left an influence for good which must be felt to the latest generations.

Lingering no longer on the beautiful Cumberland Valley, with its handsome towns, rich and productive farms, and intelligent, industrious, thrifty and law-abiding population, except to say that, as the result of its Scotch-Irish Presbyterianism, no district of our broad and blessed country has furnished more representative men in all the walks of life—men distinguished for their ability, integrity, patriotism and influence—we turn briefly to other directions.

The picturesque Juniata Valley, under the labors of the faithful missionaries by whom it was visited from time to time, and the earnest, able and diligent pastors with which it was favored—such as Linn, Wilson, McKinney, Peebles, Woods and Gibson—soon began to blossom as the rose, and became one of the strongholds of Presbyterianism. Under the culture of such devoted men of God, it is no wonder that this attractive region is so famous for its men of intellect and probity, as well as for its general prosperity, and that the spiritual soil was so grandly improved, that now Huntingdon Presbytery, covering territorially the seven prosperous counties of Blair, Huntingdon, Mifflin, Juniata, Bedford, Centre and Clearfield, has on its roll the names of 55 ministers and 69 churches, numbers 9274 communicants, and in the number of its churches is the third Presbytery in size in the United States.

BEYOND THE ALLEGHENIES.

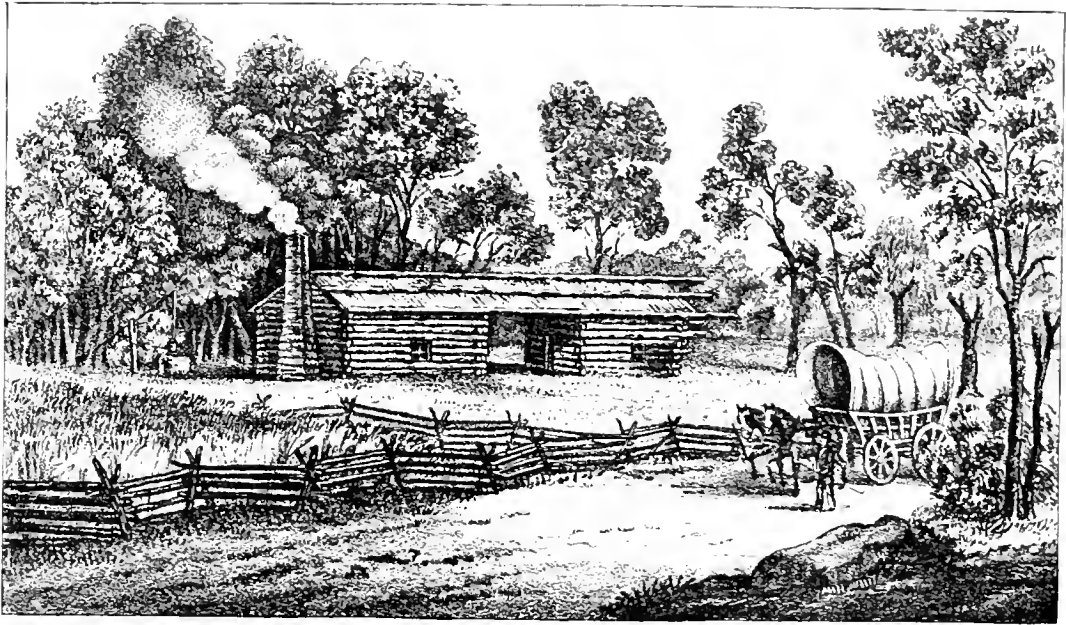
In 1766 we find Mr. Beatty, in conjunction with Mr. Duffield, performing his Western mission. At Fort Pitt (Pittsburg) he was invited by McLagan, Chaplain to the Forty-second Regiment, to preach to the garrison, while Mr. Duffield preached to the people, who lived "in some kind of a town without the fort." The missionaries, on their return, reported "that they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring their willingness to exert their utmost in order to have the gospel among them," but their circumstances were "exceedingly distressing and necessitous," in consequence of calamities inflicted by the war.

It is impossible to determine how far the measures of the Synod for mission labor in Western Pennsylvania were carried out with each successive year, but they were regularly made at each annual meeting, and in some cases, at least, were successful. The war of the Revolution, however, interrupted the further prosecution of the plan, and yet before its close (1781) Redstone Presbytery had been organized on the field.

The Rev. W. F. Hamilton gives the following graphic description of the first meeting of this Presbytery:—

Of the three ministers, the oldest is James Power. He is thirty-five, of fair complexion, medium height, erect and rather slender in person, noticeably neat, though plain in dress, courteous and easy in his manners, but not lacking gravity, rather combining affability and dignity in due proportion. Next in age is Thaddeus Dodd, four years younger. He is considerably taller than Mr. Power, but equally slender. His dress hangs more loosely. He has a sallow complexion, black hair and black eyes, keen, piercing, but not unkindly. His whole general appearance is in contrast with that of Mr. Power, and by no means gives such promise of longevity. The other minister, still younger, is John McMillan, not yet turned of twenty-nine. In complexion he is neither fair nor sallow, but swarthy. His features are rough hewn,

Scott, of Pigeon Creek, is one year younger; as is also John Neel, from Mt. Pleasant. They are good specimens of the better class of early settlers. Presbytery is opened with a sermon by Mr. Dodd, from the words, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself in dust and ashes.' Presumably a plain, searching gospel sermon, good alike for ministers and elders and people, good for all, young and old, who have gathered to hear it. Mr. McMillan is then elected Moderator, and Mr. Power clerk. There is but little business demanding attention, and so more time for prayer and conference. Another session is held the next morning, then they adjourn. They are glad they have seen each others' faces, they are proud to be an independent Presbytery, and having pressed each



A PIONEER'S HOME.

in some eyes homely, certainly masculine. His manner is blunt, abrupt, impatient of formality. His look stern, almost harsh, were it not tempered by benevolence. His person nearly if not quite six feet high, with head and neck inclining forward, giving already slight promise of corpulence, setting off to good advantage the cocked hat and broad-skirt coat with doublet, and the breeches with knee buckles, which constituted the conventional costume of the day. If there is either of the three that would be adjudged at once a man of commanding energy and force of character, a man of superior executive ability, it is certainly McMillan. Of the three *elders* the first noticed, perhaps, is Demas Lindley, from Ten Mile, a man of stalwart frame and great physical strength, yet one who sits as a child at Jesus' feet. He is in the vigor of manhood, aged forty-eight. Patrick

others' hands with a parting grasp, they are ready to return to their homes."

Such was the Presbytery, and such were the churches, by which Presbyterianism was established in Western Pennsylvania. They were the advance guard, not only of Christianity, but of civilization and learning. Population, cities, colleges, agriculture, manufactures, and churches of all denominations, have since that time crossed the Mississippi, leaped the Rocky mountains, descended to the shores of the Pacific, and crossed that ocean to the Sandwich Islands, Japan, Siam, China, India and Persia. Little did the three ministers and three elders who met at Pigeon Creek on the morning of September 19th, 1781, understand the breadth and depth of the foundation they were laying, or the vast proportions of the great work they were inaugurating.

Here, again, as in Cumberland Valley, a very primitive state of society was that which greeted the eye and shaped the experience of the first pastors of the Presbytery. The persons that composed their congregations were by no means dressed in accordance with the fashions of our present cities. In nine cases out of ten, a blanket or a coverlet served as a substitute for a great coat in winter weather, and the worshiper was not ashamed to wear it. Deer skin was a substitute for cloth for men and boys. Everything that was not brought from a distance of more than a hundred miles across the mountains had to be manufactured by patient industry and primitive agencies. The best dwelling of the settler was for many years a log cabin, and its furniture was of the simplest description. Here and there a fort told the story of danger from Indian invasion, and suggested the hazards by day and night to which the inhabitants were exposed.

Until 1790, it is not known that a church edifice or house of worship was erected in the region. Meetings were held in the shady groves, or, for greater security, within the walls of the forts. They were attended sometimes from a distance of twelve or sixteen miles, and he was fortunate whose residence enabled him, by a walk of not more than five or six, to enjoy the regular ordinances of Sabbath worship. In many cases, every man came armed. The guns were stacked, and a sentinel was appointed to sound the signal of alarm in case of danger from Indian attack. The perils from this source did not cease till Wayne's victory, in 1791.

The toils and hardships of the ministers were excessive. They not only shared the lot of their people in respect to food, clothing, and lodging, but in their extended journeyings from place to place to preach, administer the ordinances, and visit their scattered sheep in the wilderness, were exposed to peculiar hazards. Often did they have to travel a distance of from fifteen to fifty miles in order to discharge their parochial duties, so extended were the fields which they were called to occupy. They were indeed bishops, in the primitive sense, and each had his diocese. For days together they were absent from their families. In some places there were no roads, or only those of the worst description. A blind path, but seldom used, must be followed, when every neighborhood road, tea mill or a smith's shop, being much more distinct, would be almost sure to mislead them. Guide-boards there were none. Bridges had not yet been built, and fording places were not always easy to be discovered. Yet, braving all perils, exposed to heat and cold, plodding through the mud or facing the storm, they discharged their duty, brave in a heroism not less noble than it was obscure, not less admirable than it was the fruit of Christian faith and pastoral fidelity. A notable example of this we have in the case of the Rev. George Hill, grandfather of the Rev. George

Hill, D. D., now at Blairsville, who, having, while pastor of Donegal, Ligonier, and Fairfield, to cross the Conemaugh in going to one of his places of preaching, was known, in times of high water, to swim the river on horse-back, preach in his wet clothes, recross the river and return to his own house, a distance of ten miles, the same day.

The support of the clergyman in this region was by no means ample, yet two and sometimes three congregations were united to secure it. Even then he might be necessitated to eke out his salary by cultivating a farm, or unite thrift with charity in the work of instruction. There was indeed ample wealth around him—such as it was—but it was the riches of a fertile soil, and the verdure of hill and valley; it was nature herself, with her mines and acres waiting for the hand of industry to coin them into shape and imprint upon them the image and superscription of civilization and culture.

But a richer soil than that of the hills and valleys was that which the laborer in the Lord's vineyard was called to cultivate. His parishioners were by no means the miscellaneous driftwood which emigration usually floats off from older communities to new settlements. Among them were men of culture, and a large proportion of them were characterized by stern religious principle. They were men whose energy and vigor were developed by the circumstances of their lot, and who, in grappling with the forest, and repelling or guarding against savage attack, were made more sagacious, fearless and self-reliant. They were men of pure principles and exalted ambition—men whose descendants now generally occupy the places of honor, trust and responsibility in the community.

At this point a notice of the Old Presbytery of Erie, erected by the Synod of Virginia in 1801, is called for. It embraced all the churches and settlements north and northwest of the Ohio and Allegheny rivers. It extended from Beaver, Pa., on the Ohio river, on the south, to Lake Erie, on the north, and from the Allegheny river, on the east, to Canfield, O., on the west, embracing the whole of what is now the Synod of Allegheny, with portions of the Synods of Wheeling, Buffalo and Pittsburg. The field was almost wholly uncultivated by ministerial labor. The population was mainly Presbyterian. They had brought with them a few books from the East. The Bible, the Westminster Confession, the Hymn Book, and some works on practical religion; these were their spiritual pabulum during the intervals of their labor and toil. They often met together on the Sabbath and held what they called "Society Meetings." The exercises consisted of singing, prayer, and reading a sermon from Burder or some other standard work. But the parents felt that, much as they delighted in those social meetings, they needed the minister of Christ. Their children had many of them been baptized in

their infancy, but were now growing up, and they felt the deepest interest in their spiritual welfare. Says the Rev. John Munson, "They saw the importance of having the standard of the gospel planted at the commencement of their new settlement. In all their meetings for prayer they earnestly sought the Lord that He would send them a godly man, to break to them the bread of life, and be the instrument of laying the foundation of a rising church in the wilderness. Their prayers were heard, and thus God in a short time selected out of these and other families materials for the organization of a church."

This remark has reference to the settlement in Beaver county, Pa., which afterwards constituted the congregation of Mount Pleasant; but was also characteristic of other portions of the territory constituting the Presbytery of Erie. There was, therefore, an eager call for laborers, that went up with an earnestness almost Macedonian, and was responded to by many of the ministers in the older settlements with a zeal and self-denial well-nigh apostolical. The people had no great inducements to offer; certainly very few of a temporal kind. There was labor and self-denial, with little in the way of salary or worldly fame. But there were opportunities for doing good, seldom exceeded. There was the way opening for planting the church in the wilderness, and of gathering immortal souls into its safe and peaceful inclosure.

And so the early fathers of the Presbytery of Erie girded themselves for the work and the warfare, and went forth with manly hearts, to labor as best they might in the Lord's cause.

These fathers were a hardy set of men, modeled after a type peculiar to their day, and eminently adapted to the performance of the great work to which they were called. They had been educated mainly in the West. Of the first twenty-eight on the roll, embracing a period of twenty years of its history, twenty-three were educated at Canonsburg, and at the academies that sprung up and were fostered under the influence of the Presbytery. And of the same twenty-eight, twenty-two pursued their theological studies in the West, and no less than eighteen at Dr. McMillan's log cabin. These men had been inured to labor. Almost every one of them had been accustomed to the work of subduing the forest, and of cultivating the soil from childhood. Even during his studies at Canonsburg, Robert Lee was engaged in clearing land from forest trees, and in order not to trench upon the hours of study and recitation, had labored at rolling logs and kindling fires at night. As a general thing, then, they came to the duties of the ministry with physical constitutions matured and indurated by labor and exercise. They were enabled at once to endure the hardships and privations that were peculiar to frontier life. Not only did they make long and fatiguing journeys

in the work of organizing and supplying churches in remote places, but were obliged also to labor with their hands in securing a support. This may also account for the longevity that characterized these early fathers. They were enterprising men, too. They saw the field spreading before them, with its labors and its promises; they had girded themselves for the work, and neither labor nor peril appalled them. Whether they set out for the shore of Lake Erie, or plunged into the wilderness seeking the red man of the forest in his wild haunts, it mattered not. It was the Lord's work. It was for this they had entered the service; and they took the labors and the privations as matters of course.

If they lacked the polish and accomplished education that pertain to more modern times, they possessed that furniture that better fitted them for the then rude contact with Nature, and with the hardy race of pioneers that were felling the mighty forests and opening up the pathway for the progress of Empire in its mighty Western march.

The following extract from the admirable historical discourse, delivered by the late and lamented Rev. S. J. Wilson, D.D., LL.D., at the Centennial Celebration of the Presbytery of Redstone, at Uniontown, Pa., September 21st and 22d, 1881, is too appropriate to our purpose not to be transferred to our columns:—

"To the Christian historian no theme can be more interesting and edifying than the study of the providential preparations for the planting and growth of Presbyterianism on these shores, the formation and conservation of this land, 'a place of broad rivers and streams;' the preparation of a seed with which to plant and the conjunction of influences favorable to the increase of that which was planted; God threshed the nations, and winnowed the threshings, and sifted the winnowed grain for the finest of the wheat; and in no spirit of boasting, but according to the calm judgment of history, let it be put on record, with deep and humble gratitude, that the choicest of this seed wheat was Scotch-Irish Presbyterianism. As surely as Jehovah raised up a chosen people, and educated them in a peculiar manner, that they might be fitted to become citizens of the promised land, so surely did he prepare our Scotch-Irish ancestors, by a discipline which was large, severe, peculiar, that they might be fitted for this special field and mission. For the winnowed wheat, there was ready a fitting field, and through the varied ordinances of Providence, sunshine and storm, it grows to a prolific harvest. No less distinctly is the hand of Providence discerned in the details of the history than in its general outlines. Not only was a people prepared for their heritage, but this people had assigned to them a position which, as a strategic point, was as much a key to the possession of this land as Jericho was the key to the conquest of Canaan. The divine purpose, and the means by which and the times at which this purpose is to be fulfilled, agree, the one to the other. A people

fitted, found a fitting land, at fitting time for the possession of that land. The intricate parts of the accomplishment of the great plan fell together as noiselessly as the stone and timbers of Solomon's Temple.

"When organized, the Presbytery of Red-stone occupied the picket line of Presbyterianism on this continent: a vanguard thrown across the Alleghenies to secure outposts and to lead the advancing columns of the Sacramental Host, through hardships and perils, to take possession in the name of the Lord. This little band, consisting originally of four ministers—nestling at the foot of the Alleghenies—commanded the most important strategic points, ecclesiastically, on the continent. On the head waters of the Ohio it commanded the great natural highway of the nation southward and westward; while on the north it touched the great chain of lakes. Its charter and commission the Almighty wrote legibly, in characters formed of rivers and lakes and mountains and oceans. To the vanguard of the advancing columns the line of conquest is clearly defined. It must be from ocean to ocean, one wing resting on the Lakes, the other on the Gulf. With a sublime faith this little band read the commission, and never once faltered in the presence of the gigantic enterprise.

"Not to speak of other branches of the Presbyterian family, there are now under our General Assembly more than a score of Synods west of the Alleghenies, where a century ago there was but one Presbytery consisting of four ministers. Not only has there been growth, but a growth such as the fathers of a hundred years ago no more entertained a hope of than they had in expectation the steam engine and the electric telegraph, and the steam printing press.

"Presbyterianism, a divine institution, instinct with organizing and expanding vitality, in such a field, at such a crisis, would, according to the laws and forces of its being, grow, and growing, would diffuse a thousand quickening influences along every fibre of the body politic. By its constitution vital Presbyterianism must grow; by its growth it demonstrates its vitality; and its growth is the diffusion of a thousand benign influences through all the channels of intellectual, social and spiritual life. Let us, therefore, gratefully and reverently, study the forces and potencies which this type of Western Presbyterianism carried within itself, which caused it to grow, and which made its growth an inestimable blessing to the nations of the earth. Among these potencies and forces I mention:—

I. ITS ORGANIZATION.

"Presbyterianism in the West a century ago, although small numerically in its beginnings, and one of the weak things as the world counts weakness, yet was not crude in its principles nor inchoate in its elements and form, but was a clearly defined and thoroughly developed system. It had a mind, a purpose, a consciousness, an organization and an

individuality. It did not come into the New World passive and plastic, to be determined in its character and history by force of circumstances or by the accidents of its environment, but came with positive opinions, deep and strong convictions of truth and duty, and with clear conceptions of its mission, to mould and determine the character of the new world. Its form of government was drawn directly from the Word of God, and was simple and efficient. It worked as successfully in the churches and the Presbytery in these western forests, as it did in the cities of Calvin and Knox. There was no uncertainty as to modes of procedure, no groping in the dark. It understood itself and its mission. It developed from a power that was within, and according to the law of its inner life. An acorn planted at the foot of the Alleghenies is not in doubt as to the form it is to assume. In Druidical groves and in American forests oaks grow according to inner life. The seed of Presbyterianism here was the same as the seed of Presbyterianism in Geneva or Edinburgh. This Presbyterianism, therefore, had the strength and effectiveness which come from compactness of organization and singleness of purpose.

"In addition to this, the organization, being Scriptural, was simple in its workings. There was no cumbersome or expensive machinery. All the force was made available. None was wasted in useless friction. The Presbyterian pastor was Bishop without the leave of the Bishop of London or of the Archbishop of Canterbury; he did not have to wait until he could be assured that consecrating grace had come down to him in an unbroken line from the Apostles. In the forest, without vestments, altar or ritual, he officiated as a minister of Christ, an office which needs no meretricious trappings to give it dignity or solemnity.

II. ITS DISTINCTIVE DOCTRINES.

"Within this organization—as the soul within the body—imparting to its life vigor, health, symmetry and aggressiveness, was a system of doctrines which were distinctive and sharply defined; doctrines which, although popular, commended themselves to men's consciences, and took hold of the deepest intuitions and convictions of the human soul. These apostles of Presbyterianism on these shores (in America) carried with them the Westminster Confession of Faith, and the Larger and Shorter catechisms which constitute the most admirable summary of Scriptural truth that has ever been produced. As a system of doctrine the Westminster Confession is the most complete and comprehensive of all the confessions of Christendom. It is at once Scriptural, profound, comprehensive, logical and precise, and he who has mastered it has been brought face to face with the deepest and highest problems that emerge in theology, and has had presented to him the light which the Word of God sheds upon these problems. In the Shorter Catechism this system of theology is

condensed into a series of the most wonderful definitions that the theological genius of the Church has ever produced. Here these great doctrines are condensed, crystallized, until every point beams with light as clear as the flash of a diamond. These pioneer Presbyterian ministers were ignorant of many things which are deemed essential now-a-days to a wide and varied scholarship, but they knew thoroughly the Bible and the doctrines contained in it as they are formulated in the Westminster Confession and Catechisms—the doctrines in definitions which are exact, sharp, precise, analytical. Consequently there was no ambiguity in their preaching. The trumpet in their hands and at their lips gave no uncertain sound. Their preaching was Scriptural, after the Calvinistic type, and their style took its form and its coloring from the nervous Anglo-Saxon of the English Bible.

These doctrines, clearly apprehended by the understanding and authenticated by profound Christian experience, formed the subject matter of preaching in those days, and they were preached with positive, downright conviction, and with an earnestness and an unction which are only born of that spiritual travail whereby a soul becomes acquainted with the truth experimentally. Swift and straight, and with resistless force, these doctrines were launched into the hearts and upon consciences grew, and the wide pulpit in these western forests became a centre of power such as the Church has seldom known since the days of the Apostles. These solemn doctrines, preached with awful earnestness and enforced by the tremendous sanctions of eternal rewards and punishments, took hold of the hearts of men with demonstrations of the Spirit and with power; souls were converted, natures renewed, human characters revolutionized, and men's lives throbbing with new, strange forces and enthusiasms, were lifted to higher levels of thought and action. There was infused into the young life of the nation that healthful, vigorous religious spirit which has enabled it thus far to resist the death-dealing miasma of atheism and materialism. Here again we discover how excellently fitted to the accomplishment of the purpose were the means and agencies which were used. The religious interest begotten by the use of these instrumentalities was not a transient flush of excitement which passed away like the morning cloud or the earthy dew, but deepened into a consistent and growing Christian life and character. The truth thus preached, and thus by faith accepted, enlightened the mind, swayed the conscience, enlisted the affections, and enkindled an unquenchable zeal for Christ. As believers and converts multiplied, their common confession found expression, and their love found appropriate exercise, in the worship and service of the Presbyterian Church. This Church, therefore, was not an artificial structure, fashioned according to man's device, but was an organism developing from an inner life; not an association or in-

stitution inspired and sustained by superficial excitement and sensations, but a spiritual body, feeding upon the Word of God and growing thereby. The preaching of the gospel was accompanied with mighty power upon the hearts and the lives of men; the truth under the demonstration of the Spirit touching and sounding every note in the gamut of feeling, from the deepest, bitterest conviction of sin, up to the most ecstatic raptures of spiritual joy and triumph. But this feeling was the result of the truth apprehended by faith, and not the product of any artificial excitement. The deep, suppressed feelings which attended the 'falling exercises' were not produced by impassioned appeals to the emotions or to the imagination, but by the quiet force of the truth. Churches which were thus founded and thus built up, had in them a solidity and strength which made them as towers, bulwarks and palaces of Zion. In these Western forests, a hundred years ago, such towers, bulwarks and palaces were reared, and here they continue unto this day.

With such spiritual food and such experimental discipline, no wonder there were giants in those days. Instead of dabbling in muddy puddles of materialism, to discover their genealogical descent from the tadpole, their thinking was along the line of the infinite, and in mind, heart and character, they were great and noble. For these infinite stretches of thought did not lose themselves in regions of speculative clouds and mists, but following closely the line of the divine thought and purpose; although their range was from eternity to eternity, they were human still, and true to human interests, instinct with human sympathy, and were themselves the proof and the earnest of the glory and immortality of man. And this conducts us naturally to another of those vital working forces of Presbyterianism, viz. :—

III. ITS BELIEFS AND TEACHINGS CONCERNING THE INFINITE WORTH OF THE HUMAN SOUL, AND THE DIGNITY OF MAN AS MAN.

Calvinism exalts God, invests Him with infinite majesty and absolute sovereignty, and at the same time it honors and dignifies man as created in the image of God. The motto of Sir William Hamilton in his lecture room was: 'On earth there is nothing great but man. In man there is nothing great but mind.' And this sentiment he did not derive from philosophy or philosophers, ancient or modern, but from the Calvinistic theology of his native Scotland. These beliefs concerning the worth of the soul have not been dead doctrines in the Calvinistic system, but have been an integral part of the effective formative power of that system, and in their practical influence, have imparted to the history of Presbyterianism some of its most characteristic features; as for instance,

" I. *Its interest in and its service to the Cause of Education.*—In history, Presbyterianism and intelligence have gone side by side, hand in hand, and this is

not an accident to be noted simply, but it belongs to the philosophy of the history. Her interest in education does not arise from any utilitarian motives, nor primary social or æsthetic consideration, but abides in and perennially springs out of the estimate of the infinite worth of the soul. Consequently her interest in this subject is exhaustless. When Presbyterianism ceases to educate man for man's sake, mind for mind's sake, she will have forfeited her birthright, and Ichabod shall be blazoned on all her palaces; her spirit shall have departed, and the carcass shall be cast out to the dogs and vultures.

"Moses, the typical Presbyterian of Old Testament times, educated at the court of the Pharaohs, understood and carried forward the most stupendous educational enterprise ever committed to any one man. At bottom his work was educational; none the less but all the more truly educational because it contemplated and embraced the whole man, body, soul and intellect, and the whole nation, in all its relations, civil, social and religious. The educational impulse communicated by the learned son of Pharaoh's daughter has never been lost. John Calvin began his labors at Geneva as a teacher. To Geneva John Knox went as a student. Presbyterianism cannot take root in the shallow soil of ignorance. The history of Presbyterianism in any region is largely also an educational history of that region. The pioneers of American Presbyterianism, true to the traditions of the past, coming down in unbroken line from Moses, brought the lamp of learning with them into the wilderness. They did not wait until the terrors of Indian wars were past; until forests were felled and the land cultivated, and the safeguards and comforts of civilization were secured, but in the presence of these dangers and in the midst of these discouragements, established schools and colleges.

"When some competent pen shall have given worthy treatment to this theme, it will be confessed by all that a more heroic chapter of history has never been enacted than that which records the labors and achievements of those early Presbyterians in the cause of sound education. And there is no more glorious leaf in the annals of our American Presbyterianism than that on which is written the history of her early educational institutions. The tenants of the old log college on the banks of the Neshaminy; Blair at Fagg's Manor; Finley, at Nottingham, Md.; Dodd, on Ten Mile Creek; Joseph Smith, at Upper Buffalo; Dr. McMillan, on the Chartiers; Patillo, Hall, Wallis, McCorkle and McCaule, in North Carolina, and Doak, in Tennessee—these were master workmen in laying the foundations of American civilization. They laid these foundations in sound learning and Calvinistic theology. Amid the sore privations of their homes in the backwoods, these heroic men devoted their time and their strength to the training of young men for the ministry, for, with

prophetic vision, they foresaw that future success, and extension and permanency of the Church, depended, under God, on an educated ministry. The skilled Syrian laborers of David and Hiram in Lebanon did not make more efficient preparation for the Temple of Solomon than did those self-denying laborers in the forests of America for the spiritual temple which now fills the land. In view not only of the history which has been enacted, but in view of the profound motives by which the history was prompted, as well as the dangers and privations in the midst of which the work was done, and also in view of the immeasurable influences of the work as done—the shades of these rude log colleges have more glorious associations than belong to the classic academy of Plato or the Lyceum of Aristotle.

"Another of these distinctive features of this Presbyterianism, resulting from its beliefs and teachings concerning the infinite worth of the soul and the dignity of man as man, was

"*II. Family Religion.*—These men carried the Church with them. The Church was in every house. The family altar was set up at every fireside; and this was so not because of any tradition or custom, or for sake of a decent conformity to an established order, but the living practice sprang out of the profound convictions concerning the human soul and human destiny.

"Temporal interests were not neglected, but they were held rigidly in subordination to the immortal interests of the soul. The soul was the pearl of great price, and its salvation and development was the consideration of greatest importance. Character was of greater value than riches. Hence family religion with them meant family instruction. There was a school in every house. The church and the school in the house meant discipline, obedience to parents and rulers, subordination to authority. Each house thus became a church, a school, a gymnasium for the development of these truest and noblest virtues; and thus each house became a bulwark of strength and a tower of defence.

"Another of these distinctive features of Presbyterianism resulting from its belief concerning the dignity of man as man, was

"*III. Its Loyalty to the Principles of Constitutional Liberty.*—Modeled after the Israelitish Commonwealth, Presbyterianism is republicanism in its form and spirit. In its heroic struggles in the cause of freedom, and its resistance to tyrants and tyranny, its record is as changeless as the course of the sun in the heavens. James of England, who encountered this dauntless and indomitable spirit, tersely expressed his judgment of it in the adage, 'No bishop, no king!' and in the opinion that 'Presbytery agreeth as well with monarchy as God with the devil!' which being interpreted according to the history of the period means, that with Presbyterian bishops there can be no tyrannical kings, and that

Presbyterianism is absolutely inconsistent with despotism of all sorts. The record of Presbyterianism in this respect is consistent throughout, from the time of the emancipation of the Israelites of Egypt under Moses to the present day and hour. Nor is it an accident that this is so; nor is it enough to say that Presbyterianism sympathizes with human rights, or that it has a liberal spirit or liberal tendencies; nor is it enough to say that it resembles the republicanism of the Israelitish Commonwealth. This feature and potency of Presbyterianism lies deeper than any of these statements. With Presbyterianism, and its conception of man, there can be no despotism in Church or State; for, according to this conception, each soul is of infinite value and dignity, and no prelate or king can be lord over another man's conscience.

With this untarnished record, and with the moral momentum gained by struggles and sacrifices for the objects, and in the same direction for generations, these men whose services we commemorate to-day came into the New World, and into these then remote parts of the New World. When the crisis came not a man of them sullied the past record. They did not require political instruction as to what they ought to do. Their instincts led them aright, and no amount of sophistry or of logical chicanery could confuse them in their apprehensions of the crisis, and of the issues involved in it. Unswayed, undazzled, they maintained the safe middle ground between despotism on the one hand and atheistical anarchy on the other, advocating, at all hazards, at all times, and by all means, liberty without license, authority without tyranny. For the views and practices which now prevail so largely throughout the nations, the world is more indebted to the principles of Presbyterianism as taught and witnessed unto, even unto death, by representative Presbyterians, than to any single influence in history. These principles emanating from the republic of Geneva, consecrated by the holiest blood of Scotland, sheltered and defended by more than Spartan heroism and endurance in the forests of America, now underlie the institutions of every free government on the face of the whole earth.

Without fanaticism, without extreme or distorted views, more than by any single man, the true principles of religious liberty were taught in this country by Francis Makemie, the father of Presbyterianism in the United States. False to every principle of their creed, and dead to every inspiring memory of their history would the Presbyterians of this country have been if they had not stood as a tower of defence for human freedom.

Another of the potencies of this Presbyterianism was

IV. ITS FAITH IN THE INSPIRATION, POWER AND SUFFICIENCY OF THE HOLY SCRIPTURES.

Resulting from this, through Scriptural preaching, we have as a distinctive feature of this Presbyterianism,

"*I. Mighty Revivals of Religion.*—Not only was the early history of Presbyterianism on this continent characterized, distinguished, emphasized, by revivals of marvelous power and of boundless influence, but the story of those revivals, in their antecedents, progress and consequents, is substantially the history of Presbyterianism for that time in this region, and thus it established its legitimate descent in the glorious line of succession which can be traced back to the times of the Apostles through a series of revivals. The revivals here began in the midst of the imminent and the pressing dangers of Indian warfare and by the use of the simplest means. They began too, at one of the most momentous crises of the history of the nation, when French infidelity of the boldest and baldest sort threatened to deluge the land and submerge the last remains of Christian faith. The tremendous issue trembled in the balance. During the Revolutionary War, on the borders of Western Pennsylvania, in a rude fort into which had been driven the scattered families of a sparse population, and in which they were besieged by bloody savages, through the modest, earnest conversations of one layman, the mighty work began which forever settled on these the issues as between the Gospel and French infidelity. During the decade of the last century corresponding to the present decade of this century there was almost a continuous effusion of the Holy Ghost, in marvelous power, upon the churches in Western Pennsylvania. In the latter part of that decade the work began on the other side of the Blue Ridge, in a prayer meeting held in the forest by four students of Hampden-Sidney College, which spread through Virginia, North Carolina and Kentucky.

As another result of this faith in the sufficiency of Holy Scripture we have,

"*II. The Spirit of Missions.*—The first act of the Synod of Pittsburg after its organization was to constitute itself into the Western Missionary Society. The power of genuine revivals and the spirit of missions are identical. The gospel is preached to every creature, and it is the divinely ordained means for the salvation of men. It is the sovereign remedy for the ills of humanity, and fitted to all times and to all nations. By such faith as this were these our forefathers actuated and inspired, and so in accordance with the truth of history, as also in accordance with the philosophy of that history, the theatre of the great historical revivals in Western Pennsylvania was also the birthplace of the Board of Foreign Missions in our Church, the Western Foreign Missionary Societies being organized just fifty years ago. The parts of this great history harmonize."

Returning now to the statistics of our sketch; at this date (1883) Pennsylvania, with an area of 46,000 square miles, has on the roll of its Presbyteries 855 ministers, 931 churches and 133,669 communicants. It also has 3596 ruling elders, 135 candidates for the ministry, and 117,503 Sabbath-school

members. If these churches and ministers were distributed equally over it, there would be an average, throughout the entire State, of one Presbyterian church, with one hundred communing members, to every six square miles of territory, and one Presbyterian minister to every seven and a half square miles of territory.

Such are some of the facts and figures which the branch of the Presbyterian Church in Pennsylvania belonging to "The Presbyterian Church in the United States of America" is able, under God, to report. It is the largest of the denominations in the State, and to deny or doubt that it has done as much, at least, as any other to make the old Keystone what it is to-day, in strength and beauty, and is surpassed by no other in its learning, loyalty, catholic spirit, practical benevolence, exemplary living, regard for the Sabbath and other institutions of Christianity, devotion to moral reforms, and efforts for the world's restoration to allegiance to its Maker, would be to show an ignorance of past history and present statistics which no one caring much for his reputation for general information, would be willing publicly to acknowledge.

It may be added that the Synod of Pennsylvania, which was organized in the Capital of the State, October 19th, 1882, by order of the General Assembly, and by the consolidation of the Synods of Philadelphia, Harrisburg, Erie and Pittsburg, is a larger body than any other Presbyterian organization in the English-speaking world, the larger Assembly of the Church, and the Assemblies of Scotland only excepted. May its influence upon the generations to follow be worthy of its high and holy mission, and of its illustrious predecessors, which did so grand a work, and have left so precious and promising a heritage!

Presbyterianism in Pittsburg, Pa., fifty years ago. Half a century ago Pittsburg had given promise of great commercial and manufacturing importance. It had been readily seen that its abundant supplies of coal would make it a great manufacturing centre, and that the broad and beautiful Ohio, with its tributaries, would secure a market for all the products of its artisans. No one who had looked at the map of the continent could be at a loss to understand why the French had selected it, as much as seventy-five years before, as the site of Fort Duquesne. They had evidently regarded it as the key to the West. They knew that, having the control of the headwaters of the Ohio, they could maintain their claim to all territory between the Fort and the Mississippi.

In 1832 the Unitarian Church (Rev. S. G. Bullfinch, pastor), was on the northeast corner of Smithfield street and Virgin alley. Saint Patrick's Catholic Church, Rev. Charles E. McGuire, pastor, was on Liberty street, about two hundred feet west of the Union Depot. It was probably built in 1810, and enlarged in 1825. The Trinity Protestant Episcopal

Church, Rev. George Uphold, D. D., pastor; the Smithfield Methodist Episcopal Church; the Smithfield German Church, Rev. David Kennerer, pastor; the Reformed Presbyterian Church built in 1803, Rev. John Black, D. D., pastor; were on the grounds respectively which they now occupy. The Associate Reformed Church, Rev. Joseph R. Kerr, pastor; now the Second United Presbyterian Church, and the Associate Church, Rev. Robert Bruce, D. D., pastor, now the First United Presbyterian Church, have not removed from their original locations.

At the date of which we write, there were but three Presbyterian churches in Pittsburg.

The First Presbyterian Church was located on the corner of Wood street and Sixth avenue, where it now stands. (See illustration, p. 238.) Rev. Francis Herron, D. D., then in the strength and vigor of his manhood, was its pastor. Consisting of four hundred and twenty-nine communicants, it had all the prestige of its early occupation of the ground. In 1784 it had requested supplies from the Presbytery of Redstone, and in August, 1786, a log house of worship was in process of erection. It had therefore been in existence nearly half a century, and had attracted to itself much of the intelligence, wealth and social influence of the city. Rev. Samuel Barr had been the first who statedly ministered to it, a call for his services having been presented in December, 1785, and he continued to serve it till June, 1789. Rev. Robert Steel succeeded him, his labors extending from 1800 till his death, March, 1810.

It was in this church that the Synod of Pittsburg had been organized, in 1802, and here it had met for more than two-thirds of the time in the first thirty years of its existence. During this period, when not meeting in Pittsburg, it had been entertained by the First Presbyterian Church of Washington, Pa.

In June, 1803, the congregation of the Second Presbyterian Church had petitioned the Presbytery of Redstone to be organized, but for a time this was delayed. In 1805 their request had been granted, and they were reported to Synod as able to sustain a pastor. Rev. Nathaniel R. Snowden, who was with them only for a few months, fulfilled the duties of pastor from May till December 9th, 1805. He was succeeded by Rev. John Boggs, who remained from October 20th, 1807, till December 3d of the same year. Rev. Thomas Hunt continued from December 27th, 1809, till July, 1818, and was succeeded by Rev. Elisha P. Swift, who was pastor from November 4th, 1819, till March 3d, 1833. The next was Rev. Joseph W. Blythe, whose ministry extended from February 5th, 1831, till July 26th, 1836, and was followed by that of Rev. Robert Dunlap, who labored from June 25th, 1837, till his death, March 21st, 1847. Rev. William D. Howard, D. D., was pastor from May 16th, 1849, till September 23d, 1876, the date of his death. He was succeeded by Rev. W. S. Stites, May 13th, 1877, who resigned, October 23d, 1879.

The original location of this church was on lots Nos. 65, 67, 69, 71, 73, 75, Diamond street, or Diamond alley, as it was then called. The frontage on Diamond street was 120 feet, and the depth was 110 feet. Two of the lots are now covered by the Opera House, and the remaining four by the machine shops of Marshall Brothers. The ground not covered by the church building had been used for the burial of the dead, and, at the period of which we write, was quite crowded with graves. Access was had by entering the gate on Diamond street, turning east and passing around the end of the church nearest to Smithfield street.

During the pastorate of Rev. Elisha P. Swift, an incident occurred in these grounds, making a very unusual sequel to a funeral. The pastor had attended the burial of a very estimable lady member of his church. The coffin had been deposited in the grave, the friends and himself had retired, and the sexton was engaged in filling the grave. Suddenly he was arrested in his work by three distinct raps, as though coming from the coffin below. He waited a moment and then resumed his work, when the knocks were repeated, with as much of distinctness and emphasis as before. It is hardly necessary to trace the hurried movements of the excited sexton, but when the pastor, who lived not far away, and who had been sent for, came into the graveyard, the coffin had been raised, the lid had been removed, and the physician who had been called was examining the body. He stated that he found no signs of life, and it was agreed that the mysterious knockings were probably occasioned by the sudden and unequal chilling of the wood of which the coffin was made, for the day was intensely hot, and the precious burden had been carried for some distance, as was common then, on a bier. And besides, the rough boxes for the reception of coffins, regarded as indispensable now, were unknown then.

The breadth of the church building was somewhat greater than its length. It had three doors opening into the aisles of the auditorium. The middle and the cross aisles were quite spacious, tables being used in the observance of the Lord's Supper. The hymns on sacramental occasions were generally selected from the third book of Watts' Psalms and Hymns, this portion of the volume having been devoted to the hymns most suitable for communion services.

The galleries were quite capacious, extending around three sides of the building. It was evident, from their construction, that the accommodations of a choir had not been contemplated, for the space in the centre of the front gallery, had been devoted to an aisle, and the choir occupied the block of pews to the east of this aisle, the seats being, in no respect, different from those in the other parts of the gallery. When the choir rose to sing there was, consequently, a one-sidedness in their location.

Mr. Benjamin C. Critchlow, who was then in course

of preparation for the ministry, was leader of the music. Miss Sarah Lowrie, Miss Rachel Thompson, Miss Eliza Semple (now Mrs. Hain), Miss Margaret Semple, Miss Eunice Hatch (now Mrs. Critchlow), and Mr. John M. Lowrie, were among the members of the choir.

The windows on either side of the pulpit were very broad, making it difficult to keep the venetian blinds with which they were provided in good working condition. The pulpit was supplied, in the first instance, with projecting candelabras, each sustaining three candles and ornamented with pendant prisms. None but spermaceti candles were used. But about the time of which we write two astral lamps were substituted, which were suspended from the sounding board projecting over the pulpit.

During the pastorate of Rev. Joseph W. Blythe an amusing incident occurred, by which the length of his sermon was somewhat abridged. The first pew on the right of the pulpit was occupied by Mr. William Hartupce, a venerable ruling elder. It was his custom, when overtaken by drowsiness during the sermon, to resist its supervening power by rising and standing for several minutes. On this occasion his effort in rising happened to be coincident with the termination of one of the pastor's most earnest and glowing paragraphs. The cadences of the speaker and the movements of the elder in his conspicuous position produced a result which was quite unexpected, for the impression was instant that the sermon had been finished, and the whole congregation, by a simultaneous movement, rose to their feet. Mr. Blythe gazed at his people, for a moment, with a look of astonishment, for almost a third of his sermon remained undelivered, and then, accepting the situation, he led them in the closing prayer. A few of the more observant in the congregation thought they discovered some abruptness in the termination of the sermon, but the large proportion were ignorant of the part they themselves had played, in abridging the services of the morning.

The lecture room was located on the west side of the main building, and extended from the line of the church property on Diamond street, about sixty feet back. One of the windows in the southwest corner of the auditorium was covered by this lecture room, and when the latter was crowded, the sash of this window was often raised, and some fifteen or twenty additional persons could be accommodated.

In 1832 the church numbered three hundred and eighty-five communicants, and its hours of service were, 10.30 A.M. and 3 P.M. The evening of the Sabbath, however, was often improved by a third service, of a more social nature, in the lecture room.

Mr. John Torode was superintendent of the Sabbath school; Miss Eliza Semple, Miss Margaret Semple, Miss Rachel Thompson, Miss Jane Lowrie, Mr. John McCurdy, Mr. James M. Davis, and Mr. Robert Davis, were among the teachers.

Mr. Samuel Thompson was superintendent of the colored Sabbath school, which met in the gallery of the auditorium. Miss Eunice Hatch was one who assisted in this department.

A member of the congregation whose venerable appearance would at once impress the stranger was Rev. Joseph Patterson. He was licensed by the Presbytery of Redstone, August, 1788, and in April, 1789, he accepted a call from the united congregations of Raccoon and Montour's Run. In twelve years the latter had grown so as to require the whole time of a pastor, and he resigned that part of his charge, but continued to minister to the Church of Raccoon for twenty-seven years and a half. The infirmities of age compelling him to relinquish the active duties of the ministry, he removed to Pittsburg, and for fourteen years preceding his death he was a worshiper with the Second Presbyterian Church. He would sometimes assist in sacramental services, and at long intervals he would preach, his tottering step and his fervent piety making his words tenderly impressive. His place of sitting ordinarily was in the first pew on the right of the pulpit, a cushioned chair having been placed for him in the end nearest the wall.

Rev. Elisha P. Swift commemorated the labors of this eminently godly man in a discourse, which was published in the *Christian Herald*. The larger portion has been preserved by Rev. Joseph Smith, D.D., page 386 of "Old Redstone."

The wife of Mr. Patterson, a saintly woman, who survived him for several years, sat in the end of the pew nearest the aisle. With left hand raised to aid her hearing, which had been impaired, she sat, the very picture of devout attention.

The third church to which we have referred as having an organized existence in 1832 was the First Church of the Northern Liberties, for such was the designation of that portion of the city East of Eleventh street. The church was the result of a mission work by Rev. Allan D. Campbell, D.D., and was about a

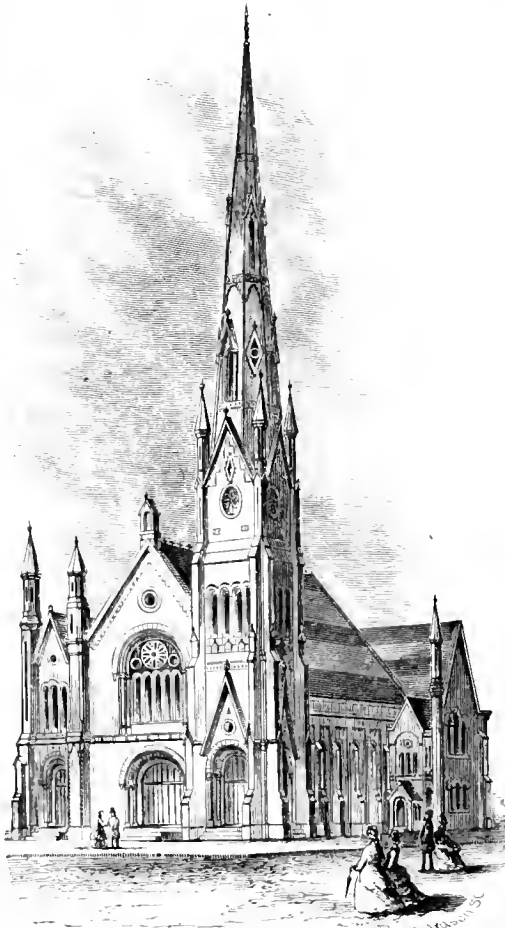
year old. Though it has had earnest and laborious pastors, and though there have been periods when its congregations have filled the house, its decline and ultimate extinction was foreseen, for the Presbyterian element was retiring from that part of the city, and the Roman Catholic was moving in and settling around the two large churches established near by. When, therefore, the change of locations did not improve its prospects, the Presbytery of Pittsburg dissolved it. At the date to which these reminis-

cences carry us back the Third Presbyterian Church had not been organized. But the growth of the population and other influences were preparing for the movement, which took form in March, 1833. In due time the stately and beautiful structure, in which it worshiped for so many years (until its destruction by fire), on the corner of Third avenue and Ferry street, was reared, and its dedication was regarded as marking the introduction of higher architectural taste. Its bell, one of the sweetest ever cast, could be heard through the two cities. To intelligent Christian people the chief attraction was, of course, the evangelical and talented young pastor, Rev. David H. Kiddle. But to those more affected by material things, there were three objects in the auditorium which they were specially curious to see.

One of these was the organ, the first introduced into any Presbyterian church in this region. Previous to this there

had been one in Trinity Episcopal Church, and perhaps, one in St. Patrick's Roman Catholic Church. The small reed organs, now so common, were unknown.

Another attraction was the chandelier. It was of Japan work, in the shape of an inverted cone, some eight or ten feet in diameter at the top. It was supplied with three rows of lamps, each having a reflector, and the chimney of each, passing through the reflector and the surface of the cone, conducted the heat into the space above the auditorium. The large circular opening in the ceiling, was covered by a



THIRD CHURCH, PITTSBURG, PA.

movable floor, and when the hour of evening service arrived, this was removed, and the chandelier, with each lamp regulated, was let down by pulleys, until its top was even with the ceiling. It completely illuminated the whole auditorium, and for a time, no pulpit lamps were used.

The third attraction was the expensive and elegant decoration of the wall back of the pulpit. It corresponded in breadth to the length of the sofa, and consisted of very elaborate drapery, of crimson velvet, with graceful loopings and heavy folds, the fringes and tassels to correspond.

The congregation was disturbed for some weeks after the dedication, by the departure, in the midst of the sermon, of those who had been attracted by mere curiosity, and Dr. Riddle would sometimes say that if there were any who could not remain till the close, an opportunity would be given them to retire, before he began to preach.

A portion of the basement of the Third Church was used for educational purposes, the entrance to it being from Ferry street, through the narrow yard in the rear of the building. Here Mr. George L. Crosby conducted a large and excellent school for young men, having Mr. Young for an assistant, now better known as Rev. Alexander Young, D.D., Professor of Didactic Theology in the United Presbyterian Seminary of Allegheny.

In 1832, besides these city churches, there were quite a number within seven miles of the city. There was Pisgah, Concord, Beulah, East Liberty, Pine Creek, Sharpsburg, Hillands and Allegheny.

There, too, was the Western Theological Seminary, with Rev. Luther Halsey, D.D., and Rev. John W. Nevin, D.D., then a licentiate, as its professors.

Beside the pastors and professors already mentioned, there were quite a number of ministers who were residents of Pittsburg and Allegheny. John Andrews, Joseph Stockton, Robert Patterson, John Joyce, Job F. Halsey, and Samuel C. Jennings, would be often met.

The Presbyterians also had their weekly religious newspaper—*The Christian Herald*, edited by Rev. Samuel C. Jennings, D.D., and having its succession in *The Presbyterian Banner*.

If they had no denominational publishing house, they had something almost as good. They had Mr. Luke Loomis manifesting his tact and judgment, in republishing standard religious works, such as "The Balm of Gilead," "Willison's Communicants' Catechism," "The Afflicted Man's Companion," and "Looking unto Jesus."

These statements may suggest reminiscences, both pleasing and profitable, to some who still linger, while they may also add to the definite knowledge for which those will be seeking, who are living fifty years hence.

Presbyterianism in Southern Illinois. The first Presbytery in the State was the "Centre Pres-

bytery of Illinois." It was erected by the Synod of Indiana. Its first meeting was held January 9th, 1829. It was constituted with seven ministers and twenty-one churches, and embraced the State. In May, 1831, it was divided by the General Assembly. About one-third of the Southern part of the State was formed into the Presbytery of Kaskaskia, embracing seven ministers and seventeen churches. The rest of the State was divided into Sangamon Presbytery on the east, and Illinois Presbytery on the west. These three Presbyteries were constituted into the Synod of Illinois. In 1833 the Presbytery of Kaskaskia was diminished by the erection of Palestine Presbytery, which took some ministers and churches on the northeast side. In 1836 it was further diminished by the erection of Alton Presbytery on the west. In 1858 the Presbytery of Hillsboro was erected, taking more of the territory on the north, and the Presbytery of Saline on the southeast. In 1870 the Presbytery of Cairo was established, embracing the original territory of the Presbytery of Kaskaskia, except a tier of counties on the north, and a part of Alton Presbytery on the west.

The Rev. *Stephen Bliss*, A.M., was the first settled Presbyterian minister in Illinois. He was born at Lebanon, N. H., March 27th, 1787, graduated at Middlebury College, Vermont, in 1812; studied theology with Dr. Samuel Wood, Boscawen, N. H.; taught at Milton and then at Utica, N. Y., until 1818, when he went to Southern Illinois, for the climate, in company with George May, also a graduate of Middlebury College in 1814. They organized the first Sabbath-school in the State in their cabin, April 11th, 1819, and observed the "Monthly Concert of Prayer" for the conversion of the world. At the organization of the Wabash Presbyterian Church these brethren were elected ruling elders, March 5th, 1822. Mr. Bliss was licensed by the "Hopkinton Congregational Association" in August, 1822. He began his public ministry August 3d, 1823, and was elected to the State Senate in November, 1824. He was ordained by Salem Presbytery, August 4th, 1825, and died December 6th, 1847. Mr. Bliss organized Bethel Church, Coles county (Oakland), August, 1831; Shiloh, May, 1833; Pisgah, 1835; Mt. Carmel, 1839. He was a good preacher, clear, wise and faithful. He was revered everywhere for his dignity, wisdom, judgment, piety and uprightness. A genial Christian gentleman, of the finest New England type.

The Rev. *Benjamin Franklin Spilman* was the first pastor, and one of the fathers of Presbyterianism, in the State. (See his sketch.) While pastor of the Shawneetown Church, his Session was constituted of men than whom no laymen in the State are more favorably known. One of this noble group of elders, and whose service is finished and glorified by the hand of death, was *J. McKee Peoples*, Esq. (See his sketch.)

The Rev. *John Brick* was an Englishman. He was

prepared for the ministry in the "Countess of Huntington's Connection." He was located at Jacksonville, Ill., in 1825; organized the "First Presbyterian Church of Jacksonville," June 20th, 1827; was a zealous missionary, and accomplished abiding good. He was a powerful man physically, walked in his tours; was unmarried; of an honest, determined spirit, and spoke with a strong brogue. He was frozen to death in attempting to cross a prairie, in March, 1837.

Rev. *John Matthews* was born in Beaver county, Pa., February 7th, 1777. He graduated at Jefferson College, Pa., and studied theology with Dr. John McMillan. He was pastor in Erie Presbytery, 1810-17, and resigned to become an itinerant missionary. He was a member of the Presbytery of St. Louis at its organization, December 18th, 1817. He was stated supply at Apple Creek Church, Mo., 1825-28; at Kaskaskia and Pleasant Ridge, 1828-34; and for brief terms to churches in Illinois, Ohio, Pennsylvania and Missouri, 1834-51. He resided at Steel's Mills, 1851-61; and died May 12th, 1861. He was in the Presbyterian ministry fifty-one years, and was one of the Fathers. He was in the organization of the Presbytery of Missouri, December 18th, 1817, Centre Presbytery of Illinois, January 9th, 1829; Presytery of Kaskaskia, March 4th, 1831; and the Synod of Illinois, September, 1831; and preached the opening sermon at each. He was very active as a missionary, visiting the destitute, organizing churches and supplying vacancies.

Rev. *Solomon Hardy* was born at Hollis, N. H., September, 1796. He graduated at Middlebury College, and completed his theological studies at Andover, in 1827. He was licensed, and probably ordained by the Presbytery of Londonderry, and commissioned by the American Home Missionary Society to Illinois. He was stated supply at Kaskaskia, 1827; at Shoal Creek and Greenville, 1828-31; missionary in Illinois with brief charges and failing health until 1835, when he returned to the East, and preached with much success at South Wellfleet and Eastham, Mass. He died at Eastham, October 2d, 1842. Unlike his coadjutors, his worthy life was brief, his sun going down at noon.

Rev. *Thomas A. Spilman* was born in Garard county, Ky., in October, 1797. He studied with his brother, Rev. B. F. Spilman, and afterwards with Rev. W. K. Stewart, in his academy at Elkton, Ky. He was licensed by the Presbytery of Muhlenberg in 1827, and joined his brother in missionary labors in southeastern Illinois. He was ordained by Salem Presbytery, and was stated supply at Hillsborough about 1829-42; at Carlyle, and then Union and West Union Churches, 1843-52. He died February 12th, 1858. He was a close student and a faithful pastor. He retained his charges unusually long for those times.

Rev. *John Millot Ellis*, the tireless evangelist, pastor, organizer, was one of the grandest sons that the

East ever gave to the West in her need. Here he grandly fulfilled the promise of his early ministry. He seemed to rouse men wherever he addressed them. He was electrical with a dead-earnest purpose, and so, vehement, absorbed, irresistible, whether as pastor, evangelist, or missionary. He has left his shining impress upon the West, which must abide forever by the influences he set at work. (See his sketch).

Such is a glimpse of the men of God who began the work of the Presbyterian Church in Illinois, and who by their fidelity in toil and trial have set an example as worthy of admiration as it is deserving of imitation.

Presbyterianism—Its part in Moulding the Nation. The Rev. Sylvester F. Scovel, pastor of the First Presbyterian Church, Pittsburg, Pa., in an excellent address on this subject, says: "Our faces are toward the future, and we are now in the atmosphere of duty. What an ambitious thought is conveyed in the subject assigned! The nation is scattered over an area of vast magnitude; is composed of 50,000,000, plus immigration and natural increase; is utterly heterogeneous; is largely influenced in sections by Roman Catholicism, by organized skepticism, and still more largely by worldliness, indifference and immorality. Presbyterianism, on the other hand, is a matter of one-fiftieth of the nation's bulk—is but a little 'flock of kids,' while the nation fills 'the land.'

"Nevertheless, our part in moulding the nation is a thought we *must* think. Unconscious influence we cannot avoid. God is certainly making use of us as one force in the general scheme of the world's redemption. Our responsibility for whatever measure of power we are endowed with is one of our own cardinal principles. And we are led to the thought by genuine love to our fellow-men, and genuine conviction of the system we profess. Therefore, since we must, our care ought to be to think soberly and righteously, and to some purpose.

"I. Have we anything to do with the nation at all? Many answer in the negative, emphasizing the *spirituality* of Christ's kingdom, pointing to our work for individuals, and prophesying innumerable troubles in connection with any supposed national mission. We answer affirmatively, because (1) national life is one of the greatest factors in God's plan of the world's conquest; because (2) God has not commanded his people to live in a separate nationality, but the reverse, having sent them *into* the world, not *of* the world, but *for* the world; because (3) the word of God has its distinct politics (in the larger sense of that abused word) free as to form, moral as to direction, religious as to sanction; because (4) the state of the national life stands in closest connection with the most spiritual works the Church is called upon to perform.

"II. To what department of national life ought our conscious purpose and active effort to be di-

rected? 1. Negatively, not (1) to material prosperity (though indirectly assuming it); not (2) to party politics as such (being amenable to a higher law than platforms); not (3) to any scramblers for office. But 11. Positively to *the moral life of the nation*, and to this directly and exclusively. Hereunder we must labor for (1) justice to all nationalities; for (2) the rights of all classes; (3) to teach the duties of all men to all other men; (4) to influence the general methods of political life which have moral results; (5) to provide adequate and firmly-grounded moral legislation (with due regard to the doctrine and to the limits of individual liberty); (6) to maintain an education Christian in spirit and intent (both in public and private institutions); and (7) to secure such acknowledgment of our national relation to God and His law as shall provide a logical and indisputable basis for Christian morals in our laws, and essential Christian education in our schools.

"III. What reasonable hope have we that we can in any appreciable degree mould the national life in this general direction? Answer:—

"1. We work with God.

"2. We work with moral forces which lie closest to life and life moulds.

"3. We have our Bible—the grandest of popular moral forces—and our Standards; a clear, tried and effective method of making the Bible regnant over men.

"4. We have our history, concerning which, when all just concessions are made, the real claim stands as firm as the granite of the everlasting hills, that in other lands first and most effective of all influences; and in our own land, without fleck or flaw, and first and most effective against the early dangers of Church and State combinations, Presbyterianism has been a tower of strength to liberty, both in securing and limiting it.

"5. We have also our organization, growing out of the popular heart; adapted to secure a knowledge and sympathy with the moral demands of popular life; possessing flexibility in its instrumentalities; prepared for immediate execution and constant efficiency.

"6. Finally, we have our experience. This way is no new way. Our Church has ever stood beside the government, helps to educate the freedmen; aids the Indians to citizenship; legislates in favor of the Sabbath; encourages temperance, both as law and practice, and frowns upon sinful amusements and all sources of popular corruption.

"IV. What are the conditions of our efficiency in moulding the nation?

"1. Keeping up our spiritual life to the highest point, in conversion, edification and extension. 2. Comprehension of our duties in the direction outlined. 3. Knowledge of our dangers, with deliverance from pride and presumption concerning them. 4. Faith in God. 5. The old-fashioned severity of

conscience. 6. Willingness to sacrifice taste and inclinations. 7. Patient study of our past by our young people of both sexes. 8. Learning by our mistakes to avoid isolation, narrowness and quarrels about little things. 9. Eclectic common-sense, joined with principled conservatism."

Presbyterianism—"True Blue." What is the *origin* of "true blue" in this connection? Some say the term is taken from the Scriptures, and point to Numbers xv, 38: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of their borders a *riband of blue*. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." Another theory is that the Scotch Covenanters assumed blue ribbons as their colors, and wore them as scarfs, or in their bonnets, in opposition to the scarlet badge of Charles I. Other antiquarians trace the Scotch blue up to the aboriginal races on the island of Great Britain. Cæsar thus describes the Britons of his day: "All the Britons *dye themselves* with wood, which produces a *cerulean or blue* color." (Lib. v. 11, de B. G.) Other inquirers satisfy themselves with the fact that blue predominates in the tartans of the most ancient and gallant clans, while it enters as a constituent color more or less into all. Hence "true blue" became symbolic of Scotch patriotism and national renown:—

"It's guid to be upright and wise,
It's guid to be honest and true;
It's guid to support *Caledonia's* cause,
And bide by the *bonnets o' blue*."

Without entering deeper into the origin of our clannish *blue*, we will content ourselves with assuming that blue characterized the Scotch tartan from time immemorial, like red the dress of the Southern Englishers, and that in the civil wars of the seventeenth century "a true blue Presbyterian" was synonymous with a Scotchman who fought for liberty and his Church. What is the meaning of the word now-a-days?

A True-blue Presbyterian is a Christian who *loves the old-fashioned Bible doctrines in the Confession of Faith*. He lays much stress on God's sovereignty and the doctrines of grace. The Word of God, in its simple, spiritual meaning, as explained in the Confession of Faith, not for "substance of doctrine," but for *true doctrine*, is dear to his heart. The fathers across the waters, with Calvin and Knox at their head, were thorough believers in all the distinct doctrines of grace. So were our own great ancestors, Makemie, the Tennents, Dickinson, and Davies. "As to our doctrines," replied Francis Makemie, when arraigned by the High-Church Governor of New York, in 1707, "we have our Confession of Faith, *which is known to the Christian world*. In that compend of Bible truth the real Presbyterian believes, as

containing the best human interpretation of the Divine will.

He is also a *strict friend of the Sabbath and of Divine ordinances*. The Lord's day is dull and wearisome to a worldling, but it is a day of sober meditation and of spiritual delight to those who have faith in Divine teachings. Sobriety and joy are not inconsistent terms. May-poles, feasting, and dancing, which agreed with the taste of King Charles' Christians, were the horror of those of Covenanters' stock, whilst attendance on the house of God, and a reverence for its ministrations and ordinances, were the joy of the latter, and will be of their descendants, from generation to generation.

A true-blue Presbyterian *calls the covenant of grace in the training of his children*. He dedicates them to God from birth, seeks in their behalf the ordinance of baptism, brings them up in the nurture and admonition of the Lord, engages with them in family worship, instructs them in the Bible and Shorter Catechism, disciplines them on the principles of Solomon, is careful in the selection of their books and companions, sends them to a parochial or religious school, provides for them an honest calling, and in every way endeavors to act upon the truth. "train up a child in the way he should go, and when he is old he will not depart from it."

A thorough Presbyterian is a *conservative in Church and State*. Theological novelties, telegraphed from former ages, do not secure his credence. Extravagances of doctrinal statement he disrelishes. He does not approve of new measures, boisterous excitements, and man's devices in Church affairs. A true friend of revivals, like Dickinson and Alexander, he is unwilling to hazard the permanent interests of religion for doubtful issues, but prefers in all things the good old paths. In the State, as a citizen, he is never carried away by the dreamland theories of reformers and infidels. He is never found advocating the abolition of capital punishment, resisting the law of the land, affording new facilities for divorces, encouraging agrarianism in any shape. Conservatism, as opposed to extravagance, is the law of his life, the first and second nature of the inner man.

A thorough Presbyterian *loves his own Church*. Why should he not? Has he not been nurtured by her care? does she not hold forth the truth? are not her methods founded on the Scriptures? The *form of church government is no trivial and unimportant matter*. Sessions, Presbyteries, Synods and General Assemblies are ramparts, which he may go round about and admire. His *mode of worship*, simple, Scriptural, God-ward, uncontaminated by the pomp and circumstance of artificial forms, is dear to his inmost soul. The more simple, the better for him. His heart is with his Church, which Christ has honored with blessings, and will honor, even with life, forevermore.

The thorough Presbyterian *aims at extending the knowledge of the truth*, as he understands it, among all

nations. As he loves his Church, so he desires to see her excellence perpetuated and extended. He prizes her institutions. These institutions of his Church he patronizes, on the ground that it is the Church's duty to do her own work, and that no church is better able to attend to her own affairs than his own. He is no idle religionist, asleep over the wants and woes of his fellow-men. With an enterprise as energetic as his doctrines, and with a sense of responsibility stimulated by the sovereignty of his King, he aims at communicating the Word of Life in its purest form to the millions of mankind.

The thorough Presbyterian, notwithstanding his uncompromising ecclesiastical principles, has a *sectarianism that is tolerant and magnanimous*. He does not unchurch other Evangelical denominations, nor does he, on the other hand, seek to co-operate with other sects on conditions which compromise his own principles, and in unions which often end in alienation and strife. All his views of truth cherish charity towards others, and practically other denominations find that, notwithstanding his peculiarities, they can live with him as peaceably, if not more so, than with those whose professions of brotherly love may exceed his. He knows that no church assists more than his own, beyond its own limits, in relieving the wants of the poor and needy, and in substantial acts of general and public benevolence. His sectarianism is an honest and a manly one, without croakings or concealments, and bearing fruits of which he is not ashamed, either before God or man.

Finally, the true Presbyterian, after aiming at and striving after a life of holiness, which acknowledges its imperfections at the best, wishes to die *trusting alone in the imputed righteousness of the Lord Jesus Christ*. Presbyterianism brings Christ prominently to view, not by the abstractions of philosophy which the common people cannot understand, but by a tender, personal union, through a living faith, which may be realized in every pious heart. Such a system, in its relation to holiness produces two effects: it directly prompts to holiness, and it produces a *consciousness of coming short of perfection*. Perfect sanctification is the reward of the glorified, and this the believer pants for, and hopes for, only as *Christ saves him here from his sins, and gives him admission to heaven through His own blood and righteousness*. On a dying bed the religious experience of a sincere Presbyterian will be found to magnify Christ and His cross. His life having been "by the faith of the Son of God, who loved him and gave Himself for him," his death testifies to the consistent desire to "be found in Him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

These remarks on the characteristics of a consistent and loyal Presbyterian are not offered in the spirit of "we are the Church," but simply as descriptive of

one of the many shades of doctrinal belief and practice which prevail in the Christian world.

Presbyterianism—What It Is. The Doctrinal Creed of Presbyterians is sometimes called Augustinian. Without explanation, this would be a defective and misleading definition. While Augustine formulated and defended some of the cardinal doctrines of revelation in a manner which has commanded the assent and admiration of all Reformed Churches, they have, with almost equal unanimity, rejected his expositions of others.

So, too, while the Calvinistic faith is justly called Calvinistic, Presbyterians (*Nullius addictus jurare in verba magistri*) do not receive all of Calvin's teachings without qualification, nor do they regard him as the inventor or originator of their doctrinal system, although they do recognize in him one of the clearest, most logical and evangelical of all the writers who have ever systematized doctrinal truth.

There is a wonderful harmony in all that is substantial and vital in the Creeds of the Reformed churches: such as the Gallican, the Second Helvetic, and Belgic Confessions, and the Canons of the Synod of Dort; but the ablest and most comprehensive statement of Presbyterian doctrine is to be found in the Westminster Confession and Catechisms. These, for the most part, are the Standards of English-speaking Presbyterians throughout the world.

RADICAL PRINCIPLES.

I. Since the Church is the kingdom of Christ, and His divinity the foundation on which it is built, it is bound to receive His doctrines as its faith, and to execute His will as its law. Hence, no officer or court of the Church can justly claim any other authority than that of executing the revealed will of its Divine Head, nor can either enforce anything but obedience to His requirements.

Of course, this does not contradict the principle either that just inferences are not binding, or that the laws of Christ may not be so applied as to meet ever-varying circumstances, or that in executing His work the Church may not make such arrangements as are necessary and proper in carrying that law into effect.

All this is well expressed in our Confession of Faith when it is said that "there are some circumstances concerning the worship of God and the government of His Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." The hours for religious service; the number to be held on the Sabbath and during the week; posture in prayer; the appointment of days of humiliation and thanksgiving; the seasons for ecclesiastical meetings; questions relating to hymnology; methods of securing contributions for pious uses; the conduct of Sunday schools; catechetical instruction, etc.; all these may be regulated by Christian prudence, experience and

common sense; but this discretionary power does not extend to the enactment or enforcement of any new rule of faith or duty.

II. The Word of God is the Constitution of the Church. It is "the only rule to direct us how we may glorify and enjoy Him." The traditions of men, the teachings of the Fathers, the creeds of the Primitive Church, have no authority except as they are in accordance with the inspired Word. Nothing is to be received as revealed or commanded by Christ which cannot be found in that record, and when we have ascertained the Canon of Scripture, then we have ascertained the only records to be relied on as of infallible authority.

GENERIC AND DISTINCTIVE PRINCIPLES.

We use the terms Generic and Distinctive, because some of the principles which Presbyterians hold dear, and which are essential to the government of their Church, are held by other denominations, wholly or in part, while others differentiate it from all other ecclesiastical organizations. The former of these we call Generic; the latter, Distinctive.

1. Presbyterianism, as the word implies, is a *system of Church government by Presbyters*. Presbyters are either teaching or ruling elders. The former are called Ministers of the Word, because they preach as well as rule; the latter are commissioned to govern, and hence their name. This is well expressed by the Westminster divines, when they say: "As there were in the Jewish Church elders of the people, joined with the priests and Levites in the government of the Church, so Christ . . . hath furnished some in His Church, besides the Ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church, which officers Reformed churches commonly call elders."

2. Presbyterianism recognizes but *two orders of church officers*—elders and deacons. The first has already been considered; of the second, our Standards thus speak: "The duties of this office especially relate to the care of the poor, to the collection and distribution of the offering of the people for pious uses, under the direction of the Session. To the deacons also may be properly committed the management of the temporal affairs of the Church."

3. In maintaining what is called *the parity of the clergy*, Presbyterians occupy common ground with some other Evangelical churches, and hence that alone does not constitute a distinctive principle, but the recognition of the ruling elder as holding an office designated by the very term which the Scriptures apply to the teaching elder, and the recognition of the fact that both are entitled to equal authority in all the courts of the Church, is a distinctive principle of Presbyterianism, and one which is steadily gaining favor in other communions, and gradually assimilating them to Presbyterian usages.

It is not the parity of the ministers alone, but the parity of the presbyters, which is asserted—their co-ordinate authority in all things relating to the government of the Church. This position is sustained by references to many passages of Scripture in which the words Bishop (*Episcopos*) and Elder (*Presbiteros*) are used interchangeably as equivalents, with reference not only to the same person, but to the same office.

4. Presbyterians insist that in the Primitive Church, as described in the New Testament, there was no higher Order distinct from this, much less none dominating over it; when every town and parish had its Bishop; when in every land where Christianity had been planted, bishops were as numerous as the churches; and when, even in Italy, there were thirty-five bishops in the narrow territory between the Tiber and the Tuscan Sea.

Presbyterians admit that in the course of time the word "Bishop" assumed a very different meaning, and when it could be no longer said, as Vice-Principal Hatch declares in his "Bampton Lectures," that "The early Bishop stood to his Presbyters in the relation of a chairman to the ordinary members of a committee," or, as Presbyterians would say, as the Moderator to the members of a Church Session or Presbytery over which he presides. Without making any reflection on the polity of others, Presbyterians have reason to be gratified at the frequent admissions made by others as to the Scriptural character of their own, and they have special occasion to admire the candor with which men eminent for learning and piety, and loyal to their own system of Church government, such as Usher and Whateley, Hallam and Macaulay, Dean Howson and Dr. Jacob, Dean Stanley and Canon Farrar, Sir Peter King and Bishop Lightfoot, have expressed themselves with regard to the constitution of the Primitive Church, echoing back the voice of Jerome from the fourth century, when he says: "A Presbyter is the same, therefore, as a Bishop; and before there arose preferences in religion, and it was said among the people, 'I am of Paul, I of Apollos, I of Cephas,' the churches were governed by a common council of Presbyters. . . . If it be supposed this is not the sense of the Scriptures, but my own opinion, that Bishops and Presbyters are one, and that one is the name of age and the other of office, read again the words of the Apostle to the Philippians. . . . These things are recorded that we may show that the ancient Presbyters were the same as the Bishops, but by little and little, that the roots of dissension might be torn up, the whole trouble was devolved on one."

5. A distinctive principle of Presbyterianism is that of *free representative government; a government of parliamentary courts composed of Presbyters*: Presbyters who rule only, and Presbyters who rule and also "labor in word and doctrine." This corresponds

virtually to the two Houses composing State Legislatures, each acting as a check upon the other. To commit the government of the church exclusively to ministers, might lead to spiritual despotism; so, if exclusively in the hands of elders, too much license might ensue; but the co-ordinate jurisdiction of the two gives the best combination for securing the Church against ecclesiastical tyranny on the one hand, and popular passion on the other.

6. The last distinctive feature of Presbyterianism to be mentioned in this enumeration is *the unity which is secured by the system of representative assemblies*. It is thus forcibly stated by Dr. Thornwell: "The government of the Church is not intrusted to individuals, nor to the mass of believers, but to councils. Every judicial and legislative function is performed by courts alone. Government is not administered by a single individual; that would be monarchy; nor by a privileged class; that would be oligarchy; nor immediately by the people; that would be democracy; but it is administered by representative assemblies. These constitute a bond which brings all the parts together into unity, and gives to the Church the property of indefinite expansibility." "A single congregation is governed by the Parochial Presbytery; several associated congregations by the Classical Presbytery; the whole Church by a Presbytery of representative Presbyters from all its bounds," the General Assembly. "This principle of representation is capable of embodying any number of believers. Whole continents may be made one body. There is but one Church, a set of congregations bound together by the *nexus* of one parliament. Each congregation has every element of the Universal Church, and the Universal Church has no attribute which may not be found in one congregation. There is no organic difference between the Church Session and the largest General Assembly." "Only two churches on earth realize this idea of Church unity, Rome and our own. But these are the poles apart as to the system by which they realize it. Rome, with her infallible Pope at the head, and with graded authorities extending over the whole earth, one class subservient to another, secures a terrible unity, bending all abjectly to one throne. Our system, on the other hand, secures unity with the most perfect freedom."

COROLLARIES.

1. Presbyterians, in accepting the statement of their Shorter Catechism that "the Word of God contained in the Scriptures of the Old and New Testaments is the only rule given to direct us how we may glorify and enjoy Him," and that they teach "what man is to believe concerning God, and what duty God requires of man," regard *the Bible as a book for the world, and for all generations to the end of time*; that the system of doctrine and duty contained in it is a fixed and final system, and not one introductory to a higher; that it is one needing no addition; one never to become obsolete, never to be supplemented by

another revelation. They believe that while the canon of Scripture is complete, that the *principles* contained in it admit of endless evolution and expansion, with infinite capacity for adaptation to all the varying conditions of human life, and that therefore the Bible will be sufficient for all the new forms of civilization which may arise; sufficient for all the new ethical problems that may demand solution; sufficient to antagonize all the new forms of error that may menace humanity; sufficient to lead on the race to the highest spiritual development of which it is capable. They do not admit, therefore, that "the old view of the Bible is fading from their vision," or that there is any need "to enlarge the sphere of divine revelation by adding to the Bible the revelation of Nature, and of man's reason and moral consciousness," or that "religion has much to hope, and the old theology much to fear, from scientific disclosures."

II. The Presbyterian polity is one that furnishes the best security for the *protection of the rights of all the members of the Household of Faith*, with its ascending series of courts, each larger than the one above it, thus pledging to each individual member the protection furnished by the impartial expression of the matured judgment and sense of justice of the entire body. A local prejudice might work injustice to an aggrieved member who sought vindication from his Church Session, but it would be his privilege to appeal to the Presbytery, and, if need be, to the Synod and General Assembly; so that in each court the assurance would become greater that no local prejudice could affect the decision of the body representing the entire Church. And what is still more important, all questions relating to the constitution and to the work of the Church may be subjected to the same review and control, so that the deliberate judgment of the whole body may be secured in all matters affecting its interests, whether in domestic or missionary fields.

III. The organic structure of Presbyterianism is admirably adapted to give it *stability and enlargement*. The minister to labor in word and doctrine, the ruling elder to co-operate with him in all that pertains to spiritual government and instruction, the deacon to have oversight of the temporal interests of the Church; each working in his own appropriate sphere, and all acting in unison, with reference to a common end; all this forms a combination, for stability and for efficiency not to be surpassed. And the adaptation of this organization to bring under cultivation outlying fields hitherto unoccupied and destitute, is equally evident. All that is requisite is for the minister, in the discharge of his high commission, to go forth proclaiming the Message of Salvation through Christ, in dependence upon the power of the Spirit; and, as he sows the good seed, and God gives the increase, he has authority to gather those from without into the household of faith, and to complete the organization of a new church by ordaining such

elders and deacons as the people may select. And the body thus constituted is a church, prepared not only for its special work in the field where it has a local habitation and a name, but prepared also to affiliate with other churches which have been organized in like manner, until they form a Presbytery; and when churches continue to multiply, new Presbyteries constitute the Synod, and when Synods become sufficiently numerous, they form a General Assembly. Distinct churches thus organized have all the corporate efficiency which belongs to the independent or congregational system, with the additional advantage of being connected by a bond of union which enables them to co-operate as a unit, each developing its own spiritual life, and yet all assimilated, by a common standard of doctrine and discipline, into one body, compacted together, yet acting freely through all its members, stable in structure, flexible in administration, conservative in principle, aggressive in work, thoroughly furnished with every instrumentality for the extension of its boundaries, whether in the home or in the foreign field.

IV. Presbyterianism illustrates more than the mere logical connection which exists between *religious and civil liberty*. It could be easy to show how the system gives development to the sense of individual responsibility, and to a manly spirit of personal independence, but it needs no argument to show that the spirit which will not brook sacerdotal tyranny in the Church will not submit to civil despotism in the State. While there are systems of faith and forms of government which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual rulers, the tendency of the Presbyterian system has always been just the reverse of this. The saddest and yet the brightest pages of Presbyterian ecclesiastical history are those which recount the struggles of our fathers in behalf of the sacred rights of conscience. It is needless to portray the practical power of these principles, as they have been so often illustrated in heroic conflicts for the right and the true, whether in the glens of Scotland or at the foot of the heath-clad Grampians, forever associated with the story of conflict for Christ's Crown and Covenant; or in the plains of Holland, made immortal by the reef Republic which sprang from them; or on the northern coast of Ireland, where men determined to maintain their rights held out to the bitter end; or in the secluded valleys of the Loire; or on the banks of the Garonne, from which men of unconquerable courage went everywhere to seek the liberty for which they battled in vain at home; or in Switzerland, among the great Alpine barriers which have so often been the fortresses both of faith and of freedom.

V. Presbyterianism is characterized also by its *catholicity*. While it asserts that the Scriptures reveal

a system of Church government as well as of doctrine, it by no means makes the former of equal importance with the latter. Much less in claiming a polity of Divine ordering do they unchurch those who hold different views of ecclesiastical government. This principle is distinctly recognized in their Standards, wherein it is declared, "The visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians, but all those who maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Christ."

"The visible Church consists of all those throughout the world who profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the house and family of God." "The Communion of Saints is to be extended to all those who, in every place, call upon the name of the Lord Jesus."

The Westminster Assembly of Divines was held in 1643, but in the "Book of Discipline of the Kirk of Scotland," in 1581, it is declared, "Besides these assemblies there is another more general kind of Assembly of the Church of Christ in the world, representing the *Universal Church*, which is the body of Christ." There is nothing in the system of Presbyterians which warrants intolerance or exclusive claims to covenant mercy. They recognize all who are united by faith to Christ as members of His mystical body. They admit that as one who "holds the Head" may be a true Christian, notwithstanding a defective creed, so a church may be a church of Christ, notwithstanding a defective organization. They do not deny that the ordination of ministers may be valid even when it is irregular. They receive ministers of other Evangelical churches into their own without requiring a second ordination, just as the Church of England (before the days of Laud) received ministers from the Presbyterian churches of the continent for a hundred years after the Reformation.

The Presbyterian is not a broad Church in the sense of sacrificing any cardinal principle for the sake of conciliating those to whom it is unpalatable; but it is broad enough to recognize the fact that a true Christian unity may exist where there is little outward uniformity, and that this unity not only may, but must, exist among all whose lives are hid with Christ in God. Cherishing such sentiments as these, they can, therefore, without doing any violence to their principles or preferences, in the most cordial way, unite with Christians of other names in the publication and circulation of the Scriptures; they can labor with others in the promotion of genuine revivals of religion; they can invite others to the Sacrament table, and sit at theirs, and thus, while ever ready to defend their orthodox creed and Scriptural form of government, they demonstrate their regard for the communion of saints, by extending the hand of fellowship to ministers of other denomina-

tions, by laboring with them in every good word and work, and in rejoicing in the success of all who are toiling to advance the Kingdom of Truth and Righteousness in the world.

The following extract from an article by the Rev. W. P. Breed, D.D., of Philadelphia, Pa., on the same subject which the Rev. Dr. Moses D. Hoge, of Richmond, Va., has so ably presented, and in which he hopes a Manual of Presbyterianism may be written, may be appropriately added to what Dr. Hoge has said. Though covering somewhat the same ground, it has some different points which cannot fail to be of interest and profit to the reader:—

"1. *Presbyterianism in Polity.*—A presbyter is an elder; and a church in which a body of elders forms an active and efficient governing force is, in so far forth, a *Presbyterian church*. And no intelligent Bible student needs to be informed that such an eldership has existed in the Church, at least from the time when that Church was held in Egyptian bondage. Out of the burning bush came the command, 'Go, call the elders.' And from this time we read of these elders, in Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel and Kings, down to the exile. From exile they returned with the people. Among the first antagonists of Jesus were 'the elders.' The apostles ordained elders in every city. These elders continued, as we believe, among the Waldenses down to the time of the Reformation. With a single exception, they then reappeared in every great body of believers. Thus, through all the changes in the Church, the eldership has been our pillar of cloud by day and of fire by night. Moses passes away, and Joshua; the rule of the Judges and the Kings comes to an end; with Malachi, the heroic race of the old prophets expires; and at last, priest, Levite, tabernacle, temple, altar, sacrifice, and the holy city itself, are all abolished, while the eldership, modified as to some of its functions, yet the same in its essential character, still remains, and will remain to the end of time, as the one, enduring, ruling office in the Church of God. And in heaven, with the four living creatures who represent the whole body of the redeemed, the four-and-twenty elders represent the ministry and government of the Church.

"The New Testament elders include those who bear rule only, and those who both preach and rule. (1 Tim. v. 17). As rulers, all are on a footing of perfect equality; and the preaching elders are all of equal rank and authority. Neander writes, 'It is certain that every church was governed by a union of the elders or overseers chosen from among themselves, and we find among them no individual distinguished above the rest.' And Dr. John Reynolds, second to no ecclesiastic of the Church of England in his time, replying to an offensive sermon of Bancroft, wrote as follows: 'All who have for five hundred years past, endeavored the reformation of the Church, have taught that all pastors, whether they

be bishops or priests, are invested with equal authority and power.'

"But the Bride of Christ is one, not many. And organization is a Presbyterian instinct. A score of Presbyterians in contiguity in the heart of Asia will as surely organize themselves, by the election of a board of ruling elders, as the sun will rise in the morning. Half-a-dozen Presbyterian churches, find them where you may, will inevitably form themselves into a Presbytery, and the Presbyteries into a Synod, and the Synods into a General Assembly. A member of a Presbyterian church, tried and censured by a church Session, may appeal to the Presbytery, thence to the Synod, and thence again to the General Assembly. It is, as the writer believes, the inherent and inalienable right of every member of a Presbyterian church, even the poorest and humblest, to have his or her case finally adjudicated upon by the whole Church in General Assembly convened, or by a commission, the representative of the Assembly, and thus also the representative of the Church.

"The radical principles of Presbyterian Church government and discipline are: That the several different congregations of believers, taken collectively, constitute one Church of Christ, emphatically called the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a majority shall govern; and consequently, that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church.' (See note under Chapter XII, of the 'Form of Government of the Presbyterian Church in the United States of America.')

"The power exercised by the eldership is that of the church which it represents, and for which it acts. For the purposes of their appointment, the elders are the church. Their acts are, within their sphere, the acts of the church. This power includes, 1. That of ordination, the power to say who seem to possess the qualifications necessary for the discharge of the duties of the eldership, and to authorize their entrance into office. Timothy was ordained by the laying on of the hands of the Presbytery; Paul, as an elder, laying on his hands with the rest (1 Tim. iv, 14; 2 Tim. i, 6). 2. The power to embody the chief doctrines of Scripture, as seen in the light which the Holy Ghost has given them, in a Confession of Faith; 3. To prepare and issue a directory of worship; 4. To establish constitutional rules in accordance with which the power vested in the church shall reach its objects; and, 5. To prescribe the terms upon which applicants may enter, and members remain in the communion of the church.

"This, then, is Presbyterianism, as a system of Church government. Its core is the eldership—the

whole eldership being the organ for the exercise of the power of the church, and a portion of it, specially ordained thereto, being appointed to discharge the duties of the pulpit and the pastoral office; as rulers, all elders being on a footing of perfect equality, and as ministers, all on a like level of perfect equality. There is no *primus inter pares*—no first among equals—but all are *pares in Christo primo*—all equals in Christ, who is the first. The whole Church is compacted into unity by a system of courts—lower, higher and highest—the lowest being subordinate to the next higher, and all to the highest. 'Here,' writes Alexander Henderson, one of the framers of the Scotch Solemn League and Covenant, and Scotch Commissioner to the Westminster Assembly, 'Here is superiority without tyranny, parity without confusion and disorder, and subjection without slavery.'

"Of the General Assembly of the Presbyterian Church in the United States, the late distinguished Roman Catholic, Archbishop Hughes, wrote as follows:—'Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still, I must say, with every man acquainted with the mode in which it is organized, that, for the purposes of popular and political government, its structure is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country.'

"2. *Presbyterianism in doctrine.*—As the venerable Dr. Samuel Miller well says, 'Presbyterianism has generally been distinguished for the stress it has laid upon sound doctrine.' Its symbol is the open Bible. Its watchword is, 'to the law and to the testimony.' It has been wont to lend an attentive ear to the voice of the Spirit as uttered in the Word (Ezek. iii, 17; 2 Tim. i, 13; 1 Tim. iv, 6). May the day never come when, on this point, it shall allow itself to utter an uncertain sound!

"The system of doctrine with which it is most closely allied is that which men call Calvinism. Of this system, as embodied in the Westminster Confession, the able and candid Dr. Curry, of the Methodist Church, writes: 'It is the clearest and most comprehensive system of doctrine ever formed—a comprehensive embodiment of nearly all the precious truths of the Gospel. Some of the best fruits of Christian life, and the noblest specimens of Christian character, have been exhibited among those who have been, at least in theory, Calvinists.' And the words of the historian Froude have become quite familiar: 'When all else has failed, . . . Calvinism has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder, like flint, than to bend before violence, or melt under encraving temptation.'

"This system, as we understand it, embraces the following points—(1) The sovereignty of an infinitely wise and holy God, who created the worlds after a

plan of perfect wisdom, and who retains absolute control over them, even to the smallest atom and to the most insignificant event; (2) the condition of man by nature, not that of weakness or sickness, but that of death, and therefore of doom to burial in everlasting darkness; (3) the purpose of infinite goodness to rescue from that death a multitude which no man can number; (4) for this end, to give the Son of God, very God of very God and perfect man, made of a woman, made under the law, to live a life of perfect obedience, and die the death of the cross, and by this life and this death to furnish a complete satisfaction to Divine law and justice, and to effect a reconciliation to God of those for whom the obedience was rendered and the death endured; (5) the gift of the Holy Spirit to apply to the heart this purchased redemption, to regenerate the soul, and enable and persuade it to embrace Jesus Christ as He is offered in the Gospel; (6) justification by faith, pardon and acceptance on account of the righteousness of Christ imputed to the sinner, and received by faith alone; (7) the sure perseverance to the end of all the justified.

"From some cause or other, Presbyterianism in government has ever shown a strong affinity for Calvinism in doctrine. Mr. Barnes finds the secret of this affinity in the oneness of principle that underlies the two; the principle of regularity, of government, of order; the idea that things are, and should be fixed and stable, that the affairs of the universe, of society, of individuals, should be guided by settled principles, and not left to chance and hap-hazard. Calvinism recognizes the truth that God works through decree, and towards a predestined end. Thus Presbyterian government and Calvinistic doctrine are twin children of the same great ideas of order, rule, regularity; and hence, with rare exceptions, they are found together.

"3. *Presbyterianism in worship.*—The genius of Presbyterianism repudiates a fixed and imperative liturgy; for, not only do the infinitely varied and ever varying needs of man defy attempts to reduce them to programme, but, as history unmistakably testifies, such liturgies tend—though, in the experience of many excellent Christians, true piety counteracts the tendency—yet they do tend strongly toward what is known as 'Ritualism'; and Ritualism, again, tends strongly to substitute the things which the eye hath seen and the ear hath heard, for the things which the eye hath *not* seen and the ear hath *not* heard; further, it tends to discharge both brain and heart from participation in the worship of God, to reduce worship to mere formal rite and ceremony, and to replace the preaching of the Word of God's inspiration with the reading and saying 'Amen' to prayers of man's composition.

"Presbyterianism makes it a chief duty of the Church, by preaching, to place and keep revealed truth before the minds of the people. The command

which Jesus left with His disciples, as the clouds received Him out of their sight, was, Go, *preach* the Gospel. The apostle says, Christ sent me not to administer sacraments, but to *preach*, and he writes to Timothy, 'I charge thee before God and the Lord Jesus Christ . . . *preach* the word;' and preaching has a direct bearing upon worship. True preaching and hearing *are* worship.

"True worship is the response of the heart to truth perceived by the mind. The heart is the bell. Truth is the tongue of the bell, and the perceiving mind is the force that brings the tongue of the bell against its sides. It is the *perceived* majesty of God that fills with awe, the *perceived* justice of God that fills the sinner with dread, the *perceived* goodness of God that fills with grateful love. And Presbyterianism lays it upon the minister to spend large portions of every week in filling his mind, by study and prayer, with some great, commanding truth of God's holy Word; to come into the pulpit on the Sabbath day, and, under the stimulus imparted by these truths thus pondered and prayed over, to lead the people in their devotions; and the people are to come to the House of God from their closets, where they have prayed for their pastor, that the good Spirit may rest upon him as a Spirit of grace and supplication, and may give him insight into their wants and woes, their yearnings, their discouragements, the spiritual and other necessities of themselves and their households, so that he may gather them up in his spirit, and bear them on his heart before the throne of heavenly grace. When the people listen in this spirit to the gospel message, the truth goes into mind and heart, and becomes food for their devotions. And this service, when the ideal is at all realized—as in millions of instances it is realized—is social devotion in its loftiest style.

"4. *Presbyterianism in history.*—This is a subject with which Presbyterians should be very familiar. That Presbyterianism, wherever its roll-call is answered by more than a corporal's guard, should make itself felt in the course of events, is a simple matter of necessity. Accustomed as Presbyterians are to the exercise of the right of private judgment; constituted as they are into a series of representative governments, the people being the depositary, and their chosen representatives being the organ of church power, it would be very strange if they sat quietly by and took no part in the great movements that so largely involve the interests of Christ's kingdom among men. There have been times in which Presbyterians were constrained simply to testify and endure. But there have also been times, in many a land, where there was found other work to be done.

"When Francis II, Catherine de Medici, Charles IX and the Guises undertook the extirpation of the best half of the French population, Presbyterians were not the men to come forward, and, quietly laying their heads upon the block, to ask the privilege of having

them taken off. When every right of man was menaced, the Huguenots found a Coligny to organize and lead them; and from that hour, through all the horrors of the St. Bartholomew massacre, on through the awful years of the Dragonnades, Presbyterianism testified and fought, bled and died for the good old cause. And it is enough to make man thank God that he is a man, to read the story of Presbyterian heroism in the Netherlands during the awful days of Philip and Alva.

"The very name of Scotland calls up a host of thrilling associations. More than once the patriotic activity of the General Assembly saved the Reformation in Britain, and once, at least, Presbyterianism saved constitutional liberty for mankind. When Wentworth could write to his master from Ireland, 'In this island the king is as absolute as any prince in the whole world could be;' when Laud could report to his royal chief that, thanks to the Court of High Commission and his omnipresent spies, no conventicle could be held in the realm without his cognizance; when Charles, with his Star-Chamber, held the State where Laud held the Church, and only one Mordecai sat in the gate to disturb the peace of the despots and break the monotony of despotism—then it was that Presbyterianism in Scotland spoiled the whole well-laid scheme! Then came the wild outburst at St. Giles' Church in Edinburgh, followed by the sublime scene in Greyfriars Churchyard, where men signed the Covenant with their own blood—scenes and acts which, in their remote consequences, took off the heads of Wentworth, Laud, and Charles, and secured liberty for mankind!

"Carlyle says, 'The tumult in the High Church at Edinburgh spread into a universal battle, a struggle over all these realms; there came out, after fifty years' struggling, what we call the glorious Revolution, a Habeas Corpus Act, free Parliaments, and much else.' Macaulay writes, 'To this step'—that is, the attempt to enslave Scotland—'our country owes its freedom.' And Hallam writes, 'In its ultimate results, it preserved the liberties, and overthrew the monarchy of England.'

"While persecution was developing Presbyterian heroism in Scotland, it was peopling the wilds of America with Presbyterians; and at the first blast of the trumpet of independence, they sprang to arms, every man of them, to lay down those arms again only when independence had been secured. Mr. Bancroft truly says, 'The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch and Irish Presbyterians.' In the Congress of the Declaration, there was just one clergyman, and he was a Presbyterian; and when the assembly wavered, his eloquent voice proved a heavy weight in the scale of decision.

"Nor should our Presbyterian Manual lack vivid portraits of the characters which have been formed in its nursery and have illustrated the brilliant pages of Presbyterian history. There should appear that scene in the old Bastille—a venerable man in chains, King Henry III standing near, his courtiers all around, while the king exclaims: 'Recant, or I shall be compelled to give you up to your enemies: these two girls here are to be burned to-morrow.' 'Sire,' replied Palissy, the potter, 'listen to me, and I will teach thee to talk like a king. *I cannot be compelled to do wrong!*' And Knox should be there, in many a crisis of his eventful life; as when on trial before the Queen upon a charge of treason, and reminded that he was not there to preach, exclaiming, 'I am here to speak the truth, and speak the truth I will, impugn it whoso list.' Melville, too, should be depicted there, sent to remonstrate with King James against some of his many outrages, catching the monarch by his robes, and exclaiming, 'Thou God's silly vassal, there are two kings and kingdoms in Scotland—King James and King Christ Jesus, whose subject King James is, and of whose kingdom he is not king, lord, nor head, but a member.'

"Nor should women be omitted from the record; as, for example, Charlotte de Laval, sitting by her husband, the great Admiral Coligny, on the balcony of their castle, and asking, 'Husband, why do you not openly avow your faith, as your brother Andelot has done?' 'Sound your own soul,' was his reply: 'are you prepared to be chased into exile with your children, and to see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice.' She looked at him a moment through her tears, and said, 'Husband, the three weeks are ended; do your duty, and leave us to God!' And he did! There, too, should be seen Mrs. Welsh, the daughter of Knox, pleading with King James to allow her dying husband to return to Scotland, and breathe once more his native air. 'He may, if he will conform,' is the brutal reply. Gathering up the corners of her apron she answers, 'Your Majesty, I will sooner keep his head here!'

"We are thoroughly persuaded that a more familiar acquaintance with the nature of our polity, the history of our Church, the services it has rendered to all the best interests of man, and the characters that have glorified its career, would fill especially our younger people with a new enthusiasm for all that pertains to its name, its interests, and its growth in the world."

Presbyterian Journal, The, was established in Philadelphia, in 1876, by Rev. J. Ford Sutton, D.D., with the Rev. Alfred Nevins, D.D., LL.D., as its editor-in-chief. It began as a single four-paged sheet, and was designed to be the low-priced family paper of our Church. In 1880 its publishers, *The*

Presbyterian Journal Company, became the official publishers of the volume containing the papers and proceedings of the Second General Council of the Ecumenical Presbyterian Alliance, which met that year in Philadelphia. One of the editors of the Council volume, Rev. R. M. Patterson, D.D., immediately following that, became also editor of the paper. Its circulation is extended and extending. It gives promptly and fully Church news from all quarters; makes a speciality of reading for mothers and children; of the Sunday-school lessons, and of the mission work; has contributions from the best pens in the Church; freely discusses in its editorial and other columns the questions of the day, and is choice in its selections for the devotional life. Its platform is conservative, orthodox, catholic Presbyterianism, but favoring free discussion by progressives, in the conviction that the old truths will be strengthened thereby. Dr. Patterson is a writer of acknowledged ability; and whilst not opposed, by any means, to a free and full expression of opinion by correspondents through the *Journal*, on the great theological and ecclesiastical questions of the day has always firmly but courteously, adhered to "the old paths."

Presbyterian Literature, Diffusion of.

Literature is thought made visible, tangible, portable. It is a chief medium of contact between mind and mind. As such it ranks among the most potent of moral forces. For mind is a sensitive plant that feels and often thrills under and is sometimes permanently modified by the touch of a single thought. Into the mind of one tottering on the brink of moral ruin, the thought of what he is losing, of what may yet be possible for him to achieve, has come like the touch of an angel's finger to save him and revolutionize his life. And one thought is often as potent to slay as another is to save.

And when a thought has done, or at least begun its work in the mind that gave it birth, it may go forth and repeat that work in other minds, and set up a new series of mind-moulding thinkings that shall never end. That thought may modify opinion, may change the creed, may introduce a new and powerful element into the dominant aim, motive and purpose, and thus determine the conduct, and thus the destiny.

The power of written or printed thought marks almost the whole pathway of religious progress. The moulding influence on the world's history of those ten mighty words—the decalogue—overpasses the reach of the imagination. Under the reading of a few sentences of the book recovered from the rubbish in the temple cloisters at Jerusalem, the king rent his clothes in anguish of heart. And the reading of that Book in the ears of the people issued in a religious awakening that shook the land from Dan to Beersheba. To this power the Reformation owed its rapid progress and sweeping success. Tracts from

Wyclif's pen stole from hand to hand into countless homes, and the theses of Luther swept Europe like an American prairie fire.

And never before has the power of printed thought been so great, nor so extensive as it is in our day. The avidity for the printed page is almost universal, and it is insatiable. Book-hunger is one of the predominant traits of the time. Owing to the facilities for education, almost everybody can read, and the all-pervading excitements of the day secure the actual perusal of pages that no man can number.

And of printing pages to feed this book-hunger there is no end. Like tree-leaves are book-leaves for multitude. They are thrust in at the door; they are thrown in at the window; they are piled into the lap in the railway car; they reach us in every form, in the bound volume, in the review, in the magazine, in the newspapers, the daily, the semi-weekly, the weekly; hundreds of them, thousands of them, millions of them.

The number of books in the libraries of the world reaches even to hundreds of millions, and the clang of the press, as it adds to the number, ceases not day nor night. The annual issue of newspapers in the United States alone numbers some six hundred millions.

The moulding effect of this book power on the public mind and heart, conscience, character and conduct, is immeasurable, if even it be not inconceivable.

The general character of this omnipresent page forms, therefore, a very important element in the question as to the need of a Presbyterian literature.

Unquestionably the newspaper press of our day is the medium of a vast amount of excellent writing, of valuable information, and the instrument of powerful, intellectual quickening. And the number of newspapers is not small which not only abstain from what might offend devout feeling, but which expend large effort to procure and publish religious intelligence.

On the other hand, the number of them whose moral influence is as deadly as extensive is by no means insignificant. In fact, newspaper and magazine literature ranges in moral character through all gradations, from the sublime heights of a pure Christian morality and lofty integrity of principle, down through non-religion, irreligion, skepticism, infidelity, atheism, coarse vulgarity and obscenity. Of many a newspaper the following, from the pen of another, will be recognized as anything but an untruthful portrait:—

"It has vastly more power to occupy than to guide, to distract and agitate than to settle and inform the public mind. It is only made to sell, without the responsibility of books and treatises, which are exposed if they do not add something solid to our information or our edification. It collects, with preternatural industry, news—good, bad, indifferent—

from all the winds of heaven, and pours it as from a myriad-mouthed watering-pot upon the ever-thirsty attention of the American people. It has become the only reading of millions—their pulpit, library and gallery of art. It helps to make restless, smart, curious, superficial people; to keep up a perpetual buzz and fuss about politics; to drag crime, suicide and robbery before the minds of the whole nation. It sometimes devotes itself for months to the detailed following of hateful cases of vice and filthiness, corrupting a whole generation of youth by their lascivious confessions."

Not less varied in character are the more permanent issues of the book-press. It sends forth volumes of priceless value; and, as we are assured, within two years, it has put into circulation, in New England alone, some 20,000 copies of "Paine's Age of Reason."

In the presence of facts like these we are ready for the question, "What are the marked features of a Presbyterian literature?" To this we reply, a Presbyterian literature is the embodiment and expression of the thoughts that make up the Presbyterian system. It is, therefore,

1. First of all, pre-eminently a *theistic literature*. As the sun is the centre of the solar system, so God is the centre of the Presbyterian system. As the planets receive their hues from irradiated sunshine, so all the parts of the Presbyterian system receive their hues from irradiated God-shine. God is the beginning, the continuance, the end of all; God infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth. Of Him, through Him, to Him are all things, to whom be glory evermore. The glory of God is a reason infinitely sufficient for any decree, any act of His. The highest service to which the creature is competent is to show forth the glory of God. The inscription on the banner of Presbyterianism reads: "It is enough for one universe if God be glorified." Man made in the image of God, man made a little lower than the angels, man in all his greatness, and on earth there is nothing great but man, man's chief end is to glorify God and enjoy Him forever.

It is also the will and active power of God that makes the world go round. It is God's eternal decree that we see embodying itself in the events of time. Historic phenomena are merely the dust of God's chariot wheels, as he drives on to his predestinated goal. Napoleon the First fancied himself the child of destiny, and that thought in his heart quadrupled his power. The Presbyterian does not fancy, but knows that he is a child of destiny, and that when he is working upon a heaven-assigned task, he is simply weaving his free thought and action in with the eternal decree of God; and this knowledge puts the shout of victory on his lips when he fires his first gun.

With this ennobling idea of God, his greatness, his goodness, his unlimited power, his unrestricted pres-

ence and his universal providences—a God "of purer eyes than to behold evil, and that cannot look upon iniquity"—Presbyterian literature palpitates from title-page to finish.

2. Presbyterian literature is also emphatically *Christological*.

It is full of Christ—Christ, the eternal and co-equal Son of God, very God of very God; in execution of the eternal decree for the salvation of countless millions, becoming man, rendering a perfect obedience to the law, setting before men an example of absolute perfection, bearing the sin of his people in his own body on the tree, rising again from the dead and ascending to heaven, and there ever living to intercede for those whose sins he bore.

3. Presbyterian literature asserts a clean-cut, distinctive *anthropology*.

It holds before the face of man the mirror of God's word, and shows man to himself as he is portrayed by the Spirit of God, as fallen in Adam, as crippled in the fall; and not merely crippled; but smitten with disease—"the whole head sick, the whole heart faint;" and not only diseased, but slain—dead in trespasses and sins, and hopelessly and forever dead, but for the operation upon his nature of the new-creating, life-giving power of the Holy Ghost.

4. Presbyterian literature presents a bold Biblical *eschatology*.

Man must die and be raised again from the dead; appear before God in a final judgment, there to give an account of all the deeds done in the body, and thence to pass either into life eternal or into punishment everlasting.

5. And Presbyterian literature has its well outlined, clearly defined system of polity.

This polity involves those great principles of representation, of transfer of obligation, of vicarious action and endurance which pervade the whole kingdom of God, as that kingdom touches the race of man. These principles bind the Father of the race and all his posterity into an organized unity. They pervade the individual family. They are resistlessly forcing themselves into recognition in the State. They are working with the power of destiny to mould political organizations the world over into representative and constitutional forms.

These are among the vital, controlling ideas that interlace, pervade and throb in a truly Presbyterian literature.

Further, these ideas have realized themselves in biography and history. They have shown, in the sphere of practical life, their competency to build up character, to inspire man with aims as lofty, to equip him for achievements as daring, to nerve him for endurance as protracted and crucial, as the imagination can well conceive.

To go no further back in time, they have left foot-prints of superlative glory in the valleys of Piedmont, in the cities and on the plains of France,

among the dunes and canals of the Netherlands, and all over Britain. These principles spake on the tongue of the aged Palissey the potter. When King Henry said to him as he lay chained to the floor of the Bastile, "If you do not recant, I shall be compelled to give you over to the flames," he replied, "Sire, listen to me, and I will teach thee to talk like a king; I cannot be compelled to do wrong." They spake by the lips of Knox that day when, issuing from the presence of that wicked beauty, the Queen of Scots, he overheard the courtiers whisper, "He is not afraid;" he replied, "I have looked many an angry man in the face, and have not been overmuch afraid; why should the tears of a pretty gentlewoman afraid me?"

And thousands of times they spake also in the words and acts of woman. France was trembling with the agitation produced by an oppression no longer tolerable. All eyes looked for a leader. Coligny hesitated, for never did he draw sword on a Frenchman, but with a shudder. In the meantime, the cause was in imminent peril. Charlotte de Laval, his wife, upbraided him with his hesitation. "To be prudent in man's esteem," said she, "is not to be wise in that of God, who has given you the science of a general that you might use it for the good of his children." "But," he asked, "could you hear of the defeat of the army under the lead of your husband, and not murmur against him and against God?" "I could," she answered. "But," he continued, "think of the anxieties, the privations, the bereavements, the woes that may come, not only on others, but on you and yours. Meditate on these things for three weeks, and then I will abide by your decision." Fixing her tear-moistened eye upon him, she answered, "Husband, the three weeks are up; do your duty, and leave the rest to God. I summon you in God's name not to defraud us any more, or I will witness against you at His judgment."

They spake also in the eyes, the heart, and by the lips of Jeanne d'Albret. When word reached her that her husband had apostatized and given orders that her boy Henry should be committed to the tuition of Rome, and that she should follow his base example, she caught up her boy Henry in her arms and exclaimed, "Had I my child in one hand, and my kingdom in the other, sooner than go to mass, I would throw them both to the bottom of the sea, so that they might be no hindrance to me in the way of duty."

These, now, are some of the elements of a Presbyterian literature—these ideas, these principles, and these embodiments of them in character and in historic acts.

Can now the question be even raised, *cui bono*? What good is to be expected from confronting the general mind with these ideas and these examples? from pouring such a literature into the great deluge of printed thought that fills all the valleys, and

rises more than fifteen cubits above the tops of the highest mountains?

The question as to the actual practical effect on men of these thoughts, ideas, principles, has found repeated and effective response in the verdict of keen-eyed observers of many whose affinities are other than Presbyterian.

Of the system which forms the embodiment of these ideas, Prof. Dorner, of Berlin, has said:—

"In its manly, resolute temper; its energy of action, which also expresses itself in strength and energy of thinking; its zealous breathing of soul for the increase of God's kingdom; its willing self-surrender, and its fortitude of pursuit in great and bold designs for the furtherance of Christ's reign; it is these qualities that I admire in Presbyterianism."

Of this system Mr. Gladstone writes:—

"It has given Presbyterian communions the advantages which in civil order belong to local self government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency; the sense of a common life and the disposition energetically to defend it; the love of law, combined with the love of freedom; last, but not least, the habit of using the faculty of speech with the direct and immediate view to persuasion."

The *Edinburgh Review* not long since gave the following verdict upon this system:—

"The high intelligence which has long distinguished and still distinguishes the lower classes of Scotland," it says, "may largely be attributed to the Presbyterian form of church government, especially taken in connection with the Calvinistic creed. The apprehension of that creed cannot fail to stimulate the mind; the working of that form of government has accustomed Scotchmen of every rank to look upon it as a duty and a right to exercise their judgments on questions involving directly or indirectly the most important subjects of human thought. The Presbyterian polity has also tended to foster that liberality of opinion in secular politics which prevails among the middle and lower classes in Scotland. Such must of necessity be the influence of a church strictly democratic in its constitution, recognizing within itself no distinctions of persons, no grades or rank of office."

The Rev. Dr. Curry, an able and fair-minded leader in the great Methodist Church in America, has written of the Westminster Confession that it "is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel. We concede," he says, "to the Calvinistic churches the honor of having all along directed the best thinking of the coun-

try. Some of the best fruits of Christian life," he adds, "have been exhibited among those who have been, at least in theory, Calvinists."

Ralph Waldo Emerson heaves a piteous sigh over the lack of Calvinism in the brain and heart of our day:—

"Our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through letters, diaries and conversation, yes, and into wills and legal instruments, compared with which our liberality looks a little foppish and dapper. The religion seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now men fall abroad, want polarity, suffer in character and intellect."

And how familiar have become the ringing sentences of the historian Froude:—

"When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, 'with a smile or a sigh,' content to philosophize in the closet, and abroad worship with the vulgar; when emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred to be ground to powder like flint, rather than bend before violence, or melt under enervating temptation."

Now the question before us is as to the desirableness, importance, duty and necessity of making a way into the general deluge of printed thought for the ideas that have made such assertion of themselves among men.

We are by no means to forget that the general Evangelical press is doing a vast and excellent work. If, however, in the Presbyterian system there are not distinguishing and powerful elements of thought and doctrine, then the existence of that system is an impertinence. But if its constituent ideas, thoughts and doctrines impart to it a special and distinctive character, and if this system, bearing this character, has stamped itself on the best life of the world, this very fact makes it imperative on the thirty or forty millions of those who hold this system to keep the mind of the world ever confronted with these thoughts and principles.

Not that we are to lose sight of the fact that there is a constant, large, and effective outlay of talent in the publication of Presbyterian newspapers and magazines. One of these magazines, which, if not a formal organ of this Council, is at least a child of this Council—I mean *The Catholic Presbyterian*—month by month brings the reader face to face, as

no other within the reach of our knowledge does, with the condition and prospects of the Presbyterian churches of the world—the struggles of smaller Presbyterian bodies here and there, in the great awakening of sympathies, evoking prayers, and in many ways exciting and fostering a healthful, religious, Presbyterian enthusiasm. It embodies a kind of Presbyterian literature we should like to see diffused a hundred times more widely.

But aside from all that is or can be done by Presbyterian newspapers and magazines, we assert the duty of organizing and operating agencies for the thrusting in earnestly, constantly, profusely, among the thinkings of men the great ideas that pervade a true Presbyterian literature.

The legitimate aim of such a literature, be it remembered, is, omitting no doctrine of the Word of God, embracing all those ideas which Christians hold in common, to present these common ideas in their logical and necessary connection with those other great truths which distinguish Presbyterianism from other systems of polity and doctrine. One of the necessary results of this Council is a weighty contribution to such a literature. We do not hesitate to affirm that the volume of Proceedings of the Edinburgh Council contains a body of Presbyterian thought of which no church need be ashamed. It is superfluous to affirm that the Presbyterian element in the theological and ecclesiastical literature of the world holds no second place, whether for Biblical soundness or for intellectual power.

And the aim of this paper is to make clear the duty of the thirty millions of Presbyterians in the world to organize agencies in their several local centres, for the placing of her literature within reach of every reading person. This involves the idea of aggression, of propagandism. There must be no waiting for men to apply for these books, any more than there must be a waiting for men to come in quest of the gospel. The command is, go—go into all the world; and the duty of her Presbyterians is to go, in the persons of commissioned agents, from door to door, and from town to town, and from province to province, and present these volumes, induce their reception and perusal, pray with the recipient, and thus get the thoughts enclosed in them deep into the minds and hearts of men.

It would be both interesting and instructive to recite the story of such efforts in the Protestant Church since God gave the printing-press to the world. It would be both instructive and interesting to report the statistics of such work done by the various churches represented in this body. But statistics of vast movements outreach the apprehension, and fail to produce definite practical impression. Let it suffice to call attention to the doings of one only of these various branches.

The branch of which we speak possesses an organized agency for the publication and diffusion of a

literature imbued with Presbyterian ideas. Before the organization of this Board, the leading publishers of Philadelphia were implored to republish two British volumes—the Presbyterian *Cham. ter.* and its one of them—of which I had found one who was willing to take the pecuniary risk. These very volumes have now been published with a Board, and tens of thousands of them have been sold. It puts into the hands of the public more than 50,000 volumes every year. It has sent out more than 100,000 copies of the *Westminster Catechism of Faith*; some 200,000 copies of the *Shorter Catechism*; nearly 2,000,000 copies of the *Philadelphia Catechism*; nearly 200,000 copies of Boston's *Fourth Sunday School*; more than 200,000 copies of Alexander's *Religious Experience*; nearly 1,000,000 copies of Dickinson's *Five Points of Calvinism*; nearly 2,000,000 copies of Fisher's *Catechism*; more than 5,000,000 copies of Fairchild's *Great Supplement*; nearly 1,000,000 copies of *The Christian's Great Interest*; between 15,000 and 20,000 copies of *Matthew's Divine Purpose*; from 10,000 to 15,000 copies of *Salow's Exposition of the Confession of Faith*. And as these volumes are permanent and last for years, there must be now in the various families of this land some 5,000,000 copies of the publications of this agency alone; and it adds to that number, as I have stated, more than 500,000 volumes a year. It keeps from seventy to one hundred agents in the field going from door to door to sell and give away these books. If now the whole thirty millions of Presbyterians in the world are doing a work like that of this one branch, which number a little over one-half million of communicants, then there go into the hands of the reading world from year to year considerably more than 20,000,000 volumes of brain-nourishing, heart-strengthening truths; that, in the course of ten years, there would be in the hands of the reading world a good deal more than 200,000,000 of these volumes.

What had the existence of this Alliance and the meeting of this Council was another great agent for the extension and diffusion of a genuine Presbyterian literature. *Episcopate, the Second General Council of the Presbytery of the United States, 1847*, pp. 120-121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Presbyterian Missions in the Pacific Northwest. The gospel was introduced early in the settlement of the territory of the United States; the first was at Astoria and Astoria, Oregon.

At Astoria, Oregon, in the year 1811, the first Presbyterian church in the whole Pacific coast was organized. This congregation was built the first house of worship.

The Presbytery of Oregon, embracing the area between the Rocky mountains and the Pacific Ocean, and all the territory north of N. Adams and Astoria, was organized in 1817, the members being Rev. Messrs. E. B. Taylor, Lewis Thompson and Isaac Hale. These brethren had a very extensive area to

traverse in visiting an aggregate population which was about equal to any well-settled county in the Atlantic States.

The long and dangerous journey across the plains retarded the growth of population, and the discovery of gold in California not only suspended it, but drew away a portion of the inhabitants to the gold fields. After the Civil War a steady flow of immigration set in, and it has continued, with increasing volume, to the present time.

In 1870, at the session of both branches of the Church, the Presbytery of Oregon was composed of fourteen churches and twelve members, as follows: John H. Reasoner, Henry H. Spalding, Edward R. Geary, William J. Mendenhall, George F. Whitworth, Messrs. A. Williams, A. L. Lindsley, Robert Robe, Joseph A. Hanna, George W. Sloan, Anthony Simpson, John R. Thompson. The Presbytery undertook to reach all parts of its widely-extended field. The supervision of the work was placed in the hands of an executive committee. An extensive correspondence with ministers and laymen, reaching various places eligible for settlement, was carried on. Many articles were furnished to the newspapers, both secular and religious. An acquaintance was made and kept up with promising missionary localities. From time to time these were supplied and others developed. This often required personal visitation. The work was made much more laborious because no Presbyterial or itinerant missionary could be obtained. In 1876 the growth was expressed as follows, in figures: 25 ministers, 32 churches.

Co-operative work was prosecuted under the auspices of the American Tract Society, Presbyterian Board of Publication, American Bible Society and American Sunday-school Union, in all which this Presbytery participated.

ORGANIZATION OF THE SYNOD OF THE COLUMBIA.

In 1878, the synod of the Columbia was organized by dividing the Presbytery of Oregon into three, entitled Puget Sound, South Oregon and Oregon, leaving to the jurisdiction of the last-named the territories of Idaho and Alaska, with the intention of organizing Presbyteries in each territory as fast as possible. The executive committee which had operated so efficiently in promoting the presbytery that included this great step was also used by the Synod and continued its work. The Presbytery of Idaho was erected in 1878, and the Presbytery of South Oregon was consolidated with the Presbytery of Oregon in 1880. The progress of the work in Alaska now demands the creation of a Presbytery in the Territory, and steps have already been taken to effect an organization. In April, 1887, the number of churches was sixty-three, of ministers fifty-two, of graduates five and Presbyteries four.

MISSIONS AMONG ABORIGINES.

The mission among the Puget Sound Indians was begun in 1871 by the appointment of the Rev. G.

W. Shuman as teacher and his wife as matron. After a few years their work was terminated by the death of Mrs. Seaman, but the seed they had planted in due time sprang up, and the Rev. M. G. Mann became Mr. Shuman's successor early in 1876. His labors were remarkably blessed. A work of grace continued until nearly the whole tribe were brought into the communion of the Church. The Papalligood added a daily report of the efficacy of vital Christianity triumphant and stimulate the cardinal virtues.

The mission to the Walla Walla Indians was begun in 1860 by Marcus Whitman, M. D., and his wife, and was terminated in 1847 by the massacre of the mission family, including the Dr. and his wife, a terrible calamity, which led to the next war with the Indians in this region.

The mission to the Nez Percés, under Rev. H. H. Spaulding and his wife, began in 1836, and was suspended at the time of the massacre of Dr. Whitman.

The mission to the Spokane Indians began under Rev. Messrs. C. Edson and E. Walker, and their wives, in 1846. It was abandoned in 1848.

These missions were under the direction of the A. B. C. F. M., with whom the Presbyterians co-operated.

Twelve years after Rev. Mr. Spaulding returned to his work among the Nez Percés. He found that many of them had kept up religious worship, and their knowledge of reading and writing, but he was not allowed to remain long among them.

On assuming the care of the Nez Percés, in 1871, the Presbytery selected of Foreign Missions sent Mr. Spaulding's kit to his beloved people among whom he labored with great diligence and skillfulness until August, 1874, when he died. The work has been successfully carried on and number of churches have been organized in the mission, headed and conducted by Messrs. S. L. McKethen. These men are engaged in missionary work among Indians of their own and neighboring tribes, one of them is now pastor among Spaulding's band in the Indian Territory.

Among the Spokanes Mr. Spaulding organized missionary efforts, and a great number of churches were established among Christians.

Among the Chinook Indians we have gathered a fine number of scholars. Miss M. Bell's students' progress has been persistently made, successful scholars among the tribes and bands who are called Mission Indians. But their unsettled condition has frustrated all efforts.

The same is the case with part of the tribes under the care of the Synod, the rest of them are already settled on farms and stocks, some on farms and others are in the mineral districts. During the final action of the Government, it is so situated that no work either Christian or heathen can be done, but better results than any of our other tribes, Indians, considering the general condition there have been under our uniform treatment twelve years.

MISSIONS IN ALASKA

The first mission to the Alaskan natives, which was begun in 1870, was through the efforts of British Columbia Christians, one of whom, Mr. B. G. B. formally assumed in 1877, when the trustees of the entered the field. During the fall months of the Presbyterian Board of Home Missions having taken charge, the enterprise was reinforced and the work enlarged. And in 1879 the first American church was organized and a new field was opened at Fort Wrangel, under the direction of the Presbytery of Oregon, to whose jurisdiction the entire Territory belongs. Since then the mission stations have been increased, and the work has progressed as to justify the foundation of a Presbytery.

An extended history of the Alaskan missions remains to be written. A concise and accurate account of their origin has already appeared entitled "Sketches of Alaska," which embraces reports made to the Synod of the Columbia and to the Board of Home Missions by the chairman of the committee on "Missions of Synod with view to the missions organized."

EDUCATION

The main impetus given to Presbyterian church and its inherent tendencies, in promoting and perpetuating to make progress in moral and comprehensive education. In a true sense of the word, Rev. E. R. Stewart, by promoting and expanding during at the East for the purpose of founding a college in connection with the mission work. In the time of the Defiance Institute at Anvik, Oregon, was characterized a student and church site was obtained a large and suitable building erected under a liberal scholarship, fitted with apparatus, furnished with present time. An efficient and organized student body was established and suspended but its success.

The Presbytery of Oregon has been engaged in a similar undertaking by the purchase of an edifice. It is one among the difficulties which are met with in the present in all new enterprises.

The Presbyterian Church is making progress in the field of an institution of learning at White Sulphur Springs.

Presbyterian Sabbath Schools. The progress is a striking feature of the progress of the Presbyterian Church upon the ministry and upon the education of the children as well as upon the parent and the family. This follows directly from the fact that children's removal to the schools of the denomination, and the fact that in the majority of instances, the support of the government of the Church, of the Sabbath School, and in cases where it is established in the houses of the parents, is being manifested by the progress of the Sabbath School. Great success has been attained in the field of the Sabbath School in the Territory, and in the States.

With less opportunity for the Sabbath School, the present Sabbath School is a most successful one.

few suggestions, the adoption of which, in our opinion, would materially enhance the efficiency and value of a department of Christian effort so eminently calculated to accomplish important results.

1. The instructions of the Sabbath school should never be regarded as a sufficient substitute for religious instruction at home, nor should attendance at the school be required so as to interfere with the interests of family religion. The two duties are perfectly distinct, and they may both be attended to, ordinarily, without damage to the interests of either. If, however, unavoidable circumstances bring these departments of instruction into conflict, let the claims of family religion always prevail, how great soever the sacrifice on the part of the Sabbath school.

2. The influence of our Sabbath schools should be fully exerted for the purpose of increasing our own congregations. It cannot be denied that we do good when we train children and youth in our schools for membership in other denominations, and for this good work there is much due to us, as the favor—though often done by us, has been seldom reciprocated. But we insist we should effect greater work, could we retain all our Sabbath scholars as permanent members of our own congregations, that they may be further benefited under the ministrations of the gospel, and be prepared, when occasion shall serve, to render assistance as teachers in the Sabbath school.

To effect this end, our schools must be made thoroughly Presbyterian. We propose this course, not with the view of proselyting the children in our schools whose parents do not belong to our Church, but in fidelity to our own children, the lambs of our flock, whom assuredly we ought to endeavor to retain within their own fold. The voice of the Good Shepherd is distinctly heard within our borders, as elsewhere; here are the green pastures no less abundant; and living waters flow through all our coasts, as free and clear as gushed of old from Horeb's smitten rock.

The only objection of any weight that can be urged against this suggestion is, that, by imparting an early sectarian bias, our children will be deprived of the privilege of judging for themselves in matters of religion when they come to years of maturity. We candidly admit the force of the objection; but we urge, in justification, *the law of necessity, indispensable self-defense.* If we do not give our children a decided inclination to what we believe to be the truth in religion, there are multitudes ready to bias them in some other direction upon that subject. Above all, the world will not scruple to bias them to the ways of folly and vice, if they be allowed to pass from the Sabbath school without minds as clear and decided in favor of the truth as our instructions and influence can render them. Our children, moreover, should be instructed and interested in the missionary and other benevolent operations of our Church. They may be thus trained to a consistent and systematic benevo-

lence in the cause of Christ, without which the most eloquent appeals from the pulpit often prove unavailing.

The faithful training in the doctrines, principles and operations of the Presbyterian Church, which we recommend to be introduced into all our regularly-organized Sabbath schools, comprehends every Scriptural effort for the salvation of the scholar, and secures the highest spiritual interest of both scholar and teacher. It embraces thorough study of the Word of God, and requires constant approach to the throne of grace. While, therefore, by adopting this suggestion, our Sabbath schools would become more *denominational*, it is not to be apprehended that they would become, in any degree, less *spiritual and evangelical*.

To accomplish the proposed change in the character of our Sabbath schools, it will be necessary to *discontinue the use of all books of instruction from which are excluded the distinctive views of Presbyterianism.* The publications from which all denominational views are excluded, so extensively used at present, though in many respects excellent, are especially suited for temporary use on missionary ground, or in mixed schools, in which several denominations are associated with equal authority to teach, and who have agreed, for the time, to teach nothing offensive to the parties so united. There is no such union, however, in a Sabbath school attached to a fully established Presbyterian congregation, and in such a school there are no sectarian preferences to be respected but our own. Except, therefore, in the case of "union schools proper," neither expediency nor necessity requires the continued use of such books of instruction. For we have all the books our schools need, on sale by the Board of Publication. These books, moreover, have the sanction of our Church, and the introduction of them into our schools is required, both by the general obligation to sustain her institutions, and by the best interests of the schools themselves.

The objections to *un-Presbyterian* class-books lie with nearly equal weight against Sabbath-school libraries of the same description; they do not meet all the wants of our schools. So important an educational instrumentality as the religious reading of our youth should neither lie unemployed, nor be abandoned to a negative influence. From books read, as well as from living example, and from oral instruction, a deep impression of good or of evil is often received upon the mind, and thence transmitted to the external life. As upon the quality of the aliment received and assimilated depend the health and physical development of the animal, so upon the character of the mental food depend the life and vigor of the spiritual being. If we desire, in the education of our children, to secure the full development of Christian character according to the model of Presbyterianism, *we must place in their hands a literature adapted to that end.* But a Sabbath library,

from which all discussion of the history, genius and tendency of Presbyterianism is omitted, cannot accomplish the object desired. Libraries of this general character may be well adapted to the purpose for which they are designed; namely, the providing of a juvenile religious literature which, *all denominational views being excluded*, shall exhibit only the principles which are common to all evangelical denominations. Without, therefore, questioning the suitableness of such publications for the purpose intended, we must, nevertheless, regard them as insufficient to supply all the wants of Presbyterian Sabbath schools.

If it be thought desirable to supply our Sabbath schools with libraries of this general character, we think it well; but no Presbyterian Sabbath school should delay to procure the library which has been provided for the purpose now under consideration by the Board of Publication. The catalogue published affords evidence how much has been done by this enterprise, in furnishing for our youth and our Church a Presbyterian literature. We would greatly rejoice to see this Board receive the universal countenance and patronage of our ministers and people, for upon its labors must we mainly depend for the *true history of our principles, and the faithful biography of those who, acting on those principles, have adorned the profession of the gospel*, and thus to provide the corrective for the injustice which our system has received from nearly all who have professed to write history for the instruction or entertainment of the young. Not to mention the flood of pestilential issues from the corrupt secular press which, by the constancy of the inundation, tends to sweep away all faith and all morality in many of the secular schools which are patronized by Presbyterian parents, authors are used as text-books in history in which, if Calvinism is at all alluded to, it is mentioned with derision and contempt, or held forth to the youthful mind in horrid caricature. This fact, though properly belonging to the subject of "Books for Parochial Schools," is mentioned here as a reason for providing our children a literature that shall exhibit the faith of their fathers in its true light.

3. We regard the care and management of Sabbath schools as an important and interesting part of the oversight committed to the pastors and eldership. Although there is generally an individual who holds the place of superintendent of the Sabbath school, yet the existence of such an office does not preclude, but rather invites, the attention and counsel of the pastor and session. The pastor of the church should be emphatically the pastor of the Sabbath school, ever manifesting an interest in its progress and spiritual welfare. Every teacher and child in the school should be well acquainted with their minister as their spiritual guide and friend. They will thus be encouraged to seek his counsel, and to yield themselves to an influence which they must perceive to be exercised for the great purpose of bringing them

to Christ, and of promoting their experimental acquaintance with divine things. This pastoral attention to the Sabbath school will, by the divine blessing, secure accessions to the church of the most valuable character, and when the members of a school so watched over are, in providence, separated from each other, pursuing their respective avocations in the world, they will remember, to the latest period of life, the delightful and profitable Sabbath hours spent in imparting and receiving instruction in the things which make wise unto salvation.—J. P. C.

Presbyterians in the United States: 1883.

	Churches,	Members,	Members,
Presbyterian Church.....	5,285	5,218	609,065
Presbyterian Church (South).....	2,940	1,070	127,917
Cumberland Church.....	2,791	1,120	113,750
Cumberland Church, Colored.....	50	50	5,000
United Church.....	829	7,000	83,143
Welsh Calvinistic Church.....	137	100	11,900
Reformed Synod.....	118	107	10,322
Reformed (General Synod).....	40	50	6,700
Associated Reformed Synod of South.....	119	50	6,310
Total.....	11,784	8,834	906,137

Presbyterians, Scotch-Irish, in Cumberland Valley, Pa. At the celebration of the centennial of Silvers Spring Church, in Cumberland county, August 16th, 1883, Col. A. Louden Snowden, of Philadelphia, who was born within the bounds of that church, and attended divine service there in his youth and earlier manhood, paid the following glowing and just tribute to the pioneer settlers of that region:—

"From 1753 until 1758, this rich valley, now made attractive by beautiful homes, fertile farms, prosperous villages and a teeming population of industrious, intelligent and happy people, was the theatre of constant alarms and cruel bloodshed. Without provocation and without much warning, there was precipitated upon the early settlers all the horrors of an Indian war. Under its blasting influence the lands were scarcely tilled, the plow rested and rusted idly in the furrow, and there was but little return to the husbandmen. Each neighborhood furnished its quota of men called to defend the frontiers, which were marked by the then limits of Cumberland county. On every hand was suffering and distress. Men were shot down as they toiled in the fields, and women and children were carried into captivity by the remorseless foe. Ministers of the gospel of peace laid aside their robes of office, and became leaders of their people in scenes of blood, rendered necessary to defend their homes and firesides. It was well for the counties and towns of Eastern Pennsylvania, as it was for Christian civilization, that this valley had been settled by the Scotch-Irish, upon whose intelligence and courage their immunity from danger rested. Very eloquently and truthfully has Dr. McGill referred to their services, in a recent address, when he said:—

"The rich and beautiful Cumberland Valley be-

came the bloodiest battle ground we have ever had since the beginning of our civilization. These Scotch-Irish Presbyterians had been suffered to pour their streams of immigration into that valley in order that they might stand as guardsmen for a nation through nearly the whole of a century.

"If there is any accident of birth of which you and I or any man can be justly proud, it is that in his veins there flows the same blood that sustained these men in all their trials, made them either martyrs, or conquerors over obstacles and every foe, and that constituted them the natural leaders of the people in the march of civilization on this continent. They came not here as paupers, or redemptionists from the tyranny of other lands, seeking to eke out an existence in a new country. On the contrary they came as free men, with an honest and honorable ancestry behind them and with noble purposes and high aims before them. In the survival of the fittest they were the men best fitted by every training and culture to assist in rescuing this land from the savage, and in laying the foundation of a new State whose destiny they mould and whose people they lead. They generally came with means to buy lands and build homes thereon, but more than this, they brought the means of education and spiritual comfort with them. The schoolmaster and the parson came with the emigrant. Thus were education and Christianity, both essential to the up-building and maintenance of free institutions, planted in this valley and elsewhere by the race to which I refer. They resembled the Puritan in the loftiness and earnestness of their purpose, and in their sympathy with moral and intellectual culture, but unlike the Puritan, they united with these a generous and liberal spirit, which recognized and tolerated the right of others to have the same freedom of thought and action that they claimed for themselves. Neither did they feed upon the wormwood of life as chastisement to their souls, but cultivated social intercourse, enjoyments and recreations. They took the good things of this life while preparing for those of the hereafter. This much can be said in truth of the men who inhabited this neighborhood, owned and tilled its farms, laid the foundation of this venerable church, and whose descendants are scattered broadcast over our land, and who are not the least honored of the people among whom they dwell."

"Presbyterian," The. The plan for the establishment of this well-known journal originated with a small company of clerical and lay gentlemen in Philadelphia. To set the machine in motion, a subscription of one hundred dollars each was commenced among friends who favored the enterprise, which so far met with success as to justify a contract for the publication for the first year. The contract was made with Russell and Martien, then young and enterprising printers. According to the written agreement, the publishers were to issue, in good style,

two thousand copies, at a cost of sixty-five dollars per week, including all expenses, and its distribution. This contract was signed by the other party, through their "Committee of Superintendence," who were Ashbel Green, Matthew L. Bevan, Henry McKeen, Joshua T. Russell, William M. Engles, Furman Leaming, and John W. Grier (father of the present senior editor).

The first number of the *Presbyterian* appeared February 16th, 1831, under the editorial management of the Rev. John Burt. Mr. Burt retired from his post, November 21st, 1832, after filling it less than two years. He was succeeded by the Rev. Dr. James W. Alexander. The first number of the paper issued under his management was dated November 28th, 1832, and after continuing about one year he retired, January 9th, 1834. At that date the *Presbyterian* had embarrassed the publishers with a debt of some thousands of dollars. The firm of Russell & Martien was dissolved, by mutual consent, May 1st, 1831, Mr. Martien continuing to carry on the business. The patronage extended to the enterprise, however, not being sufficient to meet its heavy expenses, the question of its abandonment was seriously considered. At this point the Rev. Dr. William M. Engles suggested to Mr. Martien, who was one of his parishioners, that if he would continue the issue of the paper six months longer, he would edit it during that time gratuitously. The experiment was so far successful as to encourage the hope of resuscitation. At the expiration of this time Dr. Engles was providentially enabled to devote the whole of his time to this work. On his permanent connection with the paper he obtained from some friends in New York a moderate compensation for his labors the first year, after which time the constantly expanding circulation of the paper rendered it self-sustaining.

To prevent any contingency which might result from a failure of Dr. Engles' health, at his suggestion Mr. Martien sold out one-half interest to the Rev. John Leyburn, D. D., who was also to be an associate editor. This occurred in March, 1852. Dr. Leyburn sold his interest to Mr. Alfred Martien, who had succeeded his father as publisher, August 7th, 1861, and returned to Virginia. In the same year and month, the Rev. M. B. Grier, who had resigned his pastoral charge in Wilmington, N. C., was associated in the editorial management of the *Presbyterian*.

Soon after the death of Dr. Engles, the conduct of the paper fell to the hand of the present senior editor, who, with some strong helpers, carried it on during the years when the discussions arising out of the proposed union of the Presbyterian churches were most earnest. After the reunion the Rev. Dr. E. L. Adams was for a short time editor of the paper. But his health was precarious then, and in a little more than a year he was forced to desist from the labor of writing, and his death soon followed. Then

the *Presbyterian* again returned to the hands of Dr. Grier, and continued there until 1873, when the interest of Mr. Alfred Martien in the paper was purchased by the Rev. Dr. S. A. Mutelmore, who thus became proprietor and editor, and so remains unto the present time, with Dr. Grier as associate editor.

The *Presbyterian*, throughout its history, has exerted a potent influence for good. Occupying, as it has for years, a conspicuous part, it has always been an unflinching advocate of the doctrines of the Church, neither diluting nor compromising them. It has been a steady and hearty co-operator in the original establishment, as well as a defender of the Boards of the Church, affording them every facility for being heard and known. It has never failed to sustain the theological seminaries—not with local partialities, but with the most comprehensive regard to the general benefits they have conferred on the Church at large. It has been the instrument of collecting thousands of dollars for general charitable purposes, as well as those of a denominational kind. As far as it has reached, it has been an encouragement to pastors, and an advocate for their generous support. It has enlisted the best talents in the Church, and has thus been useful in casting light on almost every question which has called forth discussion; nor has it ever lost sight of the power it could exert in promoting practical godliness among its numerous readers.

Presbyterian Theory of Church Government. Passing over Erastianism, which teaches that the Church is only one form of the State, and Quakerism, which does not provide for the external organization of the Church, there are only the four following radical different theories on the subject of Church Polity.

1. The Popish theory, which assumes that there is a visible head of the church upon earth, and that this dignity is assigned to the bishop of Rome; that he is properly the only bishop by Divine right, the whole Episcopate being vested in him, and from him all other bishops derive their authority; that he has dominion over the whole Christian world; that all Christians are bound to submit to him, and that those who refuse to do so are heretics, and are exposed to eternal damnation, and that he possesses this supreme and uncontrolled power as the successor of Peter, who was bishop of Rome, and at his death, left all his authority and prerogatives to his successors in that See.

2. The Prelatical theory assumes the perpetuity of the apostleship as the governing power in the Church, which, therefore, consists of those who profess the true religion, and are subject to apostle-bishops. This is the Anglican or High Church form of this theory. In its Low Church form, the Prelatical theory simply teaches that there was originally a threefold order in the ministry, and that there should be now. But it does not affirm that mode of organization to be essential.

3. The Independent or Congregational theory includes two principles: first, that the governing and executive power in the Church is in the brotherhood, and secondly, that the Church organization is complete in each worshipping assembly, which is independent of every other.

4. The fourth theory is the Presbyterian. . . . The three great negations of Presbyterianism—that is, the three great errors which it denies are: 1. That all Church power vests in the clergy. 2. That the apostolic office is perpetual. 3. That each individual congregation is independent. The affirmative statement of these principles is: 1. That the people have a right to a substantive part in the government of the Church. 2. That presbyters, who minister in word and doctrine are the highest permanent officers of the Church, and all belong to the same order. 3. That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes a man a Presbyterian, but his holding them all. —*Dr. Charles Hodge*, in "What is Presbyterianism?"—*Presbyterian Board of Publication*).

Christ has, in fact, vested all ecclesiastical power in the Church as a whole, none of its members being excluded; yet not in the Church as a mob, but as an organized body, consisting of members, their representatives, ruling elders, and ministers or bishops. Elders or bishops were ordained by the apostles, have always continued in the Church, and were designed to be perpetuated as the highest class of officers in the Church (1 Tim. iii, 1; Eph. iv, 11, 12). All Church power vests, then, jointly in the lay and clerical element, in the ministers together with the people.

"Ruling Elders" (continues Dr. Hodge, in the address just referred to) "are properly the *representatives of the people*, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers." "The powers, therefore, exercised by our ruling elders are powers which belong to the lay members of the Church." "They are chosen by them to act in their name in the government of the Church. A representative is one chosen by others to do in their name what they are entitled to do in their own persons, or rather to exercise the powers which radically inhere in those for whom they act. The members of a State Legislature or of Congress, for example, can exercise only those powers which are inherent in the people."

Presbytery of Des Moines. The present territory of this body embraces the following counties in Iowa, viz.: Dallas, Polk, Jasper, Makaska, Marion, Warren, Madison, Clark, Lucas, Monroe, Appanoose, Wayne and Decatur. It is the successor of the Presbyteries of the same name, of the late Old and New Schools, also the Presbytery of Chariton, New School. The Old School Presbytery of Des Moines was constituted by the action of the Synod

of Illinois, October 14th, 1851, in session at Chicago, with territorial limits as follows: Beginning at the southwest corner of Lee county, thence north on the west line of said county to the southwest corner of Henry county, thence north along the line of said county to the west line of Louisa county, thence north to the Iowa river; to embrace all that portion of the State of Iowa west and south of the Presbyteries of Iowa and Cedar, which, at its organization, consisted of the following ministers, viz.: The Rev. L. G. Bell, the pioneer of Presbyterianism in Iowa, Rev. R. S. Dinsmore, Rev. Robert McGinigan, Rev. Daniel Heider, and the Rev. S. C. McCune, and the following churches: Washington, Crawfordsville and Brighton, in Washington county; Fairfield, Libertyville and Shiloh, in Jefferson county; Union and Keosauqua, in Van Buren county; Ft. Des Moines, in Polk county; Albia, in Monroe county; Dutch Creek, in Keokuk county, and Eddyville, in Wappello county. The first meeting was held in Fairfield, Tuesday, November 4th, 1851, and the opening sermon was preached by the Rev. L. G. Bell, afterwards usually called Father Bell.

The former New School Presbytery of Des Moines was constituted by the Synod of Illinois, N. S., September, 1852, with the following boundaries, viz.: On the south, west and north, by the State line, on the east and northeast by the county of Van Buren and the Des Moines river. It embraces the following ministers: the Rev. Thompson Bird, the Rev. John C. Ewing, the Rev. James H. Shields, and the Rev. Asa Martin; and the following churches: Troy, Bloomfield, and Shunem, in Davis county; Central Des Moines, in Polk county; First Three Rivers, in Warren county; Union, in Appanoose county, and Gideon, in Decatur county. The Presbytery was formally constituted at Keokuk, during the sessions of Synod, the Rev. John C. Ewing acting as Moderator. The Presbytery of Chariton, erected from part of the Presbytery of Des Moines, N. S., by the Synod of Iowa, N. S., held its first meeting in Centreville, Iowa, April 5th, 1860.

The existing Presbytery of Des Moines, which is the legal successor of the three above named Presbyteries, with territory as already indicated, consists of 29 ministers and 54 churches; of these, 46 have houses of worship; 42 have Sabbath schools with an aggregate attendance of 3756; and church membership of 3131; additions last year, 343. The sum of its benevolent contributions for the same time, \$3790; and for General Assembly and Congregational purposes \$39,866. The larger part of its churches are of recent origin, and feeble. The part of the State of Iowa, occupied by the Presbytery has but recently been settled, but with the facilities now possessed for evangelistic work much is expected, from the faithful efforts which its ministers and churches expect to put forth for the Master in the immediate future.

With regard to educational work done by the Presbyteries of the past it may be remarked that Father Bell maintained a school in Fairfield, which may be regarded as having prepared the way for Parsons College, which is doing a noble work on the same ground for the Presbyterian Church and State of Iowa. The New School Presbytery of Des Moines sustained an academy at Troy, Iowa, which was useful in its day.

Presbytery of Genesee. The Synod of Geneva, February 17th, 1819, provided for the organization of several presbyteries, among them the *Presbytery of Genesee*, which was directed to meet in Moscow, N. Y., on the second Tuesday of the following April, at eleven o'clock, A. M., to be opened with a sermon by Rev. Ephraim Chapin, or, in case of his absence, by the senior minister present.

In accordance with this direction the Presbytery of Genesee met at the time and place specified, and Rev. E. Chapin opened the meeting with a sermon, and occupied the chair until an organization was effected, by the choice of Rev. Alexander Derwon, Moderator, and licentiate Norris Bull, Stated Clerk. Reviewing the records of Presbytery, October 5th, 1820, the Synod of Geneva took exception to the appointment of Mr. Bull as Stated Clerk, since he was only a correspondent and not amenable to Presbytery. When, subsequently, he became a member of that body, Dr. Bull was for years its Stated Clerk.

At the organization there were five *ministers*, viz., Rev. Messrs. Alexander Derwon, Elihu Mason, Silas Hubbard, Calvin Colton and Ephraim Chapin, with two licentiates sitting as correspondents, viz., Edward Andrews and Norris Bull, and seven *ruling elders*, viz., Amos Kingsley, of Batavia; Dr. Jabez Ward, of Perry; John Munger, of Warsaw; Archibald Gillies, of Caledonia; Abraham Camp, of Mt. Morris; Felix Tracey, of Moscow, and Samuel Percival, of Gainesville.

The first regular meeting subsequent to the organization was held in Warsaw, N. Y., August 31st, 1819; at which there was a larger attendance, especially of ruling elders, who outnumbered the ministers two to one. Rules for the guidance of the body were then adopted. And from that time to the present the minutes of proceedings fill nearly five closely written volumes, containing matter of ecclesiastical interest pertaining to the growth and changes of churches, and to the life and pastoral work of a long roll of clergymen, many of whom have been, or still are, distinguished in the history of the Church; such as Samuel T. Mills, Hugh Wallis, Norris Bull, Elihu Mason, Gilbert Crawford, D. C. Houghton, Lewis Cheeseman, Samuel H. Cox and Isaac O. Fillmore, among the dead, and Samuel H. Gridley, James B. Shaw, Gabriel S. Corwin, E. N. Manly, Joseph R. Page, Charles H. Taylor, John Wickes, Edward B. Walsworth, Joseph E. Nassau, Dugald D. McCall, T. Morey Hodgman, William Swan, C. H. Dibble and W. W. Totheroh, among the living.

The records disclose a busy and earnest ecclesiastical life, and are made up of the usual round of statistics and proceedings, much of which is chiefly of local interest. There are noted ministerial changes, church narratives, ordinations, installations, public services, various reports and deliverances on matters of current importance, and tedious trials, some of which aroused animosities and required Synodical review and overruling.

The first narrative of religion, under date of February 3d, 1820, deploras the destitution of the stated ministration of the Word in many of the congregations, and the neglect, in places, of the catechetical instruction of the young people, but makes grateful mention of such cheering tokens as the better observance of the Lord's day, the establishment of Sabbath schools, a growing attachment to Presbyterian Standards, the starting of the streams of beneficence, and a general religious advance.

At a meeting held in Batavia, July 6th, 1820, this Presbytery chose three commissioners, who, with like representatives from other Presbyteries, formed a Board of Commissioners for establishing the Theological Seminary at Auburn, N. Y.

In 1821 the Synod of Geneva was divided by act of the General Assembly, and the Synod of Genesee was erected, to which the Presbytery of Genesee was naturally assigned.

From the first, and continually, this Presbytery testified, in no doubtful terms and by practical measures, *against* Sabbath breaking, Intemperance, Slavery, Free Masonry, theatre-going, dancing and kindred forms of worldly conformity, and in *favor* of revivals, family worship, foreign missions, the monthly concert, presbyterial order and the freedom of the slave. As the years went on churches multiplied and the work of the Presbytery increased.

From time to time, it would seem that the prevailing type of the body varied, undergoing some change with the retirement of important members and trusted leaders, and the accession of constituents of another class; so that Presbytery was constrained to take a decided stand for sound doctrine and order. In 1831 it put on record its testimony against laxity in faith and practice, and began more carefully to examine applicants for membership. The decade from 1830 to 1840 was a period of ingathering, yet it was a time of trouble and strife. Presbytery had, in rapid succession, several distracting trials, and was, at times, betrayed into irregularities. In the main this Presbytery was made up of intelligent, devoted men, anxious to fulfill their high calling, sift out what was wrong in belief and methods, and push on the work of the Church with vigor.

At the division of 1857-8 this Presbytery belonged to the excised Synod of Genesee; and this relation was continued by a large majority, though throughout the Presbytery and the Synod there was an influential minority of ministers and churches that

adhered to the General Assembly, and so felt constrained to withdraw from their late Presbyterial and Synodical relations. These stormy years left their impress upon the Presbytery of Genesee for a long while. Recognizing the new Assembly, this Presbytery continued to lift up its voice for the Standards and for the legitimate work of the Church. When the two branches of the Presbyterian Church began to gravitate towards union, that consummation was heartily and unanimously welcomed and aided by the Presbytery of Genesee.

In the reconstruction of 1870 the Synod of Western New York combined all the Presbyterian ministers and churches in the two counties of Genesee and Wyoming, and so formed the new Presbytery of Genesee. And the wisdom of this reunion has appeared in the unbroken harmony and prosperity that have since prevailed. Churches have grown, been revived and become more homogeneous, pastorates have increased, Sabbath schools prospered, and the stream of systematic beneficence been steadily enlarged.

The Presbytery of Genesee now has a roll of twenty-four ministers and twenty-three churches.

Presbytery of New Brunswick, N. J. The following comparison, made a few years since, of some of the principal churches within the bounds of this Presbytery more than fourscore years ago with what those same churches, within the same Presbytery at this time, or in some other, were then, will show what advance in numerical strength has been made during that period:—

At the beginning of this century Dr. Samuel S. Smith was pastor of the Princeton Church, as well as President of the College. That church then had but sixty-five communicants, whereas, there are now connected with our Church in that town seven hundred and twenty-nine.

Freehold, now the Tennent Church, which has always been comparatively flourishing since the days of the Tenments, then had two hundred and thirty-two members, whereas, that and the other Presbyterian churches in the territory once covered by the Tennent Church, have eight hundred and thirty-two members.

Trenton City and Maidenhead, now Lawrenceville, were a united charge under the pastoral care of the Rev. James T. Armstrong, and had but seventy-two communicants. Now the Trenton churches, together with that of Lawrenceville, have sixteen hundred and twenty eight.

Trenton First Church, as the Ewing Church was called, till within the last few years was united with Pennington, and under the pastoral care of the Rev. Joseph Rue. The year before the time we contemplate, this united charge had reported only sixty-eight communicants, but a glorious revival had added one hundred to that number, so that the two had one hundred and sixty-eight communicants. Now they have five hundred and eighty-six.

Joseph Clark was then pastor of our Church in New Brunswick, and reported only seventy-five members. Now our two churches in that city report five hundred and ninety-two.

Amwell and Flemington, under the pastoral care of Thomas Grant, reported forty-one members. Now the churches occupying the ground once covered by that united charge report eight hundred and thirty-two. We are not sure but more Presbyterian churches ought to be included within the bounds of what was once that united charge.

Allentown and Hamilton Square, as it is now called, under the pastoral care of the Rev. John Cornell, reported but seventy-six members. Now those two churches, and others that have gone out mainly from Allentown, report five hundred and fifty-seven.

To mention but one other church, to illustrate the point we have in view, Cranbury then had but one hundred and eighty-nine members. Now the Cranbury churches, and those that have largely gone out from them, report twelve hundred and seventy-one.

And so we might go on and speak of the other churches in connection with the Presbytery of New Brunswick at the beginning of the present century; but enough to show, if we may take these churches as a specimen of the whole, the absolute increase between that time and the present.

It will be seen that we have taken churches that were, and still are, strictly in the country, as well as those around which towns and cities have grown up, and these give us seven thousand and twenty-seven communicants, in the place of nine hundred and eighteen which were reported eighty odd years ago. In other words, we number more than seven and six-tenths as many members now as we did then. It only remains to be seen whether our population has increased in the same ratio. If it has, we have only held our own. We have not even done that if our population has increased more rapidly in proportion than the number of our church members.

What, then, are the facts with reference to our population? We have no data by which we can tell, to a certainty, what *was* the exact number of people in many of these widely scattered parishes, or what it *is* now; but, taking these parishes as a fair representation of the State, it is not difficult to ascertain the rate at which our population has increased.

In the year 1800, New Jersey had a population of two hundred and eleven thousand nine hundred and forty-nine. In 1880, she had one million one hundred and thirty-one thousand one hundred and sixteen, or less than five and four-tenths times as many as she had fourscore years earlier.

It will thus be seen that our branch of the Church has not only gained absolutely with great rapidity in the parts of the State contemplated, but relatively it has increased much more rapidly than our population has. The same is probably true throughout the entire

State, in which, as late as the year 1810, we find but forty-three Presbyterian pastors and eleven vacant churches.

Presbytery of Redstone. From 1710 to 1760 there were great revivals in different parts of the old thirteen Colonies which then comprised this country. In these, Whitefield, the Tennents, the Blairs, and many other godly and able ministers of the gospel labored earnestly and actively. These outpourings of the Holy Spirit prepared the people who were about to remove from the old settlements to the frontiers in the West and Southwest for carrying the Church and its institutions with them, and were the means of raising up devoted ministers of the gospel to accompany them. A steady movement of population from Virginia and the Carolinas into what afterwards became the States of Kentucky and Tennessee began, and continued for many years. But that portion of the great Valley of the Mississippi in which the Indians first gave place to the Anglo-Saxon race was western Pennsylvania. After the treaty of peace at the close of the Seven Years' war, signed at Fontainebleau, November 3d, 1762, great numbers of people from eastern Pennsylvania, Maryland, Virginia, Scotland, and the north of Ireland, turned their attention to the district now comprised within the counties of Westmoreland, Washington, Greene, Fayette, Allegheny and Indiana. And within the ensuing fifteen years extensive settlements were formed. Many of these immigrants had been reared in the Presbyterian Church; not a few of them were from the midst of precious revivals, and some of them were eminent as Christians. Consequently, they at once desired to have the Church and its ordinances; and ministers of superior character soon began to preach the gospel to them, to visit from house to house, and to share in all the hardships and dangers incident to the times in that exposed region.

But it was not until 1781 that a Presbytery was organized. "At a meeting of the Synod of New York and Philadelphia, held on the 16th of May, 1781, the Rev. Messrs. Joseph Smith, John McMillan, James Power and Thaddens Dold, having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Redstone, the Synod granted their request, and appointed their first meeting to be held at Laurel Hill, the third Wednesday of September next, at 11 o'clock A. M." The name "Redstone" seems to have been adopted from the fact that "Redstone Settlement" then, and for many years afterwards, was used to designate most of the country west of the Alleghenies, whether claimed by Pennsylvania or Virginia. The "settlement" derived its name from Redstone creek, which enters the Monongahela river, below Brownsville, near where "Redstone Old Fort" stood, and the application of this name is thus explained in the "American Pioneer," vol. ii, p. 55: "The hills around abounded with bituminous coal, and along the water-courses,

where the earth had been washed off, the coal was left exposed. The inflammability of that mineral must have been known to the inhabitants at that early period, for, when those exposures happened, fire had been communicated, and an ignition of the coal taken place, and probably continued to burn until the compactness and solidity of the body, and want of air, caused its extinguishment. These fires, in their course, came in contact with the surrounding earth and stone, and gave them a *red* appearance; indeed, so completely burned were they, that when pulverized they have been substituted for Spanish brown in painting. Many of the *red banks* are now visible; the most prominent one, perhaps, is that near the junction of a creek with the Monongahela river, a short distance below the fortification, and which bears the name of *Kobston*— doubtless from the *red* appearance of the stone near its mouth."

On Wednesday, September 19th, 1781, the Presbytery of Redstone, according to the appointment of Synod, met at Pigeon Creek, one of the oldest congregations in Washington county, as the circumstances of some of the members, by reason of the incursions of the savages, rendered it impracticable for them to attend at Laurel Hill. *Ubi post preces sederunt*, the Rev. Messrs. John McMillan, James Power and Thaddeus Dodd; Elders John Neil, Demas Lindley and Patrick Scott. Absent, the Rev. Joseph Smith.

"The time at which the Presbytery was organized, was in the closing year of the Revolution—but a month before the surrender at Yorktown. It was the period of the nation's genesis. The Articles of Confederation had been adopted only in the preceding Spring. The anomalous regime of the Continental Congress was merging into the scarce less anomalous regime of the Confederation. The chaos of the former commingled with the chaos of the latter. It was accordingly an era of uncertainty, distrust, financial disorder. Currency was depreciated as never before or since. Travelers carried their money in saddlebags instead of pocket-books. According to a statute of the Ohio county court, in 1780, a traveler stopping at an ordinary paid for his dinner \$6, for a gallon of corn \$5, for lodging, with clean sheets, \$3, for a half-pint of whisky \$6, and if it had sugar in it, \$2 extra. It was also the period of inter-State conflict. The settlement of the boundary controversy in this region, though arranged for, was not yet consummated. Men were still wondering whether they were Virginians or Pennsylvanians. West Pennsylvania was still practically a province, called so in the deeds, though East Pennsylvania was a State. It was also the period of county organization. Virginia's threefold partition held with respect to Monongalia and Ohio, but Youghiogania had died an infant of days. Under Pennsylvania, Westmoreland had been erected in '73, Washington in '81. Not until afterward was Fayette erected, in '84, Allegheny in '88, and Greene in '96. It was also, to some extent, the period of warfare

with the Indians. Though the seat of this Synod, west of the Ohio, there was still exposure to depredation and massacre. Hence the change in the place of the meeting of Presbytery, already noted. The ministers and elders living most westward were not willing to go so far from their homes, exposed as they were. The same cause hindered a meeting at Sewickley the Spring following. In May, '82, the frightful murder of the Corbley family, on Whitedy creek, took place; and in July, '82, the burning of Hannas town followed." *For the organization of this Presbytery see Presbyterianism in Pennsylvania.*

Prestly, Rev. William H., was born in Pittsburgh, Pa., and is of Irish parentage. He was educated at Western Pennsylvania University, Pittsburgh, Pa.; at Woodward College, Cincinnati, O., and at Miami University, Oxford, O.; graduating at the last named Institution in 1852; studied theology at the Western Theological Seminary, Oxford, Ohio; was licensed by the First Presbytery of Ohio, in connection with the Associate Reformed Presbyterian Church; and ordained by the Presbytery of Big Spring, of the same Church, in 1855, while supplying the Church at Pottsville, Pa; was installed pastor of the Associate Reformed Presbyterian Church, Chillicothe, O., November, 1856. In 1869, this church, pastor and people, unanimously united with the Presbytery of Chillicothe, O. S. After a pastorate of eighteen and a half years he accepted a call to the Church at Tuscola, Ill., and was installed pastor, February, 1875. In September, 1876, he was called to his present charge, Decatur, Ill. Mr. Prestly is a forcible and faithful preacher, diligent in pastoral duty, and the divine blessing has accompanied his ministry in his several fields of labor.

Preston, Rev. Charles Finney, was one of the Church's noble and devoted missionaries. He was born at Antwerp, N. Y., July 26th, 1829. He graduated at Union College in 1850, and at Princeton Seminary in 1853. He was licensed by the Presbytery of Albany, June 15th, 1853, and was ordained as an evangelist by the same Presbytery, November 14th, 1853. Having been commissioned by the Presbyterian Board of Foreign Missions as a missionary to China, he sailed from New York, in company with Dr. J. G. Kerr and his wife, November 28th, 1853, and landed in Hong Kong, May 12th, 1854. He immediately went to Canton and began the study of the Chinese language. In October, 1856, war broke out between England and China, at Canton, and Mr. Preston, with the other missionaries, took refuge at Macao, where they remained until November, 1858.

During this time Mr. Preston began to preach in the Chinese tongue, and on his return to Canton he entered with zeal upon his life work—preaching the gospel to the heathen of the great city of Canton. In order to reach as many people as possible, after much difficulty in securing a lot, he built a chapel

on one of the great thoroughfares of the city, raising the money by personal efforts from English, American and Chinese friends, and contributing liberally to it from his own funds. This chapel was dedicated in December, 1862, and from that day until his last illness, it was *his daily work* to preach to the crowds who turned in from the busy street to hear him. The street on which the chapel was built was much frequented by literary men and merchants from all parts of the province of Canton, and there was no other place in the city where so many educated and intelligent persons heard the gospel. But Mr. Preston's popularity as a preacher and the excellent situation of the chapel drew large numbers of all classes. He probably proclaimed the gospel to a larger number of heathen than any other missionary in China.

In 1872 the Second Presbyterian (native) Church of Canton was organized, and Mr. Preston became at once its stated supply, which position he held until his death. For many years he also preached regularly in the chapel of the Medical Missionary Society's Hospital, which adjoined his residence. He expended much literary labor upon the translation of the New Testament into the Canton vernacular; he prepared a hymn-book in Chinese, and wrote many valuable articles and treatises, besides giving theological instruction to young men employed as native evangelists.

Mr. Preston's life was a wonderfully busy and useful one. But it was too busy to last long without rest. After numerous impressive warnings of this fact, he at last was engaged in making arrangements to bring his family to the United States, in the midst of which his strength rapidly failed, and he died at Hong Kong, July 17th, 1877, aged 48 years.

Mr. Preston was a genial and kind man, happy in his work, earnest and diligent in study, having extraordinary facility and accuracy in speaking the Chinese language, zealous, prayerful, devoted. His name will always have a high place among those who are planting pure Christianity in the populous empire of China.

Preston, John, is a name intimately and honorably identified with "Tinkling Spring Church," Virginia (see the sketch). Mr. Preston was a ship-master in Dublin. He was not successful in his business in Ireland, particularly on account of his religious opinions. With Colonel James Patton, a man of property, the commander and owner of a merchant ship (whose sister he married), he came from Donegal to Virginia, and resided for a time at Spring Hill, afterwards occupied by Dr. Waddell. About the year 1743 he purchased and occupied a tract near Staunton, some years since occupied by General Baldwin. Here he soon died, leaving a widow and five children, all born in Ireland but one. His eldest daughter married Robert Breckenridge, of Botetourt, the grandfather of those ministers, Robert, John, and William, whose acts have been inwoven with

the history of the Presbyterian Church since about 1830. The second married Rev. John Brown, pastor of New Providence and Timber Ridge, whose descendants have been famous in Kentucky. The third child, William, was the father of a numerous family, male and female, that have not been unknown in Virginia. The fourth married Francis Smith, and the fifth John Howard, and their descendants are numerous in Kentucky and the southwestern States.

Devoutly attached to the Presbyterian Church, famed for its vigorous contests for liberty in Scotland and Ireland, and America, a firm believer in the Calvinistic creed, long and well tried as the creed to bear up men in great emergencies, conscientious in his personal religion, estimating the gospel and its advantages to man, a mortal and immortal creature, as beyond all price, devoutly thanking God, before his death, that an orthodox minister was connected with his family; the pastor of a congregation in the wilderness, though cut off in a few years, he impressed a character that has been handed down from generation to generation, by his descendants, for a century and nearly a half, that speaks, beyond all argumentation or praise, the value of the principles on which the early settlers of the Valley built up their society. The traces of the labors of his son-in-law, the first minister of New Providence, remain until this day; and among his descendants may be found persons in all the varied stations of honest and honorable society, the mountain farmer, the minister of the gospel, the lawyer, the Governor.

On a monument in Tinkling Spring burying-ground is the following inscription (north side): "This monument is erected by the members of the Preston family, in the year of our Lord 1855 (west side), To commemorate the virtues of John Preston, who was buried here in the year 1747 (south side), To attest the filial piety of his descendants in the third and fourth generations, of many names, and scattered through many States (east side), And, more than all, to record the faithfulness and mercy of God to the seed of the righteous."

Prime, Rev. Ebenezer, was born July 21st, O. S., 1700, and graduated at Yale College in 1718. The next year he was preaching at Huntington, L. I., as an assistant to the pastor, Rev. Eliphalet Jones. Four years afterwards he was ordained as colleague of Mr. Jones, who continued as pastor till June 5th, 1731, when he died, in the 91st year of his age. Mr. Prime continued to be the pastor of the church until his death, September 25th, 1779, in the 80th year of his age. He was eminently devotional in his spirit, earnest and successful in his work. He and his people greatly enjoyed the revivals which took place in his day, especially that in 1711. Several of his discourses were published, and are preserved by his descendants. He wrote four thousand sermons with his own hand. One of his published discourses was addressed to the soldiers about to leave to participate

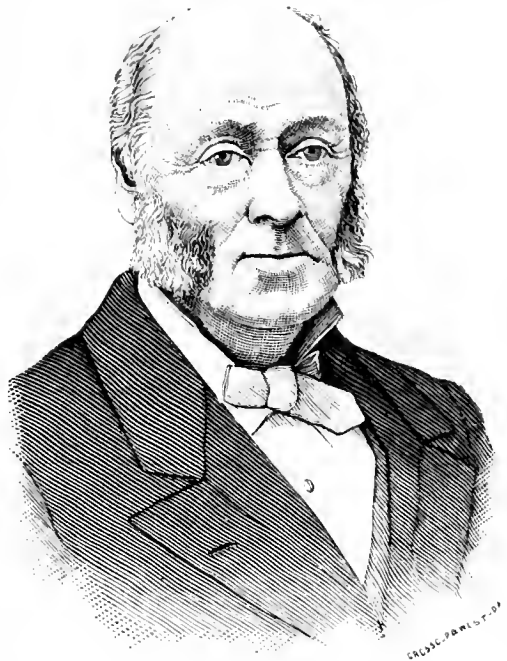
in the French war; and it was delivered May 7th, 1759.

Prime, Edward Dorr Griffin, D. D., was born at Cambridge, N. Y., November 2d, 1811. He graduated at Union College, in 1832, and at Princeton Seminary, in 1838, and was pastor of a Presbyterian church at Scotchtown, N. Y., from 1839 to 1851. He became associate editor of the *New York Observer* in 1853; was foreign correspondent of the same and chaplain at Rome in 1851-5; resumed his editorship in 1855, and became one of the proprietors in 1865. In 1866-70 he visited California, Japan, China, India, Egypt and the Holy Land, and on his return published "Around the World; Sketches of Travel Through Many Lands and Over Many Seas." He has also written "Forty Years in the Turkish Empire; or, Memoirs of Rev. William Goodell, D. D., Missionary of the A. B. C. F. M.," 1875. He received the degree of D. D. from Jefferson College.

Prime, Nathanael Scudder, D. D., grandson of Ebenezer Prime, was born in Huntington, L. I., April 21st, 1785. He graduated at Princeton College in 1804, and October 10th, 1805, he was licensed to preach by the Presbytery of Long Island. Having labored with great usefulness and success at Sag Harbor, he preached for some time at Fresh Pond and Smithtown. In 1812 he removed to the Northern part of New York, and preaching for a few months at Milton, he was called, in 1813, to the Presbyterian Church in Cambridge, Washington county. His pastorate of seventeen years was signalized by his powerful influence through the whole region, in the several departments of learning, benevolence and religion. He was Principal of the Academy in that place, and in 1830 removed to Sing Sing, N. Y., where he preached two years, and was Principal also of the Academy and Female Seminary. In 1835 he established a Female Seminary in Newburgh, N. Y., where he resided eight years. He was not settled in the ministry again, but being a powerful preacher his services were in great demand, and he continued to preach until his death at Mamaroneck, N. Y., March 27th, 1856. The degree of D. D. was conferred upon him by Princeton College in 1848. Dr. Prime was the author of a work on baptism (1818), and a history of Long Island (1815), and many occasional discourses. So early as 1817 he delivered a sermon before the Presbytery of Long Island, on the evils of Intemperance which was published; one of the earliest Temperance discourses.

Prime, Samuel Irenæus, D. D., son of Nathanael Scudder, was born at Ballston, N. Y., November 4th, 1812; graduated at Williams College in 1829; studied theology at Princeton, and was first settled in the ministry at Ballston Spa, in 1835. In 1837 he went to Matteawan, N. Y., where he was pastor three years, and his health failing, he resigned and became the editor of the *New York Observer*, in 1840. In 1849 he was Secretary of the American Bible

Society, and in 1850 he was one of the editors of the *Presbyterian*; but he resumed the editorship of the *New York Observer*, which he has continued ever since. His published works are numerous. Among them are "Travels in Europe and the East" (1855); "Letters from Switzerland" (1860); and "The Alhambra and the Kremlin" (1873). He has also published "The Old White Meeting House; or, Reminiscences of a Country Congregation" (1845); "Life in New York" (1845); "Annals of the English Bible," an abridgment and continuation of the work of Anderson (1849); "Thoughts on the Death of Little Children" (1850); "The Power of Prayer," a sketch of the Fulton street prayer-meeting (1859), translated into several languages, followed by a volume, entitled, "Five Years of Prayer" (1864); and another entitled, "Fifteen Years of Prayer" (1872); "The



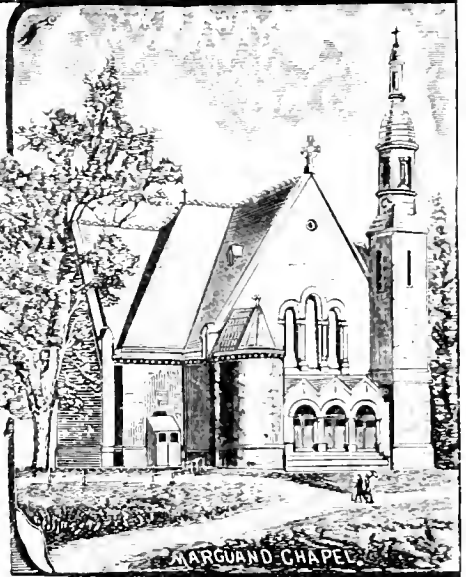
SAMUEL IRENÆUS PRIME, D.D.

Bible in the Levant" (1859); "Memoirs of Rev. Nicholas Murray" (1862); "Under the Trees," and "Life of S. F. B. Morse" (1874). He received the degree of D. D. from Hampden-Sidney College, Va. On the 13th day of October, 1883, he preached his semi-centennial sermon in the same place, Bedford, N. Y., where he preached his first sermon in 1833. He is now (1884) the oldest in service of the secular or religious editors in the city of New York. Dr. Prime has often represented the Presbytery of New York in the General Assembly, and has taken a leading part in all the great discussions of the day.

Prime, Rev. Wendell, D. D., son of Samuel Irenæus, was born at Matteawan, N. Y., August 3d, 1837, and was graduated at Columbia College, New York city, in 1856. After studying theology one



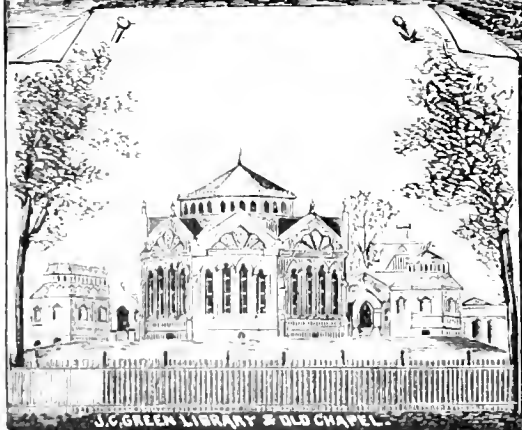
WITHERSPOON HALL



MARGUAND CHAPEL



NESSAU HALL



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DICKINSON HALL

year at Union Seminary, Virginia, he studied two years and graduated at Princeton Theological Seminary. He was licensed by the Presbytery of New York, in 1860, and ordained pastor of Westminster Church, Detroit, Mich., in the following year. In the year 1866 he resigned his charge and was settled as pastor of Union Church, Newburgh, N. Y., in 1869, where he remained until the close of 1875, when he became associated with his father as one of the editors and proprietors of the *New York Observer*. He received the degree of D. D. from Union College, N. Y., in the year 1880.

Prime, William Cowper, son of Nathaniel Scudder Prime, was born in Cambridge, N. Y., October 31st, 1825. He graduated at Princeton College in 1843, and studied law in New York, where he entered on its practice. In 1861 he became one of the editors and proprietors of the *Journal of Commerce*. He has made large attainments in art studies, and is an authority in numismatics and porcelain, on which subjects he has published works which are standard books. He is superintendent of the Art Department in Princeton College.

The Prime family, five of whom have been Presbyterian ministers in five generations, is a striking example of the power of parental example, instruction and fidelity. The son of Ebenezer Prime, the first of the foregoing series, was a physician of great learning, an accomplished author, and a poet of the Revolution; graduated at Princeton College, in 1751; went abroad, and studied medicine in Edinburgh and Paris and took his medical degrees in Leyden University, Holland, in 1761. He practiced in the city of New York and at Huntington, L. I., where he died, October 31st, 1791.

In these five generations there have been about a hundred volumes written in the family and published, all of a useful character, and there has not been in the succession an infidel nor a prodigal.

Princeton College, N. J. Early settlement along the Atlantic coast, from New England to Virginia, was made by well educated people; in the north English Puritans, in the south Episcopalians and Presbyterians from England, Scotland and Ireland, and in the middle English Quakers and Dutch Presbyterians. Among the Puritans were many who preferred the Presbyterian to the Congregational order, and migrating southward, beyond New England jurisdiction, organized their congregations according to that choice. Thus were planted a number of disconnected Presbyterian churches on Long Island and East Jersey, with an increased tendency southward. Among the Presbyterian colonists of Maryland and Delaware, coming directly from Ireland and Scotland, organic union of churches was recognized as desirable, from the first. In their progress northward they met the progress proceeding from the opposite direction in New Jersey, and in 1705 or 1706 formed their first Presbytery, in Philadelphia. Subsequent Presbyterian increase ex-

tended chiefly by a broad belt of country from New York, across New Jersey, to Philadelphia and the neighboring south. In 1716 it was found expedient to add to the number of Presbyteries and unite all under the higher judicatory of a Synod. Increase of numbers was greatly accelerated by the revival commenced in 1739 and continued through the next seven years. Of that religious movement the principal scene was central New Jersey, covered by the Presbytery of New Brunswick.

The first ministers of the gospel were educated abroad. But it soon became an urgent concern to have instruction for their successors provided within the colonies. Massachusetts had put her college in operation as early as eighteen years from her own settlement, and Yale College had been constituted for Connecticut in 1701. But those were Congregational, and too far away. The Presbyterians of New Jersey, Pennsylvania, Delaware and Maryland felt the need of a college among themselves. Some of the pastors attempted to supply the lack for the ministry in a temporary way, by conducting classical and theological instruction in their own houses. Of those attempts the most successful was that of the Rev. William Tennent, at Neshaminy, called the Log College. For twenty years, from 1726, that humble enterprise continued to send out zealous and valuable ministers of the gospel, and especially leaders in the revival. But it could not give satisfaction. Measures were proposed in Synod for erecting a fully equipped college, for not only ministerial instruction, but the whole breadth of the public demand. Difficulties lay in the way. The advocates of the Log College opposed what threatened to be a rival, and the Synod, from 1741 to 1745, was agitated by a controversy, dividing it into two. The Synod of Philadelphia set up an academy, and proceeded no further. The Synod of New York did nothing on the subject. In 1746 William Tennent died, and the Log College came to an end. A few members of the Synod of New York, whose pastoral charges were all, except one, in New Jersey, succeeded in obtaining from the colonial Governor and Council a charter, by which the College of New Jersey commenced its existence on the 22d of October, 1746. It was opened in the fourth week of May, 1747, under the presidency of the Rev. Jonathan Dickinson, minister of the First Presbyterian Church at Elizabethtown, and, it is believed, in connection with a school to fit young men for the ministry, already conducted in his own house.*

Thus the Presbyterian College was founded, not by the Presbyterian Church, but simply by four Presbyterian ministers, Jonathan Dickinson, John Pierson, Ebenezer Pemberton and Aaron Burr, who, with eight other gentlemen, were its trustees. Two years afterwards a new charter, with enlarged privileges, was voluntarily granted by Jonathan Belcher. His

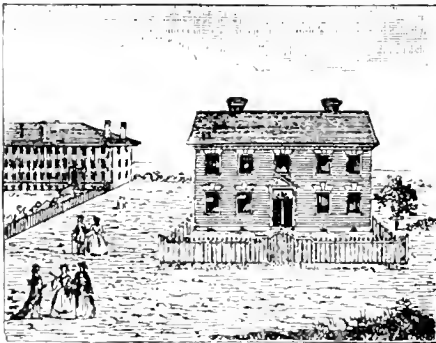
* H. U. Hall. Hist. of Elizabeth, p. 34. M. L. S. I., 116.

Majesty's Governor of New Jersey, and passed the great seal of the province on the 11th of September, 1745. All the four ministers concerned in procuring the first charter, with Governor Belcher, who granted the second, were New England men, thus making the Presbyterian Church of America as much indebted, for education, to the English Puritans, as, for organic completeness, to the sons of Scottish Covenanters.

After the Declaration of Independence the grants of the second charter were recognized and confirmed by the Legislature of the State, in an act passed March 13th, 1780.

Mr. Dickinson died on the 7th of October, 1747. The classes were removed to Newark, and the presidential duties devolved upon the Rev. Aaron Burr, minister of the Presbyterian Church in that city, where he had previously conducted a classical school, together with his pastoral work. He was formally inaugurated President at the first Commencement, next year. For that ceremonial, the third Wednesday of May, 1748, had been selected, but to gratify Governor Belcher, who wished to present his improved charter at the same time, it was postponed until the 9th of November. A class of young men, having been so well advanced previously in the schools of Dickinson and Burr, were already prepared to receive their first degree.

Nine years the college remained at Newark. But Princeton had early been selected as the permanent site for it, by Governor Belcher. A large building for the accommodation of students and a house for the President having been erected there, and in



THE PRESIDENT'S HOUSE, PRINCETON, N. J., 1748

habitable condition, by the Autumn of 1756, the President, with his assistants and seventy students proceeded to occupy them. Next year measures were adopted in the two Synods which resulted in the restoration of complete concord, and the college was encouraged with hope in the patronage of a united Church.

At the first Commencement in Princeton, May, 1757, twenty-two young men were prepared to receive their first degree. So far, out of one hundred and fourteen graduates, sixty-two had entered the ministry. That

same year Governor Belcher died, on the 31st of August, and President Burr, on the 24th of September, four days before the annual Commencement. After the close of the exercises, September 29th, the Trustees elected to the vacant presidency the Rev. Jonathan Edwards, then minister of the Church at Stockbridge, Massachusetts.

The Grammar School still continued in College by Mr. Burr, aided by two tutors, was retained by order of the Trustees, after his death.

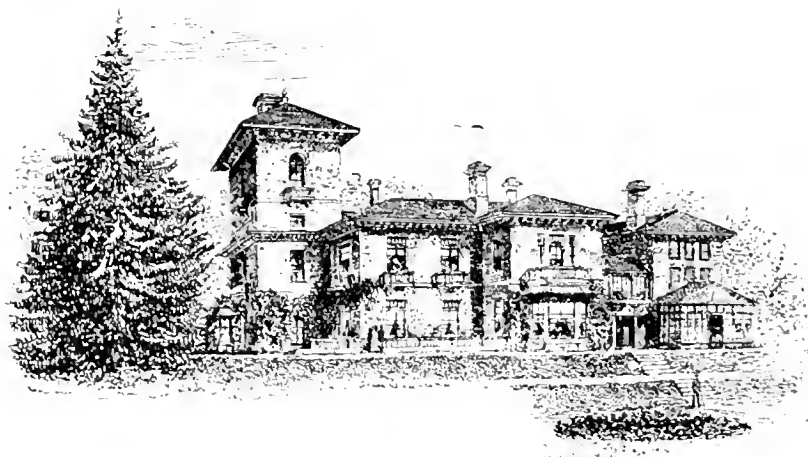
Edwards came to Princeton in January, 1758, and was regularly constituted President, at a meeting of the Trustees, on the 16th of February, when he was also invested with the care of the Grammar School, its masters and ushers, and with a right to the profits accruing from it. The President's salary was to be two hundred pounds a year, with the use of the house, and his firewood from the college grounds. He entered upon his duties with great promise of success. The Senior class were charmed with their new instructor. It was doomed to be only a beginning. Alarmed by prevalence of smallpox in the neighborhood, his physician and friends urged the President to submit to the mitigative of inoculation. The precaution proved unfortunate; and Jonathan Edwards died on the 22d of March, 1758, in the fifty-fifth year of his age. A vacancy then occurred in the presidency, of about a year and four months, supplied by temporary assistants. It was terminated by the election of the Rev. Samuel Davies, of Virginia, who entered upon his duties on the 26th of July, 1759. A preacher of great power and popularity, the new President evinced himself also skillful to govern and a successful instructor. But his term of office was also brief. He died February 4th, 1761, in the thirty-eighth year of his age. Samuel Finley was elected on the 30th of September, the same year, and died on the 17th of July, 1766. Within her first twenty years the college had seen more than half the presidents of her first century.

The next choice was from abroad. When Mr. Davies was in Scotland soliciting contributions for the college, he mentioned in one of his letters a young minister of much promise, by name "Weather- spoon or Witherspoon," whose book, called "Ecclesiastical Characteristics, a Satire upon the Moderates in the Church of Scotland," was creating a sensation. That young minister had now established a reputation broader than the "Characteristics," and at middle age became the sixth President of the College at Princeton. His long term of twenty-four years, from 1768, was crowned with important events, in most of which he took an active part. In the questions of statesmanship whereby the colonies were alienated from the mother country, in the Declaration of Independence, in the deliberations of the Revolutionary Congress, and in those which formed the United States Constitution, he was effectively concerned. The college also passed through the destructive occu-

pation of armies, the derangement and partial suspension of studies during the heat of the war, and the meetings of Congress at the end of it. During the war, the number of students was greatly diminished. In the years 1775 and 1776 the graduating classes numbered each twenty-seven, that of next year only seven, that of 1778 only five, and those of the succeeding three years only six each. With the return of peace the classes successively rose toward the standard of former years, and some, in the last ten years of Dr. Witherspoon, exceeded it. The eminence of her President in public affairs, both ecclesiastical and civil, through all that agitating and momentous epoch, conferred upon the College of New Jersey a character of nationality. A hope of stronger backing was also furnished in the enlargement of the Presbyterian Church, and the crowning of its organization by the General Assembly in 1788.

Dr. Witherspoon died on the 15th of November,

President in that year. Improvement now followed improvement boldly, and yet with prudence, for the only reliance was that the effort would be patronized by the Church and an intelligent public. For the next five and twenty years Drs. Maclean and Carnahan acted, in all college matters, as one man. The originating enterprise of the Vice-President was always respectfully considered and sustained by his superior. And the administration was adorned by the talents of men whom it brought into office. Through the greater part of its first century the College of New Jersey struggled under poverty. Until 1771 its Faculty consisted of only the President and two, sometimes three Tutors. In 1768 a Professor of Theology was appointed and entered upon his duties, but thinking his salary too great a burden upon the funds of the Institution, resigned next year. From 1771, through the Revolutionary war, the President had the assistance of one Professor, and from 1779 to 1783



THE PRESIDENT'S HOUSE, PRINCETON, N. J., 1883.

1794, and on the 6th of May, 1795, Dr. Samuel Stanhope Smith was elected to succeed him. He had been Vice-President several years before. Eight years of depression followed. Application for pecuniary aid was made to the Legislature of the State. A temporary grant was voted, but met with such public disapproval that it has never been repeated. The college, in her poverty, was spared her independence. Nassau Hall was burned in March, 1802. Funds were collected by private donation, whereby the building was restored, and two others were erected for lectures, recitations and library.

Upon the retirement of Dr. Smith, in 1812, Dr. Ashbel Green succeeded, and after ten agitated years resigned, leaving things about as he found them. The first six years of Dr. James Carnahan, who was inaugurated in August, 1823, were years of discouragement. With 1829 a new era in the history of the college began. It was due chiefly to the enterprise of Prof. Maclean, then a young man, made Vice-

President in that year. Improvement now followed improvement boldly, and yet with prudence, for the only reliance was that the effort would be patronized by the Church and an intelligent public. For the next five and twenty years Drs. Maclean and Carnahan acted, in all college matters, as one man. The originating enterprise of the Vice-President was always respectfully considered and sustained by his superior. And the administration was adorned by the talents of men whom it brought into office. Through the greater part of its first century the College of New Jersey struggled under poverty. Until 1771 its Faculty consisted of only the President and two, sometimes three Tutors. In 1768 a Professor of Theology was appointed and entered upon his duties, but thinking his salary too great a burden upon the funds of the Institution, resigned next year. From 1771, through the Revolutionary war, the President had the assistance of one Professor, and from 1779 to 1783

of two. But from the latter date, for two years, he had none, and from 1785, for fifteen years, only one. In 1802 a Professor of Ancient Languages was added, next year a Professor of Theology, and in 1804, a Professor of Mathematics and Astronomy. But after 1808 the number of Professors was again reduced to one. From 1813 to 1829 there were only two. In 1830 six departments were added, or separated, and filled with men of mark; two more in 1832; again two in 1831, one in 1846, and two in 1847. By resignation and death, the number at the retirement of Dr. Carnahan, in 1851, was reduced to seven, and until 1869 did not rise to more than eight, with four lecturers. Dr. Maclean was made President in 1854, but enterprise was retarded for a time, by the lack of pecuniary means, a second burning of Nassau Hall, in 1855, and the embarrassment of the civil war.

At the end of fourteen years Dr. Maclean resigned. But other friends of the cause had already appo-

bended the demands of the higher education, and resolved that the College of New Jersey should be equipped with the means to supply them. Among the first to step forward in that cause were the Hon. William Henry Green, Chancellor of the State of New Jersey, his brother, John C. Green, and the Governor, Charles S. Olden. For the first time in a career of a hundred and twenty years the college saw money available for the realization of her designs. A man of European reputation was called to the presidency. Dr. McCosh arrived in 1868, and since then there has been no relaxation of effort for the expansion of existing departments and the creating of new.

Theology was taught in the College of New Jersey from the first, as education for the ministry of the Presbyterian Church was the primary motive for its institution. The first Presidents were also Professors of Theology. And the first Professor, in addition to the President, was a Professor of Theology. After his resignation, the duty fell back to the President, latterly sometimes delegated by him to the Vice-President, until after the institution of the Theological Seminary. In 1811, when the Trustees still had in contemplation to procure an endowment for a Professorship of Theology, the General Assembly was agitating the expediency of establishing a separate theological school. On the 25th of June, 1811, through their respective committees, an agreement was entered into between the Trustees and the Assembly, that a Professor of Theology should not be appointed in College, provided that the Seminary, which the Assembly proposed to erect, were permanently established at Princeton. Next year the Seminary went into operation, and the Theological Professorship in College was discontinued.

In secular studies, after the classical literature of the Greek and Latin languages, the highest estimation has always been extended to Mathematics and Natural Philosophy. As early as 1771, when but poorly able to afford it, the College instituted a professorship of that department, which continued to be filled until the expansion of all the departments, after 1829. It was then divided into several professorships, and ultimately, in 1873, gave rise to the School of Science, as a separate institution, additional to the College, under a common government, and co-operative with it. "There are now seven instructors of Natural History, four of Chemistry, three of Engineering, and four of Physical Science." A School of Art has also been lately endowed. A Post-graduate department has been added and largely attended. And a School of Philosophy is in process of construction, to be conducted under three Professors and the general direction of President McCosh.

In voluntary prosecution of literature and general culture, the students early formed themselves into societies. The Well-meaning Club began its history in 1795, and that which took the name of Plain-dealing, in 1796. Subsequently they reorganized under

the names of the American Whig and Cliosophic societies, in 1769 and 1770, respectively, under which names they continue to this day.

Organization has also been provided for Christian influence in college. James Brainerd Taylor, of the class of 1826, Peter L. Gulick, and two or three others, instituted the "Philadelphian Society," for mutual spiritual profit. It met once a week, one hour at evening, in the room of some one of the members. An open meeting, to which all their fellow students were invited, or, at least, free to come, was held for prayer and exhortation, every Sunday morning, in the Junior recitation room. Meetings were also appointed, subsequently, for other days in the week, at evening, and in the same place. When the old recitation rooms were abandoned, the Philadelphian Society was assigned to different apartments, according to convenience, until, by the bequest of one of the members, Hamilton Murray, a victim of the Ville de Havre calamity, their present beautiful little Hall was erected, with special adaptation to the purposes of the fraternity.

Princeton's Old Cemetery. In the northern outskirts of the town of Princeton, N. J., not five hundred yards from that time-honored structure, Nassau Hall, is the old cemetery, well known as the "Westminster Abbey of America." There is no display of pomp or show in this time-honored place of the dead. Some who are scarcely known to the world have monuments reared over their graves. But it is noticeable that the greatest men have the humblest graves. Here we find heroes, philosophers and theologians; men who have achieved renown in the nation's history; men who have penetrated the profoundest depths of thought, and sealed the sublimest heights of reason. The storms of more than a century have dimmed and blackened the chiseled marble and nearly obliterated many of the names. Soon the art preservative of all arts will have to point out the last resting place of the illustrious dead. History will never cease to tell its story, though time may dim the crumbling headstone, and forever obliterate the names engraved thereon. As long as America is known in the annals of time, so long will the names of Burr, Edwards, Witherspoon and Stockton, be known and remembered.

Entering the gate from Witherspoon street, and proceeding down the walk a few feet, we come to the grave of John Berrien. The small tablet over this grave is so dingy that the inscription upon it can hardly be read. He was one of the Justices of the Supreme Court of the Province of New Jersey, "who died, much lamented, on the 23d day of April, A. D. 1772, *æt.* sixty-one years." Passing on down the path we next come to the monument of the Bayard family. In this enclosure are buried Judge Bayard and General George Dashiell Bayard, who died December 14th, 1862. A short distance from the Bayard lot is the Stockton enclosure, which is surrounded by a

high hedge of evergreens. On entering this small enclosure we find a dozen or more headstones, most of which are black and dingy with age. Here are buried Richard Stockton, LL. D., his children, his grand and great-grandchildren and other kindred.

THE COLLEGE BURIAL LOT.

Adjoining the Stockton lot is a plot about sixty feet in length and twenty-five in width, enclosed by an iron railing about three feet high. This is the old college burial lot, and here are buried the former Presidents of the College of New Jersey. The graves are nearly uniform, and are each covered with a horizontal tablet resting on six upright posts or slabs of marble. The inscriptions are mostly in Latin, which is indecipherable on some of the tablets. On approaching these lowly graves one would hardly believe that beneath the turf were the mouldering forms of some of the country's wisest and most distinguished sons. Men whose names are written on the magna charta of our liberty, and men who have purchased that liberty with their own blood.

The first grave of the row, beginning from the centre of the cemetery, is that of the older Aaron Burr, who was President of the College of New Jersey in its infant days. He was President for several years, and died at the early age of forty-two. The College is his monument, for no man ever labored more ardently than he in shaping for it the prosperity it now enjoys. The house he built for his residence while President of the College is still standing, and until recently has been the home of his successors. He died September 24th, 1757. He desired an inexpensive funeral, and his lowly grave is a fitting companion with his last wish. On the little blackened tablet which rests over his tomb is a commemorative inscription in Latin, which is scarcely legible.

Next to the grave of President Burr is that of his illustrious father-in-law, Jonathan Edwards, also President of the College and the immediate successor of the preceding. He died, March 22d, 1758, only a few months after his election. The inscription is also in Latin, and is now nearly effaced. The tablet over his grave has been very much disfigured by ruthless relic hunters, who have broken off the corners as relics. Several years ago President Carnahan wrote an eloquent appeal against the desecration of these tombs, and had it framed and placed at the head of one of the mutilated headstones. President Edwards was the great champion of Presbyterianism in his day. He did much to remove the barriers to truth and in gaining a safe footing for philosophic thought. Much of the success of the Presbyterian Church is attributed to his ardent zeal and efforts, and those who cherish its rise and progress must not forget the repose of its founder. If we can trust the records of the past his sleep is but the brilliant morning of which death is the silvery daybreak.

The third grave is that of President Samuel Davies, the successor of President Edwards, who died Febru-

ary 4th, 1761. His grave is like that of his predecessor. The next is the grave of President Finley, who died July 17th, 1796. The fifth grave is that of President Witherspoon, who died November 17th, 1794. He was a signer of the Declaration of Independence and also one of the founders of Presbyterianism in this country. Like the present President, Dr. McCosh, he came from Scotland. The sixth grave is that of President Smith, who died August 26th, 1819. This grave, unlike the rest, has two slabs over it. The upper one is sustained by six marble posts. On the upper one there is an inscription in Latin, to the President, and on the lower one is an inscription to Ann, his wife, daughter of Dr. Witherspoon, who died in 1817, at 69 years. Next to President Smith's grave is that of Walter Minto and his wife Mary. Then comes the tomb of President Green, who died May 19th, 1848. The last in the row is the grave of President Carnahan. The row is now complete, and the future presidents of the time-honored College of New Jersey must seek repose in some other spot.

Leaving what is known as the Old Cemetery, we cross over into the new, where, near the entrance from Wiggins street, in a small enclosure, are the graves of the Alexanders. Here are buried the venerated Dr. Archibald Alexander, and his three sons, Joseph Addison, James Waddell and William C. Alexander. Dr. Archibald Alexander was the first instructor of theology in the Seminary of Princeton. Many, no doubt, will remember his old text-book, Turretin's "Theologia Elenctica," with its "Status Questionis." But the grave that seems to possess a peculiar interest for the visitor is that of Joseph Addison Alexander, who was perhaps the profoundest scholar and one of the greatest philologists of modern times. He was modest and unassuming in life and abhorred any pretensions to ostentation, and in death wished to be remembered as such. The beautiful little snow-white tablet that marks his last resting-place is a fitting monument to the memory of Joseph Addison Alexander. His name holds a sacred place in the annals of Princeton, and his memory is revered by all who knew him. Dr. Charles Hodge, in speaking of the great and good Dr. Samuel Miller, whose mortal remains also slumber in this cemetery, and the two Alexanders, Archibald and Joseph Addison, said: "They are one galaxy. They are like the three stars in the belt of Orion, still shining upon us from on high. Their lustre can never be dimmed by the exhalations of the earth."

Just across the walk from the Alexanders, under a large pine tree, are the graves of the Hodges. Two graves are more noticeable than the others, from having larger monuments than the rest. These are the graves of Charles Hodge and his wife. The marble tablets are as white as snow—fitting emblems of the characters of the departed. The principles of Dr. Hodge's "Systematic Theology" enter largely

into Princeton's curriculum. Dr. Charles Hodge has gone to his rest, but as long as Princeton is known in history, and as long as Presbyterianism is known in the Christian Church, so long will his name be known and revered among the generations of mankind.

Princeton Theological Seminary, N. J., the first of all Presbyterian theological schools, was founded by the General Assembly in 1812. The College of New Jersey, in Princeton, had been founded in 1747, as a successor to Tennent's Log College, at Neshaminy, Pa., to prepare a learned ministry for the Presbyterian Church. The presidents of the College or a theological Tutor had trained theological students from the first. And in 1812 the libraries and rooms of the College were freely put at the disposal of the officers and students of the new Seminary.

The Seminary has from the beginning been governed by a Board of Directors consisting of twenty-one Presbyterian ministers and nine elders. These were elected by the General Assembly, one-third of each class every year until 1870, when the Assembly relinquished this election to the Board itself, with power to appoint professors and in all respects govern the Seminary, subject to the veto of the General Assembly itself, in the case of the appointment of an obnoxious professor.

In 1824 the Institution was chartered by the Legislature of New Jersey incorporating a Board of Trustees, twenty-one in number, twelve of whom must be citizens of that State, who are custodians of all the property of the Institution, real and personal, and are empowered to fill up their own vacancies and report annually to the General Assembly. The principal founders of the Seminary were Rev. Drs. Ashbel Green, John B. Roney, James Richards, Samuel Blatchford, Philip Milledoler, John M'Dowel, Samuel Miller and Archibald Alexander.

Rev. Archibald Alexander, D.D., was inaugurated as Professor of Didactic, Polemic and Pastoral Theology, August 12th, 1812, and the Seminary opened with three students. In May, the next year, the number of students increased to fourteen. Rev. Samuel Miller, D.D., pastor of the First Presbyterian Church of the City of New York, was inaugurated as Professor of Ecclesiastical History and Church Government September 29th 1813. These were the first professors of this Seminary, and their eminent talents and sanctified lives have formed the character of this school of the prophets, and determined its after life.

Dr. Archibald Alexander was a laborious and successful scholar; but, above all, he was a simple, childlike Christian, dwelling in the most intimate communion with God. He was a genius rather than a man of talent, though he was both, inasmuch as his eloquence was most singularly natural, and his intuitive knowledge of the human heart, and his power of dealing with individuals, and of holding up a glass to sanctified human nature in all its subtle

exercises, has caused him to be called by many, besides Ex-President Theodore Woolsey, "The Shakespeare of the Christian Church." He organized the Seminary, formed its curriculum during its earliest years, and presided over its administration until his decease, October, 1851.

Dr. Miller, equally learned and holy, more graceful and symmetrical, but less original or effective in impressing himself on his pupils than his senior colleague, worked with Dr. Alexander until his death, in January, 1850, in the most beautiful fellowship and harmony of counsel and action. They formed a perfect co-partnership, the more perfect and effective because of the difference of their natural and acquired characteristics.

In 1820 Mr. Charles Hodge was chosen by Dr. Alexander as an Instructor, to act as his assistant in teaching Hebrew. In 1822 Mr. Hodge was installed full professor of "Oriental and Biblical Literature," and in 1840 was, as Dr. Alexander's successor, transferred to the chair of "Exegetical and Didactic Theology." His life as a teacher continued longer than either of his colleagues, fifty-eight years, to his death, in June, 1870, leaving behind it, as his monument, the "Way of Life," his "Commentaries on Romans, Ephesians, and 1st and 2d Corinthians," the *Biblical Repository* and *Princeton Review*, of which he was chief editor for forty years, and his "Systematic Theology," in three large volumes.

Dr. Joseph Addison Alexander became Dr. Hodge's Assistant in the Department of Oriental Literature in 1834, and was elected Associate Professor in 1835, was installed in 1838, and became sole professor of the same in 1840, when Dr. Hodge was transferred to the chair of "Didactic Theology." He was a prodigy of encyclopedic learning, of eloquence and of literary skill, the object of his students' enthusiastic admiration, and the glory of his Seminary and of the whole Church.

Drs. John Breckinridge and James W. Alexander were Professors in the Seminary, each for a short period.

As all of these Professors are biographically treated separately, in this Encyclopaedia, the history of the Seminary and the progressive development of its curriculum cannot be set forth to better advantage than by a chronological list of all the Professors to the present time, with the titles of their respective chairs.

1812	Archibald Alexander, D.D., Didactic and Polemic Theology	1851
1840	Pastoral and Polemic Theology	
1813	Samuel Miller, D.D., LL.D., Ecclesiastical History and Church Government	1850
1849	Exegetical Professor	
1820	Charles Hodge, D.D., LL.D., Biblical and Oriental Biblical Literature	1878
1822	Professor of Oriental and Biblical Literature	
1840	Exegetical and Didactic Theology	
1854	Exegetical, Polemic, and Polemic Theology	

<i>Elect</i>		<i>Inc'd</i>
1833	Joseph Addison Alexander, D.D., Instructor Oriental and Biblical Literature.	1860
1835	Associate Prof. of Oriental and Biblical Literature.	
1840	Oriental and Biblical Literature.	
1851	Biblical and Ecclesiastical Literature.	
1859	Homiletic and New Testament Literature.	<i>Evangel</i>
1836	John Breckinridge, D.D., Pastoral Theology.	1838
1849	James Waddel Alexander, D.D., Ecclesiastical History and Church Government.	1851
1851	William Henry Green, D.D., LL. D., Biblical and Oriental Literature.	
1859	Oriental and Old Testament Literature.	
1854	Alexander T. McGill, D.D., LL. D., Pastoral Theology, Church Government and the Composition and Delivery of Sermons.	
1859	Church History and Practical Theology.	
1860	Ecclesiastical History and Church Government.	
1861	Ecclesiastical, Homiletic and Pastoral Theology.	
1883	Emeritus Professor.	
1860	Casper Wistar Hodge, D.D., New Testament Literature and Biblical Greek.	
1879	New Testament Literature and Exegesis.	
1861	James Clement Moffat, D.D., Helena Professor of Church History.	
1871	Charles Augustus Aiken, D.D., Archibald Alexander Professor of Christian Ethics and Apologetics.	
1882	Archibald Alexander Professor of Christian Ethics and Hebrew Literature.	
1877	Archibald Alexander Hodge, D.D., LL. D., Associate Professor of Exegetical, Didactic and Po- lemic Theology.	
1879	Charles Hodge Professor of Didactic and Polemic Theology.	
1880	Francis Landey Patton, D.D., LL. D., Stuart Professor of the Relations of Philosophy and Science to the Christian Religion.	
1883	William Miller Paxton, D.D., LL. D., Ecclesiastical, Homiletic and Pastoral Theology.	

during the last ten years was 519. The largest number matriculated in any one year was 36, in 1858, after the great revival of 1857. The other highest numbers were 76 in 1831; 77 in 1832. The present number in the Seminary is 140.

The number of foreign missionaries who have been students in the Seminary appears to be 210, or about 6.10 per cent. of all the matriculants. This is a larger number than has gone forth from any other American Theological Seminary.

Their geographical distribution over the world is as follows:—

India.....	56	Sandwich Islands.....	8
China.....	40	Siam.....	8
American Indians.....	33	Persia.....	7
Africa (West Africa).....	21	Japan.....	6
Sri Lanka.....	11	Various Countries.....	12
Turkey.....	8		
		Total.....	120

The old Seminary building, a well-built and admirable structure, for that age, was finished in 1816. It is of gray sandstone, one hundred and fifty feet long and fifty feet wide, and four stories high. It stands on the eminence upon which the British army formed on the morning of the Battle of Princeton, parallel to and two hundred and twenty-five feet back from the new turnpike opened a few years after the Revolution. A large, square, brick Professor's house, at the eastern end, nearest the village, was built for Dr. Alexander, in 1819, and a precisely similar one was built for Dr. Hodge, in 1821. These continued the only Seminary buildings until the Chapel was erected, in 1833, the first Lenox Library, in 1843, and the Refectory, in 1847. In the meantime all the public offices of the Institution, as well as the lodging and boarding of the students, were accommodated in the old Seminary building, while the number of students fell seldom below one hundred and forty, and at times amounted to one hundred and sixty.

In 1861 "Brown Hall" was built by the munificent generosity of Mrs. George Brown, of Baltimore. It is a dormitory, as long and high and large as the old Seminary, parallel to it, and about one thousand feet southward, and like it, of fine gray sandstone. Stuart Hall was built in 1876, as the gift of Robert L. and Alexander Stuart, of New York city. It is a noble sandstone building of three stories, containing elegant accommodations for class rooms, oratory reading rooms, museum, etc. In 1878 Mr. James Lenox, of New York, crowned his long series of beneficent gifts by the erection of a new and admirably appointed library building, and two new Professors' houses. The Seminary is at present furnished with eight Professors' houses, which in elegance and convenience greatly surpass those provided for Professors in any similar Institution in America. The Seminary now possesses a body of real estate which has cost over \$350,000, with an endowment which has become exceedingly deficient for the supply of its annual necessities, through the shrinkage of interest upon its investments since 1874. Its principal bene-

Each Professor at his installation is required solemnly to repeat and to sign a formula declaring that he, in the presence of God, *ex animo*, adopts the Confession and Catechism of the Presbyterian Church as the confession of his own personal faith, and that he "solemnly promises and engages not to inculcate, teach, or insinuate anything that shall appear to him (me) to contradict or contravene, directly or impliedly, anything taught in said Confession of Faith or Catechism."

The Seminary opened with three students. By the May of next year the number had increased to 11. In the class of 1813-14 there were 18. In the class of 1815-16 there were 23. In the class of 1816-17 there were 27. The grand roll presented in the "General Catalogue" of Princeton Seminary, published 1881, embraces the names of 3461 students, educated in 150 different schools and colleges. Of these, 171 are represented as dead, and 2293 as living. The average number of students matriculated each year throughout the seventy years of the Seminary's history is 49.5. The average number matriculated

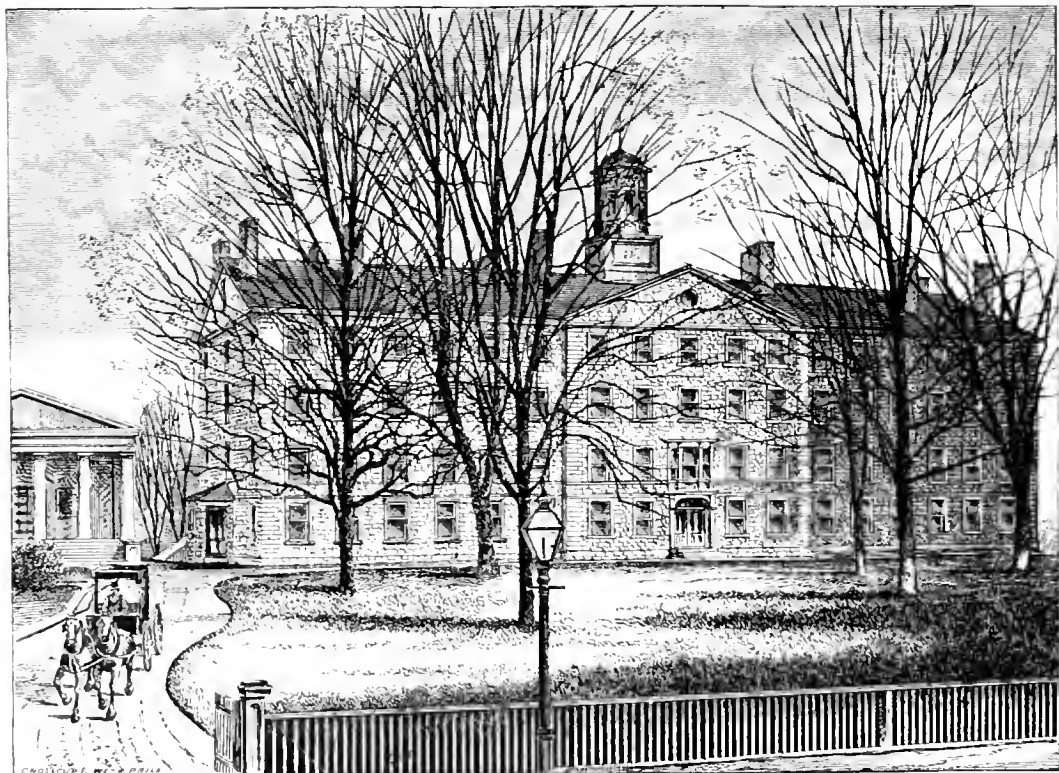
factors in the past have been James Lenox, Esq., of New York, and the Misses Lenox, John C. Green and Robert L. and Alexander Stuart, of New York; Mrs. George Brown, of Baltimore, and Levi P. Stone, of New Jersey.

The large part of the real estate of the Seminary, given by James Lenox and Robert L. and Alexander Stuart, is guarded from perversion, by stringent conditions and doctrinal definitions. In the case of the gift of the Stuarts the deed provides as follows:—

“Provided always, nevertheless, and upon condition that, if at any time or times, hereafter, the said parties of the second part, or their successors,

doctrines are now understood and explained by the aforesaid General Assembly, shall cease to be taught and inculcated in the said Seminary, then, and in either of such cases, the grant and conveyance hereby made shall cease, and become null and void, and the said premises shall therefore revert to the said Robert L. Stuart and Alexander Stuart, their heirs and assigns, as in their first and former estate.”

The library of the Seminary has grown slowly, and is yet very inadequate to the real needs of such an Institution. It embraces about forty thousand volumes and eight thousand pamphlets, collected by



PRINCETON THEOLOGICAL SEMINARY.

shall pass from under the supervision and control of the General Assembly of the Presbyterian Church, in the United States of America, and its successors; and if at any time or times the leading doctrines declared by the Confession of Faith and Catechism of the Presbyterian Church, such as the doctrine of Universal and Total Depravity, the doctrine of Election, the doctrine of the Atonement, the doctrine of the Imputation of Adam's sin to all his posterity, and of the Imputation of Christ's righteousness to all His people for their justification, the doctrine of Human Inability and the doctrine of the Necessity of the Influence of the Holy Spirit in the regeneration, conversion and sanctification of sinners, as these

Rev. William B. Sprague, of Albany, an absolutely unique collection of the contemporaneous sources of history. The whole collection was originally called the Green Library, because of the large contributions made to it at the start by the distinguished founder of the Seminary, Dr. Ashbel Green. Subsequently it has embraced the private collections of Rev. Drs. John Breckinridge, Nesbit, Addison Alexander, and John M. Krebs, of Dr. Collins, and the Alumni and Society of Inquiry libraries, together with a large collection of works on the Baptist controversy, made by Samuel Agnew, Esq., of Philadelphia, presented by his son. Handsome gifts have also been made by James Lenox, R. L. and Alexander

Stuart, Levi P. Stone, R. L. Kennedy, William A. Wheelock and others.

The usefulness of this library, alike to Professors and students, has been multiplied many fold by the able, skilled and assiduous services of the present admirably qualified librarian, Rev. William H. Roberts, D.D.

Prioleau, Elias, a French Reformed or Huguenot minister, first pastor of the French Protestant Church in Charleston, S. C., 1686 to 1689. He was a native of Pons, in the province of Saintonge, France, and was the son and grandson of French Protestant pastors. Elias was enrolled as a student of theology in the Academy of Geneva in 1672, and in 1683 succeeded his father in the pastorate in his native town of Pons. Three years later his church was destroyed, its congregation dispersed, and he fled with some of his people to America. Prioleau was a devoted minister of the gospel. He died in 1699, and was buried on his farm, upon Black river, S. C.

Proctor, Rev. John Officer, is a native of Cumberland Valley, Pa. He was born at Carlisle, October 30th, 1818, and graduated at Dickinson College in 1839; ordained an evangelist by the Presbytery of Carlisle, May 29th, 1841; he was stated supply at Williamsport and Hancock, Md., 1843-53; pastor at Gerrardstown and Tuscarora, Va., 1853-61; pastor at Dillsburg and Petersburg, Pa., 1862-65; stated supply at Buck Creek, 1865-66; pastor at Lexington and Belleville, O., 1866-73; stated supply at Belleville and Utica, 1873-75; at Pike-ton, 1876-77; and at Chippewa. Since 1878 he has resided at Wooster, O., in the capacity of an evangelist. He is an humble, good man, diligent in doing good, faithful in his ministry, and esteemed by his brethren.

Progress of Christianity. Every reader of the New Testament knows that at the ascension of Christ his followers numbered, at most, only a few hundreds. At the end of the first century nominal Christians were estimated at only 500,000; at the end of the seventh century, at 25,000,000; at the end of the fourteenth century, at 80,000,000; at the end of the seventeenth century, at 155,000,000; at the end of the eighteenth century at 200,000,000; and in 1880 at 410,000,000. In A. D., 1500, 100,000,000 of people were subject to Christian government; in A. D., 1876, 687,450,000.

In the year 1800, there were in the Evangelical churches of the United States 3030 congregations, 2651 ordained ministers, and 361,872 communicants. In the year 1850 there were 43,072 churches, 25,555 ministers, and 3,529,988 communicants. In the year 1870, 70,148 churches, 47,609 ministers and 6,673,963 communicants. In 1880, 97,090 churches, 69,870 ministers and 10,065,396 communicants. The ratio of the communicants of our Evangelical churches to the entire population of the United States at these different dates was, in 1800, one to every 11.50 inhabit-

ants; in 1850, one to every 6.57 inhabitants; in 1870, one to every 5.78; and in 1880, one to every 5.14 inhabitants. This last, of course, is one communicant to every 2.5 or 3 non-Roman Catholic adult men and women. From 1800 to 1880 the population of the nation increased 9.46 fold; while in the same time the Evangelical communicants increased 27.52 fold. From 1850 to 1880 the population increased 116 per cent., and the Evangelical communicants increased 184 per cent.

In this statement the 6,367,330 Roman Catholics who do not report communicants as distinct from the general mass of adherents, are not included. But they accept and profess the historical truths of Christianity, and express their faith in the Apostles' Creed. They have increased more than four hundred per cent. in the last thirty years. The addition of the Roman Catholics increases the superior ratio of the increase of those who make a personal acknowledgment of the truth of Christianity over that of the general population one hundred per cent.

But what of the denominations which claim to be liberal, and have little or no regard for distinguishing doctrines, and set less value upon supernatural revelation? The Unitarians in 1850 claimed 246 parishes, and in 1880, 335, an increase of only thirty-five per cent. in thirty years, while in the same period the Evangelical churches increased 250 per cent. In 1850 there were 1069 Universalist churches, but only 956 in 1880, showing an actual loss of 113 in thirty years. The number of Christian (Unitarian Baptist) has fallen from 1500 parishes in 1840 to 1200 in 1880.

The helpers to the churches in the work of evangelization—the Sabbath schools, Young Men's Christian Associations, and the Bible and Publication Societies and Boards—must be taken into account. Sunday schools are hardly one hundred years old. In 1830 there were less than 2,000,000 Sunday-school teachers and pupils in the world; in 1880 there were 14,000,000, 8,000,000 in America, and 6,000,000 in Europe. In 1883, there were 248 Young Men's Christian Associations in the world; 840 in North America; 388 in Great Britain and Ireland; 61 in France; 335 in Holland, etc. The vast amount of Christian work done by these is well known. The issues of the Bible and Tract Societies, and the various Boards of Publication are immense. Compared with them the books published in the interest of infidelity and erroneous systems of religion are as nothing. And while religion in colleges has not the prominence desired, yet it is far in advance of former times. Out of 33,000 students in them, there are 9250 professing Christians. In 1813 there were only two or three students in Princeton College who professed to be pious men; in 1883 there are 270, out of a total of 578. In 1795 only four or five students in Yale College were members of the Church; in 1883 there are 290, out of a total of 611. In Williams 147

out of 248; in Andherst, 233 out of 352; and in many other colleges, especially the smaller ones, the proportion is still larger.

The Evangelical churches are extending their limits and making new acquisitions in all directions, with an activity and benevolence which shows their confidence in the success of the gospel of Jesus Christ. The entire sum collected by them in the United States for Home Missions from 1820 to 1829 was \$233,826; but from 1860 to 1869 it amounted to \$21,015,719; and from 1870 to 1880 to \$31,272,154. The work of Foreign Missions is a characteristic enterprise of the present century. Professor Christlieb has estimated that in 1800 the total sum annually contributed in all Christendom to Protestant missions amounted to \$250,000. In 1850 the income of the mission Boards in England and America was \$2,959,541. In 1872 the amount was \$7,874,155. The reports from all the missions cannot be obtained; so that, from the nature of the case, our carefully collected reports fall below and can never equal the real facts of the case. Protestant mission societies in Europe and America reported in A. D. 1830: missions 122; ordained missionaries 656; lay helpers 1236; communicants 70,289; scholars 80,656. In A. D. 1850: Missions 178; ordained missionaries 1672; lay helpers 4056; communicants 210,957; scholars 147,939. In A. D. 1880: Missions 501; ordained missionaries 6696; lay helpers 33,852; communicants 857,332 (148 missions not reporting); scholars 417,602, with hearers and adherents estimated from the actual reports of the missions, amounting to 2,000,000. Thus we see that labors and expenditures in heathen lands have brought large returns.

The facts thus presented are a complete refutation of the assertion that the Evangelical churches are retrograding or even standing still, and a demonstration of the great advances made towards bringing the whole world under the dominion of Christ. But the progress already made should be the strongest inducement for the cultivation of a higher personal piety, greater activity in all Christian work, and an enlarged benevolence. We must not rest satisfied with what has been done; greater conquests are yet to be made. Those who have been predicting the decline of the orthodox Church, or who assert that this has actually taken place, have good reason to hide their faces for shame. "Surely, there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

Prophecy. Prophecy is not only the predicting of future events; it had the larger office of receiving and communicating generally the will and purposes of God. It was revelation, in fact; the dealing of the Creator with his creatures, disclosing his high pleasure for the interests of truth and righteousness

in the government of the world, occupied with both the past and the present, and laying open the future only so far as was required for the accomplishment of its great object. So that we find in Scripture prophecy instructions, warnings, rebukes, as largely as predictions of things to come.

In regard to predictions of future events, there are two particulars which must be noted. They bear a certain relation to the mode in which the images of the future were presented to the prophet's mind, but a more immediate one to the mode in which they were placed on record. Thus, first, the way in which remote events are presented is remarkable. The prophet stands like a watchman on some high hill or lofty tower, scanning the distant horizon, and tells what meets his gaze. To one who so looks out the far and the near lie apparently in contact; the foreground has a distincter outline, and its colors are more vivid; but a multitude of things are blended together, and the haze through which the distant objects are seen obscures their figure and relative proportions. The prophet describing what is so placed before him describes as he sees, and therefore not in historical or chronological order; so that it is hard, before the accomplishment, to distinguish which of the events is near at hand and which more remote. This is called the "perspective" character of prophecy, and illustrates the juxtaposition in the prophetic writings of utterances to be immediately fulfilled with those before the fulfillment of which ages must roll by. An example may be given from Zech. ix. First—the prophet sees the triumphant march of Alexander (1-8); he then beholds Messiah in the distant future (9-10), and afterwards reverts to the age of the Maccabees (11-17). On the same principle our Lord's discourse (Matt. xxiv) may be interpreted; as also those passages in which the apostles seem to describe the final close of all things as to occur in their days.

The other point which was to be noted is the reproduction of past events. There is an organic unity in God's plans, the earlier being the type of the latter, and the latter exhibiting, only with higher combinations and in a more perfect form, that which had appeared before. It was convenient, then, to describe the future in language borrowed from the past. Thus Messiah is said to renew the rule of David; the final triumphs of the Church are colored with the imagery of the fall of Babylon; and the full blessedness of God's people is represented as a return from captivity into the peaceful possession of the land of Canaan. We see here how futile the objection is that the prophet's eye cannot reach to the far-distant future, nor his tongue describe enemies or empires not in his time in existence. He is furnished with the past with an alphabet for the future. And it is not always past events which are so used. Events may have not yet occurred, which, when they do occur, shall be the ground and the type of others similar, yet greater, to occur thereafter. This is

what is termed the double sense of prophecy; and it is impossible to shut our eyes to the fact of it. The return of small caravans of exiles from Babylon, under the edicts of the Persian kings, who re-peopled their cities, and rebuilt their temple in fear, vassal to a foreign liege lord, cannot exhaust the magnificent predictions of the ransomed of the Lord coming to Zion with songs and everlasting joy upon their heads (Isa. xxxv, 10). There was joy, indeed, when the foundation of the new temple was laid, but there was weeping too (Ezra iii, 11-13); and not then were the walls of restored Jerusalem salvation, nor her gates praise (Isa. lx, 18). The prophecy had an accomplishment in Zerubbabel, but a fuller one in Messiah; and it is traveling onward still, with Messiah's extending kingdom, not to be satisfied till the Redeemer King shall manifestly reign amid the splendors of the New Jerusalem. There is no real ground for objecting to this; for why should not the near event be brought forward as a pledge of what lies far beyond? The principle is admitted in regard to types; for the typical rite had its instruction and its value for those who joined in it, while at the same time it pointed to some greater object; why, then, should it be denied in prophecy? No element of uncertainty is introduced. "The double sense of prophecy," says Mr. Davison, "is of all things the most remote from fraud and equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses, wide of each other and giving room to a fallacious ambiguity; but the combination of two related, analogous and harmonizing, though disparate subjects, each clear and definite in itself; implying a twofold truth in the presence, and creating an aggravated *difficulty*, and thereby an accumulated proof in the completion. For a case in point, to justify the predictions concerning the kingdom of David in their double force, it must be shown of them, that they hold in each of their relations, and in each were fulfilled. So that the double sense of prophecy in its true idea is a check upon the pretences of vague and unappropriated predictions, rather than a door to admit them. It may be added that it is by no means intended to assert that prophecy has always a double sense. Many predictions, *e. g.*, Mic. v, 2, point to one single event by which alone they are perfectly fulfilled. And in all cases it is wide enough of the cheating ambiguity of heathen responses which were made to answer equally well to two opposite events. The double sense is applicable only where through one event another is foreshadowed; for Scripture has no other meaning in addition to the simple meaning of its words. But yet *under* this it again has the same, only lying somewhat more deeply imbedded.

That there is great difficulty in the interpretation of prophecy the fact that interpretations are so discordant sufficiently proves. Yet it is not impossible to clear away many difficulties, if we are disposed to

use the necessary means. By diligent reading and meditation, comparing Scripture with Scripture, the writings of the Old Testament with those of the New, and pre-eminently by earnest prayer for the guidance of God's Spirit, a great knowledge may be obtained of the meaning and object of prophecy. A complete system of rules cannot here be given; it must suffice to point out some general principles. And if these be thoroughly apprehended the application of them in detail will not be hard. They involve the *phrasology*, the *historical relations*, and the *doctrinal type* of prophecy.

1. It must be the first business to arrive at the just understanding of the words and sentences in which the prophetic declarations are conveyed. In many respects prophecy has a language of its own. Symbolic terms are employed (which must be consistent through the same prophecy); as when a beast denotes a power, and a candlestick a Christian church. These must be carefully noted, that it may be understood whether the expressions are to be construed literally or figuratively. The figurative and, as some would say, hyperbolic character of prophetic speech is not capricious, not just to be ascribed to the east of the Oriental mind, but is definite in its measure, and results from the principles already laid down of prophetic communication by vision, and the clothing of the future in forms taken from the past. And so the past is frequently used in speaking of the future, and described as done when it is *to be done*, because the prophet looking on with prescient eye beheld it within his horizon. Hence, too, the succession of events in relation to each other, rather than as arranged according to chronological order. Nor must the poetical cast of prophetic diction be overlooked—not poetical simply and altogether; it had too definite a bearing upon the practical life of men, but yet too elevated in thought and tone to sink into bare prose. These various characteristics must be diligently studied and clearly apprehended by him who would interpret prophecy aright. Careful examination, therefore, there should be, the comparison of one part of Scripture with another, the laying over against the prediction of the fulfillment it has received, if it should have already been fulfilled, guided by the declarations of our Lord and his apostles, who pour a flood of light upon the utterances of the ancient seers. And, it may be added here, separate prophecies must as far as possible be accurately distinguished, the ordinary division into chapters occasionally breaking up a single prophecy.

2. The historical relations must also be ascertained; under what circumstances a prophecy was delivered, by whom and on what occasion. The condition of the covenant people among whom the prophet stood, the events on which he was commissioned to speak, the sins he was to reprove, the judgments that were impending, the fears he was to soothe, and the position of surrounding nations whose deeds and

whose history had an influence on God's Church and people, should be scrutinized; else an interpreter might readily apply to one time or event the predictions which were clearly directed to another. The historical portions of the Scripture should be paralleled with those that are prophetic.

3. And then there is the doctrinal aspect to be known. This is based on the covenant relationship of God to Israel. Sin is viewed both as treason to a sovereign, and as unfaithfulness to a husband. The desperate guilt of it, and the greatness of the mercy that remits it, are thus most largely illustrated. And prophecy, in accordance with this type, while denouncing sin and predicting judgment, runs on to the fulfillment of the divine purpose, the highest development of the covenant relation, when the faithless spouse, polluted no more, shall be reinstated in the love she had outraged; when the rebellious subjects, disloyalty purged out forever, shall be gathered in peace and prosperity beneath the beneficent sceptre of the universal King.

These observations are but outlines; they may serve, however, to point out the true mode of prophetic interpretation. It is necessary now to direct attention to the accomplishment of prophecy.

To examine this with any fullness would require a far greater space than can be here allowed. For volumes have been filled with the mere list of the predictions which have been accomplished. To such volumes the reader must be directed. And to pick out a few of those on which especially the seal of fact has been placed is to occupy a disadvantageous position. For it is easily forgotten, when particular examples are discussed, and perhaps objections are urged against them, that the subject has really a far wider sweep. The accomplishment of a single prediction may be noteworthy; but it is in its connected chain, it is in its accumulated evidence, that the supernatural character of prophecy is really seen. Particular cases, taken severally, may, if not actually paralleled, be likened to the lucky guesses, the sagacious anticipations, the strange coincidences which from time to time exhibit themselves in history, and which are eagerly laid hold of by those who are glad to produce any show of argument against the authority of the divine Word.

But prophetic evidence "does not," says Dr. Fairbairn, "consist so much in the verifications given to a few remarkable predictions, as in the establishment of an entire series, closely related to each other, and forming an united and comprehensive whole. This is peculiarly the case in respect to the prophecies which relate to the person and kingdom of Messiah, which, more than any others, form a prolonged and connected series." We have trains, therefore, of accomplishment, each valuable in itself, but how much more valuable and weighty when they are found all meeting in one point. Their united force, so brought together, each receiving as

it adds, is infinitely greater than the mere sum of so many different unconnected events.

Perhaps it will be best, in the space here allotted, to point out some of those general features which distinguish prophetic accomplishment, leaving it to the reader to examine for himself more minutely the details. Prophecies have been variously classed. The simplest and commonest arrangement is: 1. Those relating to nations in the neighborhood of Israel. 2. Those which respect the Hebrew nation. 3. Those referring to Messiah. 4. Those which predict the destruction of Jerusalem.

I. The nations in contact with Israel, and from time to time their conquerors or oppressors, are threatened. Edom and Tyre and Babylon and Egypt have their future delineated, their fate distinctly announced. Now there is a marvelous diversity perceptible. Sagacious men, looking at the natural causes which tend to the ruin of States, or the local reasons why one should exalt itself above its neighbors, have often been able to anticipate the aggrandizement of the first, the misfortune of the other. But observe the distinguishing peculiarity of Scripture prophecy. Edom should cease to be a people (Ezek. xxv, 12-14; Obad. xviii); Tyre should be brought low, should in a great measure recover, but should ultimately be a mere desolate rock, a place on which fishermen were to spread their nets (Isa. xxiii; Ezek. xxvi, 13, 14); Babylon was to be no more inhabited (Isa. xlii, 19-22); Egypt was to be humbled yet not destroyed; the nation would survive, but be the basest of the kingdoms (Ezek. xxix, 15). Now the course of events has shown the extraordinary truthfulness of these prophecies. The Idumeans literally ceased to be a people; so thoroughly subdued by John Hyrcanus as to be obliged to conform to the law of Moses, and to be, to the entire loss of their nationality, absorbed by the Jews. In this is a more complete fulfillment of prediction than in the desolate ruins of the country which once was theirs—ruins which belonged to a later age. Tyre, again, is little more than a fishing village now; and the plains of Babylonia lie waste, their teeming population gone; while Egypt, still a busy land, has, for two thousand years, lost its independence, and, "a base kingdom," has borne a foreign yoke. Now it may be asked, How could natural sagacity have calculated these results? What quick-sighted eye of man could have foreseen the different fates of Babylonia and of Egypt?—the total subversion in the one case, perpetual depression in the other?

II. The prophecies in regard to the Hebrew nation have the same speciality. It was not extinction as against Babylon that was predicted; it was not subjugation as for Egypt, but a scattering throughout the earth without absorption by the nations among whom they should be mingled; the national existence and identity being still preserved. The predictions of the Pentateuch (Lev. xxvi; Deut. xxvi, xxix),

draw the accurate outline of this, to which the declarations of later prophets give additional body and coloring. The fulfillment is a patent fact. "Every attempt," says Dr. Lee (*On Miracles; an Examination of the Remarks of Mr. Baulen Powell*, etc., p. 42), "to explain it by natural causes has merely served to account for the *event* itself, but not for its coincidence with what had been foretold many hundred years before." The *preternatural* character of the fact consists altogether in the correspondence and coincidence between ancient predictions and the present condition of the Jewish people—a condition which one scarcely knows how distinctly to express, but in the words of the prophetic account of it, given, too, by the legislator of the Commonwealth whose dissolution he is directed to foreshow: "Thou shalt become an astonishment, a proverb, and a byword, among all nations, whither the Lord shall lead thee" (Deut. xxviii, 37). Supernatural foresight there must have been, then, in the old prophets. Now let us see its bearing on Christianity.

III. There is the same noticeable peculiarity in the prophetic promise of the Messiah. It is quite different from what natural or national prepossessions would have imagined. We might suppose the dim ideal of a future conqueror and king, with an anticipation that the destiny of Israel would have its highest prosperity under his sway. And prophecy accordingly describes the glories which should encompass One whose throne should be established in righteousness, and whose rule should comprehend the kings of the earth. But along with such a description there runs continually a darker augury; from the very first intimation of a Seed of the woman, the bruising of his heel is prognosticated (Gen. iii, 15), and there is the constant witness to mysterious bloodshedding, and forshadowings of unutterable sorrow to be endured and shame and rejection and death; so that those who most anxiously looked for the fulfillment of the nation's, of the world's hope, were most reluctant to admit that such humiliation could touch the promised One; and even in the anticipation of his reign they had shaped out a far different sovereignty, unconscious of the great principle on which future spiritual glories are delineated in language taken from the earthly fortunes of their royal house. Now here is a whole system of prophetic declaration, foretelling what human thought would have been least likely to conceive, while the fulfillment came in a form so marvelously strange as to contradict all foregone conclusions, and yet so satisfactory as to engage men for the truth of it to resign all they would naturally covet, and seal their belief of it with their blood. The accomplishment of prophecy in the birth, the rejection, the death, the resurrection of Christ, is complete. And, though he did not sway a worldly sceptre, yet his kingdom was not the less real; it was that wondrous rule over the hearts of men, that sovereignty, that more than imperial power, which

gathered him a people from every nation of the world. The prophetic description of his kingdom is receiving daily fresh accomplishment; the stone cut out without hands is breaking and subduing other powers; and things are tending to that perfect consummation, when the pride and pomp of earthly kings shall have passed away, and the universe shall become the one wide dominion of the King of kings and Lord of lords.

IV. Our Lord's own prophecy was of the same type. While his enemies were proudly presuming on some worldly, material deliverance, and while his followers expected him to restore the kingdom to Israel, his eye looked sadly on to the time when the holy house of Jerusalem should be desolate (Matt. xxiii, 37, 38; Luke xix, 41–44). "To foresee such results," says Dr. Fairbairn, "results in many respects opposed to the intentions, and the general policy of the Romans, who were the chief instruments in effecting it, and with such a tone of assurance announce them so long before hand, was not to speak in the manner of men; and no one who looks calmly into the circumstances can ever find an explanation that will be satisfactory to his own mind, by the help merely of some unusual degree of shrewdness on the part of Jesus, or of a certain peculiar combination of circumstances in Providence."

The weight of prophecy as an evidence of the truth of the religion of the Bible may be in some degree estimated by what has been said. It stands alone. No other claim to supernatural foreknowledge can be put in comparison with it. And no petty objection to this or that detail, no fancied discovery that here or there fulfillment has not answered to prediction, can be admitted to shake evidence of such a comprehensive character.

It is true that there are prophecies which have not received fulfillment. The prediction uttered by Jonah against Nineveh is an example (Jonah iii). But the explanation is very easy. God has a purpose to perform. And he uses those means which are best adapted to lead to it. For example, He "willeth not the death of a sinner." And it is against men as sinners that his threatenings are directed. So that, if they turn from the error of their way, God's purpose is accomplished, his mercy is exhibited. "If that nation," He distinctly says, "against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. xviii, 8). This sufficiently vindicates from the charge of changeableness.

Little can here be added. But it is submitted to the candid reader that, after all the deductions which reasonably can be made, after every allowance that can be fairly claimed, prophecy, as exercised among the chosen people and recorded in their sacred books, stands widely distinguished from and far above the pretensions of any ordinary sages. It is a moral wonder that cannot be paralleled elsewhere. It, then,

effects have their adequate causes, surely the conclusion to be arrived at here is that "holy men of old spake," not according to their own notions, not as evincing mere human sagacity, but "as they were moved by the Holy Ghost" (2 Pet. i. 21). And we must take this not as an isolated proof that the Bible is from God, but as one among several as weighty departments of evidence, all converging to the same point, to have an adequate notion of the force of proof that is thus supplied.

"Protestant"—Origin of the Term. Luther was ex-communicated by Leo X. and condemned by an edict of the Imperial Diet of Worms, held by the Emperor, Charles V. in 1521, for having written against the abuses and errors of the Roman Church, and especially for publishing his ninety-fifth thesis against the traffic in Papal indulgences, then extensively carried on in Germany by John Tetzel, a Dominican friar.

Frederick the Wise, Elector of Saxony, protected Luther in his struggle with Rome, and at his death, in 1526, his brother, John, "The Constant," engaged still more actively in the cause of the Reformation. A Diet was assembled at Spire, in 1526, for the purpose of imposing a restraint upon the zeal and power of the Reformed Confederacy. But the Diet decided that each Prince should have the liberty to pursue his own course in ecclesiastical matters, until a general council could pronounce upon the existing divisions in the Church. This decree had the effect of giving a new impulse to the Reformation.

At this crisis, Pope Clement VII. and the Emperor resolved to call the famous Diet at Spire, in 1529, at which all the chief Princes and Deputies were present. The combined influence of the Papal and Imperial power succeeded in revoking the decisions of the former Diet of 1526, and in pronouncing unlawful every change in the doctrine or discipline of the Roman Church, until sanctioned by a general council.

The Reformers, indignant at this invasion of their religious liberties, solemnly united in a public *protest* against the decree of the Diet, on the 19th of April, 1529, at the same time appealing to a general council for the truth of their position. In this protest, six Princes of the Empire united, and the Deputies of fourteen imperial cities and towns. This ever-memorable transaction was the origin of the term *Protestant*, which is now the badge of the Christian Church, as distinguished from Babylonian Rome. John "The Constant," Elector of Saxony, was the first to sign this protest. The following are the claims contained in the famous protest of the Reformers:—

"LIBERTY OF CONSCIENCE; THE SOVEREIGN POWER OF PRINCES IN PROTECTING THEIR SUBJECTS AGAINST ALL ARBITRARY IMPOSITION IN MATTERS OF FAITH; REPUDIATION OF THE SUPREME AUTHORITY OF THE POPE; AND THE RIGHT TO DECLARE THE HOLY SCRIPTURES TO BE THE ONLY RULE AND SAFE GUIDE OF ALL CHRISTIANS."

For these they appealed to a general council, and to all impartial judges, concluding in the following expressive and appropriate terms:—

"We *protest* publicly, before God, our only Creator, Preserver, Redeemer and Saviour, who, as the Searcher of all our hearts, judgeth righteously; and we also *protest* before all the world, that both for ourselves and for all our connexions and subjects, we do not consent to, nor agree with, any resolutions and acts contained in the last decree of Spire above referred to, which, in the great concern of Religion, are contrary to God and to His Holy Word, injurious to our souls' salvation, and also in direct opposition to the dictates of our conscience, as well as to a decree issued by a previous imperial Diet of Spire; and we hereby solemnly declare that, from reasons already assigned, and from other weighty considerations, we regard all such resolutions or acts as *null and void*."

Thus may the edicts of Rome be ever regarded by Christians and freemen, and *Protestantism* be perpetuated till Antichrist be no more!

Proudfit, Rev. Alexander, was born in New York city, April 16th, 1839. He graduated at Rutgers College in 1858, and pursued his theological studies at New Brunswick and Princeton seminaries. He was ordained an evangelist by the First Presbytery of New York, September, 1862. His first pastoral charge was Fislerville (Clayton), New Jersey, 1866-78. Since 1878 he has been pastor of the Church at Hackettstown, N. J. He is a successful preacher, and active in every good work. He manifests great interest in the Sabbath-school cause, and is beloved by his brethren and the people among whom he labors.

Pryor, Theodorick, D. D., was born at Annsville, Dinwiddie county, Va., January 9th, 1805, of a worthy ancestry. His early education was prosecuted in an academy in Dinwiddie county, Va. In June, 1823, he entered Hampden-Sidney College, Virginia, and graduated in September, 1826, with the highest grade of distinction. He then entered the University of Virginia, and prosecuted the study of law for a year. After marrying, and spending two years in the practice of law, on the death of his wife he entered Union Theological Seminary, in Virginia, January 9th, 1831, but owing to the illness of Dr. John H. Rice, Professor of Theology, he left in July, and entered the Seminary in Princeton, whence he returned to Union in the Fall of 1831, Dr. George A. Baxter having succeeded, at that time, to the chair of Theology. In April, 1832, he was licensed by the Presbytery of East Hanover, meeting in Portsmouth, Va. He at once entered on his duties as a licentiate, in the county of Nottoway, occupying, till the Fall, the pulpit of the pastor, Rev. Wm. S. White, who had been called to another field of labor. In September, 1832, Rev. Mr. afterwards Dr. White having resigned the charge of the church, Mr. Pryor was called to succeed him, and in November follow-

ing was duly ordained and installed pastor by East Hanover Presbytery. After serving this church with great acceptance and success till 1853, he accepted a call to the Third Presbyterian Church in Baltimore, and was received on dismission from East Hanover Presbytery and installed pastor in the Fall of that year. He remained, however, only one year, and in September, 1854, to the regret of his charge and his ministerial brethren in Baltimore, he resigned his charge, and returning to Virginia, accepted a call to the Second Church in Petersburg, and was regularly installed pastor, in a few weeks after leaving Baltimore. He continued his labors there till May, 1863, when, at the request of the East Hanover Presbytery he became chaplain in the army of Northern Virginia.

Dr. Pryor's labors in Petersburg had been greatly blessed. On taking charge of the Second Church, he found a small membership and a very thin congregation. The church building was too near that of the long established and flourishing Tabb Street Church. At his suggestion that building was sold and a better site selected on Washington street, where a building costing \$30,000 was erected and dedicated, in June, 1861. The roll of communicants had been doubled and the congregation trebled in numbers. For a time he was chaplain. After the war closed he returned as soon as possible to the ordinary work of the ministry, taking charge, for nearly two years, of a small church in Brunswick county, Va. In the Fall of 1867 he accepted a call to his first and tenderly beloved charge, the Church of Nottoway, in which he is still laboring with the assiduity and untiring energy of a man of fifty, instead of seventy-eight. Dr. Pryor has been frequently invited to larger and, on many accounts, far more desirable fields of labor, such as Tinkling Spring, Augusta county; College Church, at Hampden-Sidney, and the Village Church at Charlotte C. H. Besides these in Virginia he has been invited to Hopkinsville, Ky., and Galveston, Texas.

His field of labor in Nottoway has been enlarged by his efforts, two new churches built, one purchased and repaired, and efforts are now in progress towards the erection of another. Five or six hundred persons have been received into the communion of the church under his labors. He has ever been a regular attendant on all ecclesiastical courts, and his participation in their proceedings is always welcomed by his brethren. He preached his semi-centenary sermon last November. During this long and laborious ministry he has, with unwavering fidelity, proclaimed the Calvinism of the Cross. His present ordinary week's work is three or four sermons. His greatest delight is to preach, and with Dr. Payson he can say, "I sometimes weary *on*, but never weary *of* the service of the Lord."

Public Worship. This is at once a solemn duty and a precious privilege. Under the former dispensation, all the males of God's chosen people were enjoined "to appear three times in the year before the

Lord" (Exod. xxiii, 17). But all their worship of a public nature was not confined to the temple, or to the celebration of the sacred feasts; they had synagogues erected throughout the land, in which they assembled, at least on the Sabbath days, for the service of the Lord (Acts xv, 21). Jesus Christ, while he was on earth, not only went up to Jerusalem at the celebration of the great feasts, but also attended regularly to the service of the synagogue on the Sabbath days (Luke iv, 16). His example lays a strong obligation upon those who profess to be his followers, to be regular and conscientious in their attendance upon the public worship of God. The primitive Christians did not satisfy themselves with worshipping God in secret and in their families, but whenever they had an opportunity they assembled together for public worship (Acts ii, 46). Some of the epistles of Paul are commanded to be read in the churches. The singing of psalms, hymns and spiritual songs is enjoined as an act of solemn worship to the Lord, and Paul cautions the Hebrews that they "forsake not the assembling of themselves together." The practice of the primitive age is also manifest from the epistles of Paul. The Lord's Supper was celebrated by the body of believers collectively, and this apostle prescribes to the Corinthians regulations for the exercise of prayer and prophesyings, "when they come together in the church," the assembly.

Public worship is of great utility. 1. It gives Christians an opportunity of openly professing their faith in and love to Christ. 2. It preserves a sense of religion in the mind, without which society could not well exist. 3. It enlivens devotion and promotes zeal. 4. It is the means of receiving instruction and consolation. God is eminently honored by the social worship of his people, and he delights to honor the ordinances of his public worship by making them means of grace. Most commonly it is by means of these ordinances that sinners are awakened and converted, and that saints are edified and comforted.

Public worship should be. 1. Solemn, not light and trifling (Ps. lxxxix, 7); 2. Simple, not pompous and ceremonial (Isa. lxii, 2); 3. Cheerful, and not with forbidding aspect (Ps. cii); 4. Sincere, and not hypocritical (Isa. i, 12; Matt. xxiii, 13; John iv, 24); 5. Scripturally pure, and not superstitious (Isa. lvii, 15).

Pumry, Rev. Samuel, was born in Northampton, Mass., September 16th, 1687, and graduated at Yale, in 1705. He accepted a call to a congregation in Newtown, on Long Island, in 1708, and was ordained, November 30th, 1709. In 1715 he was received as a member of Presbytery. He died, June 30th, 1744, "leaving his congregation," says the church record, "to bewail an unspeakable loss."

Punishment, Future, of the Finally Impenitent. The Scriptures describe it in forcible language. They speak—and it is to be observed that

the words are frequently those of Christ himself—of “everlasting fire,” of “everlasting punishment,” of a worm that “dieth not,” of a fire that “is not quenched” (Matt. xviii, 8; xxv, 41, 46; Mark ix, 43-48; 2 Thess. i, 9; Rev. xiv, 10, 11; xx, 10). The statement, too, that “it had been good for” the traitor “if he had not been born” is difficult enough to reconcile with any notion of the final salvation of all the human race. A great deal of ingenuity has been exercised in the endeavor to explain the expressions just cited as meaning but a long time, some great, indefinite period. But it is replied that the words are the same which describe the happiness of the saved and the misery of the lost. If the one be not endless, why should the other be? And we may go yet higher. If we hence doubt the eternity of punishment, we must beware that we do not also raise a doubt of the eternity of the divine Son of God.

If we are to take the Scripture only as our guide, interpreting its declarations in their obvious sense, we can hardly avoid the conclusion that the punishment of the lost is everlasting, not annihilation—everlasting non-existence is a contradiction in terms—but punishment. And the question will extend further than to men; for the wicked, we are told, are to share the fiery beds of the devil and his angels. The same arguments, too, against the eternal suffering of human beings will apply against the eternal suffering of fallen angels. These arguments are mainly taken from the supposed benevolence of the Deity, incapacitating Him from inflicting an endless penalty on His creatures. But men must take care not to confound benevolence with license, and must not be more concerned for the happiness of sinners than for the righteousness of God. It is maintained that God cannot be pleased with the sufferings of any, and must, therefore, put an end to them; and again, that as He dislikes sin, he will surely not leave any portion of his dominions infected with it. But such arguments appear to go too far. They might be urged against the allowance of any suffering, against the *present* existence of sin, and it might be asked, “Why does He, the infinitely kind, not spread joy at once into the heart of every sentient creature? Why does not He, the holiest, by the exertion of His infinite power, eradicate every trace of rebellion against His sway?” The question might go higher: “Why did He ever permit sin and suffering to break in upon the universe?” The plain answer is, “We cannot tell.” We can reason upward a few steps; but we must soon stop and confess that God’s ways are higher than our ways, and His thoughts than our thoughts (Isa. lv, 9): “he giveth not account of any of his matters” (Job xxxiii, 13). We are not in a position to judge; we do not see far enough; we cannot account for much of what we do see. And therefore we are bound on such a subject as this simply to receive what God has been pleased to reveal in His

Word. And if anything we find there be astonishing to us, it is our wisdom to conclude that the Judge of all the earth will do right, and that every attribute of His glorious being, His holiness, His wisdom, His truth, His mercy, will be exalted to the highest pitch in the sight of all the universe. His very enemies shall acknowledge the righteousness of the hand that subjects them, as well as the saved exult in the love which has redeemed them. On high matters like these we are to be humble.

It is also to be considered that punishment is the natural consequence of sin, and so long as a soul is not purified it must suffer; it cannot behold the favorable countenance of the holy God; it cannot be meet company for the saints made perfect. Before it can pass into heavenly mansions, a vast change must have been wrought. And what should work that change? If the suffering of man were a means of purifying him, why should there have been the precious blood-shedding of the Lord Jesus Christ? Closely is this matter connected with the doctrine of the atonement; and he that imagines that by penal suffering righteousness will be attained, that after this life is ended a hope is still held out for men’s return to God, contradicts most certainly the Scripture warning that after willful sin “there remaineth no more sacrifice for sins” (Heb. x, 26), and devises a fresh state of probation, where opportunity once lost may be regained. Surely, then, so long as God remains changeless in His detestation of evil, so long as the sinner remains unchanged in his state of sin, the sentence must hold, of departure from the Lord’s presence; the ungodly one’s dwelling must be in that outer darkness, between which and the light of everlasting life a gulf is fixed that is impassable (Luke xvi, 26).

Let it not be said that they who so read the Scripture delight in prophesying evil. Gladly would they rather, as knowing the terrors of the Lord, persuade men while yet there is the fullest opportunity, the freest invitation, to flee from the wrath to come. Doubtless, it may be added, the joy of any one’s salvation is enhanced by the thought of *what* it is from which he is delivered. (*Bib. Knowledge.*)

Purviance, Rev. George Dugan, was born ———, Md., ———, 1815, and was a son of Judge Purviance, who long was an eminent and honored Judge in Baltimore. He graduated at St. Mary’s College, in 1832, and had his theological training at Princeton Seminary. He was ordained by the Presbytery of Baltimore, in 1839, and was pastor of the Fourth Church of Baltimore, from 1839 to 1855, after which he resided in that city, in infirm health, until his death, April 7th, 1873. Mr. Purviance was a cultivated and genial gentleman. He preached the gospel in its simplicity, and with an evident and earnest desire that it might accomplish its design through his ministry. His Christian character was calm, steady and consistent.

Purviance, James, D. D., was born at Baltimore, Md., February 19th, 1807. He was educated at St. Mary's College, Md., and at the United States Military Academy, West Point. He subsequently studied law, and was admitted to the Bar in Baltimore. Under the ministry of the late Dr. Nevins he underwent that change in his conviction which resulted in his profession of his faith as a Christian, his adoption of the ministry as his calling. He graduated at Princeton Seminary in 1835, and was licensed in the same year by the Presbytery of Baltimore. Choosing the Southwest as his field, he was ordained by the Presbytery of Louisiana in 1836, and for several years supplied the church at Baton Rouge. In 1840 he became pas-

tor of the Carmel Church, in Adams County, Miss., and in 1854 accepted the office of President of Oakland College, to which he had been elected. In this position he distinguished himself by his eminent administrative ability. In 1860, he was compelled, by the severity of chronic disorders, to retire to private life. He made Natchez his home, and engaging as his health allowed, in assisting his daughters in conducting a Female Academy, there tranquilly closed his life, July 14th, 1871.

Dr. Purviance was a thoroughly honorable and upright man, generous in his sentiments, free from guile and intolerant of it in others, a devoted Presbyterian, and a staunch advocate of orthodoxy.

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Quarles, Col. James, was an honored elder in Missouri. His was a *decided* Christian character. Everywhere, and at all times, he stood fearlessly up



COL. JAMES QUARLES.

for his Master. Though his public profession of Christ did not occur until he was in middle life, that event marked a decided period in his career. Every Christian duty was promptly taken up and conscientiously discharged. Henceforth, the morning and evening sacrifice burned upon his family altar. His first connection was with the Boonville Church, and afterwards with the Union Church, in Cooper

county, in both of which he was a ruling elder. His favorite sphere of labor was in the Sabbath school, upon which he set a high estimate as an instrumentality for good. Into this work he entered with all the enthusiasm of a naturally ardent and affectionate nature. The churches of Boonville and Union, and the Central Church, of St. Louis, were blessed by his earnest labors, which were always abundant.

The beauty and strength of Col. Quarles' character were augmented by the sacred regard he always maintained for divine institutions. "The law of the Lord" was the supreme rule of his life. With rigid strictness he observed the Lord's day, and required the same of his children and servants. He set his face like a flint against corrupting worldly amusements of every form, and to the cause of Temperance he gave his heart and influence. whatsoever things are true, just, pure and lovely, found in him an open and avowed advocate. He has left the legacy of a devoted and exemplary life. He was born in Virginia, 1809; went to Missouri, 1830; was ordained an elder, 1840; and died, 1871.

Quarles, J. A., D. D., son of Col. James and Mrs. Sarah Quarles, was born near Boonville, Mo., April 30th, 1837. His educational course was pursued first under Prof. F. T. Kemper, of Missouri; then for two years in the University of Virginia; for a similar period in the Seminary at Princeton, and terminated with his graduation at Westminster College, Mo., in 1858. He was licensed by the Presbytery of Missouri, April 9th, 1859, and installed pastor of the Church of Glasgow, February 15th, 1860. After serving this church for seven years, he was called to Lexington, Mo., where he remained nearly eight years, and then took charge of the High Street Church, St. Louis. For the last six years his work has been that of an educator. This work was begun while yet he was at Lexington, and by his election to

the Presidency of Elizabeth Aull Female Seminary. It was resumed in 1877, by his re-election to the Presidency of the same Institution, and has been continued to the present time.

As a minister Dr. Quarles is greatly beloved, and has been signally blessed. His labors in all his pastorates were crowned with abundant fruit. His preaching is of that strongly argumentative type, combined at times with earnestness and intensity of appeal, that never fails to stir profoundly. As a scholar, his attainments are varied, though chiefly in the line of metaphysics; as an educator he occupies a high rank; and as an ecclesiastic, few have a more comprehensive grasp of Church law and polity. His latest authorship is the "Life of Professor F. T. Kemper," of Boonville, Mo.

Quarrel, a brawl or contest. Solomon compares him who meddles with the quarrels of people unknown to one who takes a dog by the ears, and so rashly exposes himself to be bitten (Prov. xxvi, 17). If we would honor our God in our Christian path, we must take time, at every step, for prayer, and for the exercise of a sound judgment. Else we shall often rush on, unbidden, to our loss. Many, even with Christian intentions, are too fond of *meddling with strife not belonging to them*. They constitute themselves too readily judges of their neighbor's conduct. Neutrality is often the plain dictate of prudence. Uncalled for interference seldom avails with the contending parties, while the well-meaning mediator involves himself in the strife to his own mischief. Our blessed Master reads us a lesson of godly wisdom. He healed the contentions in His own family. But when called to *meddle with strife belonging not to Him*, He gave answer, "Who made me a judge or a divider over you?" (Matt. xviii, 1-6; xx, 24-28, with Luke xii, 13, 14.)

Must we then "suffer sin upon our brother?" (Lev. xix, 17). Certainly not. But we should ponder carefully the most effectual mode of restraining his sin. We do not forget the special "blessing to the peacemakers" (Matt. v, 9). But the true peacemaker, while he deplors the *strife*, well knows that interference in the moment of irritation will kindle rather than extinguish the fire. Self-control, however, with him is not indifference. He commits the matter to Him whose strength and wisdom he so greatly needs. He will seize the first moment for favorable remonstrance, "and a word spoken in due season, how good is it?" (Prov. xv, 23). Indeed, the common intercourse of life much requires that "wisdom, which dwelleth with prudence" (Prov. viii, 12). "Who is a wise man, and endued with knowledge among you? Let him show, out of a good conversation, his works, with meekness of wisdom" (James iii, 13).

Quay, Rev. Anderson Beaton, was born at Charleston, Pa., May 23d, 1802, and ordained by the Presbytery of New Castle, in October, 1831. He

was pastor of the united churches of Monaghan and Petersburg, Pa., 1831-39; of the Church at Beaver, Pa., 1841-44; and of the Church at Indiana, Pa., 1845-51. Subsequently he was agent of the Colonization Society, 1851-56. He died, September 23d, 1858. Mr. Quay was the father of the Hon. M. S. Quay, Secretary of the Commonwealth of Pennsylvania under the administration of Governor Hoyt. He was an earnest, impressive, and faithful preacher, and was firm in the discharge of his duties. On one occasion, whilst pastor of Monaghan, an announcement was handed to him in the pulpit for an anti-Temperance meeting, to be held in the church. Mr. Quay read the announcement, but declared "that no such meeting should be held in this church; that if the church were given for such a purpose, he would take his little family by the hand and leave the town." The meeting was held, but held outside of the church, a lawyer from York being employed to speak on the occasion. For the sake of conciliating those in the church who refused to allow any "abridgement of their rights," temperance meetings, too, were held outside of the church, in the graveyard.

Questions in Reading The New Testament.

In the study of the New Testament, and of the gospels especially, we need to inquire and compare. The inspired writings are infinitely rich in truth, and each verse is so connected with the rest that an intelligent inquirer may easily extend his investigations from one passage over the whole of Scripture. Without attempting to exhaust topics of inquiry, we mention the following:—

- A. What *analogies* between sensible and spiritual things may be here traced?
 - a. What prophecy is here *accomplished*? where found? when written? what rule of interpretation is illustrated?
- B. What *blessing* is here sought or acknowledged, or promised, and why?
- C. What *custom* is here referred to?
 - c. What trait of *character* is here given? good or bad? belonging to our natural or our renewed state? what advantages are connected with it?
- D. What *doctrine* is here taught? how illustrated? what its practical influence?
 - d. What *duty* is here enforced, and how? from what motives?
- D. What *difficulty* is here found in history or doctrine? how explained?
- E. What *evangelical* or other *experiences* is here recorded?
 - e. What *example* is here placed before us? of sin or of holiness? lessons?
- E. What *facts* are here related? what doctrine or duty do they illustrate? do you commend or blame them, and why?
- G. What is the *geographical* position of this country, or place? and what its history?
- H. What facts of *natural history* or of *general history* are here referred to or illustrated?

- I. What *institution* or ordinance is here mentioned? on whom binding? what its design? what its connection with other institutions?
- i. What *instructions* may be gathered from this fact, or parable, or miracle?
- K. What *knowledge* of human nature, or want of knowledge, is here displayed?
- L. What *lively* expressions of devotional fervor?
- l. What *Levitical* institute is here mentioned? why appointed?
- M. What *miracle* is here recorded? by whom wrought? in whose name? what were its results? what taught?
- N. What is worthy of notice in this *name*?
- P. What *prohibition* is here given? is it word, or thought, or deed it condemns?
- p. What is the meaning of the *parable* here given? what truth as to God, Christ, man, "the kingdom," is taught?
- P. What *promise* is here given? to whom?
- R. What prophecy is here *recorded*? is it fulfilled? how? when?
- S. What *sin* is here exposed?
- s. What *sect* is here introduced? mention its tenets.
- T. What *type* is here traced?
- t. What *threatening*? when inflicted?
- U. What *unjustifiable* action of a good man? what *unusual* excellence in one not pious?
- W. What *use* is here denounced? what *warning* given? against whom, and why?
- X. What is here taught of the work, character, person of Christ?
- x. What sublimity of thought or of language is here? what inference follows?

Quick, Rev. James, was born at Royal Oak, Mich., August 26th, 1829. He graduated at the University of Michigan in 1854, and studied theology at Union Theological Seminary, New York city, 1854-6, and was ordained April 12th, 1857. He was Home Missionary, Illinois, 1856-7; Missionary at Panditeripo, Jafford, Ceylon, India, 1858-68; W. C., Birmingham, Mich., 1869-71; stated supply at Reading, Mich., 1871-2; stated supply at Blissfield, Mich., 1872-4; and stated supply at Bryan, O., 1874.

Quietness, in a moral sense, is opposed to disorderly motion, to turbulence, to contention, to pragmatical curiosity, to all exorbitant behavior whereby the right of others is infringed, their peace disturbed, their just interest or welfare in any way prejudiced. It is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, charity, modesty and sobriety. It is of such importance that we find it enjoined in Scripture, and

we are commanded to study and pursue it (W) the greatest diligence and care (1 Thess. iv, 11)

An old and eminent divine justly observes on this subject: 1. That quietness is just and equal. 2. It indicates humility, modesty and sobriety of mind. 3. It is beneficial to the world, preserving the general order of things. 4. It preserves concord and amity. 5. It begets tranquillity and peace. 6. It is a decent and lovely thing, indicating a good disposition, and producing good effects. 7. It adorneth any profession, bringing credit and respect thereto. 8. It is a safe practice, keeping us from needful encumbrances and hazards, whereas, pragmaticalness, interfering with the business and concerns of others, often raises dissensions, involves in guilt, injures others, shows our vanity and pride, and exposes to continual trouble and danger.

Quillin, Rev. Ezekiel, was born in Scott county, Va., May 30th, 1808. He entered the Union Theological Seminary, New York city, in 1831. He was ordained by the Presbytery of Redstone, October, 1838, and was pastor at Clarksburg, Va., 1838-52, stated supply at French Creek, 1852; at Wellsburg, 1852-8; stated supply at Ipava, Ill., 1858, pastor 1869.

Quotations from the New Testament, in the Fathers. We have in the fifth century the writings of Theodoret of Cyprus, in Syria, on the Epistles of Paul, and on most of the Old Testament. Still earlier, Cyril of Alexandria wrote on the Prophets, and on John. In the fourth century Chrysostom wrote commentaries on the whole of the New Testament. To the same century belongs, also, the writings of Gregory of Nyssa. In the second and third centuries we have the writings of Origen and Theophilus, of Antioch; fragments of each remain (though of the second in Latin only), and are often quoted by later writers. In the second century we have the writings, also, of Irenæus, and of Clement of Alexandria. Not less important are the writings of Jerome, who wrote commentaries on Scripture, in the fourth century. To the same century belong, also, the voluminous writings of Augustine.

These are a few only of the authors of the early age of the Christian Church. In not less than one hundred and eighty ecclesiastical writers (whose works are still extant) are quotations from the New Testament introduced; and so numerous are they, that from the works of those who flourished before the seventh century, the whole text of the New Testament (it has justly been said) might have been recovered, even if the originals had since perished. The experiment was tried by Dr. Bentley, and he confirms this statement.

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Radcliffe, Wallace, D. D., was born in Pittsburg, Pa., August 16th, 1812; graduated at Jefferson College, in 1832, and had his theological training in the United Presbyterian Seminary at Allegheny, and the Seminary at Princeton. He was ordained by the Presbytery of Philadelphia, August 28th, 1836, and was pastor of the Woodland Presbyterian Church, Philadelphia, Pa., 1866-70. He was stated supply of the First Church, Reading, Pa., in 1871, and since 1872 has been its pastor, being blessed in his labors among an attached and appreciative people. Dr. Radcliffe is a gentleman of winning address, an excellent preacher, and a faithful Presbyterian. His sermons are prepared with great care, delivered with dignity and solemnity, and are both instructive and impressive. He was chosen by his brethren a Moderator of the Synod of Philadelphia.

Raffensperger, Rev. Edwin Bowman, was born in East Berlin, Pa., January 20th, 1824. He graduated at New Jersey College in 1849, and studied theology at Princeton Seminary. He was ordained by the Presbytery of Sidney, May 4th, 1853; was stated supply at Urbana, O., 1852; pastor 1853-54; pastor at Bellefontaine, 1854-59; pastor of First Church, Toledo, 1859-69; Financial Secretary W. C., 1869-70; pastor of Westminster Church, Cleveland, 1870-73; pastor at Cumberland, Md., 1874-77; and is at present pastor of the Church at Marion, O., which is prospering under his labors. Mr. Raffensperger is an able preacher, a vigorous writer, and has been blessed in his ministry.

Ralston, James Grier, D. D., LL.D., was born in Chester county, Pa., December 28th, 1815; graduated at Washington College, Pa., in 1838, and after studying theology for three years, was licensed by the Presbytery of New Castle, April 14th, 1841. As a licentiate he supplied the church of Florence, Washington county, Pa., in the Summer of 1841, and that of Newark, Del., during the Winter of 1841-2. After leaving Princeton Seminary, he accepted a commission as missionary to the Winnebago Indians, then on their reservation in Wisconsin. Before reaching Pittsburg, he had a violent hemorrhage of the lungs, and was assured by physicians that he could not endure the Winters of Wisconsin. After three subsequent attempts to settle as a pastor, he was also obliged to abandon regular pulpit services. He taught in Florence Academy during the Winter of 1837-8, and was Principal of the Female Seminary at Oxford, Chester county, Pa., from October, 1841, to September, 1845. He was ordained an evangelist by the Presbytery of New Castle, December 17th,

1845; gathered and organized the church at Conshohocken, near Philadelphia, in 1845-6; and founded Oakland Female Institute at Norristown, Pa., October 29th, 1845, continuing at its head until June 16th, 1874, when he closed its doors, being broken down with overwork. Re-recruited, however, by three years rest, he re-opened the Institute, September 11th, 1877, and continued in charge of it until his death. From about 1874 he served for several years as chaplain in the Montgomery County Prison, and by his careful and faithful performance of the duties of that office accomplished great good. For many years he was also an active and useful member of the Presbyterian Board of Publication. He died, strong in the faith and hope of the gospel, November 10th, 1880, in the sixty-fifth year of his age.

Dr. Ralston was a man of great kindness of heart and great generosity of character, and was highly respected and loved by all who knew him. He possessed dignity, energy, and indomitable perseverance. His tastes were literary and scientific, and his attainments, especially in Natural History and Chemistry, were far beyond the ordinary range. In some departments he was a man of extraordinary and widely acknowledged learning. Above all, he was a most diligent and thorough student of the Bible. A great number of young ladies, in successive years, came under his training, and his influence upon them was most decided and salutary.

Ralston, Robert, Esq., first President of the Presbyterian Board of Education, after its organization under the care of the General Assembly, was born at Little Brandywine, Chester county, Pa., in 1761. At an early age he embarked in mercantile pursuits, and by diligence and commercial integrity speedily built up an extensive East India trade, from which, in the course of years, he amassed what was in those days considered a princely fortune. He was for a long time an esteemed ruling elder in the Second Presbyterian Church of Philadelphia. It was largely through his influence and liberality that the Widows' and Orphans' Asylum and the Mariners' Church of Philadelphia were established. He was the father of the Philadelphia Bible Society, the first of the kind on this continent.

His generosity and Christian hospitality largely interested him in the relief of young men preparing for the gospel ministry. Years before there was an organization for concerted aid to worthy, indigent and pious youth, Mr. Ralston operated privately and with a few other individuals, in fostering this commendable beneficence. When the General Assem-

bly's Board of Education was erected out of the previous incoherent elements, he was deeply interested in the transition from voluntary to ecclesiastical control, and was elected the first President of the Board of Education, June 23d, 1819, which office he held until June 23d, 1821.

Dr. Ashbel Green said of him: "His piety was eminent and ardent, yet of the humblest kind that I have ever known; and his liberality in contributing to every pious, charitable and benevolent design has probably, taking his whole life into view, been greater than that of any other man in Philadelphia. He has sometimes been called the Thornton of America. But besides his donations in money, *his active personal exertions* in promoting all charitable, benevolent and pious undertakings and enterprises has been extraordinary and incessant, probably of more value than all his pecuniary contributions. Take him for all in all, I have often thought and said that he was the best man I have ever known." He died on Thursday morning, August 11th, 1836, in the seventy-fifth year of his age, an eminent philanthropist and a high-toned Christian merchant.

Ralston, Samuel, D.D., was born in Ireland, county of Donegal, 1756. He received the rudiments of a classical education in the neighborhood of his birthplace, completed his studies at the University of Glasgow, and migrated to America in 1794. In 1796 he was called to the pastoral care of the united congregations of Mingo Creek and Williamsport (now Monongahela City, Pa.), where he remained during the residue of his life—pastor of the latter branch thirty-five years, and of the former forty years. He died on the 25th of September, 1851, at the age of ninety-five years. On the day of his death he looked out once more on the visible and militant Church that he had loved so much, and watched with so great solicitude, reading with fresh interest a late number of the *Presbyterian*. Then, as the struggle came on, he calmly felt his own pulse, found it sinking away, and exclaimed, without faltering or agitation, "I am ready; I am a sinner saved by grace. Tell my brethren, tell the congregation, that I die in the faith I so long preached. I die relying upon the meritorious righteousness of the Lord Jesus Christ. What a blessing to have such a rock!"

The principal productions of Dr. Ralston's pen were, a book on "Baptism," comprising a review of Alexander Campbell's debate with Mr. Walker, and letters in reply to his attack upon this review, a little work of remarkable force and erudition, and "A Brief Examination of the Principal Prophecies of Daniel and John," written at the age of eighty-six, in which there is a display of power to observe and generalize and investigate profoundly, which very few in the vigor of their prime ever attain.

His piety was of a type corresponding with the solid attributes of his understanding. It was remarkably free from irregular impulse and distressing varia-

tion. Tender and humble, and self-abasing, it was yet almost uniformly serene and cheerful. Few men exhibit a more delicate and lively appreciation of God's favor in the smallest mercies of his providence or grace. As a preacher, he was eminently didactic and distinctive, clear, copious and profound in the exposition and defence of saving truth. And yet, like every man of truly gifted mind, he was full of strong emotion, which led him to earnest and solemn appeals of a practical kind. He was truly catholic in his feelings, and utterly remote from bigotry and rancor. As an ecclesiastic he was among the most regular and useful members of the Presbytery and the Synod. He possessed pre-eminently that triple element of Christian courage—the spirit of power, and of love, and of a sound mind. Ardent as were his feelings constitutionally, and ready as they were to be zealously affected in every good thing, he was exceedingly discreet, and sober, and well-balanced in his estimation of a popular rage or a fanatical excitement. He was a man whose power was felt wherever he was.

Ralston, Rev. W. W., is the second son of Samuel and Margaret (Buchanan) Ralston. He was born, March 31st, 1835, near Youngstown, Ohio. He was graduated in 1862, at Jefferson College, and in 1865, at the Theological Seminary in Princeton, N. J. In 1864 he was licensed by the Presbytery of New Brunswick. Having received a call, during his last year in the seminary, to the pastorate of the Presbyterian Congregation of Churchville, Md., he was, immediately after the completion of his theological course, ordained and installed in that place, by the Presbytery of Baltimore. During his ministry he has filled the pastorate of the congregation of Churchville, Md., 1865-67; Uniontown, Fayette county, Pa., 1867-72; Xenia, Ohio, 1872-75; Bridgewater, Pa., 1875-83. He is, at the time of the writing of this sketch, pastor of the Church at Hayesville, Ohio.

Mr. Ralston is thorough in his scholarship; clear in his knowledge of the Scriptures in general, and of any particular subject he undertakes to treat; decided in his theological opinions; plain, forcible and earnest in his preaching. He always commands the attention and respect of his hearers. In every congregation that he has served he has left abundant evidence of his fidelity and success as a pastor and preacher.

Ramsey, James Beverlin, D. D., was born near Elkton, Cecil county, Maryland, May 29th, 1814. Though his parents were poor, they were rich in faith. His mother, widowed at an early age, devoted herself to his training when a child, and after his entering the Seminary at Princeton she accompanied him there, and continued to reside with him, the object of his most tender and reverential devotion. By a regular course of three years in the seminary, and then further prosecution of study for a year, he entered the ministry with a most unusually well-

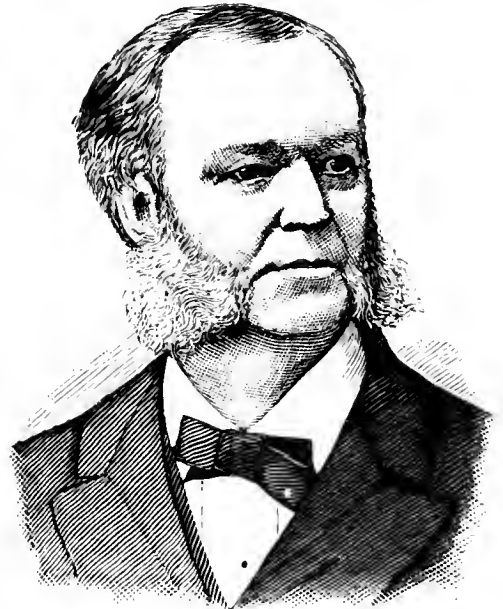
cultivated mind. His modesty was only equaled by his humble and devoted piety. He consecrated himself to the work of a missionary among the Indians. Failure of health and prostration of his whole system compelled him to return, and it was only after five years of abstinence from professional duties, part of which he spent in teaching, that he resumed the labors of preaching and settled as pastor of New Monmouth Church, near Lexington, Va. In 1853 he became pastor of the First Church, in Lynchburg. Both in pastoral work and in the duties of the pulpit, he was an example of unremitting diligence and sound, Scriptural teaching. Indeed, he was "mighty in the Scriptures." Growing infirmities compelled him, with the frequently postponed consent of his attached people, to resign his pastoral charge, in April, 1870, after twelve years' eminently successful work. Unwilling to be idle, he took charge of a female school, but his earthly work soon closed. He entered, in peace and joy, on his everlasting rest, July 23d, 1871. The eminent characteristic of his piety was "love to Christ" and gratitude for His mercy to himself a "sinner saved by grace."

Ramsey, Rev. Samuel Graham, of Scotch-Irish ancestry, was a son of Reynolds and Naomi (Alexander) Ramsey, and was born October 20th, 1771, at Marsh Creek, York (now Adams) county, Pa. After completing his collegiate course at Liberty Hall, now Washington College, Va., he studied theology under the Rev. William Graham, and April 20th, 1795, was licensed to preach the gospel by the Presbytery of Lexington. For a short time he traveled in Virginia, and preached in several different churches. He afterwards extended his missionary tour to the "Southwestern Territory," since the State of Tennessee. About 1798 he became pastor of the Grassy Valley congregation, preaching on alternate Sabbaths at Ebenezer and Pleasant Fount. On account of his impaired health, he resigned this charge in 1803. His health having subsequently improved, he preached to the people of Grassy Valley congregation nearly ten years. He died July 6th, 1817. Ebenezer and Pleasant Fount congregations increased and flourished under Mr. Ramsey's ministry. During his engagements with the people of his charge, for a time he preached occasionally to the congregation in Knoxville, and was a great favorite with that people. During the suspension of his ministerial functions at different periods, on account of existing or apprehended hemorrhages, he taught a classical school. Among his scholars were always found some poor and pious young men, who were aiming at the ministry, and who were not only instructed, but boarded in his house gratuitously. As a preacher he was plain, practical, pathetic, instructive and powerfully persuasive.

Ramsey, Rev. William, was born in Lancaster county, Pa., and graduated at Nassau Hall in 1751.

He was licensed by the Association of the Eastern District of Fairfield county, Conn., was received by Abingdon Presbytery, May 11th, 1756, and was ordained and installed at Fairfield, in Cohanzy, December 1st, 1756. He died November 5th, 1771, aged thirty-nine. He lies buried in "the old New Englandtown" graveyard, with this inscription on his tomb: "Beneath this stone lie interred the remains of the Rev. William Ramsey, M. A., for sixteen years a faithful pastor of the Presbyterian Church in this place, whose superior genius and native eloquence shone so conspicuously in the pulpit as to command the attention and gain the esteem of all his hearers. In every situation of life he discharged his duty faithfully. He lived greatly respected, and died universally lamented."

Randolph, Hon. Theodore F., was born in New Brunswick, N. J., June 21th, 1826. He obtained his education at Rutgers College, and afterwards



HON. THEODORE F. RANDOLPH.

devoted himself to mercantile pursuits, mining, agriculture, etc., in all of which he was eminently successful. He represented his Assembly district in the House, and his county, Middlesex, successively, as Senator, for two terms in the State legislature. In 1868 he was elected Governor of the State, and served the term of three years. On the occasion of a threatened riot in Jersey City, on the anniversary of the battle of the Boync, July, 1871, between rival religious sects, he displayed great firmness, and by his prompt action not only averted a collision, but also vindicated the American right to the largest liberty and expression of opinion. In 1875 he was elected to the United States Senate. Here he served with credit on such committees as mines and mining, to

which his large study of the subjects involved and an intimate technical and practical knowledge of the same were made contributory, on military affairs, to which his mind and tastes were somewhat congenial, and on commerce, in which New Jersey is so largely interested. Senator Randolph died November 7th, 1883. For more than thirty years he was a resident of Morristown. He was a consistent member of the Presbyterian Church, and it has been found since his death that he had given away over a tenth of his income in unostentatious charity.

Rankin, Rev. John, was licensed to preach the gospel in 1775. Supplying, for a time, the churches of Buckingham and Blackwater, Del., yet extending his labors to the vacant churches of Fishing Creek and Vienna, he received from the former a call to settle with them, with which he complied in 1778. For more than twenty years, his ministry was efficient and successful. He had great difficulties to meet. The distractions of the times, political and martial strife, and the sufferings and hardships inflicted by the war, constituted but a portion of his obstacles. Wicked men walked abroad in the unrestrained indulgence of every lust, infidelity was rife, strange sectarists were diffusing their erroneous and even poisonous sentiments over the length and breadth of the Peninsula, and at no time, perhaps, had the prospects of religion been more dark or dubious.

But Mr. Rankin devoted himself to his work, and his labors were not in vain. A well-trained and able theologian, a fervid and zealous preacher, with a ready utterance and a manifest sincerity which commanded confidence, he was attentively listened to wherever he went. Few men have enjoyed greater popularity, and fewer still have turned it to better account. With unremitting energy he visited the waste places, and preached to the destitute wherever he could find them. His own church was remarkably blessed. It was not long before the old frame building in which he entered upon his work had to be pulled down, to accommodate his increasing congregation, and a stately and commodious brick edifice was erected, which, after withstanding the storms of more than seventy winters, was unroofed and dilapidated by the tempest of January, 1857. Mr. Rankin died in 1798, and left behind him a hallowed memory. The obituary record of the Presbytery pronounced that in him "the Church had lost a zealous advocate, the Presbytery a worthy member, and his country a warm patriot."

Rankin, John Chambers, D.D., is a native of the South. He was born May 18th, 1816, near Greensboro, North Carolina. After taking a partial course in the University of North Carolina, at Chapel Hill, he studied theology for three years at Princeton Seminary. Before leaving the Seminary he was accepted as a missionary of the Presbyterian Board of Foreign Missions, but prior to embarking, spent nearly one year in visiting the churches of the

West, as an agent. In August, 1840, he sailed for India. After reaching his destination he soon acquired such a knowledge of the native language as to speak and write it with fluency. Besides some minor contributions to the native press, he wrote and published in the Urdu language, in 1845, an extended reply to a learned and formidable Mohammedan book against Christianity, in the meantime teaching and preaching among the heathen with much earnestness and efficiency. In the midst of these labors, after spending five years on the plains of India, his health failed, and he was compelled to resort to the Himalaya Mountains, in the hope of restoration, and finding but little benefit from a residence there of eighteen months, he returned to this country in 1848. In the autumn of 1851 his health was sufficiently restored to justify him in taking a pastoral charge, and in September he was installed over the Church in Baskingridge, N. J., where he is still earnestly and successfully devoted to his work. Dr. Rankin is the author of several interesting articles in the *Princeton Review*.

Rankin, William, M. D., occupied the position of ruling elder in the Presbyterian Church of Shippensburg, Pa., for many years, and discharged its duties in a most faithful, conscientious and acceptable manner. Often, in visiting his patients, when he found that earthly skill could not avail, he pointed them to the Great Physician, and sought His consoling and sustaining aid in their behalf. Dr. Rankin was born at Potter's Mills, Centre county, Pa., October 9th, 1795. He graduated at Washington College, Pa., in 1814; at the Medical Department of the University of Pennsylvania, in 1819; practiced his profession for two years in Campbellstown, Franklin county, Pa., after which he removed to Shippensburg, where he had an extensive, laborious and successful practice for more than half a century. He died July 15th, 1872.

As a physician, Dr. Rankin occupied a high position. His professional brethren had the highest respect for his skill and attainments. His reputation reached far beyond the wide local range of his ordinary practice. He was generous, sympathizing and eminently pacific in his disposition, and, whilst peculiarly attentive to his own sphere of business, was yet deeply interested in the welfare of his friends and neighbors, and in the prosperity of the community in which he lived. In the tender relations of husband and father he was excelled by none. As a Christian, he was consistent, useful and exemplary. So highly esteemed was he in the town in which he lived that all the places of business were closed whilst his mortal remains were borne to the grave.

Rankin, Rev. William Alexander, was born at Shippensburg, Pa., December 30th, 1829. He graduated at Jefferson College in 1848, studied theology at Princeton Seminary, and was ordained by the Presbytery of Donegal, December 11th, 1851.

He was pastor at Marietta, Pa., 1851-4; pastor elect at Bridesburg, 1854; stated supply at Churchville and Bel Air, Md., 1854-6; stated supply at Middletown, Del., 1856-8; at Hanover Street Church, Wilmington, at Newark and at Warren, Pa., in 1866, becoming pastor at Warren in 1868, and continuing in this relation until 1881. Mr. Rankin is a forcible and faithful preacher, a graceful writer, a good presbyter, and has been blessed in his ministry.

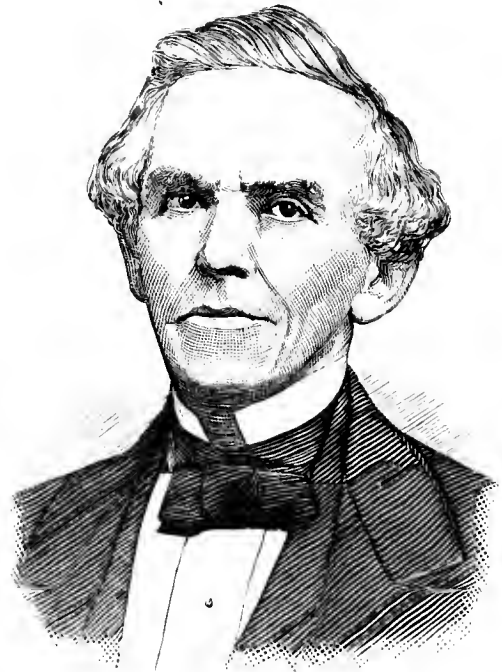
Rapidan Presbyterian Church, Culpeper county, Va. The Church now known by this name, and belonging to the Presbytery of Chesapeake (of the Southern Assembly), was authorized to be organized by the Presbytery of Rappahannock, October 20th, 1867. Up to this date the members of this organization were enrolled with those of Bethesda, the mother church at Culpeper, C. H., now known as the Church at Culpeper. The Rev. I. I. Royall, of blessed memory, residing in the upper part of Fauquier county, preached for several years as stated supply to the congregation located around Culpeper, C. H., and to the congregation which worshipped at a free church on the Cedar Run, in the county of Culpeper. This was the place of worship for this congregation, now comprising members of Rapidan Church, until, through the efforts of Mr. Royall, a house of worship was built on the north side of Rapidan river, in the county of Orange, and which is still standing. In this edifice the Rapidan Church was organized. The Rev. Mr. Royall preached as stated supply to the congregation for several years, riding from his home in Fauquier, a distance of twenty-five miles. A few years before his death, which occurred in 1856, he made an arrangement, by consent of Presbytery, and of the churches interested, with Rev. A. D. Pollock, D.D., of Warrenton, to preach as stated supply to these congregations. Dr. Pollock continued to preach to this church until his health failed, in the Spring of 1872. He was succeeded as stated supply by the Rev. W. W. Reese, who served in this capacity until the Church at Culpeper called for his entire services. Mr. Reese was succeeded by the Rev. Joseph Washburn, now of Savannah, Ga., and he, by the Rev. I. P. Strider, who is now the pastor. The Rev. E. C. Painter, also served the church, very faithfully and acceptably for about a year. This congregation has changed its house of worship to a new edifice, erected at Mitchell's Station, in the county of Culpeper.

Ray, Rev. Edward Chittenden, son of Edward and Hannah (Chittenden) Ray, was born in the city of Rochester, N. Y., October 12th, 1849. He graduated from Hamilton College in 1870. He entered at once upon the study of divinity in Union Theological Seminary, and subsequently pursued his studies at the Seminary at Rochester, finishing his professional education at Auburn Theological Seminary, where he was graduated in 1873. He was ordained June 19th, 1874, by the Presbytery of

Utica, and was installed pastor of the Presbyterian Church in that place. In 1876 he became pastor of the Third Presbyterian Church in Elizabeth, N. J., where he remained until June, 1881, when he accepted a call to the First Presbyterian Church of Hyde Park, Illinois, where he now (1883) resides. He was a Commissioner to the General Assembly, in 1880, from the Presbytery of Elizabeth, and in 1883, from the Presbytery of Chicago; and he is a member of the General Assembly's Committee on Systematic Beneficence.

Mr. Ray is one of the promising young men of the time. He is a ready and eloquent speaker. His preaching is earnest and aggressive, characterized by the force and clearness which convince and the warmth and fervor which persuade. He is very much interested in the young, and has strong, practical ideas in relation to the thorough teaching of the Bible as the great hope of the Church. Perhaps, however, his most notable characteristic, as a minister, is his power to organize and set to work, in the interests of the Church, the people of his congregation. The results attending his labors hitherto have been so marked, that even at the opening of his career, it seems not unwarrantable to predict for him a ministry of unusual ability and success.

Ray, James M., elder First Church, Indianapolis, Ind. Was born in Caldwell, N. J., in 1800. When



JAMES M. RAY.

young he came West. In 1818 he was Deputy Clerk in Lawrenceburg, Ind. Subsequently he held the same office in Comersville. Early in 1821 he came to the spot where Indianapolis stands, and was clerk at the

first sale of lots. Elected Clerk of Marion county in 1822, he held this office and that of Recorder till he was made Cashier of the State Bank, retaining that position while the bank existed. In all enterprises for the good of the city and State, Mr. Ray was prominent; in locating the Capitol here, building the State House, securing State Institutions for Deaf and Dumb, Blind and Insane, Female Reformatory, Home for Friendless, in starting first railroad, bank, gas company, cemetery, the Benevolent, Temperance, Female Bible Societies, etc. He helped to organize the first Sabbath school in this community, and for more than twenty years was superintendent of the one connected with the First Presbyterian Church. In that church he was an elder for over fifty years active in effort, wise in counsel, and liberal in its support. His love for the church and Sabbath school never abated. He aimed to make the latter a nursery of the church. "He carried the children and youth in his heart." By wise investments he acquired riches, which he used for his Master's cause and the good of others. The needy and suffering never had a warmer friend. "His full heart kept his full hand open." Friends and strangers were welcome to his home. Reverses came and his wealth disappeared, but he murmured not. Rising superior to his losses he kissed the rod that smote him, for it was in the hand of his Father. Not only was he submissive, but cheerful and even joyous in his trials. The promises of God and presence of Christ were his staff. When, through bodily infirmities, active duties were laid aside, he gave the blessings of loving words and fervent prayers. As the eye grew dim and strength failed his faith increased till his departure, February 23d, 1882.

Raymond, Rev. George Lansing, was born in Chicago, Ill., September 3d, 1839; graduated from Williams College in 1862, and studied theology at Auburn and Princeton seminaries. He was ordained and installed pastor at Darby, Pa., by the Third Presbytery of Philadelphia, April 28th, 1870, and continued in this relation, laboring faithfully, until 1874. He was Professor of Oratory in Williams College, 1874-81; and was elected Professor of Rhetoric in Princeton College, 1881. Prof. Raymond has published "Colony Ballads," "Ideals made Real," and "The Orator's Manual."

Rea, John, D.D., the son of Joseph and Isabel Rea, was born in the village of Tully, Ireland, in 1772, and emigrated to the United States when eighteen years of age. He graduated with honor at Jefferson College, when it was only a small school, kept in a log cabin near Canonsburg, Pa.; studied theology under the direction of Dr. John McMillan, and was licensed by Ohio Presbytery, June, 1803. After some three months' itinerating in the wilderness of Eastern Ohio, among Indian camps, he was appointed to supply the newly organized churches of Beechsprings and Crabapple, both, at that time, on

the confines of civilization. He was called to these churches in 1805, and installed their pastor by the Presbytery of Ohio. Soon afterwards he found that Beechsprings needed all his labor; and so untiring and devoted was he that, besides constantly ministering to his own large congregation, he found time to be instrumental in raising up some six or seven separate societies, that went out as colonies from the mother church, and are now self-sustaining and prominent congregations.

Dr. Rea died February 12th, 1855, at Union Vale, Ohio, among the people with whom he first settled, greatly and deservedly beloved and esteemed as a citizen, Christian and faithful preacher of "Christ and him crucified." Whatever else he omitted, he never neglected due preparation for the pulpit. His sermons evinced research, invention and original thought. It might be truly said of him that he was everywhere a living example of a Christian minister; he taught both by precept and daily walk.

Read, Charles Henry, D. D., was born in Redding, Conn., November 12th, 1811. He gradu-



CHARLES HENRY READ, D. D.

ated at Yale College in 1832, and for a time was in business in Troy, N. Y. He studied theology at Princeton Seminary, and was ordained by the Fourth Presbytery of New York, December 9th, 1833. From 1833 to 1849 he was pastor of Pearl Street Church, New York city. From that date he has been pastor of the United (Grace) Church, Richmond, Va. Dr. Read is an affable and agreeable gentleman. He is a vigorous writer, and an instructive and impressive preacher. His long pastorate at Richmond fur-

nishes the best evidence that he has those ministerial elements which are adapted to permanence of position and success of labor. He was a member of the Second General Council of the Presbyterian Alliance which met in Philadelphia in 1880, and read an able paper on "Ruling Elders" before that distinguished body.

Read, Thomas, D. D., was born in March, 1746, in the then province of Maryland, but within the present limits of Chester county, Pa. He was educated at the old Academy of Philadelphia, and after graduating there, in 1761, became a Tutor in the Classical Academy of Newark, to the Presidency of which institution he was subsequently chosen. Licensed to preach in 1768, he was a supply for Drawer's Creek Church, in Delaware, of which, in 1772, he was installed pastor, and in which his labors were marked with manifest tokens of the Divine favor. In 1798 he accepted a call to the Second Presbyterian Church, Del., his pastoral relation to which he resigned in 1817, the church having greatly increased in both numbers and moral influence under his ministry. After this, he preached by request, as often as his health permitted, to the First Presbyterian Church in Wilmington, which had long been without a pastor. He died in great peace, June 14th, 1823.

Dr. Read was greatly respected and beloved in the region in which he lived. In the war of the Revolution he showed himself an earnest, active patriot. Early in 1776, he, and forty or fifty others, his neighbors and parishioners, fitted themselves out, shouldered their muskets, and marched to Philadelphia, where their proffered service would have been gladly accepted, had not the success of the American arms at Trenton and Princeton rendered it unnecessary that they should be enrolled.

Dr. Read, as a preacher, was plain, instructive and impressive, making it his object, evidently, not to gain popular applause, but to win souls to Christ. And his every day deportment was a fine illustration of the truths which he preached; his example and his instructions both pointed in the same direction.

Reaser, Joseph George, D. D., was born in Union county, Pa., November 2d, 1825. He graduated with honor, at Jefferson College, in 1848. He taught for a time in Louisville, Ky., at the same time pursuing his theological studies under the direction of the Rev. Drs. James Wool and W. L. Breckenridge. He was licensed to preach by the Presbytery of Coshocton, October 2d, 1850, and installed pastor of the Church of Canfield, Ohio, June 23d, 1852. In 1853 he was appointed to the Chair of "Hebrew and Oriental Biblical Literature" in the new theological seminary at Danville, Ky., which position he occupied with marked ability for four years. He then became President of Harrodsburg Female College for two years. Removing to Leavenworth, Kansas, he established a school, organized a church, and remained its

pastor for sixteen years. From Leavenworth he was called to a Professorship in Highland University, thence to St. Louis, where he is now pastor of the Westminster Church.

Dr. Reaser's life has been one of success, whether in church, school, college, or seminary. He is a genial companion, popular as a citizen, and influential in society and among his brethren. His scholarship is varied and symmetrical, and quite extensive in the direction of classical and English literature. As a preacher, he is Scriptural, solid, instructive and logical. His ready utterance and clear judgment make him a valuable member in Church Courts. He has been for years a very acceptable correspondent of several papers. Some of his publications are: "The Children of the Church," "New Testament View," a tract on Infant Baptism, and a "Reply to Bishop Ryan."

Reason, Use of, in Religion. That it is the right and the duty of all men to exercise their reason in inquiries concerning religion, is a truth so manifest, that it may be presumed there are none who will be disposed to call it in question. Without reason there can be no religion; for, in every step which we take, in examining the evidences of revelation, in interpreting its meaning, or in assenting to its doctrines, the exercise of this faculty is indispensable.

At the same time, it is undeniable, that for any one to insist upon a revelation which his reason could fully master in all its elements, which would not only tell us that such and such things are, but also explain *how they are*, is making an unwarrantable demand. It is nothing less than to declare no revelation to be necessary at all, for if Reason could follow such a revelation, why might she not have risen herself to the same region to which she has shown herself able to follow, and in such a case, which is clearly possible, of course there would be no necessity at all for the revelation, for all the topics on which it could undertake to give light were previously within Reason's reach.

The first use of reason in matters of religion is to examine the evidences of revelation. For, the more entire the submission which we consider as due to every thing that is revealed, we have the more need to be satisfied that any system which professes to be a divine revelation does really come from God.

After the exercise of reason has established in our minds a firm belief that Christianity is of divine origin, the second use of reason is to learn what are the truths revealed. As these truths are not, in our days communicated to any by immediate inspiration, the knowledge of them is to be acquired only from books transmitted to us with satisfying evidence that they were written above eighteen hundred years ago, in a remote country and foreign language, under the direction of the Spirit of God. In order to attain the meaning of these books we must study the languages in which they were written; and we must

study also the manners of the times, and the state of the countries, in which the writers lived; because these are circumstances to which an original author is often alluding, and by which his phraseology is generally affected; we must lay together different passages in which the same word or phrase occurs, because without this labor we cannot obtain its precise signification; and we must mark the difference of style and manner which characterizes different writers, because a right apprehension of their meaning often depends upon attention to this difference. All this supposes the application of grammar, history, geography, chronology, and criticism in matters of religion; that is, it supposes that the reason of man had been previously exercised in pursuing these different branches of knowledge, and that our success in attaining the true sense of Scripture depends upon the diligence with which we avail ourselves of the progress that has been made in them. It is obvious that every Christian is not capable of making this application. But this is no argument against the use of reason, of which we are now speaking. For they who use translations and commentaries rely only upon the reason of others, instead of exercising their own. The several branches of knowledge have been applied in every age by some persons, for the benefit of others; and the progress in sacred criticism which distinguishes the present times is nothing else but the continued application, in elucidating the Scripture, of reason enlightened by every kind of subsidiary knowledge, and very much improved in this kind of exercise by the employment which the ancient classics have given it since the revival of letters.

After the two uses of reason that have been illustrated, a third comes to be mentioned, which may be considered as compounded of both. Reason is of eminent use in repelling the attacks of the adversaries of Christianity. When men of erudition, of philosophical acuteness, and of accomplished taste, direct their talents against our religion, the cause is very much hurt by an unskillful defender. He cannot unravel their sophistry; he does not see the amount and the effect of the concessions which he makes to them; he is bewildered by their quotations, and he is often led by their artifice upon dangerous ground. In all ages of the Church there have been weak defenders of Christianity; and the only triumphs of the enemies of our religion have arisen from their being able to expose the defects of those methods of defending the truth which some of its advocates had unwarily chosen. A mind trained to accurate and philosophical views of the nature and the amount of evidence, enriched with historical knowledge, accustomed to throw out of a subject all that is minute and irrelative, to collect what is of importance within a short compass, and to form the comprehension of a whole, is the mind qualified to contend with the learning, the wit, and the sophistry of infidelity.

Many such minds have appeared in this honorable controversy during the course of this and the last century; and the success has corresponded to the completeness of the furniture with which they engaged in the combat. The Christian doctrine has been vindicated by their masterly exposition from various misrepresentations; the arguments for its divine original have been placed in their true light; and the attempts to confound the miracles and prophecies upon which Christianity rests its claim with the delusions of imposture, have been effectually repelled. Christianity has, in this way, received the most important advantages from the attacks of its enemies; and it is not improbable that its doctrines would never have been so thoroughly cleared from all the corruptions and subtleties which had attached to them in the progress of ages, nor the evidences of its truths have been so accurately understood, nor its peculiar character been so perfectly discriminated, had not the zeal and abilities which have been employed against it called forth in its defence some of the most distinguished masters of reason. They brought into the service of Christianity the same weapons which had been drawn for her destruction, and, wielding them with confidence and skill in a good cause, became the successful champions of the truth.

The fourth use of reason consists in judging of the truths of religion. Everything which is revealed by God comes to his creatures from so high an authority that it may be rested in with perfect assurance as true. Nothing can be received by us as true which is contrary to the dictates of reason, because it is impossible for us to receive at the same time the truth and the falsehood of a proposition. But many things are true which we do not fully comprehend; and many propositions which appear incredible when they are first enunciated, are found, upon examination, such as our understandings can readily admit. These principles embrace the whole of the subject, and they mark out the steps by which reason is to proceed in judging of the truths of religion. We first examine the evidences of revelation. If these satisfy our understandings, we are certain that there can be no contradiction between the doctrines of this true religion and the dictates of right reason. If any such contradiction appear, there must be some mistake; by not making a proper use of our reason in the interpretation of the gospel, we suppose that it contains doctrines which it does not teach; or we give the name of right reason to some narrow prejudices which deeper reflection and more enlarged knowledge will dissipate; or we consider a proposition as implying a contradiction, when, in truth, it is only imperfectly understood. Here, as in every other case, mistakes are to be corrected by measuring back our steps. We must examine closely and impartially the meaning of those passages which appear to contain the doctrine; we must compare them with one another; we must endeavor to derive light from the

general phraseology of Scripture and the analogy of faith; and we shall generally be able, in this way, to separate the doctrine from all those adventitious circumstances which give it the appearance of absurdity. If a doctrine which, upon the closest examination, appears unquestionably to be taught in Scripture, still does not approve itself to our understanding, we must consider carefully what it is that prevents us from receiving it. There may be preconceived notions hastily taken up which that doctrine opposes; there may be pride of understanding that does not readily submit to the views which it communicates; or reason may need to be reminded that we must expect to find in religion many things which we are not able to comprehend. One of the most important offices of reason is to recognize her own limits. She never can be moved by any authority to receive as true what she perceives to be absurd. But if she has formed a just estimate of human knowledge, she will not shelter her presumption in rejecting the truths of revelation under the pretence of contradictions that do not really exist; she will readily admit that there may be in a subject some points which she knows, and others of which she is ignorant. She will not allow her ignorance of the latter to shake the evidence of the former, but will yield a firm assent to that which she does understand, without presuming to deny what is beyond her comprehension. And thus, availing herself of all the light which she now has, she will wait in humble hope for the time when a larger measure shall be imparted.

Redemption. This word, occurring in the Old Testament, has frequently reference to the buying back of fields, etc., and a kindred word to that is used in Lev. xxv, 24, 51, 52; Jer. xxxii, 7. A different word is employed for the redemption-money (Numb. iii, 49); and for the "redemption," intended figuratively, of Ps. xlix, 8; cxi, 9; cxxx, 7. The original idea there is the cutting loose, and then delivering, ransoming, or redeeming. In the New Testament, *lutrosis* or *apolutrosis*, the Greek words rendered "redemption," signify freeing, a ransom price being paid for it. This ransom price (*butron*) Christ is said to have given; and it was His life (Matt. xx, 28; Mark x, 45). So we are said to have redemption through Christ's blood; and this redemption is described as being the forgiveness of sins (Eph. i, 7; Col. i, 14). The same idea is elsewhere inculcated, as in Rom. iii, 24, 25, where the redemption is from the guilt of sin by the propitiatory sacrifice of Christ's death; compare I Cor. i, 30; Heb. ix, 12, 15.

Redemption is of no incomplete or temporary character; it is, for those who have it, an entire deliverance from the condemnation of the law, from the guilt of sin, and from the power of death. The very body which returns to its dust shall be raised in immortal glory; the full adoption, for which as yet the faithful have to wait, including "the redemption

of the body" (Rom. viii, 23) from corruption and sin to purity and incorruption.

Redstone, Presbytery of, was erected May 16th, 1781, by the Synod of New York and Philadelphia, in compliance with the request of certain missionaries laboring west of the Allegheny mountains. Its first meeting was appointed to be held at Laurel Hill, September 19th, 1781. The circumstances of some of the members, by reason of the incursions of the Indians, rendering it impracticable for them to attend at Laurel Hill, Presbytery met on the day appointed, at Pigeon Creek. Present: Rev. Messrs. John McMillan, James Power, and Thaddeus Dod: Elders, John Neil, Demas Lindsley and Patrick Scott. Absent: Rev. Joseph Smith. Presbytery was opened by Mr. Dod, with a sermon from Job xlii, 56. Mr. McMillan was chosen Moderator, and Mr. Power, Clerk. Within a few years following Rev. Messrs. James Dunlap, John Clark, James Findley and Samuel Barr were received as members, the latter continuing in connection but for a short period. Of the eight ministers named seven were from the Presbytery of New Castle. Mr. Dod was from the Presbytery of New York. The subsequent growth of the Presbytery was chiefly organic. Within twelve years twelve men, educated in the bounds of the Presbytery, were licensed to preach. Some of them were middle-aged; two were ruling elders. The names, in order of licensure, are John Brice, James Hughes, Joseph Patterson, James McGready, John McWherrin, Samuel Porter, Robert Marshall, George Hill, William Swan, David Smith, Thomas Marquis and Boyd Mercer. All these were ordained and found work on the field, except Marshall and McGready, both of whom, particularly the latter, became conspicuous in the great revival of 1800, in Kentucky.

After the division of the Old Synod, in 1788, the Presbytery of Redstone formed part of the Synod of Virginia, until 1802, when the Synod of Pittsburg was erected. In 1791, in compliance with a recommendation of Synod, Presbytery took action favoring "the establishment of an institution of learning," and the year following unanimously agreed that it be located at Canonsburg, under the care of Rev. John McMillan, and that "all young men taken upon the fund for the support of poor and pious youths, shall be educated there." In 1793 Synod, at the request of Presbytery, formed a new Presbytery on the west side of the Monongahela River, to be called the Presbytery of Ohio, and Rev. Messrs. Clark, McMillan, Dod, Patterson, Hughes and Brice were thus set off. In 1830 the size of the Presbytery was again reduced by thirteen of its members being detached to form the Presbytery of Blairsville. At present the Presbytery has 23 ministers, 1 licentiate and 32 churches, with a total membership of 3878.

The special historic interest attaching to this Presbytery arises, not alone from what the Presby-

tery was in itself, but still more, from its general relations to the Church at large. It was the *first* Presbytery that was formed west of the mountains. Its erection was a new ecclesiastical departure, an epoch in the history of the Presbyterian Church in the United States, second to none other in importance. It marked the beginning of the Church's occupation of the great valley of the Mississippi. The field actually occupied was, geographically, the key of the great West. It was the section of country extending from the base of the mountains westward, to Fort Pitt and the Forks of Wheeling, constituting the now famous region of southwestern Pennsylvania, with parts of West Virginia adjoining. From this as a radiating point, the forms, and much of the material, of ecclesiastical organization spread westward, initiating that great movement which has since extended over the vast domain included between the Appalachian range and the Pacific Ocean. The time, too, at which this movement was thus begun, added to its importance. It was in the closing year of the Revolution, but a month before the surrender at Yorktown. It followed immediately in the track of the retreating aboriginal tribes. And the men who conducted the movement thus, at its beginning, were eminently fitted for the work. Of the historic Scotch-Irish race, they possessed a rugged strength of character, which matured alike under the hardships and conflict of wilderness life and under the inspiration of their unbending religious faith. The ministers who first composed the Presbytery were all well educated men, most of them graduates of Princeton College. Those trained on the ground received their training according to the same high standard of scholarship. Taken collectively, they were a body of well disciplined, orthodox and devoted ministers. (See McMillan, John, D. D.; Power, James, D. D.; Dod, Rev. Thaddens; Smith, Rev. Joseph; Dunlap, James, D. D.; Marquis, Rev. Thomas; Patterson, Rev. Joseph; McCurdy, Rev. Elisha.)

Of the elders whose names appear on the early records, many were men of note in civil life. Foremost among those who guided and controlled public affairs in that day were the following elders: Hon. James Edgar, of Cross Creek; Hon. John McDowell and Hon. James Allison, of Chartiers; Hugh Scott, Esq., and Patrick McCullough, Esq., of Pigeon Creek; Col. Edward Cook and John Wright, Esq., of Rehoboth; Hon. George Plumer, of Sewickley; Hon. James Finley, of Laurel Hill; Hon. Charles Porter, of Dunlap's Creek; Hon. John Flenniken, of Muddy Creek, and not a few others. A still greater number were men whose godly life, exerting its influence in less public but not less important spheres, wrought blessed results of the most abiding character. Such were Josiah Scott, Thomas Braeken and Col. George Craighead, of Chartiers; James Dinsmore, of Bethel; William Wightman, of Lebanon; William Smiley and Robert Lyle, of Buffalo; Robert McCready, Esq., and

Henry Graham, Esq., of Cross Creek; John Stevenson and Patrick Scott, of Pigeon Creek; Ebenezer Finley and Robert Baird, of Dunlap's Creek; James Caldwell, of Sewickley; John Neil and John Griffen, of Mt. Pleasant; John McPherrin, of Three Ridges; John Faris, of Forks of Wheeling; John Boyd and Abram Fulton, of Salem; James Wilson, of Fairfield; Robert Campbell, of Donegal; William Hill, of George's Creek, and many others not less worthy to be remembered. In most of the churches of Western Pennsylvania, and in many churches in the Western States, a large part of the effective membership consists of the descendants of those ministers and elders whose names are found in the early records of the Presbytery. And to this ancestry several hundreds of ministers and a correspondingly greater number of ruling elders trace their lineage.

A history of the Presbytery, under the title of "Old Redstone," making an octavo volume of 450 pages, was published in 1854, by Rev. Joseph Smith, D. D.

In 1878 the minutes of the Presbytery for its first fifty years were published, in an octavo volume, of 424 pages.

In September, 1881, a centennial celebration of the founding of the Presbytery was held at Uniontown, Pa., which, by concerted arrangement, was participated in by the Synod of Pittsburg, embracing, besides Redstone, the Presbyteries of Pittsburg, Washington, Blairsville and West Virginia. It was attended also by delegates from the Presbyteries of Allegheny, Clarion, Erie, Shenango, Mahoning, Stenbenville and Cleveland. A pamphlet containing the addresses delivered on the occasion, with full report of proceedings, was published by the Presbytery.

Reed, Alexander, D. D., son of Hon. Robert R. Reed, M. D., was born at Washington, Pa., September 28th, 1832; graduated at Washington College, 1851, and Western Theological Seminary, 1856; and was ordained and installed pastor of Upper Octorara Church, Chester county, Pa., October, 1857. Here there were very large accessions to the church under his ministry. In December, 1864, he was installed pastor of the Central Church, Philadelphia, where he labored with great fidelity and acceptableness for nine years, beloved by his people and highly esteemed by all who knew him. During his residence in that city he was a Trustee of the General Assembly, one of the Trustees of the Presbyterian House, a member of all the Boards of the Church, and long President of the Board of Publication, holding at the same time the position of Chairman of the Committee of the Relief Fund. June 8th, 1873, Dr. Reed was installed pastor of the South Presbyterian Church, Brooklyn, N. Y., where, after laboring until 1875, his health began to decline, and he resigned the charge. After a year's absence abroad, his health having improved, he accepted a call to the Church in Denver, Col., where death terminated his earnest

and useful labors. Dr. Reed was always an active member of the courts of the Church, and several times a delegate to the General Assembly. He was a man of lovely spirit, exemplary Christian character, sound judgment, great sagacity, popular manners, and good scholarship. As a preacher he was earnest and eloquent, at once instructive and practical, alive to the issues of the day, and specially attractive to the young. He was endeared to all the communities in which he labored.

Reed, George Joseph, D. D., was born in Jefferson county, Ind., October 23d, 1822. He completed his collegiate course in Hanover College, Ind., in 1841. After leaving college, he attended the Theological Seminary at New Albany, Ind., for one year, and then went to Princeton Seminary, where he completed his professional studies, in 1847. In 1847 he was licensed to preach the gospel, by the Presbytery of Madison, and ordained by the Presbytery of New Albany, in 1849. For one year he supplied the Church of Connersville, Ind. From 1848 to 1851 he was Principal of the Female Institute at Charlestown, Ind. From there he went to Shelbyville, Ky., as President of the Shelbyville Female College, where he remained until 1863, when he became pastor of the Presbyterian Church of Columbia, Ky., which charge he still retains.

Dr. Reed has filled ably all the positions to which he has been called. He was eminently successful as a teacher, and that he is highly esteemed as a preacher, and loved as a pastor, his long pastorate at Columbia is a sufficient testimonial.

Reed, James A., D. D., is the pastor of the First Presbyterian Church in Springfield, Ill. His early years were spent in Huntingdon, Pa. He graduated at Jefferson College, in 1856, where he maintained a high rank, and at the Western Theological Seminary, in 1859. After preaching six months at Cedar Rapids, Iowa, he was called to the First Presbyterian Church of Wooster, Ohio, where he was ordained and installed, in 1860. That pastorate lasted for eight years, and was fruitful of good works. It was to him, in a large measure, that the location and foundation of Wooster University were due. Broken down with overwork, he resigned this pastoral charge, and went to Minnesota for rest. During the illness and absence of Dr. Gurley, then pastor of the New York Avenue Church, Washington City, D. C., Mr. Reed filled that pulpit in the Winter and Summer of 1868.

In the Fall of 1869 he accepted a call to his present important charge, of which he has since been the faithful, honored and successful pastor, ministering to an intelligent and interesting people. Dr. Reed is an able preacher, a good pastor, and active and earnest in his efforts to do good. He is devoted to the cause of Temperance and prohibitory legislation, and a forcible and fearless advocate of its claims. The importance of such influence at the legislative seat

of the great Prairie State can hardly be over-estimated.

Reed, Col. Joseph. was born in Trenton, N. J., August 27th, 1741, and was admitted to the Bar in 1763. After studying in the Middle Temple, London, until 1765, he commenced practice in Trenton, and subsequently removed to Philadelphia. In 1774 he was President of the State Convention. In 1775 he accompanied Washington to Cambridge, as his aid and secretary, and remained with him during the campaign. In 1776 he was an Adjutant-general, and was highly esteemed as an officer. By direction of Washington, he co-operated in the affair at Princeton by attacking the neighboring British posts. In 1777 he was elected a member of the Continental Congress, and at one time acted as President *pro tem*. He received the offer from British officials, of ten thousand pounds sterling and the best office in the gift of the crown in America, if he could effect the re-union of the two countries. To this offer he replied, that "he was not worth purchasing, but such as he was, the King of Great Britain was not rich enough to do it."

In 1778 Colonel Reed was chosen President of Pennsylvania, and held the office till 1781. As a lawyer his mind was perspicuous, his perceptions quick, his penetration great, his industry unremitting. He was a trustee of the Presbyterian Church, both in Trenton and Philadelphia, and in one of his publications he said of that Church, "When I am convinced of its errors, or ashamed of its character, I may perhaps change it; till then I shall not blush at a connection with a people who, in this great controversy, are not second to any in vigorous exertions and generous contributions, and to whom we are so eminently indebted for our deliverance from the thralldom of Great Britain." Colonel Reed died March 5th, 1785.

Reed, Robert Rentoul, M. D., was third son of Alexander Reed, a prominent merchant and citizen of Washington, Pa. After graduating from Washington College, in 1825, with the highest honor of his class, he pursued the study of medicine and received a professional diploma from the University of Pennsylvania in 1828. He was hindered, by delicate health, from the practice of the healing art, and devoted himself to agriculture. Two of his sons, the late Rev. Alexander Reed, D. D., and Rev. W. B. Reed, became ministers of the Presbyterian Church. Thomas B. Reed, M. D., a prominent physician of Philadelphia, was another son.

Dr. Reed, though of a retiring disposition, was called by his fellow citizens to represent them in the United States Congress, and afterwards in the Legislature of his native State, in both of which positions he was distinguished for integrity, and for the personal influence of a high Christian character. In 1817 he was made an elder of the Presbyterian Church of Washington, an office which he filled with

great efficiency until his death, in 1861. He frequently served as a member of Presbytery and Synod, and once as a commissioner to the General Assembly. For twenty-six years also, preceding his death, he was the beloved, active and useful Superintendent of the Sabbath school. His fine intelligence was only surpassed by his ardent piety. Discriminating judgment, tender sympathy, burning zeal, and constant fidelity, were the blended elements of his character, which were habitually laid upon the Master's altar. As a consequence, no man in the Church or the community was more beloved or trusted. He was a devotional student of God's word, a ready writer, of the finest taste, a genial companion, a friend and unpaid physician of the poor, a model Christian gentleman, a devoted husband and father, a praying and working disciple, a helper of others in the way of salvation, a leader of teachers, and a servant of the Good Shepherd in feeding the lambs of the flock. And when, at the age of fifty-eight years, he was called to his reward, his pastor, his brethren in the eldership, the members of the church, the children of the Sabbath school, the poor and the community at large, wept under the sorrow of a great and common bereavement.

Reed, Villeroy D., D.D., was born at Granville, New York, April 27th, 1815. He united with the Presbyterian Church in Lansingburg, New York, at the age of twelve. He graduated at Union College in 1835; studied theology at Auburn and Princeton, and was licensed to preach the gospel, August, 1838. He was pastor of the Church at Stillwater, New York, five years, and of the Church of Lansingburg, fourteen years. In October, 1857, he was elected, by the Synod of Iowa, President of Alexander College, at Dubuque. In 1861 he became pastor of the First Church, Camden, N. J., where he labored with success, and highly esteemed by his congregation, until his resignation, in 1884. Dr. Reed is a preacher of ability, sound and earnest, and is a valuable member of the judicatories of the Church. He was appointed a member of the Old School Assembly's Committee of fifteen on Reunion, in 1866; was Secretary of that Committee, and from the very first labored earnestly for reunion till it was accomplished. For twelve years he was a member of the Board of Education, and for five years its President. He has been President of the Board of Ministerial Relief from its organization, in 1876, and for years previous was Chairman of the Committee on Relief. Dr. Reed has preached without interruption, and only a short vacation occasionally, for nearly forty-five years. He has published nothing but a few funeral and occasional sermons, called for by those who heard them.

Reese, Rev. Oliver, was licensed by the Presbytery of New Brunswick, in 1774, and in 1775 was ordained and settled as pastor of Wilton Presbyterian Church, in South Carolina. Among the accounts of

the church still extant, is a bill of one Christian Mate, against the trustees, for a dinner furnished for "fifty persons and fifteen boys, at the ordination of the Rev. Oliver Reese." The bill amounted to seventy-seven pounds. It is probable that he was a young man of promise. But his connection with the congregation and his work on earth were alike brief. He died either in the same year or the succeeding one.

Reese, Thomas, D. D., was born in Pennsylvania, in 1742. He removed to North Carolina, with his parents, when quite young; graduated at Princeton College, in 1768; was licensed by Orange Presbytery, in 1773, and was ordained and installed over Salem Church in the same year. During the years 1780 and 1781 all public worship was suspended, by reason of the invasion of the enemy, and Mr. Reese was compelled to abandon the field; but after the peace he pursued his duties with an ardor and diligence rarely excelled. In 1792 he accepted a call to two churches in Pendleton District. Dr. Reese held a conspicuous place among learned and good men. He was an accomplished scholar, an able and earnest preacher, and a successful teacher. He died in 1796.

Reeve, John Bunyan, D. D., was born in Mattituck, Suffolk county, N. Y., October 29th, 1831. In 1853 he was taken under the care of the Third Presbytery of New York as a candidate for the ministry. Here he was brought to the kindly notice of Rev. Asa D. Smith, D. D., and Mr. William E. Dodge, then Dr. Smith's elder, by whom he was aided in the prosecution of his studies for eight years. In June, 1858, he graduated from New York Central College, and in April, 1861, from Union Theological Seminary, New York city. June 4th, 1861, he was installed pastor of the Lombard Street Central Presbyterian Church, Philadelphia, Pa., by the Fourth Presbytery of that city. Here he preached continuously, with great acceptance, for ten years and three months, when he resigned his pastorate, September, 1871, to accept a professorship in Howard University, Washington, D. C. He organized the theological department of the University this same year, and occupied the chair of Biblical Theology, meanwhile supplying the pulpit of the Fifteenth Street Presbyterian Church, Washington, D. C., until June, 1875, when he resigned to accept a second call to his old charge, the Lombard Street Central Presbyterian Church, Philadelphia, Pa. The following month he removed thither, supplied the church during the Summer, and was installed pastor, September, 1875, where he has labored faithfully and successfully until the present time. By arduous and successful study, Dr. Reeve has won the respect and admiration of scholars, as well as the esteem and regard of his brethren in the ministry. He was Moderator of the Fourth Presbytery of Philadelphia from April to September, 1865, was a commissioner to the General Assembly in the same year; and in the interest of the Home Mission Committee, in the Summer of

1865, he visited East Tennessee, to examine into the nature of the mission field among the freedmen, organizing a Church at Knoxville. He is a fine pulpit orator, his style being easy, pleasant and unassuming, and his sermons highly instructive and impressive. He is one of the best types of the grand possibilities of the Africa-American.

Reeves, Rev. Henry, was born at Bridgeton, N. J., February 5th, 1823. He graduated at New Jersey College, in 1841, and studied theology at Princeton Seminary. He was stated supply at Ellesdick Chapel, New Hamburg, N. Y., 1849, and at Wappinger's Falls, 1849-50. He was ordained by the Presbytery of Newton, November 12th, 1850, and was pastor at Belvidere, N. J., 1850-8; stated supply at Fayetteville, Pa., 1858-61; Principal of Female Seminary, Chambersburg, Pa., 1858-64; Principal of Woodland Seminary, West Philadelphia, 1861-8; editor of *Young Folks' News*, Philadelphia, 1868-75; editor of *Our Monthly*, Philadelphia, 1871-5, and stated supply at Gloucester City, N. J., 1869. He is at present Principal of a Female Seminary in Bridgeton, N. J. Mr. Reeves is a good preacher, a vigorous writer, and highly esteemed by his brethren.

Reformation. Usually spoken of the great Reformation in the Church, begun by Luther, in 1517. The sad departure from the standard of holiness which the Romish hierarchy should have placed before them, combined with the indecency and arrogance with which they trampled upon the rights of sovereigns, and upon the property and the comfort of all classes of men, had, for a considerable period, produced a general conviction that a reformation of the Church in its head and members, to use the expression which was then prevalent, was absolutely requisite; and some steps to accomplish this had been actually taken. The celebrated Council of Constance, while, in its efforts to heal the schism which had so long grieved and scandalized the Catholic world, it set aside the rival pontiffs who claimed to be the successors of St. Peter, laid down the important maxim that a General Council was superior to a Pope, and that its decisions can restrain his power; and this doctrine, which might otherwise have appeared to arise out of the extraordinary circumstances under which it was declared, was fully confirmed by the Council of Basil, which met several years after, and which decided the point upon grounds that might at all times be urged. The Popes, indeed, remonstrated against this, but still they were compelled to lower their tone; and they were often reminded, even within the precincts of their own Court, that the period was fast approaching when the fallacy of many of their pretensions would be ascertained and exposed. It had become common, before the election of a new pontiff, to frame certain articles of reformation, which the successful candidate was required to swear that he would carry into effect; and although the oath was uniformly disregarded or violated, the views

which led to the imposition of it indicated the existence of a spirit which could not be eradicated, and which might, from events that could not be foreseen, and could not be controlled, acquire a vigor which no exertion of power could resist. Such, under the beneficent arrangement of Providence, was soon actually the case. In the progress of the opposition made to some of the worst abuses of Rome, they who conducted that opposition were guided to the Word of Life; they studied it with avidity and with delight; and they found themselves furnished by it with sufficient armor for the mighty contest in which they were to engage. They discovered in the New Testament what Christianity really was; their representations of it were received with wonder, and read with avidity; the secession from the Church of Rome became much more rapid and much more extensive than it had previously been, and all possibility of reconciliation with that Church was done away. Of this the popes were fully aware; and as the only way of counteracting that which was to them so formidable, they attempted, by various devices, to fetter the press, to prevent the circulation of the Bible, and thus again to plunge the world into that intellectual darkness from which it had been happily delivered. The scheme was impracticable. The "*Indices Expurgatorii*," in which they pointed out the works that they condemned, and which they declared it to be heresy and pollution to peruse, increased the desire to become acquainted with them; and although some who indulged that curiosity suffered the punishment denounced by the Inquisition against the enemies of papal superstition, there was an immense proportion which even spiritual tyranny could not reach; so that the light which had been kindled daily brightened, till it shone with unclouded lustre through many of the most powerful and the most refined nations of Europe.

It is worthy of careful observation, that the resistance which ultimately proved so successful was first occasioned by practices that had been devised for establishing the monstrous despotism of the popes; that when it commenced, it was directed against what was conceived to be an abuse of power, without the slightest suspicion being entertained that the power itself was unchristian; that the reformers gradually advanced; every additional inquiry to which they were conducted enlarging their views, and bringing them acquainted with fresh proofs of that daring usurpation to which men had long submitted, till at length the foundation upon which the whole system, venerated through ages, rested, was disclosed to them, and perceived to be a foundation of sand. The consequence was, that the supremacy of the Pope was by multitudes abjured; that he was branded as antichrist; that communion with the popish church was avoided as sinful, and that the form of ecclesiastical polity, the essential principle of which was the infallibility of the Bishop

of Rome, was forever renounced. The wonderful manner in which this signal revolution, so fraught with blessings to mankind, was accomplished, the various events which mark its history, and the characters and exertions of the men by whose agency it was effected, cannot be too often surveyed, or too deeply fixed in the memory. The whole, even with reference to the illumination of the human mind and the improvement of the social state of the world, is in a high degree interesting; and that interest is unspeakably increased by our discerning the most striking evidence of the gracious interposition of Providence, dissipating the cloud which obscured divine truth, and restoring to mankind that sacred treasure which is sufficient to make all who seriously examine it wise unto salvation. It does not, however, come within the province of this work to give a minute history of the origin and progress of the Reformation, to trace the steps of Zuinglius and of Luther, and to detail the circumstances which advanced or retarded them in the glorious career upon which they had entered. We can only add that they were animated by the noble and disinterested wish to emancipate their fellow-creatures from what they were convinced was the direct and most infatuated spiritual oppression; that they looked to Heaven for support, and that such support they largely received.

Regeneration. A new birth; that work of the Holy Spirit by which we experience a change of heart. It is expressed in Scripture by being born again, John iii, 7; born from above; being quickened, Eph. ii, 1; by Christ being formed in the heart, Gal. iv, 19; by our partaking of the divine nature, 2 Peter i, 4. The efficient cause of regeneration is the divine Spirit. That man is not the author of it, is evident from John i, 12, 13; iii, 4; Eph. ii, 8, 10. The instrumental cause is the word of God, James i, 18; 1 Peter i, 23; 1 Cor. iv, 15. The change in regeneration consists in the recovery of the moral image of God upon the heart; that is to say, so as to love Him supremely and serve Him ultimately as our highest end, and to delight in Him superlatively as our chief good. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature; and in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite.

Regeneration is specifically the same in all who are the subjects of it. But, although every regenerated person is a new creature, and possesses all the constituent parts of the new nature, it is not necessary to maintain that, to all, the same measure of grace is communicated. They may differ from each other, as children do at their natural birth, some of whom are much more lively and vigorous than others.

Even at the commencement, God, according to His sovereign pleasure, may give more ample knowledge, stronger faith, and all the other virtues in a maturer state, to this man, than to that. But there is no difference in respect to their state: the same work has been performed in them all, and they are all partakers of "that one Spirit."

The properties of regeneration are these: 1. It is a passive work; and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to Him. 2. It is an effectual or invincible work of God's grace (Eph. iii, 8). 3. It is an instantaneous work, for there can be no medium between life and death, and here it differs from sanctification, which is progressive. 4. It is a complete work and perfect in its kind, a change of the whole man (2 Cor. v, 17). 5. It is a great and important work, both as to its author and effects (Eph. ii, 1, 5). 6. It is an internal work, not consisting in bare outward forms (Ezek. xxxvi, 26, 27). 7. Visible as to its effects (1 John iii, 14). 8. Delightful (1 Pet. i, 8). 9. Necessary (John iii, 3). 10. It is a work of grace, the blessings of which we can never finally lose (John xiii, 1).

"The change effected in the souls of men by regenerating grace," says an able writer, "is the foundation of all their subsequent attainments in religion. I mean, that they are effects or consequences of it, as the growth of a vegetable, the rising of the stem, the formation of the buds and flowers, the opening of the leaves and blossoms, and the concoction of the fruit, are the effects or consequences of the living principle in the seed. Hence an Apostle, having represented true Christians as the circumcision, or the regenerated, proceeds to state, that 'they worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. iii, 3). To the performance of certain functions certain powers are necessary; and there are properties belonging to one nature which no man expects to find in another. An animal without wings could not fly, without legs could not walk, without eyes could not see, without intellect could not understand. We never look for the peculiar properties of one species of animals in another; we never look, for example, for speech and reasoning among brutes. All the actions of a living being, and all its improvements, bear a relation to the nature originally given to it by its Maker. These things are obvious, not only to philosophers, but to every person of common sense; yet although just reasoning requires that we should transfer them to religion, men often proceed in a different manner. Religion manifestly implies a different train of sentiments, and feelings, and actions, from those which are brought into operation by the ordinary business of life. Yet many imagine that, because man has understanding, and will, and affections, is capable of managing his worldly affairs, and of performing the duties incumbent upon him as a member of society,

he is fully qualified to answer the demands of religion, and requires only to have his attention directed to it, and to be roused to the exercise of his powers. It is taken for granted that religion is one of the original principles of our nature, which it is sufficient to direct and strengthen by discipline. It is supposed that men have a natural capacity or disposition for religion, and may be trained to habits of piety and virtue by external means. Amidst these speculations, the doctrine of human depravity is forgotten or denied, and hence it is not considered that to attempt to reduce religion from our nature as it is, is as absurd as to attempt to elicit the operations of intellect from an irrational animal. Holy actions must proceed from holy principles, and these must be created in the soul, which, since the fall, is barren of all good. Men must be regenerated before they can make progress in religion, or perform a single action which the Searcher of hearts will approve."

Reid, Rev. Alexander McCandless, Ph. D., was born near Independence, Beaver county, Pa., April 20th, 1827. He graduated at Jefferson College in 1849; studied theology in the Western Theological Seminary; was licensed to preach by the Presbytery of Steubenville, and shortly afterward was ordained by the same body. For some time he was pastor of a Presbyterian Church in West Virginia, where his labors were greatly blessed. For several years he taught in the Sewickley Academy. In 1856 he became assistant to Dr. Beatty, Principal of Steubenville Female Seminary, and entered upon what has proved to be his life work. Under his excellent government of the Institution it has retained the high character which it acquired under Dr. Beatty's administration, and has had a steady and solid prosperity.

Dr. Reid is a kind, courteous and honest Christian gentleman, a clear thinker, a forcible writer, a tender, attractive and able preacher, and thoroughly evangelical. A number of his sermons and addresses have been published. He received the title of Doctor of Philosophy from Washington and Jefferson College, in 1869. In 1875 he went to Europe as a delegate from the Presbyterian General Assembly to the Pan-Presbyterian Council. In 1879 he was Moderator of the Synod of Cleveland, and is now a Trustee of Washington and Jefferson College.

Reid, Rev. Israel, graduated in the first class sent forth from the College of New Jersey, and, being licensed by New York Presbytery, he placed himself under the care of New Brunswick Presbytery, October 12th, 1748, to answer the supplication from Bound Brook. He was called, December 6th, 1749, and ordained pastor, March 7th, 1750; the first graduate of the college who became a member of Synod. He was encouraged by tokens of good among his people in 1751. New Brunswick asked for one-fourth of his time in April, 1768, and Mills-ton made the same request the next year. He died November 28th, 1793.

Reid, Rev. William M., the son of George and Ann (Hardy) Reid, was born in the city of Charleston, S. C., February 25th, 1798. He was a member of the first class in Columbia Theological Seminary, and was licensed to preach by the Presbytery of Harmony, April 3d, 1833. In January, 1834, he began his labors at Mt. Zion Church, Presbytery of Harmony, and in October, 1835, was installed pastor. This relation continued until October, 1873, when, on account of the infirmities of age, it was dissolved. As a preacher, Mr. Reid was earnest and solemn. He was eminently a man of prayer; he was peculiarly gifted in religious conversation; he was utterly wanting in practical knowledge of worldly things. His study is his home. It is a privilege to visit him in it now. You hardly enter it before you find that you are breathing the atmosphere of heaven. "As good as Father Reid," is a common expression throughout the country in which he resides. His sun is now setting, but it is a golden sunset; the shock of corn is fully ripe.

Reid, William Shields, D. D., the second son of his parents, was born in West Nottingham township, Chester county, Pa., April 21st, 1778. He graduated at Princeton, with honor, in 1802. On leaving Princeton, he was an assistant teacher two years in an academy at Georgetown, D. C., at the same time prosecuting his theological studies under Dr. Baleh, which he afterwards continued at Shepherdstown, Va., under Dr. Moses Hoge. After remaining in the latter place for some time, he accepted a Professorship in Hampden-Sidney College. When Dr. Archibald Alexander, who was then President of the college, about two years after accepted a call to Philadelphia, Mr. Reid succeeded him in that office. He was licensed to preach by the Presbytery of Winchester, in the Spring of 1806, and retained his connection with the college some eighteen months afterwards, making in all about five years. He removed to Lynchburg in 1808, opened a school for males, and at the same time labored to build up a Presbyterian church. A church was organized, though he was not installed as its pastor till 1822, and under his able and judicious culture, as well as his generous pecuniary sacrifices, it attained great prosperity. His school, after a while, became a flourishing boarding school for young ladies, and the influence which he exerted in it in forming the characters of wives and mothers, is beyond all estimate. This Institution he was compelled by declining health to abandon, and becoming utterly incapacitated for public labor, in 1818, he resigned his pastoral charge. He died in perfect peace, June 23d, 1853. Dr. Reid was a man of vigorous talents and uncommon energy of character. As a preacher, he was distinguished for the clearness of his views, for a rapid and animated elocution, and for a decided and uncompromising adherence to the doctrines of his own Church. He was remarkable for the grace and dignity of his man-

ners, and his natural benevolence was moulded, by the grace of the gospel, into the most tender and sympathetic disposition. He had the profound veneration and strong affection of the community in which he lived.

Reigart, Rev. Samuel W., son of John Franklin and Caroline (White) Reigart, was born in Lancaster, Pa., July 29th, 1837. He graduated at Franklin and Marshall College in 1859, taking one of the honors of the class. The next year he was elected Principal of the Lancaster High School, which position he filled with ability for five years. In the meanwhile, having read theology under the direction of the Rev. Walter Powell, he was licensed to preach by the Presbytery of Donegal, October 4th, 1864. He was ordained and installed over the Church of Sunbury, Pa., October 17th, 1865. Three years later he was called to the Church at Mechanicsburg, Pa., and entered upon his pastoral work there October 25th, 1868. There he still continues, active and useful. This church, which at that time was a young and weak organization, is now one of the strongest in the Presbytery, and is noted for its interest and contributions in behalf of the cause of Foreign Missions. Mr. Reigart is both a good preacher and pastor. He was a member of the General Assembly in 1872. His congregation published an excellent sermon, entitled "Our Work, or The Aim of the Gospel Minister," preached by him on the completion of the tenth year of his pastorate.

Reiley, Rev. John Arnott, was born at Durham, Bucks county, Pa., May 3d, 1816; graduated at Miami University, Ohio, in 1842; studied theology at Princeton Seminary; and was licensed by Newton Presbytery, May 16th, 1844. From February 1st to September 1st, 1845, he supplied the Church at Port Carbon, Pa. November 1st, 1845, he was installed pastor of the churches of Knowlton and Blairstown, N. J. He was released from Knowlton Church April 1st, 1851, and was installed over Blairstown for the whole of his time, May 3d, 1851. His ministry here was a long one and a very successful one. Mr. Reiley was released from this charge November 27th, 1866, and removed to East Feliciana, La. He was never a pastor again, but labored and preached as a volunteer missionary, chiefly among the colored people, at his own expense. He died September 30th, 1878. Mr. Reiley was a very faithful and energetic workman in the Lord's vineyard. His talents were solid rather than brilliant. He was a genial and steadfast friend, an earnest, strong, laborious man, "full of faith and of the Holy Ghost."

Religion in Europe. A London paper condenses, from a newly-published Austrian work, the following figures:—

The twenty-six States which make up the division of Europe show a total population of 329,876,320; 96.1 per cent. is classed as Christian, and 3.9 per cent. as non-Christian. Among the non-Christian are

nearly six and a half million Moslems and about six million Jews, while only four hundred and forty-seven thousand are classed as professing no religion. The tables stand:—

	<i>Souls.</i>	<i>Per cent.</i>
Catholic Church,	175,000,000	47.26
"Old Catholics" and Jansenists,	400,000	0.04
Protestants:—		
Evangelical Lutheran, etc.....	51,240,000	
Anglican.....	18,880,000	
Methodist.....	3,510,000	
Other sects.....	2,700,000	
	70,230,000	21.05
Unitarians and Socinians,	120,000	0.04
Oriental:—		
Greek Church.....	8,030,000	
Eastern sects.....	1,010,000	
Armenian.....	124,000	
	8,154,000	24.36
Jews,	5,984,000	1.81
Moslems,	6,445,000	1.95
Other sects and no religion,	447,000	0.10
	329,876,000	

The three great divisions of Christianity in Europe number:—

Catholic.....	156,040,000
Oriental.....	81,540,000
Protestant.....	79,490,000

The Catholic population in the various countries is:—

	<i>Souls.</i>	<i>Per Cent.</i>
Austro-Hungary.....	29,643,047	75.6
German Empire.....	16,179,383	35.9
United Kingdom.....	6,000,000	...
France.....	39,387,703	98
Italy.....	26,578,679	...
Russia.....	8,500,000	...
Scandinavia (Sweden, Norway and Denmark).....	4,073	...
Netherlands and Luxemburg.....	1,604,919	67.58
Switzerland.....	1,100,782	40.8
Balkan States (Serbia, Roumania, Montenegro).....	124,000	...
Turkey.....	218,254	...
Bosnia and Herzegovina.....	200,201	...

The number for Switzerland includes Old Catholics. Belgium is classified as almost exclusively Catholic, and in Greece 20,000 are counted as belonging to Catholics, Protestants and Armenians.

The Church of Rome has 111 archbishops, 481 bishops, and 29 abbots and minor prelates. Of priests, religious men and nuns it has a vast army:—

	<i>Secular Priests.</i>	<i>Religious Men.</i>	<i>Nuns.</i>
Austro-Hungary.....	21,357	9,520	10,560
German Empire.....	19,251	1,829	13,294
United Kingdom (1877).....	5,578	...	...
France.....	44,897	24,541	113,750
Italy.....	96,228	8,081	29,507
Russia.....	6,000	...	...
Netherlands.....	2,181	...	...
Luxemburg.....	387	...	...
Belgium.....	5,000	3,640	18,967
Switzerland.....	2,000	148	2,132
Spain.....	40,000	800	15,000
Portugal.....	10,000	...	1,500
Roumania.....	81	12	55
Total.....	275,969	...	...

The old Catholics are in—

Austro-Hungary	6,347
German Empire (in 1880)	50,119
Switzerland in 1877	73,380

The Jansenists of Holland, who are akin to the Old Catholics, number 6251, with 28 ecclesiastics and one archbishop and two bishops.

In the Catholic States of France, Belgium, Italy, Spain and Portugal, the total of Protestants is 680,000 in an aggregate population of 90,000,000. Of these, according to an article in the *London Times*, France has in round numbers 630,000, of whom the greater part are Calvinists, 196,000 adhering to this confession, as against 92,000 Lutherans and 50,000 members of other denominations. Belgium reckons 15,000 Protestants, Italy 11,000. Spain, where a Protestant movement began after Isabella II's overthrow, but has encountered great opposition and persecution, has 30,000 Protestants, and Portugal only 500, almost all foreigners.

Religious Denominations in the United States.

	<i>Churches.</i>	<i>Ministers.</i>	<i>Communicants.</i>
Adventists	1,514	775	91,709
Baptists	37,156	29,545	3,336,553
Congregationalists.....	3,996	3,723	337,619
Friends.....	392	200	96,000
German Ev. Ch.....	550	430	80,000
Lutherans.....	6,730	3,429	785,987
Methodists.....	11,271	21,185	3,943,875
Mennonites.....	500	450	80,000
Moravians.....	81	70	3,928
New Jerusalem.....	87	92	3,394
Presbyterians.....	11,783	8,834	966,437
Protestant Episcopal.....	3,109	3,664	351,699
Reformed.....	1,912	1,320	243,825
Roman Catholics.....	6,211	6,516	6,832,954
Schwenkfeldians.....	.....	.....	700
Unitarians.....	362	444	20,000
Universalists.....	719	713	36,238
Total in United States.....	115,996	81,719	17,267,578

Religious Statistics, 1775 (American Colonies).—

	<i>Ministers.</i>	<i>Churches.</i>
Methodists	20	25
Baptists	370	410
Presbyterians.....	110	300
Congregationalists.....	375	700
Lutherans.....	25	60
Reformed (German).....	25	60
Reformed (Dutch).....	25	60
Episcopalians.....	250	300
Associate.....	14	20
Moravians.....	12	8
Roman Catholics.....	6	6
	1161	1319

Rendall, Isaac Newton, D. D., was born in New York. He graduated at New Jersey College, in 1852. He was ordained an evangelist by the Presbytery of Mohawk, October 10th, 1860; was stated supply at Oneida Valley, N. Y., 1860-61; stated supply at Emporium, Pa., 1861-5; President at Knoxville, Tenn., 1865-70; and since 1871 has been Presi-

dent of Lincoln University, Pa. Dr. Rendall is a gentleman of pleasing address, scholarly attainments and force of character. He has rendered very valuable service to the important Institution over which he now presides, and which continues to prosper under his judicious and efficient administration, together with the co-operation of his colleagues in the faculty.

Repentance. "Repentance unto life," is defined by our Shorter Catechism (Quest. 87) as "a saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience." It is a "grace," that is, an unspeakable and unmerited favor (2 Tim. ii, 25; Ezek. xxxvi, 26, 27). It is a "saving" grace (2 Cor. vii, 10). By faith the redeemed of the Lord become *entitled* to heaven, and by repentance they become prepared or qualified for its employments and enjoyments. The "true sense of sin," which is requisite in repentance, consists in such an inward feeling of our miserable and lost estate, by reason of the wrath and curse of God, and the everlasting punishment to which, for our sins, we are exposed, as puts us into great perplexity and trouble of spirit, so that our consciences, being pierced and wounded, can find no quiet and take no rest in this condition (Acts ii, 37; Josh. vii, 20; Ps. li, 4, 5; Job xl, 4; Ps. cxxx, 3). When there is a distinct "apprehension of the mercy of God in Christ," it furnishes the only pure, as well as the most powerful motive to genuine repentance (Ps. cxxx, 4; Rom. ii, 4; Matt. iii, 2). The "grief" which is an ingredient of true repentance is a real, inward and abiding sorrow for sin as offensive and dishonoring to a holy and gracious God (Job xl, 4, 5; Acts ii, 37; Ezek. vii, 16; Matt. xxvi, 75; Zech. xii, 10). The "hatred" of sin which accompanies true repentance is not only a loathing and abhorring of our sin, but of ourselves on account of it (Isa. vi, 5; Ps. cxix, 128; Job xlii, 6; Ezra ix, 6; Luke xviii, 13). We must "turn" from sin as well as grieve for it (Isa. lv, 7; Prov. xxviii, 13). The breaking off from sin must be: 1. *Universal*, a breaking off from all sins. 2. *Sincere*, it must be from the heart (Ezek. xviii, 31). 3. *Perpetual* (Hos. xiv, 8). There must also be a sincere "turning unto God" (Ps. cxix, 59; Acts xi, 23). The "purpose" of duty to God, into which the true penitent enters, is a purpose or resolution to return to the practice of every known duty (Ps. cxix, 106), and to spirituality in it (Phil. iii, 3). It is a "full" purpose, because it is a determined one and immediately put in execution (Ps. cxix, 60). It is connected with "endeavor," because purposes without endeavors are like blossoms without fruit (Matt. xxi, 30). The "obedience" mentioned is "new," because it proceeds from a new principle (Matt. vii, 17), is influenced by new motives, is directed by a new rule, and has a

new end—the glory of God (Ezek. xxxvi, 26, 27). None that truly repent do in this life perform new obedience fully, without any failure or defect, but they diligently endeavor to do it, and wherein they fall short it is their grief and trouble (Ps. xxxviii, 17).

Revelation. Revelation is the uncovering and displaying of that which before was hidden. In a theological sense it is a disclosure by the Deity to His creatures of truths which they could not have known by the contemplation of His works or the deductions of their natural reason.

The possibility of such a revelation can hardly be denied by those who admit the existence of a God and the formation of the universe by His fiat. He who could create beings with powers of intelligence could surely act upon those powers and make such beings conscious of the communications they were receiving. And, if we are to regard God as the moral Governor of the world, there is a high probability that He would make His subjects acquainted with those salutary laws by which He intended to rule. To provide them with faculties which might be rightly or wrongly used, and yet to withhold that knowledge which would sufficiently influence them to take the right path, can hardly be thought befitting the character of a beneficent Father. There is a limit, by its natural constitution, to the powers of a finite creature. He cannot reach, unaided, to the necessary knowledge of the Infinite. It is impossible fully to argue this here. It must be sufficient to assert that just reasoning corroborates the fact that man never does, "by searching, find out God." But there is the argument from experience and history to be briefly adverted to. Left to themselves men have, confessedly, become debased. Philosophy and reason have not proved adequate guides to virtue. Heathen nations, who may be supposed to have had the light of reason, have not improved it; and those who have most diligently cultivated philosophic inquiry have ingenuously confessed that they needed some higher guide. The state of morals in countries, both ancient and modern, where revelation is not known, is proof sufficient that man by himself is unable to apprehend and to attain the chief good. The whole evidence of this cannot be produced. The fearful state of common social life—known well to classical scholars—even in such centres of civilization as Athens and Rome, must not be opened forth to general Christian gaze. All that can be said is that St. Paul's picture of it in Rom. i is far from an exaggeration of the truth. And yet men generally have had some faint, lingering gleam of a revelation made to their remote ancestors. If even with this assistance they have failed, how much more if left without any divine instruction? If, then, God is to be adequately known to His creatures, if His will is to be the rule of their rational obedience, if a standard of right and wrong is to be established, some

communication from the Deity must be made, for the good order of the world.

As to the mode of such communication, or the way in which the Eternal Spirit acts upon the human spirit and brings men into a definite conscious relation to Himself, nothing need be said here. Neither is it requisite to argue the question whether, the necessity of a revelation being pre-supposed, it would be more desirable that it should be made to every individual, or committed to a few, with sufficient credentials to establish it to the satisfaction of the rest. Observations bearing on this topic will follow. We have at present rather to do with a question of fact. It is alleged that such a revelation has been made, that teachers especially commissioned by the Deity have appeared to make known His will. The matter of chiefest import is to ascertain whether these teachers have possessed the knowledge and held the commission to which they pretended; or have they been deceivers or self-deceived?

That impostors and fanatics have advanced the largest claims is sufficiently evident. There must, therefore, be some criteria which may distinguish fact from fiction. And it is simply reasonable that, if teachers who profess to come from God possess knowledge greater than men can reach, and exercise powers greater than men can wield, they must have received these from above; to such men we may properly conclude that a revelation has been made. This knowledge and this power are evinced by prophecy and by miracles, which have been fairly considered adequate proofs of revelation. They are appealed to in support of the revelation which we maintain. The Deity challenges the world to declare, as He can, the future (Isa. xli, 22, 23, 26; xlii, 9; xliv, 7, 8); and the great Teacher, who appeared nearly two thousand years ago in Judea, pointed to the mighty works He wrought as evidence sufficient of His divine mission (John x, 37, 38, xiv, 10, 11).

If, then, it can be established that events in the far future have been long before proclaimed, if it can be shown on sufficient evidence that miracles have been performed, we are justified in the conclusion that the finger of God is here. See MIRACLE, PROPHECY, where these topics are discussed.

In estimating the truthfulness of alleged revelation we have certain checks. God cannot contradict Himself. He lets us draw various plain deductions from what we see in the book of nature. These have sometimes been thought inconsistent with the book of revelation. They may be inconsistent with the glosses put upon that book. But the genuine voice of revelation has nothing to fear from investigations in any other field of knowledge. Sooner or later all that really proceeds from God will be found in admirable harmony. Truth will not suffer by large inquiry.

The preceding observations tend to show the possibility and the necessity of a divine revelation, and

point out some of the criteria by which to try the pretensions of that which professes to come from God. To us it presents itself in a written form. The communications which are said to have been made by the Deity, by means of several persons, and repeated through successive ages, are embodied for our use in the Bible. Some notice, therefore, must be taken of the shape which, so far as it regards ourselves, they have assumed. Inspiration was necessary to preserve these, and to present them truthfully to us. Here is the distinction to be made between revelation and inspiration—the one the supernatural communication from God, the other the spiritual influence through which the communication is officially proclaimed by word of mouth or by writing; that is, the transference of the communicated truth to the spoken or written word. For revelations may be given which he who receives them is neither authorized nor empowered to declare (2 Cor. xii, 1-4); and record may be made under spiritual guidance of that which has been learned merely by the use of the ordinary senses (John xix, 35).

The structure of such a record must be looked at. It is reasonable to believe that God would act towards His creatures on an intelligent plan, His object in our world being to manifest His glory in the restoration of those who had wandered from His obedience. This plan would be apparent through all the parts of a revelation proceeding from Him. If, then, we can perceive through the Bible, the books of which were composed at widely different periods, the same general plan, we have a strong presumption in favor of its being a revelation from God. Now a revelation must not only disclose that which could not (as above noted) otherwise be known—such as the doctrines respecting the nature, attributes, and character of God, the sin and condemnation of man, the mode of salvation through Christ, and the work of the Holy Spirit, but must involve a moral probation. Else men would be treated as machines, and human responsibility would be destroyed. But, if the great purpose of probation is to be answered, there must be preparation, a training, so to speak, of individuals and of the world. Revelation could not in this view be entire at once. No single period in the world's history could be fixed on, in which the whole divine plan might be propounded, without violating the condition of moral probation to most of the generations of mankind. There must be a gradual development, if the graces of faith and hope are to be exercised with practical effect upon human conduct. This is just the nature of the Bible revelation, propounding truth by degrees, human language and human instruments being employed for this, so as to give the probationary purpose its fullest effect; sufficient being made known for the age to which any part of the revelation was made, and further developments coming after, not contrary to, but illustrative and confirmatory of, that which had preceded, mod-

eled after such a manner that, while each, as just said, was thoroughly suitable to its own time, the whole should, when completed, be of perfect consistency, and continue to serve its purpose of probation through the rest of the generations of the earth. The revelation must be co-extensive with those who were to be benefited by it, and must therefore travel along the course of man's history. And to answer its end it must be shaped, without derogation from God's holiness, so as to meet man's ignorance, weakness and sin.

Now the revelation of the Bible, the more closely it is examined, will be more evidently seen to answer to the conditions adverted to. Its forms of history, biography and prophecy, instead of a series of abstract propositions, its divine side and its human side adapting it as the teacher and the touchstone of sinful men, and above all the marvelous unity of it, the later portions being the natural full growth of the earlier germ—these considerations, taken together with the evidence and criteria previously noted, may well convince us that the Scripture revelation proceeds from God, in mercy to His creatures. (*Bib. Know.*)

Revelation—Gradual and Progressive. The truths and purpose of God are, in themselves, incapable of progress, but not the revelation of those truths. In nature, the rising sun scatters the mist of the morning, and brings out into light first one prominence and then another, till every hill and valley is clothed in splendor. The landscape was there before, but it was not seen. So in revelation, the progress is not in the truth, but in the clearness and impressiveness with which Scripture reveals it.

In the beginning, for example, God taught the unity of His nature, while the truth that there is a plurality in the Godhead was taught but indistinctly. Several expressions in the earliest books imply it, and are evidently calculated to suggest it. Such expressions, for example, as, Let us make man in our image (see Gen. i, 26; iii, 22); and the use of the plural noun, to indicate the true God, with a singular verb, Gen. i, 1; Ps. lviii, 11 (Heb.); Prov. ix, 10 (Heb.), and several hundred times. In the later prophets the truth comes out with greater distinctness (Isa. ix, 6; Mic. v, 2; Zech. xiii, 7), and in the New Testament it is fully revealed. In the same way the work of the Holy Spirit is recognized in the Old Testament, and with increasing clearness as we approach the times of the gospel. It is in the New alone, however, that we have a distinct view of his personality and work (Gen. i, 2, 6, 3; Ps. li, 11, 12; Isa. xlvi, 16; lxi, 1; Ezek. iii, 24, 27).

This gradual disclosure of the Divine will is yet more remarkable in the case of our Lord. The first promise (Gen. iii, 15) contained a prophetic declaration of mercy, and foretold His coming and work, though in mysterious terms. The first recorded act of acceptable worship (Gen. iv, 1; Heb. xi, 1) was a type, expressing by an action the faith of the offerer

in the fulfillment of the first prediction. There was to be triumph through suffering, and there was to be the substitution of the innocent for the guilty.

These promises and types were multiplied with the lapse of time. In the person of Enoch (Jude 11), of Noah (1 Pet. iii, 20; Gen. viii, 20), of Melchisedec (Heb. v, 6) and of Job (Job xix, 25, 1; xlii, 7, 8) there was much that was typical and predictive; still more in the history of Abraham (Gen. xii, 3; xxvi, 4; xlix, 10, etc.) and his immediate descendants.

Under the Mosaic dispensation other typical acts or persons, and places and things, were instituted, and the design of the institution was most distinctly explained (Lev. i, 4; vi, 2-7; xvii, 11). Prophecies, also, became more clear and frequent (Num. xxiv, 17; Dent. xviii, 15; Acts iii, 22, 23).

Between the days of Samuel and Malachi—a period of more than six hundred years—a succession of prophets appear, who gradually set forth the person and work of the Messiah; they foretell, too, the outpouring of the Spirit, and the general prevalence of the truth (1 Pet. i, 11; Ps. lxxviii, 18; Joel ii, 28; Is. liii, 61, 11; Zech. xiv, 9); points on which the earlier revelation is silent.

In the extent of their predictions, the prophets have not gone beyond the first promise, which was intended to give hope of complete redemption; but in their clearness, in the detailed account they give of what redemption involved and what it cost, the difference is most marked; while in the same qualities the gospels have gone at least as far beyond the prophets as the prophets have gone beyond the law.

It is noticeable, too, that the predictions of the old economy and its practical doctrines go hand in hand. The revelation spreads on each point. The light that illuminates the living spring, or the harvest-field of truth, shows with equal clearness the path that leads to them. The law gives divine precept with more fullness than previous dispensations, and the prophets go beyond the law, occupying a middle place between it and the gospel. They insist more fully on the principles of personal holiness as distinguished from rational and ceremonial purity, and their sanctions have less reference to temporal promises. The precepts of the law are, in the law, stern and brief; its penalties denounced with unmitigated severity. In the prophets, the whole is presented in colors softer and more attractive; hues from some distant glory, itself concealed, have fallen upon their gloomy features and illumined them into its own likeness. The law had said, "Thou shalt love the Lord, thy God, with all thy heart and with all thy strength;" and the extent of this command nothing could exceed. The prophets, however, expound and enforce, and animate it with a new spirit, and direct its application to greater holiness. The rule of life thus becomes in their hands increasingly luminous and practical.

The Psalms, again, are a great instrument of piety,

and are so far additions to the institutes of legal worship, which contain no specific provision for devotion.

If the reader will compare the precepts of the Pentateuch on repentance with those of the prophets on the same duty (Dent. xxx, 1-6; Ezek. xviii; Isa. lvii, 15, 16; Ps. xl, 6-8; li, 16, 17); or the statements of both on the relation between the Jews, or of the world generally, and Him who came to enlighten the Gentiles as well as His people Israel (Isa. lxvi, 21; Jer. xxxi, 31-34); or will mark the increasing spirituality and clearness of the whole horizon of spiritual truth as the dawn of the gospel day drew on, he will not fail to understand the consistency and progressive development of revelation. In both he will see evidence of the presence of that God who (as Butler expressed it) "appears deliberate in all His operations, and who accomplishes His ends by slow and successive stages, whether they refer to the changes of the seasons, the movements of Providence, or the more formal disclosures of His will.

This peculiarity of Scripture makes it important that the various parts of the Bible should be read in the order in which the Spirit reveals them. A chronological arrangement of sacred history, the Psalms, and the Prophets, is essential to the complete explanation of the several parts; nor is it less so, to a clear and consistent view of the progressive unveiling of the Divine character and plans.

It deserves to be remembered, too, that even when we are not contemplating the *gradual* unfolding of the truth, the study of Scripture chronologically is often essential to a just appreciation of truth. Sometimes this gradual development of the divine will is spoken of as successive dispensations—the Adamic, the Patriarchal, the Mosaic, and the Gospel; dispensation meaning the way in which God deals with men, or (in this connection) the truth revealed, the ordinances and consequent conduct which are enjoined.

The Adamic dispensation continued only during man's innocency. The patriarchal lasted more than twenty-five hundred years, and the history of it is given in Gen. iii-Ex. xx. It is so called from the fact that the heads of families were the governors and teachers of men (patriarchs), such as Adam, Seth, Enoch and Noah, before the flood, and Job, Melchisedec, Abraham, and his immediate descendants, after it. They were the depositaries of the divine will, the guardians of prophecy, and some of them furnished in their history types of our Lord. There were, during this period, but few predictions, though there are distinct intimations of preparation for the coming of the Messiah, as in the distinction between clean and unclean animals, in reference to sacrifice (Gen. viii, 20), in sacrifice itself, and in the covenant with Abraham (Gen. xv, 20). In the Patriarchal dispensation, too, may be traced many of the first principles of the Mosaic.

The covenant made with the Jews through Moses—the Mosaic dispensation—lasted for about fifteen hundred years, and abounds with typical persons, places and things. The Jewish people were, in truth, a type, both in their institutions and history (See Lev. vi, 2-9; xvi, 21; xvii, 11; Eph., Heb., and I Cor. x).

The Gospel dispensation, the great principles of which may be traced in the previous economies, is founded on the facts given in the *Gospels*, the life and death of our Lord. In the *Acts* we see truth in action, both among individual believers and in the church; in the *Epistles*, the doctrines founded on these facts are developed and enforced; and in the *Revelation* we have, in prophetic visions, the history of truth in its struggles with error, and of the Church till the end of time.

These books constitute the dispensation of the gospel, and with them the development of evangelical truth (so far as the present state is concerned) ends. There may be passages in the Bible whose full meaning is not yet discovered, and which are, perhaps, "reserved," as Boyle expressed it, "to quell some future heresy, or resolve some yet unformed doubt, or confound some error that hath not yet a name," or prove, by fresh prophetic evidence, that it came from God. Scripture, moreover, is like the deep sea, beautifully clear, but immeasurably profound. There is, therefore, no definable limit to our insight into its meaning. But we are to look for no further revelation; nor are we to regard as developments of Scripture doctrine the additions of men.

Examples of the abuses of this truth it is not necessary to multiply. Popery is the standing illustration. It pleads for the development of truth out of Scripture and in the Church. The blessedness of the dead who die in the Lord, for example, is said, on its theory, to be the natural germ of saint worship. Christ's presence in the Supper is, in the same way, the germ of the adoration of the Host and the salutation of the angel, of the dedication of the Virgin. But all this is abuse. The gradual development of truth in Scripture is one thing; an accretion which overlays the truth is another; and it is for the former only we contend.

Revivals. The Presbyterian Church has always been the friend of genuine revivals. Its entire history furnishes proof of this. The following extract from a Pastoral Letter, addressed by the General Assembly, in 1849, to the ministers and churches under their care, on the *Means of Promoting Revivals*, possesses an intrinsic and enduring value which entitles it to a record that will secure it a wide and permanent circulation:—

"We beseech you, brethren, to remember that a state of indifference to spiritual things is a great offence in the sight of God. It is, indeed, the very core of depravity. Not to be greatly affected by divine things may be consistent with a decent profes-

sion of religion in a low state of the Church, but it is a great sin against God. How terrible are the rebukes of the Almighty to the lukewarm. He says He 'will spew' them out. He says, 'Woe to them that are at ease in Zion.' All persons who promote this state of things in the Church are very offensive to God. He says: 'Woe unto the women (certain prophetesses) that sow pillows to all armholes.' Deplorable, indeed, is the state of any people whose watchmen cry peace, peace, when there is no peace. Deadness, negligence, earthly-mindedness, and vanity in ministers, elders, deacons, or private Christians, are extremely abominable to God. A supine carelessness, and a vain, carnal, worldly spirit, in ministers or people, is the worst madness and distraction in the sight of God. Sound, sober discretion is always to be sought, but worldly policy is the bane of godliness. Carnal prudence is the plague of any church into which it gains admission. When there is none that 'stirreth himself up to take hold of God,' He hides His face, and consumes us because of our iniquities. Proper means are therefore to be used, and in a proper spirit, too, especially—

"1. *Prayer.* How full are the Scriptures on this point! 'Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me.' 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' It is as true now as in the days of Elijah or of James, that 'the effectual fervent prayer of a righteous man availeth much.' 'If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him.' Here 'the Holy Spirit,' the very blessing which we need in all our bounds, to enlighten, renew, sanctify and comfort, is sweetly and assuredly promised to them that ask. Let us humbly, fervently, importunately, and in full assurance of faith, cry to God for so great a mercy. Yea, let us all thus pray. The apostles devolved the actual distribution of alms on deacons, chosen for the purpose, but they no more thought of giving up prayer than preaching. Indeed the very reason they assign for wishing to be relieved from serving tables is that they may 'give themselves continually to prayer, and to the ministry of the Word.' If any man ceases to pray fervently he ought to lay aside all other functions in the Church of God, for he is wholly unfit for any of them. We do not deem it for edification to designate any particular days or times when special prayer shall be made, but we beseech you, in your ejaculations, in your closets, in your families, in your social meetings, and in your large assemblies, to make unceasing prayer to God for seasons of merciful visitation. Should any times of special prayer, in addition to those already agreed upon, be deemed proper, you will appoint them yourselves. But we entreat you not to permit anything to prevent your daily and earnest cries to God for mercy

and salvation to descend on all our churches. 'Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth.' To prayer it is proper to add—

"2. *Fasting.* When our Lord was yet with us, He said that when He should be taken away His disciples should fast. Pious men in every age have united fasting with prayer in times of distress, even if speedy deliverance was hoped for. So did Daniel, when a captive in Babylon. Having learned, by examining the prophecies of Jeremiah, that God had purposes of mercy to His people, and was about to deliver them, he was greatly encouraged, and 'set his face unto the Lord God, to seek, by prayer and supplications, with fastings and sackcloth and ashes.' So did Ezra, and all the Jews at the river Ahava, on their return from Babylon, and just before the great revival of God's work among them. Like prayer, fasting has been a part of every system of religion known among men. Some, indeed, even in Christian countries, have carried it to the length of superstition, and have thereby impaired their health. Others, who pretended to fast, only exchange one kind of sumptuous eating for another, and thus mock God. We commend not, but rather reprove, all such practices. Yet we fear that some among us seldom, if ever, fast at all. We trust this matter will be inquired into, and if there has been a departure from divine teachings, there will be a speedy return to this Scriptural duty. The nature of an acceptable fast, and the blessings attending it, are clearly stated in the Scriptures, and especially in the fifty-eighth chapter of Isaiah. To prayer and fasting add—

"3. *Alms-giving.* 'The poor ye have always with you, and whosoever ye will, ye may do them good.' If they need not shelter, they may need fuel, or food, or clothing, or medicine. If they have all these, they or their children may need instruction, warning or encouragement. If there be no poor near you, think of those who are perishing elsewhere, if not in a famine of bread, yet in a famine of the Word of God, whether written or preached. Help them. Be both liberal and systematic in your charities. 'Remember the words of the Lord Jesus; how he said, 'It is more blessed to give than to receive.' It was when the prayers of Cornelius were united with his alms that they came up for a memorial before God. Separate not prayer and fasting from alms-giving. God has joined them together. One benefit of fasting is that it affords or increases the means of giving to those who are more needy than ourselves. Beware of covetousness. Beware of the spirit of hoarding. Many in our day think they do well if they give even one-tenth of their increase. But the ancient Jewish Church gave far more than that. The gospel settles nothing as to the proportion to be given, but it says, 'As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love

to us, see that ye abound in this grace also.' The motives it urges are of the highest kind. Every believer must feel their force. 'Ye know the grace of our Lord Jesus Christ; that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.' Surely, with superior privileges, Christians should have a higher standard of liberality than those who lived under a darker dispensation. Yet even to the Jewish Church God said: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

"Brethren, will you not 'prove' the Lord? You shall find Him faithful. If from right motives you practice a proper liberality, 'all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.' To these things unite—

"4. *Praise.* This duty is much insisted on in Scripture. If we had praised God more for favors received we should have received more favors to praise God for. In heaven there is joy over *one* sinner that repenteth. It should be so on earth. 'Whoso offereth praise glorifieth me.' Even in the jail at Philippi, Paul and Silas to prayer added the 'singing of praises.' It has long been observed that precious revivals are not only accompanied, but preceded also, by an increased disposition to make thankful mention of God's mercies. Thus, the time that elapsed between the ascension of our Saviour and the day of Pentecost was in some respects a dark season. Yet blessings had been received, and greater ones were expected. In the first chapter of Acts, Luke tells us that during this time the disciples 'all continued with one accord in prayer and supplications.' But in his gospel Luke says, 'They were continually in the temple, praising and blessing God.' There is no contrariety between these statements, because there is no contrariety between prayer and praise. So, when the glorious revival commenced in Jerusalem, and many thousands were converted to God, 'they continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the Lord added to the Church daily such as should be saved.' When a church finds itself but little inclined to the work of praise, it is certain that the work of God is not likely to prosper greatly. It must have forgotten much of its obligations to Christ. 'By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.' Thus shall we at least be prepared to own and profit by any new mercy which the Head of the Church may vouchsafe to us. Besides these things, let us call your attention to a—

"5. *Patient waiting for the Lord.* Hardly anything

is more insisted on in Scripture as requisite to a right state of mind and heart. It is true that some who give great prominence to other duties of religion seldom speak of this. But the Scriptures, and not the example of even good men, are our rule of faith and life. The Word of God dwells much on this subject. Thus says one, 'I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.' Again, 'as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he have mercy upon us.' The same state of mind is beautifully described by the Church in Solomon's Song, where he says, 'I charge you, O ye daughters of Jerusalem, by the roes and the hinds of the field, that ye stir not up, nor awake my love, till he pleases.' Let us not, therefore, suppose that we shall please God, by a tumultuous, much less by an imperious state of mind. A judicious parent gives nothing to a child when in a turbulent state of mind, however loudly and earnestly it may call for it. Neither will our Heavenly Father hear our cries, unless our spirits be subdued and submissive. The Psalmist says: 'Surely I have believed and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child.' Nor does he regard this as a ground of discouragement, but rather of hope, for his next words are: 'Let Israel hope in the Lord from henceforth and forever.' So, also, whether we apply the fortieth Psalm to Christ or to His people, it teaches the same thing: 'I waited patiently for the Lord, and he inclined unto me and heard my cry.' We also call your attention to—

“6. *Religious Conversation.* Has not a sad decline in this respect been manifest of late years? Many speak much of some things concerning religion, but how few delight in speaking of the great things of God, and particularly of experimental religion! We would be very far from encouraging an ostentatious display of personal feelings. But proper conversation is as much opposed to ostentation as to coldness. It was an inspired man who said, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' Many of the Psalms, such as the thirty-second, the forty-second, and the fifty-first, are full of declarations of religious experience. The seventh chapter of Paul's epistle to the Romans is most precious to the saints, chiefly because it reveals the internal conflicts of that servant of God. Nor should pious conversation be confined to times of prosperity in the Church. The prophet Malachi lived in times of open wickedness and sad apostasy. But few remained steadfast. Yet even then 'they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared

the Lord, and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels, and I will spare them as a man spareth his own son, that serveth him.' Indeed, he who would condemn a truthful and modest recital of the dealings of God with one's soul, must not only condemn such works as 'Augustine's Confessions,' 'Bunyan's Grace Abounding,' 'Newton's Authentic Narrative,' and 'Scott's Force of Truth,' but also the conduct of Paul, who often declared the particulars of his conversion, and the conduct of very many of the inspired writers also. We do, therefore, commend this matter to your serious attention.

“7. *They who would enjoy extensive and powerful revivals of religion, must also put a high estimate upon them.* The Holy Spirit, no less than the Father or the Son, says: 'Them that honor me will I honor, and they that despise me shall be lightly esteemed.' The Holy Spirit is the sole author of genuine revivals. Would we secure His gracious presence? Let us prize it above all earthly good. His love is better than wine; He is the true oil of gladness. Only when He, like the wind, blows on His garden, do the spices thereof flow out. Nothing that man can do is any substitute for His gracious presence; and no labors that man can perform are a substitute for a high estimate of the value and glory of the Spirit's presence.

“8. *If our estimate of such blessings be really high, it will lead to a forsaking of all that might, in our judgment, displease God.* It will produce great heart-searchings; it will lead us to remove every stumbling block out of the way, and to prepare the way of the Lord. Dear brethren, let us lay aside all malice, and all guile, and hypocrisies and envies, and all evil speakings. Let us heal every breach of charity. The visible form in which the Holy Spirit descended on our Saviour was that of a dove, the very emblem of gentleness—a bird that never dwells with birds of prey, nor amidst noise and strife. Paul says: 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption,' and immediately adds, 'Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you.' If our churches are in a cold state, it is by reason of sin. 'Your iniquities have separated between you and your God.' How solemn are these words of God to his ancient Church: 'I will go and return to my place, till they acknowledge their offence and seek my face; in their affliction they will seek me early.' Let us prove that we are His people by confessing and forsaking all our offences.

“9. *We suggest whether the practice of assembling the people for several consecutive days for prayer, and praise, and preaching, might not be happily revived.* In some

places it has been continued, and with good effect, but in others, we fear, it has fallen into general disuse. Prudence should be exercised as to the time when and how long such meetings should be held. That they are not novelties, is plain from the Directory for Worship, chapter viii, § 6. A favorite method of noticing the preaching of the gospel in the New Testament is that of bearing testimony. And we all know how mightily the power of testimony over the human mind is increased by two or more agreeing witnesses, so that by the mouth of two or three witnesses every word is established. This principle of our nature was consulted by our Lord in sending out His apostles, and by the apostles themselves. Under the divine blessing on their united testimony borne to the same people, the great work of grace on and after the day of Pentecost was accomplished.

“10. *We have no new expedients to commend to you.* We fear all such. The Bible indicates all the means to be used. We have noticed the chief of them. We beseech you to use, with zeal and perseverance, all such means as God has appointed for reviving His work. Brethren, be not slothful, but be ye filled with the Spirit. ‘Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’”

Rice, Benjamin Holt, D. D., was born about 1780. He was two or three years younger than his brother, Dr. John Holt Rice, by whom he was aided in his theological studies. He settled, early in his ministerial life, in Petersburg, Va. The church which he served there was greatly blessed by his ministry, and his reputation for ability in the pulpit, as well as in pastoral duty, attracted the attention of a church in New York, Pearl street, about the year 1820 or 1830. In 1831 he took charge of the Church in Princeton, where he remained till 1847, when he returned to his native State, and spent his remaining years as pastor of the “College” Church, near Hampden-Sidney College. In February, 1856, he was struck with paralysis while preaching, and the last words he was understood to utter in the pulpit were, “Go forward.” He lingered several weeks, increasing in ripeness for his change, till he fell peacefully in the arms of the messenger, Death, sent to bring him to his home above. His sermons were solemn, affectionate and impressive, his elocution clear and his gestures natural, easy and appropriate to his sentiments. Both in his own pulpit and when called to aid his brethren, or supply vacant pulpits, his labors were abundantly blessed. His wife having been suddenly called away, while in Princeton, he tenderly and faithfully performed the part of a widowed father to his motherless children, and all became his followers, as he followed Christ, before he was taken from them. In his long life of seventy-six years, about fifty spent in the ministry, he made warmly attached friends, but no known enemies.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

Rice, Rev. David; graduated at Princeton College in 1761, and was ordained by Hanover Presbytery, December, 1763. He labored for some years in Virginia, his native State, and during the Revolution took a warm and decided stand in favor of his country. He took, also, an active part in the establishment of Hampden-Sidney Academy, which afterwards became a college. In 1783 he removed to Kentucky, and there organized and took charge of the Congregation of Concord, at Danville, Cane Run, and the Forks of Dick’s River. Mr. Rice may be considered the father of the Presbyterian Church in Kentucky. In 1785 a general meeting for conference was held, for the purpose of introducing and completing a regular Presbyterian organization in the State. Nothing so tended to the firm establishment of that Church in the far West as this conference, and Mr. Rice was the mover and master spirit of the whole, and was chairman of the meeting. He was also the founder, or one of the founders, of Transylvania Academy, which afterwards became Transylvania University. In 1792 he was a member of the Convention to frame a State Constitution. A complete biography of this man would necessarily embrace the most interesting events in the literary, political and religious movements of Kentucky in its early days. Mr. Rice died, honored and lamented, in 1846.

Rice, John Holt, D. D., was born July 23d, 1818, at Petersburg, Va., graduated at the College of New Jersey in 1838, practiced law for a short time at Richmond, Va., with excellent prospects of success, then, after his conversion, in about the twenty-fourth year of his age, devoted himself to the work of the ministry, and entered Princeton Seminary in 1842, graduating in 1845. After being licensed by New Brunswick Presbytery, April 23d, 1845, he assisted his father for several months, who was at that time pastor of the First Presbyterian Church of Princeton. From March, 1846, to July, 1847, he labored as City Missionary in New Orleans, La. In the Fall of 1847 he began to preach at Tallahassee, Fla.; was installed pastor there April 30th, 1848, and continued until released March 23d, 1850. He was pastor of the Village Church at Charlotte C. H., Va., from August 31st, 1850, until August 21th, 1855. After serving for nearly a year, as an agent of the Presbyterian Board of Publication in Kentucky and Tennessee, he became pastor of the Walnut Street Church in Louisville, Ky., May 4th, 1856, and labored there zealously and successfully until September 5th, 1861. He then preached for longer or shorter periods at Lake Providence, La., and Brandon and Vicksburg, Miss., after which he was installed pastor of the Third Church in Mobile, May 5th, 1867. Having been released from this charge November 15th, 1868, he served the Church at Franklin, Tenn., as stated supply from 1869 to 1874, and afterwards

the Church at Mason, Tenn., from 1871 to 1876. After the latter date he labored as an evangelist in the bounds of Memphis Presbytery, preaching to the poor and the destitute in the neglected portions of its territory, and receiving almost no pecuniary return. He died September 7th, 1878.

Dr. Rice was kind-hearted, amiable, genial, and possessed of large natural gifts. His sermons were often of a very high order. His knowledge was wide and varied, and he was surpassed by very few in his knowledge of ecclesiastical and parliamentary law. He was a truly good man. He loved to preach the gospel, and was especially delighted to carry it to the ignorant and the destitute. He was a member of the Southern General Assembly that met in Knoxville, Tenn., in May, 1878, being chairman of its Judicial Committee, the duties of which he discharged with consummate ability.

Rice, Nathan Lewis, D.D., was born December 29th, 1807, in Garrard County, Ky., and was the son of Gabriel and Phebe (Garrett) Rice. He remained on his father's farm until he was sixteen years old, when he commenced teaching a school, in order to raise money to defray the expenses of a college education. At the age of eighteen he united with Harmony Church, in Transylvania Presbytery, Ky. In the Fall of 1826 he entered Centre College, Ky., then under the Presidency of the Rev. Gideon Blackburn, D.D., and, during a portion of his course, was teacher of Latin in the preparatory department. He remained in college probably about two years, but for some reason did not graduate. He studied theology one year under Dr. Blackburn, and was then licensed to preach by Transylvania Presbytery, October 4th, 1828. In the following January he declined a call to the pastorate of Harmony Church, of which he was by birth and profession a member, and feeling the need of more thorough preparation for the work of the ministry, entered Princeton Seminary in the Fall of 1829. Here he studied most assiduously for two years, and became known by his large attainments and extraordinary ability. He was installed June 8th, 1833, pastor of the Church at Bardstown, Ky., at that time the seat of a Roman Catholic college and cathedral. Here he established an academy for girls, of which he became the principal, also a school for boys, and founded a newspaper called *The Western Proponent*, which was afterwards merged into *The Presbyterian Herald*, of Louisville.

After the dissolution of his pastoral relation at Bardstown, which occurred April 8th, 1841, he performed much mission work in the Presbytery of Ebenezer, but for most of the time preached as stated supply to the Church at Paris, Ky. Whilst residing at Paris, he held a debate on "Baptism," with President Fanning, of Nashville, Ky., which not being satisfactory to the Baptists, led to arrangements for a discussion with the well-known Rev. Alexander Campbell, of Bethany, Va., at

Lexington, Ky. This discussion was presided over by some of the ablest lawyers in the State, Henry Clay being among the number, and elicited the most intense interest throughout the whole western country. The efforts of Dr. Rice in this debate were regarded as brilliant and thoroughly successful specimens of logic and oratory, and at once lifted him to fame. The debate was written out by the debaters, and published in a large volume, and widely circulated.

Called to become pastor of the Central Church, Cincinnati, he removed to that city in 1844, and was installed January 12th, 1845. Under his ministrations the church, which was a colony of thirty-two members from the old First Church, rapidly grew and became strong and vigorous. While in Cincin-



NATHAN LEWIS RICE, D.D.

nati, his labors were abundant. In addition to performing his pulpit and pastoral duties, he wrote several volumes, held several public debates, and taught classes of candidates for the ministry. The influence of his presence and labors was felt by the whole city. Early in 1853 he accepted a call to the Second Church of St. Louis, then vacant by the death of Dr. William Potts, and was installed as its pastor October 9th, 1853. His pastorate in this city was characterized by the same varied, incessant and successful labors as that in Cincinnati. He edited *The St. Louis Presbyterian*, and wrote and published several books. In 1855 he was chosen Moderator of the General Assembly which met in Nashville. In 1858 he was called to the North Church in Chicago, and installed its pastor October 20th, of that year. The Church, which he found small and weak, soon, under

his labors, grew strong and flourishing. He also edited, while here, *The Presbyterian Expositor*. May 30th, 1859, he was elected by the General Assembly to be Professor of Didactic and Polemic Theology, in the Theological Seminary of the Northwest, at Chicago, and the duties of this Professorship were performed in addition to his pastoral and other labors.

Dr. Rice was installed pastor of the Fifth Avenue Church in the city of New York, April 2nd, 1861. Here his labors were new in kind and large in measure, and his health, heretofore good, soon began to give way. April 16th, 1867, he resigned this charge, and retired to a farm, near New Brunswick, N. J., where, for a year or more, by order of his physician, he rested from all mental work. From thence he was called to the Presidency of Westminster College, at Fulton, Mo., and at the same time took charge of the church in Fulton. October 16th, 1874, he was installed in the Professorship of Didactic and Polemic Theology in Danville Theological Seminary. He died June 11th, 1877.

Dr. Rice was truly a great man. He impressed all who heard him preach, the most cultured and the most cultivated, with a sense of his power. He was great in intellect, great in labors, great in goodness. His most characteristic mental feature was the logical faculty. Closely connected with this was his well-nigh unrivaled power of analysis. Then he knew men and how to reach their hearts. He was also large-hearted, generous, fervent—the highest style of a Christian man. When his death occurred, it was universally felt that a great man had fallen in Israel. We have not space for a list of even his principal publications.

Rich, Dr. James S., was born in 1795; pursued the study of medicine in the University of Pennsylvania, Philadelphia, and was admitted to practice and received the degree of M. D., when about twenty-four years of age. He almost immediately established himself as a physician, in the vicinity of Doylestown, Bucks county, and built up a large, lucrative and successful practice, in which he was engaged for more than twenty years, when declining health obliged him to relinquish the active duties of his profession for eight years. Being restored to comfortable health by a kind Providence, he received the appointment, from the city of Philadelphia, of physician at the Lazaretto, on the Delaware river, below the city, and continued in the faithful and laborious fulfillment of the responsibilities of that position three years, when he removed to Churchville, Bucks county, and entered upon the practice of his profession there. For more than twenty years he resided in that place, useful, respected and honored as an excellent physician, and an unusually intelligent citizen. During the last four or five years of Dr. Rich's life the infirmities of age prevented his going much from home to attend the sick. He first made a public profession of religion

at the Central Presbyterian Church, Northern Liberties, Philadelphia, Rev. Anson Rood, pastor, from which he transferred his membership, by letter, to Neshaminy Church, January 9th, 1846. His death occurred March 8th, 1875, when he was eighty years of age. A noble man was removed when his spirit took its flight.

Richards, Elias Jones, D. D., was born in Cheshire, England, January 11th, 1813. He graduated at the College of New Jersey, studied Theology at Princeton Seminary, and was ordained an evangelist by the Presbytery of New York, —, 1838. He was stated supply at Ann Arbor, Michigan, 1839; pastor of the Second Church, Paterson, N. J., 1840; pastor of the Central Church, Spring Garden, Philadelphia, Pa., 1842-3; pastor of the Western Church, Philadelphia, 1843-6; and pastor of the First Church, Reading, Pa., 1846-72. He died at Reading, March 25th, 1872. Dr. Richards was an earnest Christian and an instructive and impressive preacher. In pastoral duty he was specially faithful. He was diligent and successful in the Master's work, and beloved by his brethren. Shortly before his decease he was Moderator of the Synod of Philadelphia.

Richards, Rev. George J. E., son of Rev. Charles and Christianna B. (McMuldoreh) Richards, was born at Hector, N. Y., September 11th, 1819. Graduated from Western Reserve College (Hudson, O.) in 1872. Was Tutor there one year. Spent two years in Princeton, N. J., Theological Seminary, and one year in Union Theological Seminary, N. Y., where he graduated in 1876. He was licensed to preach the gospel by Cleveland Presbytery, June 9th, 1875. Ordained by the Presbytery of Wisconsin River, October 10th, 1876. Preached one year at Richland Centre, Wisconsin, when, through excessive work, his health became so impaired that he was required to cease public labor for a few months. He afterwards preached four years at Delmar and Elwood, Iowa. While there he organized a church at Elwood, and built one church edifice at Delmar, and another at Elwood. Was called to Gallipolis, O., and installed as pastor, in the Spring of 1882.

Prominent traits of Mr. Richards are his readiness to grasp the entire details of any matter, and then to make the most of those details. Pre-eminently cautious, yet very persistent and earnest, in accomplishing, in the face of difficulties, the desired end. In public address his language is clear and simple, his argument well and carefully drawn, and accompanied with earnestness, that carries conviction to the minds of his hearers. For amiableness of spirit, accuracy of judgment, and thoroughness of work, both as pastor and preacher, he is very highly esteemed.

Richards, James, D. D., was born in New Canaan, Conn., October 29th, 1767; spent the year 1789-80 in Yale College; then placed himself under the instruction of Dr. Barnet, at Norwalk, and

afterwards completed both his academical and theological course under the direction of Dr. Dwight. His improvement was worthy of the best advantages, and in 1791 the corporation of Yale College, at Dr. Dwight's suggestion, conferred upon him the degree of Bachelor of Arts. In 1793 he was licensed by a committee of the Association in the Western District of Fairfield county, to preach the gospel.

In September, 1791, Mr. Richards received a call from the Church in Morristown, N. J., and in May, 1797, was installed its pastor, by what was then the Presbytery of New York. Here he labored, with great acceptance and success, until the early part of 1809, when he felt it to be his duty to accept a call from the Presbyterian Church at Newark, which had become vacant by the removal of Dr. Griffin to a professorship in the Theological Seminary at Andover. In 1805 he was chosen Moderator of the General Assembly of the Presbyterian Church. In 1807 he was chosen a trustee of the College of New Jersey, and he was a director of the Theological Seminary at Princeton from its first establishment, both of which offices he held until he left the State. He was also intimately connected, at this period, with several of the earlier and more important of our benevolent institutions. His ministry in Newark, as in Morristown, was signalized by remarkable tokens of the divine favor. The years 1813 and 1817 were specially memorable for the powerful workings of divine influence among his people.

Dr. Richards was inaugurated Professor of Christian Theology in the Theological Seminary at Auburn, October 29th, 1823. His connection with this Institution was justly regarded as ominous of great good to it, as his standing in the Church, for prudence, piety and theological attainment, was such as to secure, not only to himself, but to the infant seminary with which he became identified, the general confidence and favor of the Christian community. He was the chief instrument of increasing its funds—the main-spring of its financial operations. After serving it with marked fidelity, he died, August 2d, 1843. In his last illness, though his articulation became indistinct, he was enabled to bear testimony to the sustaining power of the gospel, and there was a delightful tranquillity diffused over his dying scene, that spoke most impressively of the rest to which death introduced him.

Dr. Richards was a man of singular excellence. There was in his character a happy combination of Christian discretion and deep, sober-minded and cheerful piety. In the pulpit he was eminently impressive. There he appeared as the messenger of God on a mission solemn as death and the awards of eternity, and his great subject filled his soul, and gave an earnestness, an animation, and a deep emotion, often to tears, to his addresses, that awed every mind of his audience. He spoke as a dying man, with the eloquence and power of truth. Besides the "Lectures on the Prayer

of Faith," his publications were principally sermons and memorial addresses.

Richardson, E. M., D. D., was born in Camden county, North Carolina, January 12th, 1828. His father removed to Warren county, Miss., in 1832, and here he grew to manhood, and was educated, graduating at Clinton College, Hinds county, Miss., in 1849. The same year he entered Union Theological Seminary, New York, taking a three years' course, and was licensed to preach the gospel by the Third Presbytery of New York (N. S.), in 1852. In the Fall of the same year he took charge of the church at Grenada, Miss., and was ordained by the Presbytery of Lexington, South, N. S., at Carrollton, Miss., in the Winter following. He remained for sixteen years pastor of the church at Grenada. In 1868 he received and accepted a call to the pastorate of the Third Presbyterian Church of Memphis, Tenn. Rev. Jno. D. Waddel, D.D., LL.D., having been called to the Chancellorship of the Southwestern Presbyterian University at Clarksville, Tenn., resigned his position as Secretary of the General Assembly's Committee of Education, in June, 1879, and Mr. Richardson was elected in his stead by the Committee, which has power to fill vacancies. The General Assembly has elected him annually since then. Dr. Richardson still holds the position of pastor of the Third Church, but his duties as Secretary are paramount, and whenever the interests of the cause require, he must give his whole time to the cause of education.

Richardson, James, was born in Hopkinton, N. H., July 14th, 1817, the eighth in descent from Ezekiel Richardson, who belonged to the celebrated Winthrop colony. He was the son of a thrifty New England farmer, and received his education at the district school and at an academy in the neighborhood of his home. His youth was occupied in farm work in the summer and in teaching a country school in the winter. In 1845 he moved to Pittsburg, Pa., where, for twelve years, he conducted a successful grocery business. Changing his residence to St. Louis, in 1845, he engaged in the wholesale drug business, which, under his management, has made the house of Richardson & Co. second only to the largest establishment of its kind in the country.

Tall and commanding in personal appearance, genial and sociable in disposition, Mr. Richardson is distinguished by strong common sense, unusual executive ability, and conservative wisdom. These qualities, which conspired to achieve for him remarkable success in business, have also been conspicuous in his religious and benevolent relations. For many years he has been an elder, and President of the Board of Trustees, in the First Presbyterian Church of St. Louis, and has rendered liberal assistance to the material interests of the Church. For several successive terms he was elected member of the Board of Directors of the St. Louis Public Schools, and served as President of the School Board. His general

culture and his experience in educational affairs, together with his deep interest in popular education, have rendered him an efficient member, and for a series of years the honored President, of the Public School Library Committee. To his efforts, more than to those of any other citizen, is to be attributed the eminent success of the Public School Library. During his whole life in the West Mr. Richardson has been a consistent and zealous Presbyterian, of large and liberal Christian sympathies.

Richardson, Richard Higgins, D. D., was born in Lexington, Ky., September 4th, 1823, and graduated at New Jersey College in 1844. He was ordained, by the Presbytery of Peoria, November 19th, 1848, pastor of North Church, Chicago, Ill., 1848-55; pastor of St. Peter's Church, Rochester, N. Y., 1856-1857; Marengo, Ill., 1858-59; stated supply at Red Mills, N. Y., 1860—pastor 1861-63; pastor of the First Congregational Church, Newburyport, Mass., 1864-68. Since 1868 he has been pastor of the Fourth Presbyterian Church, Trenton, N. J. He received the degree of Doctor of Divinity from New Jersey College, in 1865. Dr. Richardson is an excellent preacher, instructive and impressive. He is earnest in his work, and blessed in his ministry.

Richardson, Rev. William, was born in Egremont, near White Haven, in England, and coming to America, became a resident in the family of the Rev. Samuel Davies, and studied with him. He was licensed by Hanover Presbytery, in January, 1758, and was ordained July 13th, in the same year, in Cumberland county, as a missionary to the Cherokee towns in North Carolina. The Indians taking up arms, the mission was abandoned on the breaking out of the French War. In 1761, he connected himself with the South Carolina Presbytery, and, in 1763, he was the minister in the Waxhaw settlement.

Richie, Rev. William Nelson, was born in Shelby county, Tennessee, February 15th, 1816. He graduated in Monmouth College, Ill., in 1843, and at the Theological Seminary, Xenia, Ohio, in 1846. He was licensed to preach the gospel by the First Presbytery of Ohio (U. P.), March 27th, 1846, and ordained and installed pastor of the West Forty-fourth Street U. P. Church, New York city, November 15th, 1847, by the Second U. P. Presbytery of New York. On March 20th, 1882, he resigned this charge, and on April 25th of the same year was installed pastor of Westminster Church, Philadelphia. During his connection with this church he has won its esteem and confidence; and under his acceptable preaching and faithful pastoral labor it has received large accessions to its membership. He is earnestly devoted to his work as a minister of Christ.

Richmond, Virginia, Second Presbyterian Church. In a sermon preached by the Rev. William S. Plumer, D. D. (then pastor of the First Church of Richmond), in the month of June, 1813, he remarked that the time was at hand when it would be desirable

to send out a colony for the establishment of another church. After the conclusion of the services two gentlemen, walking together on their way home, entered into conversation with regard to the remark of the pastor, and they agreed that they would immediately make the effort to induce others to unite with them in taking such active measures as would demonstrate their approval of the suggestion made in the sermon to which they had just listened. This may be regarded as the origin of the enterprise which resulted in the organization of the Second Presbyterian Church in that city.

The first official act was taken at a meeting of the elders and deacons of the First Church, when a committee was appointed to purchase a lot in some desirable locality, and when it was agreed to invite Mr. Moses D. Hoge, of Prince Edward, who had just completed his studies in Union Theological Seminary, to become the assistant of Dr. Plumer, with a view also to his taking charge of the new enterprise. The invitation was accepted, and in a few months a lecture-room was built on Fifth street, near Main, and dedicated to the worship of God, after a sermon preached by Mr. Hoge, from Luke vii, 5. It was then agreed that there should be a regular service in the lecture-room every Sabbath morning, at eleven o'clock, and another in the afternoon, while the First Church could be opened for service in the forenoon and at night, so that the members of each congregation who so desired could unite with the other in one service every Sabbath.

On the evening of the 29th of January, 1845, after public worship, at a meeting of the Session, held in the new lecture room, an opportunity was given to the members of the First Church who wished to unite in the formation of the Second Church to apply for letters of dismissal, whereupon sixty-three persons presented their applications, and on the 4th of February a committee of East Hanover Presbytery met in the lecture room, and after a sermon by the Rev. John Leyburn, D. D., the members who had received their dismissal were organized into a new church, to be known as the Second Presbyterian.

It is impressive to record the fact that of the sixty-three persons thus enrolled, but seven now survive.

On the 5th of February, 1845, a meeting of the members of the Second Church was called, for the purpose of electing elders and deacons. Great unanimity of feeling prevailed, and the following persons were elected:—

Elders, Mr. John B. Martin, Michael Gretter, Guernsey L. Denison and Richard Sterling.

Deacons, Robert McClellan, Robert Cochrane, John M. Sheppard and Robert A. Payne.

At another meeting, held on the 12th of February, Mr. Hoge was elected pastor, by a unanimous vote, and on the night of the 27th of the same month, after a sermon by the Rev. Dr. Leyburn, he was ordained to the full work of the gospel ministry

and installed as pastor of the Second Presbyterian Church. The Rev. S. J. Cassels presided. The charge to the pastor was delivered by the Rev. Dr. Plumer, and the charge to the people by the Rev. William Lyon.

It is proper here to make a grateful record of the fact that, neither in the sending out of a colony from the First Presbyterian Church, nor in the organization and election of officers in the Second, were there any dissensions. Brethren who for years had found how good and pleasant it was to labor together in unity, also separated in harmony, in the full interchange of mutual affection, animated only by the desire to extend the interests of Christ's kingdom, and to advance the cause of Presbyterianism in the city.

Regular services having commenced in the lecture-room of the new church, in a few months it was found that the building was too small for the needs of the congregation, and a meeting was held, February, 1846, and plans were adopted for the erection of a new and commodious house of worship, the building committee consisting of the pastor, Samuel P. Hawes and John M. Sheppard. This work was completed and the church dedicated in October, 1848, the sermon being preached by the Rev. Dr. Plumer, from Deut. xxxii, 31; "For their rock is not as our rock, our enemies themselves being judges." A dedication hymn for this service was composed by the late John R. Thompson, Esq., and was introduced into the hymn-book authorized by the General Assembly in 1866.

In the progress of time this edifice also was found to be too small for the requirements of the congregation, and it was determined to enlarge it. This was done by throwing a transept across the eastern end, thus adding two wings to the building, enlarging and beautifying it at the same time. During the enlargement of the church building the congregation worshipped in "Assembly," now "Mozart Hall."

Since the organization of the Second Presbyterian Church scarcely a communion season has occurred without additions to its membership, not only by dismissions from other churches, but by those who have separated themselves from the world by a public profession of their faith in Christ. The only exceptions to this gratifying fact have been during, or immediately following, the absence of the pastor in Europe and in the East. The growth of the church has been far less than was desired, but it has been steady, and since its organization there has been no feud or faction to mar its peace or to disturb the happy relations of the pastor with its members.

During the year 1852, when the pastor, in addition to his regular work, became the Principal of a large school and one of the editors of the *Central Presbyterian*, he induced his brother, Dr. William J. Hoge, to remove to Richmond, to assist him in his varied labors. The Session of the Second Presbyterian Church recommended to the people to call Dr. Hoge

as collegiate pastor, that he might aid his brother in his ministerial duties also.

This recommendation being favorably received by the congregation, Dr. Hoge was invited and accepted the call to become collegiate pastor of the Second Church, in which capacity he continued to labor with great acceptance and with the most happy results, until he was called to the charge of the Westminster Church, in the city of Baltimore. In May, 1856, he was elected Professor of Biblical Instruction in Union Theological Seminary. In the Spring of 1859 he became co-pastor of the "Brick" Church in the city of New York. At the breaking out of war he resigned his charge, and returned to Virginia. Soon after his arrival he took charge of the Church in Charlottesville, and in the Fall of 1863 he accepted the pastorate of the Tabb Street Church, Petersburg, where his earnest labors abruptly terminated a life which had not yet attained its meridian, on the 5th of July, 1864.

A long cherished desire of the pastor of the Second Presbyterian Church was to send out a colony from it, and to see the organization of another church by members dismissed from his own for that purpose. To attain this end a lot was purchased in the western part of the city, in the direction where its growth had been most rapid, and where the new houses erected have been the most tasteful and substantial, and a chapel was built upon it, the chief contributor to which was the late Dr. James McDowell. During the year 1882 everything seemed to be auspicious for the organization of a new church, and the Session began to make inquiry for a young man qualified to take charge of the new enterprise, when a letter was received, signed by all the professors of Union Theological Seminary, recommending Mr. Peyton Harrison Hoge as a suitable person for the undertaking. It so happened, in the providence of God, that East Hanover Presbytery met in the city of Richmond, at which Mr. Hoge passed his examination and was licensed to preach the gospel. His examination and the prescribed lecture and sermon of Mr. Hoge made such a favorable impression that he was invited by the Session of the Second Presbyterian Church to take charge of the new enterprise. He accepted the invitation, and a congregation was speedily gathered by his ministry. Accordingly, on the 14th of June, 1882, thirty-six members of the Second Presbyterian Church having been dismissed, together with five members of the Grace Street Presbyterian Church and one from the First Presbyterian Church, a committee of East Hanover Presbytery organized these members into a new church, to be known as the Fourth Presbyterian Church, and on the 1st of October, 1882, the Rev. Peyton H. Hoge was ordained and installed as pastor of the Fourth Presbyterian Church, Dr. Moses D. Hoge preaching the sermon, from Gal. i, 28, and delivering the charge to the pastor, and the Rev. Dr. Read delivering the charge to



SECOND PRESBYTERIAN CHURCH, RICHMOND, VA.

the people. To this date, August 15th, 1883, fifty-one persons have been dismissed by the Session of the Second Church, to unite with the Fourth Presbyterian Church, the elders of which are George S. Cook and Calvin Wilson, and the deacons P. T. Link, William L. Wade, R. Lindsay Walker and Matthew Gilmour.

The admirable position of this new church, the zeal and devotion of its members, and the efficiency of its pastor, afford the best assurance that, by the blessing of God, it will soon become one of the most prosperous churches in the city of Richmond.

Riddle, David Hunter, D. D., LL. D., was born at Martinsburg, Va., April 11th, 1805. He graduated at Jefferson College in 1823, and was ordained by the Presbytery of Winchester, December 4th, 1828. He was pastor of Kent Street Church, Winchester, Va., 1828-33; of the Third Church, Pittsburg, Pa., 1833-57; of the First R. D. Church, Jersey City, N. J., 1857-62. He was subsequently President of Jefferson College, 1862-5; Professor in Jefferson College, 1865-8; pastor of the Colledge Church, Canonsburg, 1863-8; pastor at Martinsburg, W. Va., 1868-79. He now resides at Martinsburg. Dr. Riddle is a gentleman of winning address and fine literary attainments. As a preacher, in his earlier ministry, he occupied a front rank. His sermons were highly finished, strong in texture, and eloquently delivered. His labors have been attended with the divine blessing. In 1850 he was Moderator of the General Assembly.

Riggs, C. C., D. D., was a son of the Rev. Cyrus Riggs, one of the early Presbyterian ministers of western Pennsylvania. He was born in Fairfield, Mercer county, Pa., April 10th, 1810. He graduated at Jefferson College in 1836; studied theology in the Western Theological Seminary, and was licensed by the Presbytery of Allegheny (now Butler), April 12th, 1839. He then removed to the State of Illinois, and was ordained by the Presbytery of Kaskaskia, on the 13th of April, 1840. His first charge was Chester and Liberty churches, in that Presbytery. Here he labored from November, 1839, till October, 1845, when he received a call from the united churches of Annapolis and Richmond, in the Presbytery of Steubenville. In October, 1849, he resigned the pastoral care of Annapolis, and took charge of Richmond College, under the care of the Presbytery of Steubenville.

In the Spring of 1852 he resigned his position in both the church and college, and accepted a call to the church of Sewickley, in the Presbytery of Redstone. In April, 1861, he accepted a call to the churches of Sharon and Clarksville, Mercer county, Pa., in Beaver (now Shenango) Presbytery. In April, 1863, he gave up the Church of Sharon, and devoted all his time to the Church of Clarksville. After five years he was obliged, by failing health, to desist from all ministerial labor, and he therefore resigned his charge in the Spring of 1868. On April 1st, 1869,

he was appointed a Professor in the Ladies' Seminary, Beaver, Pa., and after teaching two years, he was elected Principal of the Beaver Academy, and continued in this position for some time, exhibiting great aptitude as an instructor. He died August 29th, 1883. Dr. Riggs was a sound theologian, a zealous defender of the faith, a watchful and sympathetic pastor, an instructive preacher, and a judicious counsellor in all ecclesiastical assemblages.

Riggs, Rev. Elias, a graduate of Princeton College in 1795, received his license to preach from the Presbytery of New York, in March, 1802, and for some time supplied the Presbyterian Church at Perth Amboy, N. J. On the 2d of August he was ordained. In October, 1806, he removed to New Providence, N. J., and was installed pastor of the Presbyterian Church in that place, June 10th, 1807. He continued in this pastoral charge to the end of his life. He died February 25th, 1825. Mr. Riggs was eminently a godly man and a faithful pastor, and commended, by his exemplary life and conversation, the affections of his people and the respect of the community. He entailed upon the world a well-trained family, that does honor to his name, and has done good to the Church and the world. Both of his sons became Presbyterian ministers, the younger one being the distinguished missionary at Constantinople, the Rev. Elias Riggs, D. D., LL. D.

Riggs, Stephen R., D. D., LL. D., was a descendant of Edward Riggs, of Wales, who, in A. D. 1635, settled at Roxbury, Mass. He was the son of Stephen Riggs, an elder in the Presbyterian Church of Steubenville, Ohio, and his wife, Anna Baird. In this place, on March 23d, 1812, Dr. Riggs was born. When a boy, his parents removed to Ripley, in the same State, where he attended a Latin school, and at this time his heart was enlightened by the Holy Spirit. In 1831 he graduated at Jefferson College, Canonsburg, Pa., and then passed a year in the Western Theological Seminary at Allegheny. He was licensed to preach by the Presbytery of Chillicothe.

The Rev. T. S. Williamson, M. D., who had been a physician to the Riggs family, at Ripley, studied theology, and in the year that Dr. Riggs graduated at Jefferson, went to labor among the Sioux or Dakotas, in what is now the State of Minnesota, and thus the attention of the subject of this sketch was called to missionary work.

On the first of June that year, under a commission of the American Board of Commissioners for Foreign Missions, he arrived at Fort Snelling, at the junction of the Minnesota and Mississippi rivers. Several months were passed at the Lake Harriet Mission Station, in that vicinity, studying the Dakota language, and from thence, in September, he went to Lac-qui-Parle, and became the associate of Dr. Williamson, the friend whom he had known in boyhood.

In a small upper room of the log mission house, with his wife, he lived for five years, and here his

son Alfred, now a Dakota missionary, and two other of his children, were born. In 1813 he opened a new mission station at Traverse des Sioux, and until December, 1816, was in charge, when he returned to Lac-qui-Parle where he remained until 1854, when he removed to Hazlewood Station, near the mouth of the Yellow Medicine, in the valley of the Minnesota river. Here he erected a boarding school for Dakota children, where, in the Summer of 1858, he was assisted by his son Alfred, who had graduated at Knox College, Galesburg, Illinois. Here he cheerfully and patiently worked until the Summer of 1862, when all his purposes for the welfare of the Sioux were suddenly broken off.

The 17th of August, of that year, was a sacramental Sabbath at his mission station, and at that hour an



STEPHEN R. RIGGS, D. D., LL. D.

outbreak had commenced among the non-Christian Sioux, which did not stop until hundreds of defenceless white men, women and children were brutally murdered and scalped.

Hours before daylight of the 19th, the mission family left their home, and in perils oft, after several days, succeeded in reaching a place of safety, beyond the reach of the savages. Hastening to St. Paul, Dr. Riggs offered his services to Gov. Ramsey, of Minnesota, who commissioned him as chaplain of the military expedition sent out to protect the frontier, and punish the Indians. After the campaign closed, he devoted much of his time in visiting the Sioux in prison. After the Sioux were removed to reservations on the Missouri river, Dr. Riggs, while, during the Summer, visiting the mission stations that were now

being cared for by his son, Rev. Alfred Riggs, and by Rev. John P. Williamson, the son of his old colleague, passed his Winters in Beloit, in completing the translation of the Bible into the Dakota language, which was published before his death. As early as 1839, associated with Gideon H. Pond, he prepared for the press the Dakota First Reading Book. In 1842 he prepared a book in Dakota, based upon Gallaudet's "Mothers' Primer." With his colleagues in the mission, Dr. Williamson and Rev. G. H. Pond, the same year, he prepared a translation of Genesis, part of the Psalms, and the gospels of Luke and John, which was printed in Cincinnati. The next year was published his translation of the Acts of the Apostles, the Epistles of Paul, and the Revelation. In 1850 he prepared "Dakota Lessons."

To the philologist, the grammar and dictionary of the Dakota language, collected by members of the Dakota Mission, edited by Dr. Riggs, and printed under his supervision, in quarto, by the Smithsonian Institution, is a valuable work of about 400 pages. Many other works were translated by him, which want of space prevents noticing. For English readers he wrote "The Gospel among the Dakotas," and "Forty Years among the Sioux." After six months of ill health and patient suffering, on the 21th of August, 1883, he was called to the better land.

While few missionaries had more privations, he was always uncomplaining. In bearing, he was free from ostentation, courteous to all. While not lacking in decision, he did not offend those from whom he was constrained to differ. The Dakota found him reliable in his utterances, and therefore looked upon him with respect. Those engaged in the Indian trade honored him, for devotion to the cause of Christ. Christians of other branches of the Church loved him, for his desire to do good. His influence in his family was very happy, and three of them are engaged in mission work among the Sioux, and one among the Chinese.

Righteousness. Righteousness is moral perfection; and that being is righteous who possesses such perfection. God therefore is righteous, as having righteousness in the highest sense of the word (1's. cxix, 137; Isa. xlv, 19). But man, created upright, is "very far gone from original righteousness;" and it is the most interesting question that can be propounded, How are those who have committed sin to be accepted by a righteous God? As the observations made here upon this topic must necessarily be brief, it may be well to present the reader with the substance of De Wette's note, cited with approval by Dr. Alford (*The Greek Test.*, note on Rom. i, 17), where the expression "the righteousness of God" does not designate his attribute of righteousness, but the righteousness which flows from and is acceptable to him:—

The Greek *dikaïosunē* and the Hebrew *tzēdāqāh* are sometimes taken for "virtue" and "piety," which

men possess or strive after; sometimes, imputatively, for "freedom from blame," or "justification." The latter meaning is most usual with Paul; *dikaïosunē* is that which is so in the sight of God (Rom. ii, 13), the result of his justifying forensic judgment, or of "imputation" (iv, 5). It may certainly be imagined that a man *might* obtain justification by fulfilling the law; in that case his righteousness is an "own righteousness" (x, 3), a "righteousness of the law" (Phil., iii, 9). But it is impossible for him to obtain a "righteousness of his own" which at the same time shall avail before God (Gal. ii, 16). The Jews not only *have* not fulfilled the law (Rom. iii, 9-19), but *could* not fulfill it (vii, 7-25; the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i, 24-32). God has ordained that the whole race should be included in disobedience. Now, if man is to become righteous from being unrighteous, this can happen only by God's grace, because God declares him righteous (iii, 24; Gal. iii, 8), the word signifying not only negatively to acquit (as in Exod. xxiii, 7; Isa. v, 23; Rom. ii, 13), but positively *to declare righteous*; never, however, "to *make* righteous" by transformation, or imparting of moral strength by which moral perfection may be attained. Justification must be taken, as the old Protestant dogmatists rightly took it, in a forensic sense—*i. e., imputatively*: God justifies for Christ's sake (iii, 22-28), on condition of faith in him as Mediator; the result of *his justification* is "righteousness of faith;" and, as he imparts it freely, it is "righteousness of God." . . . This justification is certainly an objective act of God; but it must also be subjectively apprehended, as its *condition* is subjective. It is *the acquittal from guilt, and cheerfulness of conscience, attained through faith in God's grace in Christ*, the very frame of mind which would be proper to a perfectly righteous man, if such there were—the harmony of the spirit with God, peace with God. All interpretations which overlook the fact of imputation are erroneous.

It may be added in the words of Hooker, "There is a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come is both perfect and inherent. That wherby here we are justified is perfect but not inherent. That wherby we are sanctified is inherent but not perfect."

Ripley, Rev. John Bingham, was born in Ellsworth township, Mahoning county, Ohio, April, 18th, 1821; graduated at Jefferson College in 1846, then at Princeton Theological Seminary, and was licensed by Burlington Presbytery. He became an agent for the American and Foreign Christian Union, and labored in Ohio and Michigan. In 1854 he was installed pastor of the Mariners' Church, Philadelphia, where he was exceedingly faithful to the sailors, nothing that he could do for them by the instrumentality of books, visits, exhortations, letters of entreaty

and prayer, ever being omitted. He died in March, 1862. His record was that of a devoted servant of Jesus Christ, and his death-bed was a scene of rapture and triumph.

Rittenhouse, David, LL.D. This eminent mathematician was born at Germantown, Pa., April 8th, 1732. His ancestors were emigrants from Holland. He was employed during the early part of his life in agriculture, and occupied himself habitually, at that period, with mathematical studies. While residing with his father he made himself master of "Newton's Principia," by an English translation, and also discovered the science of Fluxions, of which he for a long time supposed himself to be the first inventor. His constitution being too feeble for an agricultural life, he became a clock and mathematical instrument maker, and, without the aid of an instructor, produced work superior to that of the foreign artists. He also contrived and erected an orrery, much more complete than any which had been before constructed.

In 1770 he removed to Philadelphia, and employed himself in his trade. He was elected a member of the American Philosophical Society of that city, and one of the number appointed to observe the transit of Venus in 1769, an account of which he communicated to the Society. His excitement was so great on perceiving the contact of that planet with the sun at the moment predicted, that he fainted. He was one of the commissioners employed to determine the boundary line between Pennsylvania and Virginia, and between New York and Massachusetts. He held the office of Treasurer of Pennsylvania from 1777 to 1789. In 1791 he was chosen President of the American Philosophical Society, and held the place till his death, which occurred June 26th, 1796. He was also, in 1792, appointed Director of the United States Mint, and continued in the office till 1795, when ill health induced him to resign.

In an eulogium, pronounced by Dr. Benjamin Rush, before the American Philosophical Society, he said: "We are assembled this day upon a mournful occasion. Death has made an inroad upon our Society. Our illustrious and beloved President is no more. Rittenhouse, the ingenious, the modest and the wise Rittenhouse, the friend of God and man, is now no more. For this the temple of science is hung in mourning; for this our eyes now drop a tributary tear. Nor do we weep alone. The United States of America sympathize in our grief, for his name gave a splendor to the American character; and the friends of humanity in distant parts of the world unite with us in lamenting our common loss, for he belonged to the whole human race." Dr. Rush also said: "He died like a Christian, interested in the welfare of all around him, believing in the resurrection and the life to come, and hoping for happiness from every attribute of the Deity." The grave of Dr. Rittenhouse is among those of distinguished men filling

the burial ground of Old Pine Street Presbyterian Church, Philadelphia.

Roan, Rev. John, a native of Ireland, was a student at the Log College, and taught on the Neshaminy, probably, while completing his theological course. He was licensed by the New Side Presbytery of New Castle, and sent to Hanover, Virginia, in the winter of 1744, where he continued for some time; and the happy effects of his ministry were visible and lasting. Soon after, he was settled over the united congregations of Derry, Paxton and Mount Joy. Mr. Roan, towards the close of life, informed the Presbytery that his congregations were deeply sunk in debt. He was sent on missionary tours, and at one time spent eight weeks on the South Branch of the Potomac. He died, October 3d, 1775, and lies buried at Derry meeting-house, on the Swatara, with this inscription on his tomb:—

"Beneath this stone
Are deposited the remains
Of an able and faithful,
Courageous and successful,
Minister of Jesus Christ."

"Truths for once told on a tombstone," says the author of "Mark Bancroft's Tales." The Rev. William Graham, of Washington College, Va., was a member of Mr. Roan's church, and received from him the education preparatory to entering Nassau Hall and his theological training.

Robbins, Frank L., D.D., was born at Camillus,



FRANK L. ROBBINS, D. D.

N. Y., in 1830. He graduated at Williams College, in 1851, and after enjoying the benefits of foreign travel pursued his theological studies at the Auburn

Theological Seminary. On the completion of his course he preached a year in connection with the Professors in Lane Theological Seminary, Cincinnati. Returning to the East he accepted the pastorate of the Green Hill Presbyterian Church of Philadelphia. Here he labored efficiently, and with ever-widening influence, for seven years. At the end of that time he led the movement which resulted in the establishment of the Church with which his name must always be prominently and most honorably identified—the Oxford Presbyterian Church, corner of Broad and Oxford streets, Philadelphia.

Under the ministry of Dr. Robbins the Oxford Church long enjoyed a large measure of spiritual prosperity, and for several years it has been second to none of the Presbyterian churches in the city in its contributions for benevolent purposes, or in cognate exhibitions of practical Christian effort. At the date of the last official report the number of communicants of the Church was 631. The Sunday-school numbered 861. Dr. Robbins, as a preacher, is characterized by clearness, force and earnestness. He possesses these three qualities in a marked degree. He is the master of a strong, direct, sinewy English, and is vigorous in thought and expression. He knows how to drive home truth by the force of logic and argument, and how to win his way by appeals to the heart. His pulpit talents are rich and varied. In May, 1883, on account of impaired health, Dr. Robbins resigned the charge of Oxford Church.

Robert, Christopher R., was born in Brookhaven, Long Island, March 23d, 1802. After a mercantile clerkship in the city of New York for five years, he became a principal in business, carrying it on chiefly in the city of New Orleans. In 1830 he established himself in New York, as the head of the firm of Robert & Williams. In 1862 he retired from the firm, and in 1863 from the presidency of a large railway and coal company, which he had filled, and thus closed his business career. Mr. Robert served as a ruling elder in the Laight Street Presbyterian Church, New York, from 1831 to 1862; associated for the first six months with Harlan Page; and for nearly thirty years he was superintendent of one of the largest Sunday schools in the city. The property put in his possession was held in trust for the Lord. He sent \$1400 to Hamilton College to aid beneficiary candidates for the ministry, and a larger sum was given to Auburn Theological Seminary. The College at Constantinople, however, bearing his name (with his reluctantly yielded consent), has been the principal recipient of his broadcast funds, about \$114,000 having fallen to it from him.

Robert, Peter, a French Reformer, or Huguenot minister, the first pastor of the settlement of French Protestant refugees at Santee, S. C. He died in or before the year 1715.

Roberts, James, D.D., son of John and Mary D. Roberts, was born in Montrose, Scotland, Christ-

mas, 1839. He came with his parents to this country, when a boy. He graduated at Lafayette College, among the first of his class, in 1865, and at Princeton Theological Seminary, 1868. He was licensed to preach by the Presbytery of New Castle, April, 1867. He was called to the pastorate of the Presbyterian Church of Coatesville, Penna., January 15th, 1868, and entered upon his labors at the close of his seminary course, May 9th, 1868. He was ordained and installed May 28th, 1868. He has continued to minister to the congregation with great acceptance, to the present time. His pastorate is now several years longer than that of any other pastor in the Presbytery of Chester. He is a close student, a clear thinker and a ready writer, with a good flow of language. His ministry of sixteen years has been one of earnest, faithful work, with continued manifestations of the Master's approval; and now, at the end of all these years, he holds a very strong place in the hearts of his people, as well as in the confidence and respect of the whole community in which he resides. For fifteen years he has been Stated Clerk of his Presbytery, and was for three years the Permanent Clerk of the Synod of Philadelphia, and when that Synod, together with the other three Synods of Pennsylvania, was merged into one, under the title of the "Synod of Pennsylvania," he was unanimously chosen to the same position in that body, and continues to hold the office at the present time. He is a member of the Historical Society of Pennsylvania, a member of the Spelling Reform Association of the United States, and also a trustee of Lincoln University. The trustees of Lafayette College conferred on him the degree of Doctor of Divinity, January, 1883.

Roberts, James B., was born of Quaker parentage, in Chester county, Pa., April 8th, 1823, the youngest child of James B. and Esther Roberts. He received no religious instruction in early life, but was, from 10 to 20 years of age, almost wholly under infidel influence. He was converted in the Spring of 1845, in Coates Street Church, Philadelphia; united with Dr. Ballard's Church in St. Louis in 1848. In 1850 he removed to California, arriving in the month of June, and immediately connected himself with the First Presbyterian Church. He was ordained deacon in that church in 1851; went out to help build Calvary Church in 1854; was elected elder in Calvary Church in 1859, and was a trustee continuously from 1854 to 1881. He was superintendent also of the Sabbath school, continuously, for twenty years.

Mr. Roberts severed his connection with Calvary Church during the progress of what is known as the "Cooper Henry Trial," and connected himself with Howard Presbyterian Church, and is at present an elder in that church.

Mr. Roberts is one of the representative men of the Pacific coast and of the Presbyterian Church. Strong in intellect, stronger in will, strong in frame and stronger in faith, he inspires all who know him

with confidence in his integrity, and impresses all by his energy, disinterestedness and readiness to help every good cause. His influence is due to the warmth and steadfastness of his attachments, promptness to act, skill to organize, vigor to execute, and more than all to his clear perceptions of truth and duty, his singleness and firmness of purpose to do what he believes to be right. He came to California when gold was the one object of pursuit, and might have acquired large wealth; but giving and working for the various objects which appealed to his generous heart have kept him poor. He is rich in faith, good works, the approval of his conscience and the esteem of his brethren.

Roberts, Rev. William Charles, D. D., was born September 23d, 1832, at Galltmai near Aberystwith, in Cardiganshire, South Wales. On the 25th



REV. WILLIAM CHARLES ROBERTS, D. D.

of June, 1849, the family landed at New York. Some time after William entered the school of Rev. David H. Pierson. In the Fall of 1852 he entered the Sophomore Class of Princeton College, where he graduated, with honors, in 1855. Entering the Theological Seminary he completed a full course in 1858. Having accepted a call to the First Presbyterian Church, Wilmington, Del., he was ordained and installed pastor by the Presbytery of New Castle, in June, 1858. While at Wilmington he was appointed by the Synod of Philadelphia a trustee in Lafayette College. In the Fall of 1861 he accepted a unanimous call to the First Presbyterian Church, Columbus, O. While at Columbus he acted as chaplain of the State Senate, and was a member of the Committee of Synod to found a State College, which

eventuated into Wooster University. In October, 1861, he was elected Moderator of the Synod of Ohio. On account of the health of his family he returned to the seaboard and accepted a call to become a co-pastor with Rev. Dr. Magie, of Elizabeth, N. J., where he was installed December, 1861. The rapid growth of Elizabeth calling for a new church, he went with the colony and formed the Westminster Church, which was organized January 31st, 1866, with one hundred members. He was installed pastor of the new enterprise, March 7th, 1866.

Dr. Roberts was elected a Trustee of Princeton College in June, 1866; appointed by the First General Assembly of the reunited Church one of the original members of the Board of Home Missions, in May, 1869; Chairman of the deputation sent to the Free Church of Scotland for the year 1874; a member of the Assembly's Committee to consider the propriety of holding a general Presbyterian Council; was honored with the title of D. D., by Union College, Schenectady, N. Y., in June, 1872; Moderator of the Synod of New Jersey in 1875; member of the First Pan-Presbyterian Council that met in Edinburgh, 1877; and is Corresponding Secretary of the Board of Home Missions of the Presbyterian Church, June, 1881.

Roberts, Rev. William Dayton, was born near Moorestown, N. J., July 29th, 1852. He received the full course of public school education in Philadelphia, graduating from Central High School in July, 1870. He devoted some months as shorthand reporter for the *Philadelphia Inquirer*; then went to Washington, D. C., as special clerk in the office of the Secretary of the Navy, where he remained for three years, pursuing, at the same time, the studies of the Theological Department of Howard University. He graduated at Princeton Theological Seminary, in 1876, and was installed pastor of Thompson Memorial Church, Brownsburgh, Pa., where he remained for five years. March 1st, 1881, he assumed the pastoral charge of the Temple Presbyterian Church, Philadelphia, of which church he is still the pastor, beloved by his congregation and successful in his ministry. Mr. Roberts is an excellent and popular preacher, of pleasing address, sound judgment, and diligent in activity in the Master's work.

Roberts, William Henry, D. D., was born at Holyhead, N. Wales, G. B., January 31st, 1844. He graduated at Columbia College, N. Y., in 1863. He was Statistician at the U. S. Treasury Department, Washington, D. C., 1863-66, and Assistant Librarian of the Congressional Library, Washington, 1867-72. He was ordained by the Presbytery of Elizabeth, December 5th, 1873; was pastor at Cranford, N. J., 1873-77, and since 1877 has been the popular Librarian of Princeton Seminary. Dr. Roberts is at present the acceptable and efficient Permanent Clerk of the General Assembly.

Robertson, Rev. James Lovejoy, was born

in Steubenville, Ohio, on September 5th, 1837. His parents were Scotch-Irish, and members of the Associate Reformed (now United) Presbyterian Church.

He was graduated at Geneva College, Ohio, in June, 1855, and studied theology in the United Presbyterian Seminary in Allegheny City. He was licensed to preach by the U. P. Presbytery of Steubenville, Ohio, on June 9th, 1857, and was ordained by the U. P. Presbytery of Caledonia, N. Y., on July 12th, 1859; and installed as pastor of the U. P. Church of Geneva, N. Y. On June 2d, 1867, he became pastor of the Second Presbyterian Church of Cincinnati, Ohio. In October, 1870, he accepted a call to the First Presbyterian Church of Rochester, N. Y., and in October, 1877, to the Euclid Avenue Presbyterian Church of Cleveland, Ohio. His present charge is the Presbyterian Church of Cortland, New York, of which he became pastor on November 11th, 1882. Mr. Robertson preaches the gospel with fidelity and force. As a pastor and presbyter he is faithful to his duties. The blessing of God has attended his labors in the several fields he has occupied.

Robertson, William W., D. D., was born in Lincoln county, Ky., December 6th, 1807. His father, Duncan F. Robertson, was of Scotch, and his mother, Mary Downing, was of English origin. His college course was begun at Centre College, Ky., and finished at Miami University, O., from which he graduated in 1831. His theological training also he received at Miami, under the President, Dr. Robert H. Bishop, and several of the Professors. He was licensed to preach by Oxford Presbytery, in 1836, and ordained by the same in 1837. For six years after his graduation he was engaged in teaching in Miami University. In 1841 he came to Callaway county, Mo., and took charge of the churches of Fulton and Concord. In 1851 he gave his whole time to the Church of Fulton, his connection with that church continuing till 1860—in all nineteen years. In addition to his work as pastor, he started, in Fulton, a Female Seminary, which, as its President, he conducted for ten years, and at which hundreds of young ladies were educated. In 1860 he removed to Concord, took charge of that church, and supplied it for eight years, during the last four opening and conducting a Young Ladies' Seminary. In 1868 he returned to Fulton, and for five years acted as agent for Westminster College. The last ten years of his life have been spent in voluntary evangelistic labors—in gathering and organizing little flocks and caring for them till some one is secured to supply them permanently. As a preacher, he has abounded in labors which God has greatly blessed. The revivals which have attended his preaching, if they were counted, would run up into the hundreds. Presbyterianism in Central Missouri owes more to him than any other man. And Presbyterian educational interests in Missouri might well own him as their father. Besides the Female Seminary which

he conducted in Fulton and Concord, it was largely his influence that secured the location of Westminster College at Fulton, and largely his faith and energy that kept it in existence through troublous times, till it has come forth to do the grand work it is now doing. And on his shoulders has rested, in no small degree, the burden of starting and sustaining the Synodical College for young Ladies, located at Fulton in 1871, and now enjoying a high degree of prosperity.

Robinson, Charles Seymour, D. D., was born in Bennington, Vermont, March 31st, 1829. He graduated at Williams College, in 1849; studied theology privately, in New York city, and then passed a year and a half at Princeton Seminary. For a time he was teacher in the Union Theological Seminary, New York. He was ordained by the Presbytery of Troy, April 19th, 1855. He was pastor of the Park Street Church, Troy, N. Y., 1855-60; pastor of the First Church, Brooklyn, N. Y., 1860-8; preached in the American Chapel, Paris, France, 1868-71, from which last year he has been the popular and efficient pastor of the Presbyterian Memorial Church, New York city. From 1876 to 1877 he was editor of the *Illustrated Christian Weekly*.

Dr. Robinson is a gentleman of refinement and culture. In his disposition he is of a cheerful temperament. He is a graceful and vigorous writer. The church in which his congregation worships is one of the most magnificent church edifices in New York. His ministry, in the several fields in which he has labored, has been crowned with success. As a preacher, he is eloquent and forcible. His sermons are argumentative, and he will make no sacrifice to declamation, but his mode of handling his subject is so original and scholarly, and so graphic and chaste is his language, that he is very successful in arresting the undivided attention of an audience. Dr. Robinson has published various sermons, and is the compiler of a book of hymns, entitled "Songs of the Church; or, Hymns and Tunes for Sacred Worship." He received his degree of D. D. from Hamilton College.

Robinson, Edward, D. D., LL. D., was born in Southington, Conn., April 10th, 1794. He entered Hamilton College in 1812, and always stood at the head of his class. After graduating, in 1816, he commenced the study of law, but was soon called to take a tutorship in Hamilton College. In 1823 he was appointed Instructor in Hebrew in Andover Seminary, and sustained himself admirably in this position for three years. In 1826 he set sail for Europe in quest of philological opportunities and helps, such as Europe only could afford, returning to this country in 1830, and was shortly afterwards appointed Professor Extraordinary of Sacred Literature and Librarian at Andover. Here he was engaged, in addition to his other duties, in editing the *Biblical Repository*. At the end of three years he removed to Boston, where he spent another three

years in preparing his works on "Biblical Lexicography." In 1837 he accepted the professorship of Biblical Literature in the Union Theological Seminary, New York, but on condition that he should be permitted, before entering upon the duties of his professorship, to spend three or four years in exploring the Holy Land. The fruit of this tour was the "Biblical Researches," which he wrote at Berlin, spending two years there for the purpose.

The publication of his *Biblical Researches*, was followed, in 1842, by what Dr. Robinson regarded as the highest of all his earthly honors, the awarding to him of a gold medal by the Royal Geographical Society of London. This gave him a place among the selectest few of scientific discoverers. He made another tour to Palestine, in 1852, the fruit of which was another volume of the *Researches*. He contemplated and commenced, in 1856, a great work on Scripture Geography. In attempting, in 1859, to rewrite this work, his health failed. He went to Europe to find relief, but sought it in vain. Returning to his home, he died, January 27th, 1863.

Dr. Robinson was not only a Biblical scholar of world-wide reputation, and eminently useful by his labors and publications, but he was also a devoted Christian. He was distinguished for the rectitude of his character, and the elevation and purity of his religious life. As the last end of all his intellectual aspirations, pursuits and attainments, he sought the honor of Him who bore the cross for us all. His studies, his travels, his books, his instructions, redounded, indeed, to his own fame, but his fame, with his heart and his all, he offered on the altar of loyalty to his Saviour.

Robinson, Rev. George, was born at Argyle, New York, graduated at Union College in 1861, and studied theology at the United Presbyterian Seminary, Allegheny, Pa. He was stated supply of the Congregational Church, Benson, Vt., 1867; of the church at Hobart, N. Y., 1867; of the Tenth Church, Philadelphia, Pa., 1868. He was ordained by the Presbytery of Donegal, September 8th 1868; was pastor at Lancaster, Pa., 1868-74; at Duncannon, 1874-7; and since that time has been Chaplain U. S. A., at Fort Buford, D. T. He is a gentleman of pleasing address, excellent spirit, and a preacher of ability.

Robinson, John, D. D., was born within the bounds of the Sugar Creek Church, Mecklenburg county, N. C., on the 8th of January, 1768. After some academic education in Charlotte, and in the neighborhood of Poplar Tent, his college course was pursued and completed at Wimsborough, S. C. He studied theology under the care of the Orange Presbytery; was licensed to preach April 4th, 1793, and, at the same time, was directed by Presbytery to visit Dupin county, N. C. That was his first field of labor in the ministry. He was the instrument of much good to the churches he organized or built up in

that county, and only left them because the effect of the climate upon the health of his family rendered it necessary. He continued there about seven years. In 1800 he accepted a call from the Church in Fayetteville, but finding the labors of the two offices too exhausting he relinquished both about the close of 1801; then removed to Poplar Tent, where he remained, as preacher and teacher, about four years, but was induced, early in 1806, to return to Fayetteville. Here he resumed his pastoral labors and his classical school, and from among his pupils North Carolina gathered some of its brightest ornaments. He was the father of the Presbyterian Church in that place. He not only organized it, but received to communion many who have been its pillars since. By the entire community he was venerated and loved. In December, 1818, he returned to Poplar Tent, where he passed the residue of his days. His longest and perhaps most useful pastoral relation was here, and it was not surrendered until the infirmities of age demanded it. He died December 14th, 1843. Dr. Robinson was greatly beloved by his brethren. He was a man of consistent and elevated piety. One prominent characteristic of his ministrations from the pulpit was a clear and faithful exhibition of the peculiar truths of Christianity. Benevolence, humility, firmness of purpose and intrepidity, were leading features of his character. His punctuality was proverbial. Throughout his life he was a warm and indefatigable friend to all the interests of learning.

Robinson, John, D.D., was born of Scotch-Irish parentage, in Westmoreland county, Pa., January 27th, 1814. When he was about two years of age his parents removed to Stark county, Ohio. When he was about eight years old his father died, leaving a widow and three sons, of whom he was the eldest. Four years later the family returned to his native place. In 1831 he was indentured to the tinsmith and coppersmith business, in Cadiz, Ohio, where he united with the Presbyterian Church. The man to whom he was apprenticed having ceased business and given up his indenture, and his own mind being turned toward the gospel ministry, he prosecuted the study of language, under the instruction of the pastor, Rev. John McArthur, laboring a part of every day until he had finished the course of the Junior year at college. Then, aided by the pastor and other friends, he entered the Senior Class at Franklin College, Ohio, and graduated in 1837, dividing the first honor of a class of nine with another. He studied theology at the Western Theological Seminary, was licensed to preach by the Presbytery of Stenbenville, April 8th, 1840, and, after being stated supply of the churches of Corinth and Monroeville for six months, was installed their pastor, March 2d, 1841. In this charge he remained nearly three years, during which period the churches enjoyed almost a constant revival. On June 2d, 1844, he was installed pastor of the Church of Ashland,

Ohio, and in this charge he has ever since continued, in uninterrupted peace, among an attached and appreciative people. Dr. Robinson has long been a leading minister in the Presbyterian Church of Ohio. He has been Moderator of the Synod of Columbus, and was prominent among the founders of the Wooster University. But his chief honor consists in the steady increase of his spiritual flock, year by year, during his long pastorate. His labors have been largely blessed.

Robinson, Stuart, D. D., was born November 26th, 1816, at Strabane, Ireland, and was the son of James and Martha (Porter) Robinson. He was brought to this country when about eight months old, and spent his early life in the Kanawha Valley, in West Virginia, where his father died while he was



STUART ROBINSON, D.D.

yet a child. He received his preparatory education under Rev. James M. Brown, D.D., in Berkeley county, Va., and Rev. William H. Foote, D.D., at Romney, Va.; united, on profession, with Tuscarora Church, Berkeley county, Va., at about sixteen years of age; was graduated from Amherst College, Mass., A.D. 1836; went thence to Union Theological Seminary, in Virginia and spent one year, 1836-7; then taught two years, 1837-39; spent nearly two years, 1839-41, in study at Princeton Seminary; was licensed by Greenbrier Presbytery, Va., April 10th, 1841; and was ordained by the same Presbytery, October 8th, 1842, at Lewisburg, Va. (now West Va.) On the day of his ordination he was installed pastor of the Church at Kanawha Salines, from which he was released May 8th, 1847; was installed pastor of the

Church at Frankfort, Ky., by the Presbytery of West Lexington, June 18th, 1817, and labored there as pastor until released, September 2d, 1852; removed to Baltimore, Md., and supplied the Fayette Street Church (Independent) in that city nearly one year, 1852-3; then organized the Central Presbyterian Church in the same city, and was installed its pastor May 10th, 1853, and was released therefrom October 27th, 1856; was Professor of Pastoral Theology and Church Government in Danville Theological Seminary, Ky., 1856-57; was pastor of the Second Church at Louisville, Ky., where he was installed April 27th, 1858, and released June 16th, 1881, owing to the failure of his health. He died in Louisville, Ky., October 5th, 1881, in the sixty-fifth year of his age, and in the faith and hope of the gospel he had preached. Dr. Robinson was a gentleman of fascinating manners, and of a kind, benevolent spirit. He excelled as a preacher, and won great popularity. His sermons were Scriptural, logical, instructive and impressive, indicating a strong, independent intellect, thorough preparation, and a heart earnestly desirous of doing good. He was a vigorous writer, firm in his convictions of truth, and always ready to defend it. His power of off-hand speaking was great, and his delivery of his discourses in the pulpit was so earnest and emphatic as to largely augment their force and effectiveness. He took an active part and exerted a strong influence in the judicatories of the Church. His life was one of active and extensive usefulness.

Robinson, Rev. William, was born near Carlisle, England, a little after the beginning of the eighteenth century. On his arrival in America he took charge of a school in Hopewell, N. J. It seems probable, also, that he taught a classical school in Delaware, having Samuel Davies for one of his pupils. After his conversion he soon resolved to devote himself to the work of the ministry, and with reference to this, prosecuted his academical and theological studies at the Log College, while he went on with his school. He was licensed to preach the gospel, by the New Brunswick Presbytery, May 27th, 1710, and on August 4th, 1711, was ordained at New Brunswick *sine titulo*.

In August, 1712, Mr. Robinson received a call to settle at Neshaminy, as successor to the Rev. William Tement, but declined it. The next Winter he was sent as an evangelist, by the Presbytery of New Castle, to visit the Presbyterian settlements in the valley of the Shenandoah, and on the south side of James river, in Virginia, and the numerous settlements of North Carolina, on the Haw. He passed the Winter in Carolina, and, in consequence of imprudent exposure, contracted a disease from which he never recovered. On his return, he preached with great effect to the Presbyterian settlements in Charlotte, Prince Edward, Campbell and Albemarle counties. Here he was waited upon by a deputation, that persuaded him, instead of pursuing his contemplated route to the

head of the Shenandoah, to return to Hanover, where he preached, July 6th, 1813, the first sermon from a Presbyterian minister ever heard in Hanover county; and continued preaching, with great acceptableness, for four successive days. The people, from gratitude for his services, constrained him to accept a handsome present in money, which, however, he appropriated toward the education of Samuel Davies, afterward the illustrious President Davies, for the ministry.

Mr. Robinson subsequently kept at his work, part of the time in the State of New York, and part of the time in Maryland, and a rich blessing seems everywhere to have attended his labors. He was called to the pastorate of the congregation of St. George's, Del., but, in April, 1747, before he had yet been installed over his charge, his earthly course was finished. There remains little documentary testimony concerning him, but there is a uniform tradition that he was an eminently devout and benevolent man, and one of the most vigorous and effective preachers of his day.

Robinson, Rev. William M., was born in Indiana county, Pa. He graduated at Jefferson College in the Fall of 1811; and passing through the regular three years' course in the Western Theological Seminary, he was licensed to preach the gospel on the 19th of June, 1844, by the Presbytery of Blairsville.

On the 1st of December, following, not wishing to build on another man's foundation, he commenced preaching in a new field in Licking county, O., within the bounds and under the direction of the Presbytery of Zanesville, by which he was ordained an evangelist on the 14th of January, 1846. In due time two churches were organized, Hebron and Brownsville; and in this field he labored, with a good degree of encouragement, for ten years and six months. In the Spring of 1855 he was called to the pastorate of the First Church of Newark, O., successor to Rev. Dr. Wm. Wylie. This pastorate continued seven years, during which the congregation was considerably increased, and the membership just doubled. Then, for one year and nine months, he was the stated supply of the Church in Wellsburg, W. Va., Washington Presbytery.

In the Spring of 1861 he accepted a call to the newly organized Second Church of Mercer, Pa., in the Presbytery of Erie. Entering upon his labors the first Sabbath of April, he was installed on the 14th day of June. Eight years and one month were spent in this charge, and connected with these years of labor there was very much that was encouraging; and the charge was resigned, when God, in His providence, seemed to call him and his family to Allegheny, in the Spring of 1872.

On the second Sabbath of July he commenced preaching in the Providence Church, Allegheny; accepted a call to become their pastor, and was installed on the first Sabbath evening of November. This pastorate still continues.

Mr. Robinson is of large frame and fine personal appearance. He is a model of the faithful pastor, maintaining, in their proper relations to each other, the unremitting visitation of the flock and the evangelical preaching of the Word. In the latter he is methodic, instructive and deeply spiritual. In the delivery of sermons and in addresses at the mercy seat, he is characterized by great tenderness. He therefore never fails to win the attention and sympathy of the listener. Of late years he has made great sacrifices in performing mission service in one of the less promising portions of Allegheny.

Rochester, N. Y., Brick Church. The foundation or plans for a village, on the site which Rochester now occupies, had been perfected in about the year 1812. In 1815 the population had increased to 331. No church organization had yet been formed. The Presbytery of Geneva, on application, appointed a commission, consisting of Ministers Daniel Tuller and Reuben Parmelee, and Elders Samuel Stone and Isaac B. Barmum, to "meet in Rochesterville, in the town of Gates, on the 23d of August, 1815, to take into consideration the expediency of forming a church in that place." At the appointed time sixteen persons presented letters, assented to articles of faith and a covenant, and were constituted a church, Rev. Eleazer Fairbank preaching on the occasion, from Ephesians ii, 20-22. Two elders and two deacons were elected and ordained. On the 17th of January following, the same Presbytery installed Rev. Comfort Williams as their pastor, "in an unfinished store on Carroll (now State) street." As the young church suffered the want of a place of worship, and were pecuniarily unable to build, some parties bought, of Colonel Nathaniel Rochester, lot No. 10, on which the American Express office now stands, on the west side of State street, and erected a frame building, to rent to the church. Mr. Williams tendered to the church his resignation as their pastor, May 15th, 1821.

The society continued to occupy the building until their new stone edifice was completed, in 1824, on the ground where the present City Hall stands; and the records in the County Clerk's office show that, April 14th, 1825, "Josiah Bissell, Jr., Levi Ward, Jr., and Ira West, agents or active partners of the Rochester Meeting House Company," conveyed the estate to Josiah Bissell, Jr.

Ten years had elapsed since the First Presbyterian Church was organized; the population had increased to 1274 when the village census was taken, in February, and to 5273 when the State census was taken, on August 1st. Many felt that the growth of the church did not keep pace with that of the village, which was fast extending its bounds. After many consultations, a church was organized, its organization preceding that of the Society some four months.

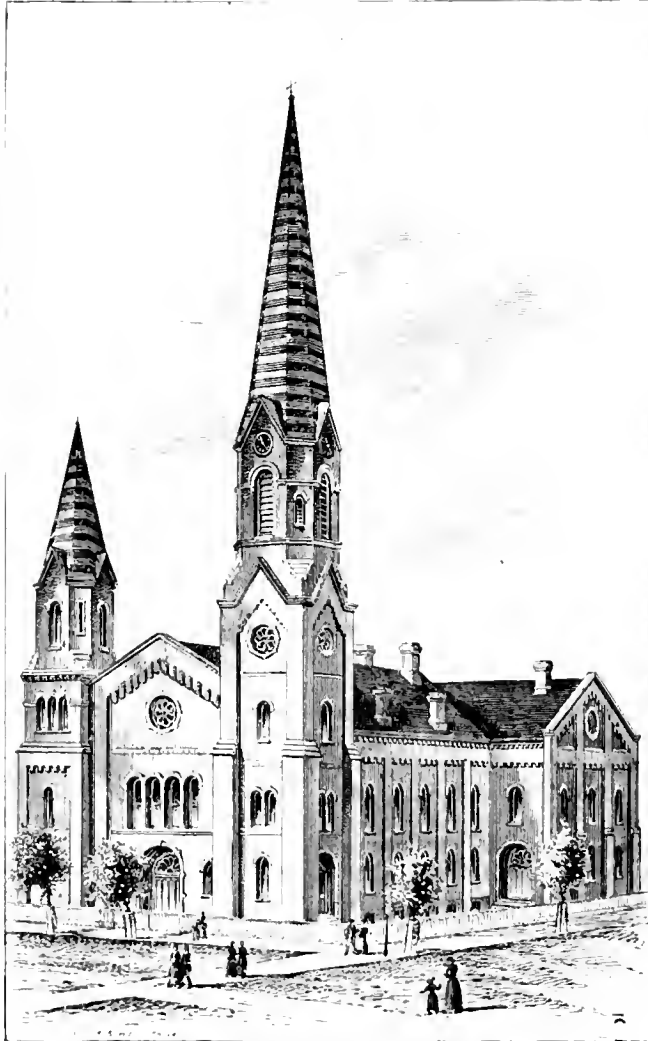
The congregation met "at the usual place of public worship," on the 13th day of March, 1826, two elders

of the Church, Linus Stevens and Silas Hawley, presiding. They adopted as their corporate name, "Trustees of the Second Presbyterian Church of Rochester," and elected as their first trustees, Timothy Burr, Ashbel W. Riley, Lyman Granger, Richard Gorsline and Henry Kennedy.

"The usual place of public worship" referred to was the framed building then recently decided by the "Rochester Meeting House Company" to Josiah Bissell, Jr., and vacated by the First Presbyterian Society when they took possession of their new stone edifice, about one year before. This house was rented of Josiah Bissell, Jr., at two hundred dollars per annum, and used until the new church was fitted for occupancy. For most of the term Timothy Burr, Benjamin Campbell, Aristarchus Champion, Richard Gorsline, Lyman Granger and Henry Kennedy, became personally responsible on the lease.

December 26th, 1826, a Society meeting was held, to act on the subject of locating and erecting a house of worship. Strong diversity of feeling on the subject of location was manifested. The first resolution adopted was "That the site be on the west side of the Genesee River." A committee was appointed to select and negotiate for a site, the result of which was, that on the 2d of February following the trustees took a deed from Silas Smith, of lot number 204, being 66x165 feet of the ground now occupied by this edifice, then described as on the corner of Hugh and Ann streets, for which they paid \$2000. At the time there was a dwelling house on its east end, which Benjamin Miner removed to the sixteen square rods of the west end. At the same meeting, Timothy Burr, Ashbel W. Riley and Richard Gorsline were appointed a committee to procure a plan and estimate of expenses of building. The committee executed a contract with Abner Hubbard for \$16,000. It having been discovered that the organization of March 13th, 1826 was irregular, there was a re-organization of the Society May 15th, 1827, under the name of "The Trustees of the Second Presbyterian Church in the Village of Rochester." No ceremony was observed at, or deposit made, in laying the corner-stone. The contractor promptly fulfilled his engagement, to the satisfaction of the Society. No dedicatory exercises are reported or records found showing at what date the new house was completed, but as annuity on its pews dated from October 1st, 1828, it is presumed to have been about that time. The revival attending the labors of Rev. Charles G. Finney, commencing in September, 1830, added much to the number and pecuniary strength of the Society. The new elements, demanded an advanced movement. They re-organized the Society, November 20th, 1833, under the name of "The Trustees of the Brick Church in Rochester."

As the Society grew, the want of a larger house of worship was seriously felt. The old church was not worth enlarging, or its shape adapted to it. May 24th,



BRICK CHURCH, ROCHESTER, N. Y.

1858, the Society bought lot 169 of Charles A. Carroll, and added fifty-six feet wide on the south side to the church lot. In the latter part of 1859 a subscription was started for means to build a new church. Louis Chapin, Charles J. Hayden and William Otis, were appointed a building committee. Drawings were prepared by A. J. Warner, architect, and the contract let, March 25th, 1860, to Richard Gorsline & Son and Edwin Taylor, for \$39,390. The closing exercises in the old church were held April 1st, 1860. The Washington Street Church being then unoccupied, it was rented and occupied by the Society till the last of June, 1861. The work of the new building was prosecuted vigorously, and its corner-stone laid July 3d, 1860. Byron Sunderland, D.D., of Washington, D. C., delivered an address on the occasion. A box containing a large number of Presbyterian and secular periodicals, a city directory, and many other documents, was deposited in the top course of stone in the southeast corner of the main tower. The church was completed in June, 1861, and on the last day of that month a dedicatory sermon was preached by Samuel W. Fisher, D.D., President of Hamilton College, from the text, Psalm xviii, 9. The whole cost of the newly bought ground and building, with windows, gas fittings, furnaces, pews, cushions, carpet, organ, chairs, seats, settees and fence, was \$61,881.73.

The pastors of the Brick Church, and the dates of their service, are as follows: Rev. William James, July 21th, 1826, to October 11th, 1830; William Wisner, D.D., May 1st, 1831, to September 23d, 1835; Rev. George Beecher, June 18th, 1838, to October 6th, 1840; James Boylan Shaw, D. D., became pastor of the Church, February 16th, 1841, and continues in this relation to the present time, very greatly blessed in his labors, and endeared by his excellent character and marked official fidelity to his congregation, and to the whole community (see his sketch). The membership of the church at present is 1335. Eight persons who have been teachers or scholars in the large and ever-flourishing Sabbath school of this church have been foreign missionaries under the appointment of the American Board, viz: T. Dwight Hunt, to Sandwich Islands; Edwin O. Hall, to Sandwich Islands; Fidelia (Church) Coan, to Sandwich Islands; Alanson Curtis Hall, to Ceylon; Henry Cherry, to Madura; Maria (Preston) Johnson, to Siam; Elijah F. Webster, to Bombay; Harriet Seymour, to Turkey.

Rockwell, Elijah Frink, D.D., son of Joseph and Sarah (Huntington) Rockwell, was born in Lebanon, Conn., October 6th, 1809, and was prepared for college by Charles P. Otis, at Colechester. He was graduated from Yale College in 1831. He then taught school, to repay funds expended in his college course. In 1835 he came to North Carolina, and was associated with Dr. Simeon Colton, in the Donaldson Academy, in Fayetteville, for two years. He was received under care of Fayetteville Presbytery, N. C., in 1837, studied in Princeton and Columbia semi-

naries, and in June, 1839, was licensed by his Presbytery. He supplied the Fayetteville Church a short time, and in the Fall of 1840 went to Fourth Creek (now Statesville) Church, of which he was ordained pastor by Concord Presbytery, November, 1841. In 1850 he was elected Professor of Natural Science in Davidson College, where he remained, filling various chairs, till his election to the presidency of Concord Female College, in Statesville, N. C., in 1868. The college soon after changing hands, he engaged a stated supply of several churches—Bethesda, Bethany, Tabor, Fifth Creek, Concord. He still resides (May, 1883) in Iredell county, N. C.

In June, 1882, the University of North Carolina conferred upon him the degree of Doctor of Divinity.

Dr. Rockwell has used his pen frequently, in contributions to various periodicals—the *North Carolina Presbyterian*, the *Southern Presbyterian Review*, and the *Historical Magazine*, of Morrisania, N. Y. The titles of his more important articles are "The Alphabet of Natural Theology;" "The Prophetic Period of 1260 Years;" "Sketch of Rev. Stephen Frontis;" "The Early Conversion of Children;" "Final Destiny of the Globe;" "Sketch of Rev. John Thompson;" "Second Classical School in Iredell." These titles are selected from more than one hundred important articles published by Dr. Rockwell. He has been a diligent student all his life, and has gathered vast stores of knowledge in many departments, but has a special fondness for antiquarian research, and unusual lines of thought. He has always been a faithful preacher, either as pastor, in his earlier days, or as supply, during his educational labors. He is still working, with unabated zeal, in the vineyard of the Master.

Rockwell, Joel Edson, D. D., the son of Warren and Sarah R. Wells) Rockwell, was born at Salisbury, Vt., May 4th, 1816. He graduated at Amherst College, Mass., August 24th, 1837, and at the Union Theological Seminary, New York city, June 30th, 1841. He was licensed to preach by the Presbytery of Columbia, April 21st, 1841, and was ordained and installed, by the same Presbytery, pastor of the Presbyterian Church of Valatie, N. Y., October 13th, 1841. He remained with this charge until called to the Hanover Street Presbyterian Church, Wilmington, Del., over which he was installed, May 4th, 1847. On the 13th of February, 1851, he was installed pastor of the Central Presbyterian Church of Brooklyn, N. Y., then located on Willoughby street. Here he remained seventeen years, and under his ministry eight hundred were added to the church, of which nearly one-half was by profession of their faith. In September, 1868, he removed from Brooklyn to Stapleton, L. I., at the call of the First Presbyterian Church of Edgewater, and after a few years' service as pastor, he passed to his reward in heaven.

Dr. Rockwell was a constant contributor to the religious and secular press. He was the author of a

number of valuable works, such as, "Sketches of the Presbyterian Church," "Young Christian Warned," etc. Besides these, he published a number of sermons and addresses, delivered on special occasions. He was for some years a member of the Board of Publication, and at one time was the editor of "*The Sabbath-School Visitor*," published by the Board. He was appointed a member of the Committee on the Reunion of the Presbyterian Church by the General Assembly of 1867, in the place of the Rev. Dr. Krebs, who was incapacitated by the illness which terminated in his lamented death. He was a good preacher, vigorous writer, and useful man.

"**Rocky Mountain Presbyterian, The.**" An illustrated Home Mission monthly, Sheldon Jackson, D. D., editor and proprietor, Denver, Colorado. This monthly was established March, 1872. It commenced an eight-page paper, with four columns to the page, which was 12x17 inches in size. From March to December, 1872, it was printed at Bellefonte, Pa. January, 1873, it was removed to Cincinnati, Ohio, and the form changed to a four-page paper, with seven columns to the page, which was 17x24 inches in size. January, 1874, a weekly edition was commenced, and continued through the year. In connection with the weekly there was a special illustrated monthly edition, devoted to Home Missions. January, 1875, the paper returned to its monthly form, giving increasing attention to its illustrations.

During 1879 it was adopted as the official organ of the recently formed Woman's Executive Committee for Home Missions, the paper having been the originator and chief promoter of the movement. The size being found inconvenient for use at mission meetings it was changed, in January, 1880, to a sixteen-page, with three columns to a page, the pages being 9x12 inches.

Having outgrown its original field in the Rocky Mountains, the name was changed, January, 1881, to *Presbyterian Home Missions*. January, 1882, the paper, with its mail lists, was presented by the editor to the Board of Home Missions, and is now published by them, under the title of *The Presbyterian Home Missionary*.

During the years that it was published by Dr. Jackson its typographical neatness and admirable arrangement were due to the interest in it taken by Dr. J. G. Monfort & Sons, of Cincinnati. The editor was so situated that he could do nothing more than furnish the material, and leave his publishers to arrange, issue and mail. The editor's office was in his carpet bag. One month he would be able to sit in his study at Denver and prepare the copy, the next month he might be exploring in Montana, and stopping off the coach a day to prepare in some log cabin the copy for the next paper. The third month, reaching Salt Lake city, he would use the comfortable study of Bros. Welch or McNiece, in which to prepare copy. If east, holding conventions,

the copy would be mailed, it may be, from Albany or Detroit. Then, at another time, from Alaska or Arizona. For years no two successive copies would be prepared at the same place. It was an attractive, progressive and instructive mission journal, exerted a wide-spread and growing influence upon the denomination in mission affairs, and created a new and more intelligent sympathy in home missions.

Rocky Spring Church, Franklin county, Pa. After a ride of four miles from Chambersburg, over the tortuous road which runs over the Slate Hills, toward Strasburg, we approach the venerable edifice. It stands near the brow of a hill, which slopes gradually away in the distance, towards the east. At the foot of the hill, below the church, on the west, the Rocky Spring gushes from the hill, and spreads out into a broad sheet of cold and clear water in the vale, and after forming a pretty cascade, by falling over an embankment, soon becomes lost among the luxuriant meadows, and quietly wends its way to Back Creek, into which it empties.

The church is an ancient and time-worn structure, which stands upon the hillside, without any ornament near it except a single large hickory tree, which grows near the north end, and a small cluster of trees a few rods distant, toward the southwest. Its form is nearly square, and is, in size, about 60 by 48 feet. It is built of brick, upon a stone foundation, which is several feet in height. On the southern side is the front of the church. There are two doors by which it is entered. On the northern side there is no entrance, but there are four windows, between two of which is a small square one, which is immediately behind the pulpit. The window shutters are made of plain boards, without any panel-work, and, together with the doors, were formerly painted red. Time has, however, nearly removed the paint, and leaves them of a dark rust color. The doors are somewhat more elaborately made, and, like the window-shutters, exhibit the same evidences of age. The arches of brickwork above the windows and doors were painted red, and form a contrast with the rest of the building. There is no enclosure around the building, which stands alone, upon the barren and dreary hill. The inside is in correspondence with the exterior of the edifice. As we enter, we observe the pews, formed very much like those of modern times, with high, straight backs, and without any paint. Their arrangement is like that in our modern churches. The aisles are paved with bricks, and in some places, these having crumbled away, limestones have been substituted. The broad space in front of the pulpit, and between it and the pews, is also paved with brick. The floors of the pews are boarded. The pulpit is old-fashioned and rough. It is of a circular form, and extends some feet from the wall. Above, there is an oval-shaped sounding-board, or canopy, on which is a rude representation of a star. A plain wooden case-

ment extends on either side of the pulpit, which, together with the pulpit, is painted a deep blue color. The pulpit is entered by a staircase, towards which a passage, with railing on each side, leads. In front of and below the pulpit is the chancel. It is a square enclosure, with board walls, and contains an old-fashioned walnut table, a bench formed of heavy timber, with rough supports, a hickory chair, and a couple of benches attached to the sides of the enclosure. The ceiling is arched, and at the place where the walls and the ceiling meet there is placed all around the room a narrow strip of board, which, together with the edges of the window cases, is painted blue, similar to the pulpit.

The original church, which was built about the time the ancient congregation was organized, stood between the present building and the graveyard. It stood pretty much in the relation to the points of the compass which the new church sustains, the front being towards the south, and smaller ends facing the east and west. It was erected about one hundred and forty years ago, and was a rough log building, a story and a half high, and was built in the rude style of architecture peculiar to that early day. It had one row of windows on the lower story, the lights of which were small and few in number. It was entered by two doors, which were placed in the eastern and western ends of the house. The doors were small and single; they were made of plain boards, without any panel-work.

The present building was erected in the year 1794, by Mr. Walter Beatty. The old building answered the purpose of a place of worship very well for some years, but as the congregation increased, it was found necessary to build an addition to the house. This was formed by constructing a small square building, which was attached to the south side of the church, and which extended only one-half the length of the main structure. The roof was then continued over it from the original edifice. When completed, the wall between it and the church was sawn away. There were no windows in this addition, and it was consequently poorly supplied with light. In a few years after this alteration the increasing size of the congregation demanded still more room, and another similar addition was built by its side. These alterations gave the house a singular, slanting appearance towards the south end.

About the time the original church was erected, there was also built a small, rough log structure, about fifteen feet square, with a wide fire-place, and a large wooden chimney, covered with mortar, and extending nearly along the whole end of the house. This structure stood close beside the church at the northeastern end, and was called the "study house." It was originally built as a receptacle for the saddles of the members in rainy weather, as, in those early days, they generally came to church on horseback, carriages and other vehicles being rarely used. In

later years the minister was accustomed to use it in preparing for the services, when he chanced to arrive before the hour at which they began. The church Session also met here and arranged the business of the church and examined candidates for admission to membership. After service, the minister would resort to it, to prepare for any afternoon service which was to be held. The "study house" stood for nearly a hundred years.

It was in the old log church that its first pastor, the Rev. Mr. Craighead, preached for many years. There it was that, in glowing terms, he preached Jesus Christ, the only hope of salvation, and, after the delivery of his sacred message, in eloquent and patriotic strains, exhorted the youth of the congregation to rise up and join the noble band then engaged, under the immortal Washington, in struggling to free our beloved country from British oppression. It is related that, upon one occasion, from the pulpit, the patriotic preacher declaimed in such burning and powerful terms against the wrongs we then were suffering, that, after one glowing description of the duty of the men, the whole congregation rose from their seats and declared their willingness to march to the conflict. There was but one, tradition says, in the entire assembly, who was not overcome by the stirring appeal that was made, and that was an aged female, in whom maternal affection, recently caused to bleed, completely mastered both a sense of propriety and the love of liberty. "Stop, Mr. Craighead," she exclaimed, "I jist want to tell ye, agin you loss such a purty boy as I have, in the war, ye will na be so keen for fighting; quit talking, and gang yersel to the war. Yer always preaching to the boys about it, but I dinna think ye'd be very likely to gang yersel. Jist ga and try it."

In answer to an urgent appeal by the pastor to his congregation, to hesitate no longer which to choose, cowardly inactivity or the noble part of brave defenders of their country's rights, on the following Monday, a company was organized, and after an earnest prayer to the Almighty, the Reverend captain placed himself at their head and marched off to battle. They joined the army of Washington, and gave undoubted evidence that their courage was of no mean order. Their captain engaged vigorously in the war, and during the hours spent in camp habitually acted as chaplain to the soldiers. After the war was over he returned to his charge, and faithfully watched over the congregation until the period of his death, which occurred in 1799.

The graveyard at Rocky Spring, filled with the mortal remains of the pious and patriotic, is large, and is enclosed by a rough post-and-rail fence. Over the gateway is a yoke, extending from one post to the opposite one. Along the fence, on the outside of the yard, near the gate, stand three or four oak trees. These, with two poplar and wild-cherry trees in the southern end, and a single cedar near the centre of

the yard, are the only trees about the enclosure. We are sorry to say that this destruction of trees is not natural, but is owing to the destructive propensities of uncultivated man. As we enter the graveyard from the gate, at a distance of a few feet from the fence, we meet the resting-place of the first regular minister of the church. When the tomb was first built, it consisted of a brick wall, upon which a large flat slab of gray stone was placed. Through the effects of time the walls have sunk, and the slab now lies upon the ground, broken into several pieces, from which, when placed in their proper position, the following inscription may be read:—

"In memory of Rev. John Craighead, who departed this life the 20th day of April, A. D. 1799, aged 37 years. Ordained to preach the gospel, and installed pastor of the congregation of Rocky Spring, on the 13th of April, A. D. 1798. He was a faithful and zealous servant of Jesus Christ."

The oldest tombstone in the burying-ground is of slate, has a venerable and antique appearance, and in the form of the letters and the mode of spelling, differs materially from the custom of later times. The stone is nearly round on the top, and contains a rim cut into it in a rough manner. Above the inscription appears a representation of an angel's face and wings. The inscription is as follows:—

"Here lies the body of John Burns, who departed this life December 23, 1760, aged 79 years."

A marble slab, with the inscription—

"In memory of James McElmout, Esq., who departed this life July 19th, 1809, aged 72 years."

makes the resting place of one who was a Major in the Revolutionary War, and became distinguished as a brave and accomplished soldier.

In the extreme southwestern corner of the burial ground, beneath the poplar trees, are a number of pieces which form a very beautiful monument, although, for some reason now unknown, they were never erected into a tomb. On the topmost slab are the following inscription and verses:—

"Jane Cooper, was born 1st of July, 1768, and (J. N.) died, on the 20th evening of June, 1796.

"*Jane* *Nicholson's* respected dust, now here,
Once fixed esteemed, and shared health's warmest cheer;
Her life seemed fixed, as but with age to cease,
Till fatal accident produced disease.
Young, wise and good, she was her children's guide,
Bless to her partner, joy to all allied.
From tender youth she obeyed, with love and awe,
Reason's religion, and her parents' law;
So grew her dignifying strength of mind,
Though firm, yet soft and happily refined,
No affectation, pride, or passion, stained,
Nor harbored ill, her candid breast proclaimed.

"Her face, expressive, spoke each thought sincere,
Truth and its friends, to her, were ever dear.
Eager she prized each social, virtuous joy,
But prudent shunned the haunts which peace destroy.

"For others' woes, her kindest sorrows flow'd,
Or for the impious, wandering from the true God.
Is she perhaps your guardian Angel, still
O children! live as would obey her will,
So shall you join her on that happy shore,
Where death or grief will visit you no more.

In another part of the burial ground are three graves, upon the respective headstones of which, the following initials are rudely chiseled:—

"P. L.
N. L.
M. L.

A few paces from these is a marble stone, which is erected

"In memory of Mary, the wife of James Gibson, who departed this life April 25th, 17—, in the seventy-first year of her age.

"All you that come my grave to see
Prepare for death and follow me,
Prepare for death, make no delay,
For suddenly I was snatched away."

The first regular minister of Rocky Spring Church was the Rev. John Craighead, who, with others sustaining the same relation, are elsewhere noticed in this volume. As already stated, he joined the army of General Washington, in New Jersey. Of his valor there can be no question. "He fought and preached alternately," says a friend, in noticing his character, "breasted all danger, relying on his God and the justice of his cause for protection." He was somewhat celebrated as an humorist. His friend, the Rev. Dr. Cooper, of Middle Spring Church, who was also, it is believed, captain of a company, was with him in the same mess, as they were congenial spirits. One day, it is said, going into battle, a cannon ball struck a tree near him, a splinter of which nearly knocked him down. "Bless me!" exclaimed Dr. Cooper, "you were nearly knocked to staves." "Oh, yes," was his reply, "and though you are a *Cooper*, you could not have set me up."

After Mr. Craighead's decease a vacancy existed in the congregation for about one year, when the Rev. Francis Herron, afterwards the Rev. Dr. Herron, of the First Church, Pittsburg, was ordained and installed April 9th, 1800, pastor of the congregation, and continued so for about ten years.

Dr. Herron was succeeded by the Rev. John McKnight, D. D., who ministered to the people for several years, who was also succeeded by his son, the Rev. John McKnight, D. D., in a pastorate of several years' duration. His successor was the Rev. A. K. Nelson, who was installed pastor of "Campbellstown and Rocky Spring," in 1810, and had charge of these churches for a number of years. The latter has long been without any regular supply for its pulpit. Once it occupied an important position among the churches in the Cumberland Valley. People resorted to Rocky Spring, from Loudon, Mercersburg, Greencastle, Chambersburg, Culbertson's Row, Greenvillage, Roxbury, Orrstown, Strasburg, and from the whole valley along the mountain foot, extending nearly to Shippensburg. When there chanced to be no preaching at Middle Spring, the people of that congregation were accustomed to worship here. But the original settlers have long since died, and their descendants, to a considerable extent, have moved to other regions, and persons from other places (particularly

Germans) have taken their places. These, generally, belong to other denominations, and have deserted this ancient temple of the Most High. Then, again, other churches have sprung up in the neighboring towns, and many of those who formerly attended at Rocky Spring can now enter the sanctuary nearer their homes, without the inconvenience of riding several miles, as was formerly necessary. All these circumstances have conspired to produce the present forsaken and desolate condition of the church, and its doom seems inevitable. A few short years only will have elapsed before the stranger will stand by the tottering walls on the hill-top, and sadly meditate upon the past history of the sacred pile. Then the descendants of the old congregation will have gone, and no one will be able to recount the many stirring events connected with it in former years, or reverentially commemorate its departing glory.

Rodgers, Rev. James L., is a native of Shippenburg, Pa. He graduated at Jefferson College, Pa., in 1817. After completing his theological studies at Princeton Seminary he was installed, August 31st, 1851, pastor of Mt. Joy and Donegal churches, in Lancaster county, Pa. Here he labored for a few years, acceptably and successfully. Mr. Rodgers, who has a fine capacity as an instructor, has for a long time been teaching advanced scholars in his flourishing institution, Springfield, Ohio, and was for a year a stated supply at Yellow Spring Church.

Rodgers John, D. D., was born in Boston, August 5th, 1727. His parents removed to Philadelphia in 1728. During the first visit of Whitefield to Philadelphia, in 1739, while preaching at night on the court-house steps, young Rodgers pressed near, and held a lantern for his accommodation. Absorbed and deeply interested, he became so much agitated as to be scarcely able to stand, the lantern fell from his hand, and was dashed to pieces. When little more than twelve years old he became hopefully pious.

Mr. Rodgers, resolving to enter the ministry, became a student, in 1743, in the school under the care of the Rev. Samuel Blair, at Fagg's Manor. He was licensed by the Presbytery of New Castle, October 14th, 1747. He spent the summer of 1748 in Somerset county, Md., where, in a very uncommon degree, his labors were blessed. He was installed pastor at St. George's, Del., March 16th, 1749. Here the congregation rapidly enlarged; a new house of worship was erected, and was soon too strait for them. The Forest Church, near Middletown, had a third part of his time. In these congregations he was very zealous and successful, nor did he neglect the vacancies hopelessly sinking out of existence all along the Peninsula.

Mr. Rodgers, having declined, in 1751, an invitation to visit New York with a view to settlement, he was called thither in January, 1765, and under the advice of Synod he accepted the call. His pastoral

relation to St. George's was dissolved May, 1770, 1765, and he was installed in his new charge September 4th. A considerable revival of religion almost immediately ensued; a large number were brought to the knowledge of the truth.

In the close of February, 1776, Dr. Rodgers, with many others, removed their families from New York, expecting that a speedy effort would be made to seize the city and hold it for the Crown. He became chaplain of Gen. Heath's brigade, in April, and on resigning, spent the winter in Georgia. On his return to New York the parsonage was gone, having been consumed in the great fire; the Wall Street Church had been converted into barracks, and the Brick Church into a hospital, and left in a ruined state. Dr. Rodgers preached in St. Paul's and St. George's Episcopal



JOHN RODGERS, D.D., FIRST MODERATOR OF THE GENERAL ASSEMBLY.

churches, which had been kindly offered for his use, alternately, from November, 1783, till June, 17—.

Dr. Rodgers was the Moderator of the first General Assembly, in 1789. After 1803 he ceased to preach more than once on the Sabbath. He preached for the last time in September, 1809. On May 7th, 1811, in his eighty-fourth year, he entered into rest. His influence, in his old age, was most healthful, and kept alive in our Church a remembrance of the years of the right hand of the Most High, a sense of the importance of revivals, and a longing for their return. He lived to see the gloomy clouds that hung over our land so ominously for years after the Revolution, roll away, and to witness the enlargement and prosperity of our Church, beyond all the most sanguine expectations of his youth.

Rodgers, Dr. John Richardson Bayard, was an elder in the First Presbyterian Church of New York city for a long time. He was a son of the distinguished clergyman, Rev. John Rodgers, D.D., of New York. He received his degree of Doctor of Medicine in Edinburgh, and became a practitioner of medicine in New York city, and was for many years the leading physician in the city and a professor in Columbia College. He was distinguished for his benevolence and high Christian character. Dr. Rodgers was the father of the late eminent surgeon, J. Kearny Rodgers, of New York, and of the late Rev. Ravaud K. Rodgers, D.D., of New Jersey. He died in 1833.

Rodgers, Ravaud Kearney, D. D., was born in New York city, November 3d, 1796. He graduated at the College of New Jersey in 1815, and at Princeton Seminary in 1818. He was licensed by the Presbytery of New York, April 18th, 1818; spent his first year of ministerial labor in the West as a missionary, and was ordained by the Presbytery of Troy, March 14th, 1821. Before his ordination he served the churches of Sandy Hill and Glen's Falls, N. Y.; as stated supply from April, 1820, until he was ordained on the day above mentioned, and, on the same day, was installed as their pastor. Here he labored until March 9th, 1830, as an ardent, earnest, noble young preacher of the Word. May 5th, 1830, he became pastor of the Church at Boundbrook, N. J., and continued to labor there forty-four years, until, overtaken by the growing infirmities of advanced age, he was released, at his own request, October 21st, 1874. Soon after he removed to Athens, Ga., where his only daughter, the wife of Robert L. Bloomfield, Esq., resides, where he spent the calm and beautiful evening of a long and honored life. His death occurred January 12th, 1879.

Few ministers of the Presbyterian Church were more widely known or more universally loved and respected than Dr. Rodgers. As a companion, he was one of the most interesting and agreeable of men. On public occasions he was prominent as a speaker. He was always a useful member of ecclesiastical bodies, from his wonderful knowledge of the law and practice of the Church. As Stated Clerk of the Synod of New Jersey for many years, he was unrivaled in the discharge of all official duty. As a pastor, he was a model. He knew all his people, even the young children and domestics, and was their trusted counsellor and confidential friend. As a preacher, his sermons were instructive and fervent, and were delivered with energy and impressiveness. He was always a hard worker, industrious and untiring until very near his end, and he was a truly pious man. He carried, everywhere, a heart warm with the love of Christ. He lived in the perpetual sunshine of his Saviour's presence, and rejoiced to be about His work.

Roe, Azel, D. D., was licensed by the Presbytery of New York, in 1760, and two years after was

ordained. In 1763 he became pastor of the Presbyterian Church at Woodbridge, N. J., afterwards connected with Metuchin. During the Revolutionary war he proved his patriotism in many ways. He graduated at Princeton College in 1756, and was a trustee of the college from 1778 to 1807. The manners of Dr. Roe were more than ordinarily graceful and dignified. His preaching was distinguished for substantial excellence, rather than those qualities which attract the multitude. He was universally and highly esteemed as a pastor, and was in charge of the same flock for fifty-four years. He died in November, 1815.

Rogers, Ebenezer Platt, D.D., was born in New York city, December 1st, 1817. He graduated from Yale College in 1837; studied at Princeton Seminary nearly one year, 1837-8; finished his theological course under the direction of Dr. L. H. Atwater, at Fairfield, Conn., and Dr. Joel Hawes, at Hartford, Conn., and was licensed by the South Association of Litchfield county, Conn., June 30th, 1840, and ordained by the Hampton Association, November 4th, 1840. His successive fields of labor were: 1. The Congregational Church at Chicopee Falls, Mass., from November 4th, 1840 to April 10th, 1843. 2. The Edwards' Congregational Church at Northampton, Mass., from May 17th, 1843 to November 21th, 1846. 3. The First Presbyterian Church at Augusta, Ga., from December 10th, 1847 to April 6th, 1851. 4. The Seventh Presbyterian Church of Philadelphia, from May 3d, 1854 to October 1st, 1856. 5. The First Reformed Dutch Church of Albany, N. Y., from November 19th, 1856 to May 12th, 1862. 6. Lastly, the South Reformed Dutch Church in the city of New York, from June 15th, 1862 to April 19th, 1881, when he was released, because of ill health. Dr. Rogers died October 23d, 1881. His last days were full of joy in God as his strength and hope. He was an amiable, genial, polished Christian gentleman, warmly beloved by his ministerial brethren and by all the congregations he successively served. As a preacher he was lucid, impressive, able, eloquent and thoroughly Scriptural.

Rogers, Rev. Thornton, was born of Presbyterian parents, in the county of Albemarle, Va., December 24th, 1793. His classical education was received at the classical schools of Dr. James Waddel and Mr. William Robertson. He was made a ruling elder at an early age, under the ministrations of the late Rev. William J. Armstrong, D. D. His occasional addresses in private meetings were so pertinent and excellent as to lead some of his friends to suggest to him the idea of devoting himself to the ministry, and he finally yielded to the suggestion, and, after prosecuting his theological studies under many disadvantages, was licensed by the Hanover Presbytery, in 1829. He continued to reside on his small farm, and to preach to the people in the neighborhood, who heard him with great pleasure and profit. But he

was not permitted to serve them long. He died just one year after his ordination, in 1833. He was an eminently devout and godly man, and his death-bed presented a wonderful illustration of the all-sustaining power of Christian faith.

Rollins, Hon. Edward Ashton, son of Daniel G. and Susan Binney Rollins, was born in Wakefield, New Hampshire, December 8th, 1828. He graduated at Dartmouth College, with honor, in 1851. After three years' study of the law, he was admitted to the Bar, in 1851, and commenced the practice of his profession in Great Falls. The following year he was elected cashier of the Somersworth Bank. In 1856 he resumed the practice of law, and formed a partnership with Hon. Ichabod G. Jordan. In the Spring of 1860 Mr. Rollins was elected to the Legislature,



HON. EDWARD ASHTON ROLLINS

from Somersworth; was re-elected the two following years, and was called upon to preside, as Speaker, over the largest legislative body in America, in 1861 and 1862, when the nation was in the turmoil of a great civil war. In 1863 he was appointed by President Lincoln Cashier of the Bureau of Internal Revenue. The following year he was appointed Deputy Commissioner. In 1865 he was appointed Commissioner of Internal Revenue, and held this office until March 8th, 1869, when, completely worn out and exhausted, by mental strain and pressure of business, he insisted upon his resignation being accepted.

In the Summer of 1869 Mr. Rollins was elected Vice President of the National Life Insurance Company of the United States of America, located in Philadelphia, and in 1872 he was elected President of that Institution. After resigning this position and spend-

ing some time in foreign travel, he conceived the idea of establishing a new National Bank—the Centennial National Bank—and was elected its President, which office he continues to hold. Mr. Rollins is an exemplary, active and useful elder of the Walnut Street Presbyterian Church, Philadelphia; also a trustee of "The Presbyterian House," and a manager of "The Presbyterian Board of Publication." His whole plan of life is founded upon deep religious convictions, which have never ceased to control his private and his official career. For his culture, social qualities and great integrity, he is held in high esteem by all who know him.

Romeyn, John Brodhead, D.D., was the only son of the Rev. Dirick Romeyn, D.D., and was born at Marbletown, Ulster county, N. Y., November 8th, 1777. He graduated at Columbia College, with high honor, in 1795; studied theology mainly under the direction of his father, and was licensed to preach the gospel by the Classis of Albany, June 20th, 1798. In May, 1799, he was set apart to the pastoral charge of the Reformed Dutch Church in Rhinebeck, N. Y., where he labored more than four years, with great popularity and success. In November, 1803, he accepted a call from the Presbyterian Church in the city of Schenectady, where he remained but a single year, having, in November, 1804, received a call from the First Presbyterian Church in Albany, which, on the whole, he thought it his duty to accept. At Albany he sustained himself in his important position for four years, laboring with great zeal and acceptance.

In 1808 Mr. Romeyn accepted a call to the new church in Cedar street, New York, which had just been established. In 1809 the degree of Doctor of Divinity was conferred upon him by the College of New Jersey. In New York, within a short period, he gathered around him one of the largest and most respectable congregations in the city. Here he labored, with marked success, until his death, February 22d, 1825. Dr. Romeyn's mind was of a high order. As a preacher, he stood eminent, in some respects *primus inter pares*, among the great lights New York could boast of at that day. Large audiences waited on his ministry, and it was crowned with success. He published a large number of occasional sermons.

Rommel, Rev. William Cooper, was born at Elizabeth, N. J., December 1st, 1816; graduated at the College of New Jersey in 1848, and was, for a time, Tutor in the Institution. He studied theology at Union Seminary, New York, and was ordained by the Presbytery of Elizabeth, June 20th, 1852. He was stated supply at Helena, Montana, 1852-56, and since 1877 has been the faithful and efficient pastor of Gaston Presbyterian Church, Philadelphia, Pa.

Root, Rev. Lucius Insley, son of Charles and Elizabeth Ward (Douglass) Root, was born at Brutus, Cayuga county, N. Y., August 16th, 1820; graduated

at Union College, in 1847, studied theology at Princeton, and was licensed by the Presbytery of Elizabeth, April 15th, 1849. Mr. Root was Professor of Mathematics and Natural Philosophy in Carroll College, at Waukesha, Wis., which he largely aided in founding, from November 1st, 1849, until he resigned, November 1st, 1852. He then preached, first as stated supply and then as pastor elect, at Saline, Mich., from April, 1853, to April, 1856. He next labored at Bay City, Mich., as stated supply, from May, 1856, until installed as pastor, November 17th, 1858, and on until released from this charge, February 14th, 1860, teaching also a boys' school, at the same time and place, from 1856 to 1858. His fields of labor after leaving Bay City were as follows: At Ionia, Mich., as pastor elect, from January, 1860; he was installed there as pastor August 9th, 1860, and was released July 17th, 1861. He was installed as pastor at Medina, N. Y., October 31st, 1861, and was released June 27th, 1863. He was stated supply at Upper Alton, Ill., from November 1st, 1865, to November 1st, 1871. He was next at Shelbyville, Ill., where he was installed as pastor, May 2d, 1872, and was released from his charge April 9th, 1874. He then became pastor at Greencastle, Ind., where he was installed May 19th, 1874, and was released January 31st, 1876. At Edwardsville, Ill., he was stated supply from March 1st, 1876; was installed as pastor April 8th, 1877, and was released March 3d, 1879. Soon after this latter date he entered upon the Professorship of Mental and Moral Science in Park College, at Parkville, Mo., and had been engaged in his new duties just one month when he died, very suddenly, May 1st, 1879. Mr. Root was greatly esteemed and beloved by all who knew him. He was a consistent Christian, a devoted husband, a loving and tender parent, an unwavering believer in the divine promises, a diligent, faithful and acceptable minister of the gospel.

Rosbrugh, Rev. John, was born in Scotland, in 1711. In 1740 he settled near Danville, N. J. When past middle life he entered the ministry, graduating at Princeton College in 1761, preaching in Warren county, N. J., in the three united charges of Oxford, Greenwich, and what is now Washington, until 1769, when he was transferred to the churches of Allen Township and Mount Bethel, in Pennsylvania, where David Blainert had been located twenty-two years before.

When, in December, 1776, the Provincial Council of Safety of Pennsylvania issued their call for troops for the Continental service, Mr. Rosbrugh enlisted a company in his own congregation, and at their head marched to Philadelphia within a week from the date of the call. On December 26th he was commissioned by the Council as chaplain of the Third Battalion of the Northampton County Militia. In the memorable engagement at Trenton, N. J., on the 2d of January, 1777, he fell, pierced with bayonet wounds, he received at the onset of the Hessians. Dying so early

in the war, he has been fitly termed the "clerical martyr of the Revolution." He was a man of great activity and energy, genial and cheerful. Many of his descendants reside in New York and Canada. Numerous anecdotes illustrating his character are given in the account of his life and labors, written by Rev. John C. Clyde, "Rosbrugh, a Tale of the Revolution," 1880, pp. 93.

Rose, Rev. John McAden, second son of John M. and Jane S. Rose, was born in Fayetteville, N. C., October 16th, 1849. He is the great grandson of Rev. Hugh McAden, pioneer Presbyterian minister in North Carolina, and first Moderator of Orange Presbytery, and nephew of Rev. James H. McNeil, former Corresponding Secretary of the American Bible Society, N. Y., and of Rev. George McNeil, the founder of the *North Carolina Presbyterian*.

He was educated at Davidson College, N. C., and the University of North Carolina; entered Union Theological Seminary, Va., in the Fall of 1870; licensed by Fayetteville Presbytery, Synod of North Carolina, June 5th, 1872; graduated at Union Theological Seminary, May, 1873; ordained by East Hanover Presbytery, Synod of Virginia, and installed pastor of Portsmouth, Va., Presbyterian Church, December 7th, 1873. February 1st, 1884, he accepted a call to the Second Presbyterian Church, Memphis, Tenn.; February 1st, 1883, he accepted a call to the Presbyterian Church at Goldsboro, N. C.

Mr. Rose is of pleasing, graceful manners, quick intuitions and perceptions, and a wide-awake, working pastor. He is of strong convictions and ready debating powers, a good presbyter, a clear, logical, earnest preacher, and, though ordained but ten years, has already reached a position of influence and distinction.

Rossiter, Rev. Stealy B., was born at Berne, Albany county, New York, May 22d, 1842. He graduated at Union College, Schenectady, in 1865, and at the Union Theological Seminary, New York, in 1869. He preached a short time to the Congregational Church at Elizabeth, N. J. He was installed pastor of the North Presbyterian Church, New York, September 21st, 1873. This is his present charge. Mr. Rossiter is frank and courteous in manner. He is blessed with a good judgment in what he undertakes to do. He is earnestly devoted to the work of saving souls. In the pulpit he is fervent and fluent, and preaches at once with sincerity and effectiveness.

Rou, Louis, a French Reformed or Huguenot minister, pastor of the French Church in New York for forty years, 1710 to 1750. He was born in Holland in 1684, and was the son of a distinguished French refugee in that country, Jean Rou. Louis was ordained to the gospel ministry by the Synod of the Walloon Churches of Holland, and was recommended to the French Church in New York, by the Consistory of the French Church in London. He was a man of learning and ability. He died in New

York, 25th of December, 1750, in his sixty-seventh year.

Rowland, Rev. John, was a native of Wales. He studied at Neshaminy; was licensed by the Presbytery of New Brunswick, September 7th, 1738, and on the same day an application was made to the Presbytery for his services, by the united congregations of Maidenhead (Lawrence) and Hopewell (Pennington). Presbytery, in receiving Mr. Rowland under their care, having violated a standing rule of the Synod, which required that every candidate, before being taken on trial by any Presbytery, should submit himself to an examination on his classical and scientific attainments by a committee of the Synod, this fact produced dissension among the congregations to which he was called. Mr. Rowland, however, accepted the call, and after a time, his labors among them were attended with an extraordinary blessing, in a great revival of religion in both these congregations.

When the division took place Mr. Rowland was sent by New Brunswick Presbytery to the New Side congregations in Pennsylvania, beginning at Fagg's Manor, going as far as Pennsborough (Carlisle) and Conococheague (Chambersburg), and returning by way of Pigeon Run, Christina Bridge and Greenwich, in West Jersey. His labors during this mission were largely blessed. He settled at Charleston and New Providence, Chester county, Pa. Mr. Davies spoke of him, to Mr. Finley, as eminently holy, and peculiarly endowed with abilities, natural, supernatural, and acquired, to win souls to the Saviour. Dr. Henderson, of Frechold, says he possessed a commanding eloquence and many estimable qualities. Whitefield said, "There was much of the simplicity of Christ discernible in his behavior."

"Though Mr. Rowland," says Dr. Archibald Alexander, "filled a considerable space in the Church, while he lived, as he was a Boanerges in denouncing the terrors of the law against impenitent sinners, inasmuch that he acquired among the irreligious the title, so often given to faithful preachers, 'the hell-fire Rowland,' yet no word or memorial of the close of his life remains. He seems not to have been married, and to have died early."

Rue, Rev. Joseph, a native of New Jersey, was ordained by the Presbytery of New Brunswick in 1784, and was settled as pastor of the Presbyterian Church at Pennington, N. J. Here he remained a faithful pastor for forty-one years. He died in 1826.

Ruffner, Henry, D. D., LL. D., the son of Col. David and Ann Ruffner, was born in the Valley of Virginia, in what is now Page county, January 19th, 1789. He graduated at Washington College, Va., in 1817, and commenced his labors as a school teacher in Mereer Academy, Charlestown, Va.

In 1819 he was elected Professor in Washington College, Va. He studied theology with George A. Baxter, D. D.; was licensed by Lexington Presbytery,

in 1819, and took charge of the Church of Timber Ridge, Va. During the thirty years of his connection with Washington College he successively filled every Professor's chair, and was its President for ten or twelve years. In 1848 he was compelled, by ill health, to resign his position. The next year he left Lexington, and in the year following that retired to a mountain farm in Kanawha county, to recruit his health. Here he preached, as he was able, to the poor people scattered through the hills. After a few years he took charge of the Church in Malden, on the Kanawha river, six miles above Charleston, but was compelled, by ill health, to give up preaching the year before his death. Whilst he was in Washington College, he, for many years, preached to the churches of Timber Ridge and Fairfield, six and



HENRY RUFFNER, D. D., LL. D.

twelve miles from Lexington. When they were provided with a pastor he took charge of New Monmouth, three miles from his home. In all his charges he was greatly beloved, and was very useful. Several revivals of religion took place under his ministry, in which many were added to the Church.

Dr. Ruffner was an untiring and enthusiastic student all his life. In learning, he had few equals, and no superiors in his native State. His preaching was always solemn and instructive, and often of the highest order. In character, he had peculiar simplicity, meekness, and unobtrusiveness. He was a man of few words, but keenly alive to the beauties of nature and of art, with strong attachments to personal friends, and great enjoyment of congenial society when released from the active duties of the

college. He was a contributor to the religious press of his day, besides publishing a number of pamphlets, some of them quite important. He was the author of "The Fathers of the Desert," in two volumes, "The Predestinarian," and a volume on "Monasticism." He died at Malden, Kanawha county, Va., December 17th, 1861.

Rumple, Jethro, D. D., was born in Cabarrus county, N. C., March 10th, 1827. The first eighteen years of his life were spent on a farm, varied by attendance upon the country schools. About the age of eighteen he made a profession of religion, and soon after undertook, by his own exertions, to secure a classical education. By teaching and attending neighboring academies, he was prepared to enter Davidson



JETHRO RUMPLE, D. D.

College, where he graduated with distinction, in 1850. He then taught school for several years, to defray the expenses of his literary and theological education. In 1851 he was received under the care of Concord Presbytery, and the same year entered the Theological Seminary at Columbia, S. C., in which the Rev. J. H. Thornwell, D. D., was then Professor of Theology, and remained two years. He was licensed by Concord Presbytery, July 31st, 1856, and was ordained by the same, January 9th, 1857, and installed pastor of Providence and Sharon churches, in Mecklenburg county, N. C. He served these churches four years, when he was called to the Presbyterian Church at Salisbury, Rowan county, N. C., in the same Presbytery, where he was installed pastor, November 21th, 1860. He has continued to be the faithful and beloved pastor of this church until the present time (May, 1883).

In both of these fields his labors have been abundantly blessed. During his pastorate of the Salisbury Church six young men have entered the ministry.

The high estimate set upon Dr. Rumple's character and abilities by his brethren is shown by the varied and responsible positions to which they have called him. For more than twenty years he has been a Trustee of Davidson College and a Director of Union Theological Seminary, Virginia. He has been a commissioner to several General Assemblies, and in Synod and Presbytery has served the Church in well nigh all the most honorable and important positions. As a pastor, he is prudent, laborious and sympathizing. As a preacher, he is earnest, clear, tender and able. As the stores of his learning increase, so does his preaching possess additional freshness and power.

Besides his pastoral and Presbyterian duties he has made excursions in the field of authorship. For the last five years, in the *N. C. Presbyterian*, he has been writing up the "History of Presbyterianism in North Carolina." These sketches, when completed, will be issued in a volume, giving a full account of the churches and ministers of his native State. In the meantime he published, in 1881, a "History of Rowan county, N. C."

In 1882 the University of North Carolina conferred upon him the honorary degree of Doctor of Divinity.

With mental and physical powers unimpaired by the labors of the past, and with an increasing reputation, and, above all, with a heart loyal to Christ and His truth, may his life be spared many years to serve the blessed Lord, who has been in the past his "Sun and Shield!"

Russell, Rev. Joshua L., was born in Clifton, O., September 29th, 1815, and graduated at Wittenberg College, in that State, in 1864. He was stated supply at Troy, O., in 1866; ordained by the Presbytery of Miami, August 17th, 1867; pastor at Middletown, O., 1867-72; pastor of Park Church, Dayton, 1872-76; and took charge of the Spring Garden Church, Philadelphia, in 1876; retaining the pastorate for several years. In 1883 he was installed over the Second Church, Altoona, Pa. He is a graceful writer, frequently using his pen for the periodicals of the day, and as a preacher is thorough, direct, and faithful.

Russell, Rev. Robert, was a graduate of Princeton College in 1792. He was ordained by the Presbytery of New Brunswick in 1795, and about 1797 he joined the Presbytery of Philadelphia, and settled as pastor of the Presbyterian Church at Allen township (now Allentown), Pa. Here Mr. Russell labored for more than a quarter of a century. He died in 1827.

Rutherford, Edward Hubbard, D. D., was born at Brownsville, Tenn., February 23d, 1831. His collegiate course was taken at Hanover College, Ind., where he graduated in 1854. He pursued his theological studies at Danville Theological Seminary,

completing his course in 1857. In 1856 he was licensed by the Presbytery of Western District, Tenn., and ordained by the Presbytery of Central Mississippi in 1857. His first charge was at Vicksburg, Miss., where he remained nine years. In 1866 he became pastor of the First Presbyterian Church of Petersburg, Va., remaining there until 1872, when he took charge of what is now the Grand Avenue Presbyterian Church of St. Louis, Mo., and in 1881 he was called to the pastorate of the Southern Presbyterian Church of Paris, Ky., which charge he still retains.

Dr. Rutherford is one of the strong men in the Southern Church. He is solid and intellectual as to his matter, yet very earnest and spiritual in his manner of preaching. As a man, he is kind, sympathetic, of remarkably pleasing address, and with a manner especially magnetic and winning.

Rutter, Rev. Lindley Charles, son of David and Mary Ann (Potts) Rutter, was born at Pine Forge, Berks county, Pa., September 3d, 1807; received his classical education at Reading, Pa.; studied theology at Princeton Seminary; was licensed by the Presbytery of Philadelphia, April 22d, 1830; and was ordained by Chillicothe Presbytery, April 6th, 1831, and installed the same day pastor of the church at Manchester, Ohio, which he had previously supplied as a licentiate for nearly a year. From this charge he was released October 4th, 1831; was installed January 29th, 1833, pastor of the united churches of Centre and Upper Perry in Pa., from which he was released December 24th, 1834; was installed pastor of the united churches of Chestnut Level and Little Britain, May 22d, 1835; was released from the church of Little Britain, April 10th, 1860, and continued pastor of the church of Chestnut Level alone until released, April 13th, 1875, on account of the failure of his health. From this time he resided, in very infirm health, among the people he had served so long and so faithfully, until his death, which occurred at Chestnut Level, Lancaster county, Pa., March 5th, 1882. He was an earnest, clear and fervent preacher of the gospel, loving the souls of his hearers and largely successful in winning them to Christ.

Ryerson, Martin, LL.D., was born in 1815, in Newton, N. J. His father was Thomas C. Ryerson, a Judge of the Supreme Court of the State, and his mother was a daughter of Robert Ogden, one of the founders of Olio Hall, Princeton College. He graduated at this college in 1833, dividing the first honor, and receiving the Latin oration. He was admitted to the Bar in 1836, and practiced in Newark, until 1841, afterward in Newton, and then in Trenton in 1853. In 1844 he was a very active member of the Convention that framed the present Constitution of New Jersey. In 1855 he was chairman of the com-

mission appointed to revise the statutes. The next year he became a Judge of the Supreme Court, which office failing health compelled him to resign in 1858. In 1873 he was appointed, by General Grant, one of the Judges of the Court of Commissioners of the Alabama claims. He assisted in the organization of the Court, and drew up its rules, but in the Winter of 1875 was compelled, by sickness, to resign. He died on the 11th of the following June.

Judge Ryerson made a profession of religion in 1853. He at once became deeply enlisted in the work of the Church at home and abroad, in the Bible and Tract Societies, and the Sabbath school, toward all of which he liberally contributed according to his means. He was made a ruling elder in the Presbyterian Church, Newton, N. J. (Old School), in 1858; was for several years superintendent of the Sabbath school, and for a long time teacher of a young ladies' Bible class. He represented his Presbytery in the General Assembly, of which he was always an active and influential member. He warmly approved of the rennion and advocated it strenuously. His mind was judicial, logical, intense. His memory was very tenacious. His convictions were slowly matured, after a wide survey of a subject. He lacked imagination and sprightliness in his style of address, but this was compensated for by an earnestness, clearness and forcefulness, which made a deep impression and carried his audience with him. He warmly admired "Jay's Exercises for the Closet," which he daily read, in course. He had no taste for light literature.

Ryors, Rev. Alfred, was born on Long Island, N. Y., in 1812; graduated at Jefferson College, Pa., in 1835, and became Tutor in Lafayette College, where he spent one year. In 1836 he was elected Professor of Mathematics in the Ohio University. After studying theology privately, he was licensed, in 1838, by the Second Presbytery of Philadelphia. He retained his professorship in the Ohio University until 1844, when he was elected Professor of Mathematics in the Indiana University. During this period he was ordained to preach the gospel, but was never installed as pastor over any church. In 1848 he was recalled to the Ohio University, and elected President, which office he held until 1853, when he left for the Indiana University, and became stated supply of the Church at Madison, Ind., until June, 1854, when he was elected Professor of Mathematics of Centre College, Ky. He was also stated supply for New Providence Church, Ky., and was co-pastor (elect) with Professor Green, of the Second Church, Danville, Ky. He died May 8th, 1858. Mr. Ryors was a good man, a careful writer, and as a Professor was eminently distinguished for his attainments and for the success with which he taught his classes.

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Sabbath. We find a record of the original institution of the Sabbath in Gen. ii, 2, 3: "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." God's "sanctifying" the seventh day can be nothing else and nothing less than his setting it apart from a common to a sacred use. And for whose sacred use? Beyond all doubt for theirs for whom all days were made. And in what way did he "bless" it? Certainly by ordaining it to be a day of special blessedness to those for whose observance and benefit it was thus specially separated and blest. The correctness of this interpretation is ascertained by the testimony of Him who "is Lord of the Sabbath." He affirms that "it was made for man," an early and highly important provision for the whole race, and made by the express authority and appointment of God, the Creator of man, and the rightful disposer of all days and times. It is a fact that the patriarchs, long before the Jewish Sabbath, and all, even the most ancient heathen, nations, distinguished time into weeks of seven days, which no appearances in nature could have suggested, and which, therefore, must have resulted from the early appointment of a weekly Sabbath. It is also a fact that the earliest pagan writers, particularly Homer and Hesiod, speak of the seventh day as peculiarly sacred. The latter styles this day "the illustrious light of the sun;" the former has this verse: "Then came the seventh day, which is holy." To this day of sacred rest, as ordained by God, and as known to be thus ordained, Moses referred the Israelites on the occasion of manna being miraculously furnished to them in the wilderness: "And Moses said, eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find manna in the field. Six days ye shall gather it; but on the seventh day, *the Sabbath*, in it there shall be none" (Ex. xvi, 25, 26). Moses evidently takes for granted that the people were acquainted with the institution of the Sabbath, and of this their conduct gave proof. They had been previously commanded to gather daily of the manna only what was sufficient for the daily supply of themselves and families; yet, on the day preceding the Sabbath they, of their own accord, gathered twice as much as they were wont to gather. For this no other reason can be assigned than that, aware that the seventh day was the Sabbath, they made this provision previously, that they

might not violate the rest of the Sabbath. The conduct of the people and of Moses evinced a perfect knowledge of the institution, and the design of Moses was to remind them of it, and admonish them of the necessity of observing it sacredly, and that a special dispensation of manna would permit them to observe it, and distinctly show the will of God in that matter.

At Mount Sinai the Sabbath was solemnly revered and confirmed (Exod. xx, 8, 9, 10, 11). Here, when, after their fifty days' wandering in the wilderness, God gave the children of Israel the ten commandments, the language was "*Remember* the Sabbath-day, to keep it holy." It is not, "Sanctify the Sabbath," but "*remember* to sanctify it." The day was something to be remembered; it was no novel observance first given by Moses, but one long before known and of ancient date. And the reason for it runs back to the creation, and entwines itself with the original institution and blessing: "*Remember* the Sabbath-day to keep it holy, for in six days the Lord thy God *created* the heavens and the earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." The position which the Sabbath holds in the Decalogue proves that the day is to be universally and perpetually observed. Of the Ten Commandments given on Mount Sinai, nine are confessedly not Hebrew, nor temporary, nor ritual, but of essential duty and universal obligation, presenting, in fine, an epitome of practical religion and ethics, from which we can take nothing without leaving a lacuna to be deprecated; to which we can add nothing that would not hold a secondary place, as compared with either of the nine. With these, fourth in the series, preceded by the law which interdicts blasphemy, the most audacious of sins against the Majesty of heaven, and followed by the law which enjoins filial piety, the first and most sacred in the catalogue of relative duties and the fountain-head of all social virtues, stands the precept, "*Remember* the Sabbath day, to keep it holy." If this be a mere provision of the Jewish ritual, why is it here, and not rather in Leviticus, along with the feast-days? Its place clearly indicates that it was regarded, at least by the author of the Pentateuch, as, like the rest, a law of divine enactment, intrinsic fitness, and universal obligation. Our Saviour and His apostles evidently take this ground. They never represent the Hebrew ritual as binding on any but the posterity of Jacob, or as permanently binding on them, but they repeatedly cite the Decalogue as of universal and perpetual obligation, and Jesus quotes

it in answer to the question, "What shall I do that I may inherit eternal life?" He also says, without limitation or qualification, "The Sabbath was made for man," not for the Hebrews, but for all men; and in claiming as appropriate for its observance works of love and charity, he implies that there are other works, in themselves innocent and right, from which it is a duty to abstain on the Sabbath. Yet more, he cites God's beneficent activity during the Sabbath of creation, as the precedent for His own beneficent activity on the weekly Sabbath—"My Father worketh hitherto, and I work."

The change in the Sabbath from the seventh to the first day falls in with the changes that were introduced in the external organization of the Church of God at the introduction of Christianity. Everything was changed by the example and authority of the divine Author of the Christian dispensation. What was Jewish was done away, because the Gentiles were now called into the kingdom of Christ, and all monopoly of religious privileges was abolished. The rites and ceremonies of the Levitical law were repealed; the pre-figurations of that whole shadowy system were superseded by the reality, while all that could be permanently valuable was modified. The Jewish priesthood was superseded by the Christian ministry, the Jewish Passover by the Lord's Supper, the rite of circumcision by baptism, and the Jewish Sabbath by the Lord's Day.

In consequence of the change just noticed, immediately after the resurrection of Christ the disciples began to assemble on the first day of the week, and by meeting repeatedly with them on that day He gave countenance to the practice. It was continued after His ascension, and after the mission of the Holy Ghost, whose office it was to lead them into all the truth. Thus at Troas, when the disciples came together on the first day of the week, Paul preached to them (Acts xx, 7), and the time of meeting is manifestly mentioned as the usual one. On that day the Corinthians were commanded to lay by them in store as the Lord had prospered them (1 Cor. xvi, 2), and it is reasonable to think that the first day was specified as the proper time to make collections for the poor, because it was consecrated to religious duties. Christians are exhorted "not to forsake the assembling of themselves together, as the manner of some is" (Heb. x, 25). This, of course, implies fixed times for such public acts, nor is it possible to conceive, since such public assemblies must be held on some day, that any day could more commend itself to them and to us than that which commemorates the cardinal event in the history of Christianity, the resurrection of our Lord. It is undoubtedly the same day to which the beloved disciple refers when he says, "I was in the Spirit on the Lord's day" (Rev. i, 10)—the day which Jesus Christ peculiarly claimed as His own, or the first day of the week, which is consecrated to His honor.

What are the facts in relation to Sabbatical observances as they now exist? With very few exceptions, the whole Christian world observes the first day of the week. We observe this day, so did our fathers, and so did generations that preceded our fathers. How is this fact to be accounted for? We trace back this usage until we find it sanctioned by the churches in the early centuries of the Christian era, according to the testimony of *Ignatius*, who was a companion of the apostles; *Justin Martyr*, who flourished at the close of the first and the beginning of the second century; *Irenæus*, a disciple of Polycarp; *Dionysius*, who lived in the time of Irenæus; *Tertullian* and *Petavius*, of the second century. We find it sanctioned by the apostles, and by our infallible Lord himself. We go back until we reach the period when a new and most gracious dispensation first marked the moral history of man, and find that the introduction of it was commemorated by the observance of this same day. We go back further still, and find the Jewish prophets anticipating this same observance, and are satisfied that, so far from detracting from the importance of the original institution, this Christian memorial gives magnitude and emphasis to the primeval Sabbath. It is scarcely credible that the King of Zion would have suffered His Church, the very Church which the Scriptures teach us is to exist in her greatest beauty under the Christian dispensation, and which is to extend her light and glory to the Gentiles, to have remained in darkness for eighteen centuries, in relation to the day on which she is to celebrate her religious festivals. It was of no small moment that her external institutions and ordinances should be rightly maintained, nor would the all-wise and all-gracious Founder of Christianity have left the weekly Sabbath, its great guardian and bulwark, without its proper place in the earth.

The Sabbath is a Necessity. Man was not made for constant and unrelieved employment. He was not formed for seven days' toil, but for six. There is an unyielding demand in his constitution for stated rest. He can no more labor a series of years without the Sabbath, than he can labor a series of days without nocturnal repose. Just as a beast of burden breaks down prematurely that is worked every day in the year, will our constitution run down if the toil of the week is not succeeded by the weekly rest which the beneficent Creator has prescribed.

The same thing is true of the mind. It can no more bear to be overworked than the body. It becomes oppressed and burdened, sinks in depression, and not unfrequently, from its mere neglect of the divinely-appointed day of rest, wanders in derangement. From this point of view the observance of the Sabbath is a duty of absolute consequence. "From a long experience of a laborious life," said Mr. Gladstone, in one of his great speeches, "I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations

of rest and labor at the short intervals which are afforded by the merciful and blessed institution of Sunday are necessary for the retention of a man's mind and of a man's frame in a condition to discharge his duties, and it is desirable as much as possible to restrain the exercise of labor upon the Sabbath, and to secure to the people the enjoyment of the day of rest."

The necessity of the Sabbath is evident from its connection with the productiveness and profitableness of human labor. Eminent statesmen, successful merchants and enterprising manufacturers have long since conceded the need of this day, simply on the ground of political economy. It is shown, by the joint admission of employers and employees, that, in the long run, the wages of a week of seven days is only equal to the wages of six, and that the work is no more in the longer week than in the shorter. "For my own part," said Lord Macaulay, in discussing the Ten-hour bill in the House of Commons, "I have not the smallest doubt that if we and our ancestors had, during the last three centuries, worked just as hard on the Sundays as on the week-days, we should have been at this moment a poorer people and a less civilized people than we are, that there would have been less production than there has been, that the wages of the laborer would have been lower than they are, and that some other nation would have been now making cotton stuffs and woolen stuffs and cutlery for the whole world."

The Sabbath is a necessity for the best interests of the working classes. Suppose the day be abstracted from the world, and how sad to this important portion of the community would be the result. Think of labor thus going on in one monotonous and continuous and eternal cycle, limbs forever on the rack, the fingers forever playing, the eyeballs forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever stooping, the loins forever aching, and the mind forever scheming. Think of the beauty it would efface, of the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would exhaust, of the aspirations it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, of the cheerless graves it would prematurely dig. Think of what toiling and moiling there would be, what sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging and planting, unloading and storing, striving and struggling, in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the woods, in the city and in the country, on the sea and on the shore, on the earth in days of brightness and of gloom, and no day of rest!

Now, in contrast with this state of things, think of the blessings which the Sabbath brings with it to the class which we are describing. How do they rejoice when the cares and perplexities of the week are ended, so that they may withdraw themselves for a little while from life's busy scene. The day of rest dawns upon them with benignant lustre. It resenes them for a season from everything painful in the inferiority of their allotment, and reminds them that, whatever be the depression of their civil condition, they may still be the Lord's freemen. They visit the same sanctuary, and join in the same songs of praise with those on whom they feel themselves in a measure dependent. They enjoy the happiness of domestic intercourse. Thus passes the day, and they rise the next morning with a peaceful bosom and an invigorated frame, sustained by a feeling of self-respect and braced by a feeling of contentment, to resume the duties of their proper calling.

Unquestionably, therefore, the Sabbath is the workingman's friend, and to deprive him of it would be to rob him of one of the richest boons which Heaven has conferred upon him.

The Sabbath is necessary for national prosperity. The distinguished Perrier, the Prime Minister of France, bewildered by the complexity of national affairs, and appalled by the refractory and insubordinate spirit of the people, exclaimed, on his death-bed, "France must have religion." Our own renowned Washington declared, in his "farewell address," that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." The world's history attests the truth of these utterances. Throughout all the ages Christianity has proved itself the essential basis of national purity and perpetuity, the companion of liberty in all its conflicts, the cradle of its infancy and the divine source of its claims.

Could this beneficent system exist without the Sabbath? Evidently not. Without this blessed day our public institutions designed to promote and perpetuate religion would cease, our Sabbath schools would be disbanded, family instruction would soon come to an end, the sanctuaries would be closed, the ministry dismissed and discarded, the current of worldly affairs would be unbroken, and plans of evil would meet with no interruption. All realizing faith and living religion would be supplanted in the minds of men.

This is the effect in vast numbers among us now, notwithstanding the Sabbath and the constant recurrence of the public exercises of religion. What, then, would remain to hinder the same effect, or to repair the evil, were it once to proceed so far as to procure a general desecration of the day? It is impossible to doubt that, in such a case, the direct and dreadful consequence would be downright infidelity, blank atheism, a dereliction of all sense of accountableness, all fear of judgment, all sense of a future being.

Beyond all question, the presence of Christianity in our land is essential to the perpetuation of our government. Men talk of refined education as being sufficient for this purpose. They do this, too, in view of the fact with which they are confronted in the history of ancient Greece, that music, painting, poetry and the arts, instead of purifying and ennobling, softened, debilitated and sensualized the nation's heart. Others boast of law as enough to protect the government from threatening peril. But of what avail would laws be if called to deal with a public conscience uninfluenced by religion? Let this be wanting, and in the "body politic," far deeper than the eye of the law can penetrate, humors would gather which would corrupt and ruin the sources of its vitality. Let this be wanting, and all laws would be but green withes with which the giant of depravity is bound, that he might break them "as the thread of tow is broken when it toucheth the fire."

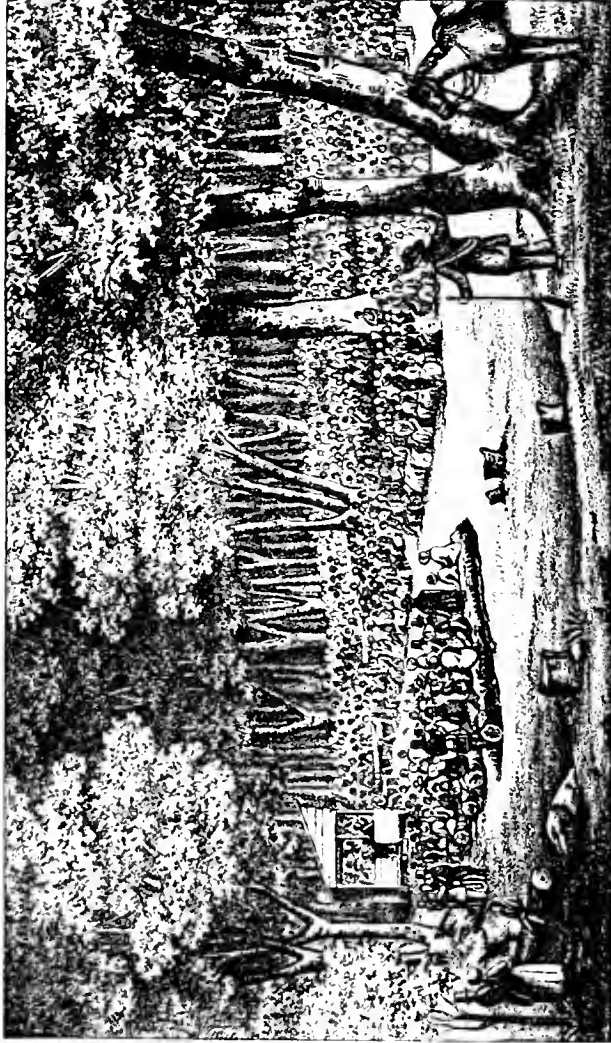
It may not be doubted that there is in our country a deliberate and earnest design, on the part of not a few, to obliterate the Sabbath. "In the experiment going on in our land," says the Rev. Albert Barnes, "not few hands are engaged, but many. It is not the mere work of thoughtlessness and recklessness, but it has all the marks of purpose and plan. It has evidence of being under the control of that master mind that is the author of all evil and the father of all the embarrassments that Christianity has ever met with. For who is engaged in the work of blotting out the Sabbath? Every atheist is engaged in it, and here places his main hope of success. Every skeptic is engaged in it, and anticipates more from this than from all his arguments. Every profane man, and every intemperate man, and every licentious man, is engaged in it, for in this way they hope that all restraint will be removed from unlimited indulgence in vice. And a multitude of men who are not professedly atheists or infidels, but whose heart is with them in their leading purposes, unite with them in opposing the sacredness of this day."

"There is one weapon," adds Mr. Barnes, "which the enemy has employed to destroy Christianity, and to drive it from the world, which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath; to make it a day of festivity; to cause Christians to feel that its sacred and rigid obligation has ceased; to induce them on that day to mingle in the scenes of pleasure or the exciting plans of ambition; to make them feel that they may pursue their journeys by land and water, by the steamboat and the car, regardless of the command of God. And this has done, and will continue to do, what no argument, no sophistry, no imperial power has been able to accomplish. The 'Book of Sports' did more to destroy Christianity than all the ten persecutions of the Roman emperors; and the views of the second Charles and his court about the Lord's Day tended more to drive religion from

the British nation than all the fires that were enkindled by Mary. Paris has no Sabbath, and that fact has done more to banish Christianity than all the writing of Voltaire; and Vienna has no Sabbath, and that fact does more to annihilate religion than ever did the skepticism of Frederick. Turn the Sabbath into a day of sports and pastime, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel anywhere would care a farthing about the tones of Volney or Voltaire, about the skepticism of Hume, the sneers of Gibbon, or the scurrility of Paine."

Sackett, Rev. Samuel, was a native of Newtown, Long Island, and ordained by New Brunswick Presbytery, October 13th, 1741. After laboring for a time at the Highlands, White Plains, and other places, he was installed, October 12th, 1743, at Bedford; May 19th, 1747, Crumpond obtained the half of his time, until December, 1749. In 1751 he is reported as a member of Long Island Presbytery. He resigned the charge of Bedford, April 4th, 1753. Immediately after leaving Bedford, he settled at Hanover, in Cortland Manor. On April 1st, 1760, he was dismissed from Hanover, and is said to have been installed at Crumpond the next year. He died at Yorktown, June 5th, 1784. His tomb bears record that he was judicious, faithful, laborious and successful in his ministry.

Sacramental Occasions, in Western Pennsylvania. "These," says Dr. S. J. M. Eaton, in his valuable "History of the Presbytery of Erie," "were great days in the history of the fathers. They usually embraced the services of four days. The first day was usually Thursday, and set apart as a 'fast day.' It was observed precisely as the Sabbath. No work was done, and everything was quiet, throughout whole neighborhoods, as the Sabbath itself. In some cases it was observed as a literal fast day, by abstaining from food, but when this was not done there was abstinence from labor. The second day of the service was Saturday, and after the preaching the Session of the Church met, for the purpose of receiving applications for membership in the church. 'Tokens' were also distributed to the members of the church, admitting them to the communion the following day. These 'tokens' were simple bits of lead, with the initial letters of the name of the congregation upon them, as 'F. C.' denoting Fairview congregation. These bits of lead were distributed by the pastor and elders, on Saturday and Sabbath mornings, to all who wished to unite in communion, or who were in good standing in the church. After the communicants had seated themselves at the table the elders collected these tokens, when the services proceeded. This practice of distributing tokens was evidently brought from Scotland and Ireland. Its object, no doubt, was to exclude unworthy communicants, especially at times when a large number present were strangers. But it is extremely doubtful



SACRAMENTAL SCENE IN A WESTERN FOREST.

whether it was ever of any practical advantage. After their use began to be discontinued, a good old elder who had never even dreamed that a communion could be held without them, was dreadfully horrified by a facetious minister advising him to put his tokens in his gun and shoot them at the crows."

The Communion Sabbath as it was observed by our fathers has been thus aptly described by the author of "Old Redstone":—

"The *action sermons*, as they were called, on Communion Sabbaths, were generally preached by the pastors, or resident ministers. This was considered peculiarly proper. And we must remember that perhaps fully one-half of the audience were not his ordinary hearers. Then followed what was called *fencing the tables*. This was often tedious, occupying an hour or more. Not unfrequently there was a regular review of all the sins forbidden in each of the Ten Commandments. And it was remarked, by the profane, that the preacher never stopped until he had solemnly debarred from the ordinances every one of his people, and himself besides. Our old ministers, however, seldom indulged in such lengthened details as the *Seceders* were said to be in the practice of doing, forbidding and debarring various classes of offenders, that were not to be found among them, such as stage-players and visitants of theatres, and yet it must be confessed that our venerable fathers took this occasion to pour out a great deal 'de omnibus rebus et quibusdam aliis.'

"Concerning this same matter of fencing tables, there was no doubt call for admonition and warning, yet, withal, it savored of harshness and severity. It must have been, oftentimes, gall and wormwood to the trembling, fearful Christian, needing, instead of such words, encouragement and assurance. One who remembers those old scenes makes the remark that on such occasions there were usually two ministers, one of whom debarred every person from coming, by the strictness of his charge, when the other would censure, and upbraid, and reproach every one for not coming, when the invitation was so free. It must be confessed that in those days the spirit of John the Baptist seemed to characterize the preaching more than that of John the beloved disciple.

"The ordinance was in those days always connected with the literal use of tables. Sometimes there was accommodation for all to partake at the same time; if not, there were two or more tables, just as circumstances might require. In this way the services became often very tedious, and even exhausting. There were usually two or more ministers in attendance, who divided the labors between or amongst them. Still the exercises on such occasions were exhausting.

"Oftentimes these services were held in the woods. Indeed, this was usually the case in the Summer season, for no house of worship then in use would have contained the people. This woods service was

in connection with what was called a tent, for the accommodation of the ministers. The tent was simply a stand, such as is used at political and Fourth of July meetings at the present time. The seats were simple logs, raised to the proper height, with intervening aisles for the accommodation of the people.

"The fourth day of the service was Monday, following the Sabbath, when the services were concluded. To these old-fashioned communion services the people came far and near. It was nothing unusual to come a distance of ten or twelve miles. It was also usual for strangers to spend the evenings of Saturday and Sabbath in the congregation, and many a house in near proximity to the place of worship was literally packed with guests, and these guests expected to enact the part of host to their entertainers on some similar occasion. In this way sociability was cultivated, as well as practical godliness."

(Whilst concurring, in the main, with what has here been said concerning the old Sacramental occasions, we cannot but believe that, in our day, their observance has run into an opposite and equally exceptionable extreme. They have, in our judgment, by the changes which mark their observance, been shorn of a measure of the solemnity which properly pertains to them. The necessary qualifications for the performance of the sacred duty are not, in many cases, stated with sufficient fullness and force; neither are the characteristics of the Sacrament as defined in our Catechisms, as prominently and clearly presented, as they should be. If our fathers erred in too many and too long exercises on such occasions, it is equally undesirable and unwarrantable to make such exercises too hurried and brief. It has always seemed to us, moreover, that, instead of any good being gained by the abandonment of literal tables, much of the sacred influence of the ordinance has been lost. Many still live who can remember the peculiarly deep and solemn impression that pervaded congregations, in former days, when communicants left their pews and reverently moved forward to their place at the Sacramental board, singing, with tremulous and tender tone, as they advanced:—

"I'll of salvation take the cup,
On God's name will I call,
I'll pay my vows now to the Lord
Before His people all."

—EDITOR.

Sacrament Day at Monmouth. The following sketch from the pen of the Rev. John Leyburn, D. D., appeared some years ago, in the *Presbyterian*. The name, as is intimated, is fictitious, the place alluded to having been New Monmouth, Va., in the neighborhood of Lexington, at one time a joint pastoral charge with the Lexington Church. Dr. Baxter is the person spoken of as having preached the morning sermon. In addition to the interest of the sketch, as an illustration of the country sacraments, the particular occasion here described was one prob-

ably never surpassed in interest in any of the churches of the Valley:—

"WEYMOUTH SACRAMENT DAYS."

"A lambent and earnest of eternal rest,
A festival with fruits celestial crowned,
A jubilee releasing him from earth,
This day delights and animates the saint;
It gives new vigor to the languid pulse
Of life divine."

"Three miles from our village was an old church, which I shall call Weymouth, though that was not its name—a favorite and memorable resort of the villagers on special occasions. Built of blue limestone, blackened by the pencil of time, with a steep stairway to the gallery, outside, on the front, crowning the summit of a beautiful knoll, and peering out from a dense grove of majestic old oaks, it was the very *beau idéal* of an ancient rural house of God. For many years it was under the same pastoral charge with our village congregation; and after this connection was severed, it was customary for our minister to assist the pastor on 'Sacrament days,' and for many of his people to resort thither. Great was the joy amongst us young folks, when one of these days arrived; much the bustle and stir in the village; horses saddled and ready for mounting at various front doors; groups of children in their best Sunday clothes, bright as a new pin, eager for the time to set off, and baskets laden with the wherewithal for cold dinners. Most of the older people went on horseback; but the younger ones were afoot; and as the sacraments were usually in the Spring and Autumn, it was a beautiful walk over the hills, through the well-tilled fields and amid the noble forests. Some of those bright Autumn Sabbaths have left their pictures clear and strong in my memory—the delicious, inspiring October air, the very atmosphere seeming to sparkle as with diamonds; the deep blue of the fathomless heavens, with fleets of white clouds floating lazily on its ocean bosom, and here and there one aground upon a mountain top; the grand old mountains in parti-colored livery of black, green, red and yellow; the forests waving their lofty pennants of crimson and gold, with now and then a chestnut tree holding out its ripened nuts, and tempting little folks to break the Sabbath by gathering a pocketful; yellow fields, thick with stubble, from which had been garnered spacious barnfuls of wheat, rye and oats, or covered with crowded stalks of Indian corn, rustling their dry leaves in the breezes, and showing a proud array of massive teeth from out the parted lips of broken husks; melancholy cows or ponderous oxen feeding in pastures of clover, with sheep-bells tinkling from the flock on the distant hill; birds caroling their morning hymns, and children's voices prattling with the exuberance of the young life within them, more intense, from the excitement of the day. Bright, beautiful, glorious, long-to-be-remembered Sabbaths!

"The scene as we gained the summit of the last hill,

bringing us in view of the church, was most inspiring. From every country road, old men and matrons, young men and maidens, in long processions, two abreast, came pouring in on horseback, emerging from the thick forests, and clattering across the limpid brook that murmured through the intervening vale, hundreds of impatient steeds tied under the trees of the grove, neighing salutations to newcomers; groups sitting upon rude benches, or on the moss-covered rocks, or clustered round the sparkling spring; the sound of sacred song floating from the old church doors, mellowed and harmonized by the distance; friends meeting and greeting, and the crowd growing too great to be contained within doors. In the 'Session House' adjoining the church in the rear, the ministers and elders assembled at an early hour, to exchange fraternal salutations, to spend a season in prayer, examine candidates for communion, and make arrangements for the day. Here baskets and napkins filled with provisions were deposited till the 'interval' between the public services, the stated time for taking refreshments, and here rustic mothers, who could not leave their babes at home, brought their infant charges, and sometimes remained during the sermons, listening with eager ears to the minister's words, as they fell through the open door over head, adjoining the pulpit.

"The interior of the meeting-house wore an antique and time-worn aspect. The pulpit, unlike our primeval octagon box in the old church at home, was long, and capable of accommodating a goodly number of ministers, and the sounding-board over head, suspended by a rusty iron rod, sufficiently extended to have shut them all in, had it come down from its fastenings; the pews were extravagantly tall, and the aisles depressed, so that when persons were in the latter nothing but their heads and shoulders could be seen, the benches and backs, as you sat in them, being the perfection of discomfort, and to the young folks the most serious drawback to the favorite Weymouth Sacrament days. Not a speck of paint had ever touched pulpit, pew, or gallery, the yellow pine, grown tawny by the lapse of years, stood up in its native nudity. But when village, farm-house, and mountain glen, had poured their quotas into the old sanctuary, until every nook and crevice was filled, below and above stairs, leaving crowds at the doors and on the benches without, it was a congregation which might have fired the heart of any minister.

"One Sacrament day at Weymouth, which occurred in my childhood, will be remembered as long as one of those blackened stones stands upon another; as long, indeed, as lasts that sanctuary not made with hands, eternal in the heavens. For some time previous there had been an extraordinary degree of religious interest in the village and surrounding country. Many had been inquiring the way of salvation, and not a few had found the pearl of great price. Prayer meetings and special services had been

held night after night. Religion was the great theme of conversation in the streets and in domestic circles. Hardly was there a house where one or more of its inmates had not been wrought upon by the Spirit's power. Spiritual songs, lively and stirring, or plaintive and heart-touching, were sung with zest and soul; and a pamphlet, containing a selection of them, was published for this special use. A dire and fatal epidemic which had prevailed, carrying off numbers to their graves, and filling almost every home in the village with sorrow, had brought death and eternity near, and prepared the way for the impressions of the gracious work. Not a few of the subjects of the revival were awaiting the Weymouth Sacrament, publicly to profess their new-born love. The Session House and the adjoining grove, on the morning of that memorable day, presented a scene over which angels might have rejoiced. Here is a fond-hearted mother giving words of counsel to a daughter convulsed with grief because of the burden of sin; here is a venerable father with a favorite son beside him, under that great old oak, to whom he is making solemn appeals, not to let this favored season and this affecting day pass without making his peace with God; and here, on the rude bench against the wall, sits our venerable pastor, with weeping eyes, listening to the delightful narrative of what God had just been doing for one of his flock, for whom he had so often prayed. Not a careless face was seen in all the throng which to-day has been drawn together in unusual numbers, by the tidings of the revival.

Our minister preached the morning sermon. He was always evangelical, solemn and impressive, and, at times, there was a sublime and majestic roll in his utterances, which marked him the great man all acknowledged him to be. But to-day there is a power, a vivid spreading out of eternal things, a directness and earnestness altogether peculiar. At times his voice would falter, as he almost choked with the swelling emotion. A divine afflatus had breathed upon his heart, and from its profound depths he spoke as a dying man to dying men. To this day that discourse is remembered by many who heard it, as one of the most remarkable efforts of a man whose ordinary sermons would have honored any pulpit. The scenes in which he had recently mingled, and the stories of broken hearts, troubled consciences and heavenly hopes, which had been poured into his ear, had unsealed the great fountains of his soul.

The sermon well prepared the way for the communion, and when the invitation was given for the young converts to assemble around the table spread before the pulpit in the cross aisle, there was a spectacle which moved every heart, and drew tears of joy from many an eye. Fathers, mothers, ministers, Christian friends, at last saw the answer to their prayers. Those who had been dedicated to God in infancy, and re-dedicated a thousand times since

in the closet, at the family altar, and at this very sacramental table, had now, after tedious years of waiting, which had almost sickened the heart with hope deferred, come forward to avow Jesus as their new Lord and Master. The village beauty, the erstwhile careless and wild young man, the sturdy, bronze-faced mountain farmer and the old veteran with the weight of years upon him, together left their several pews, and made their way through the crowded aisles for the first time, to sit at this affecting festival. The scene was too much for some of them. Hearts *would* overflow, tears would fall; and, in the midst of the minister's address, as he spoke to them in touching terms well suited to their present case, reminding them of what they had been by nature, of what grace had done for them in snatching them as brands from the burning, and of the debt of gratitude and love they owed to Him who had shed His blood to save them, one young man sobbed aloud, overcome by his emotions. This touched a sympathetic chord in all hearts, and the old meeting-house became a Bochim—a place of tears; sweet tears of penitence, and a peace passing all understanding. The unconverted, who sat wondering spectators, felt the power of the eloquent appeal. They were cut to the heart, and resolved that they, too, must seek the Lord; and many a pious saint, feeling that his cup of joy was full, was ready to say, with old Simeon, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

'One of the ministers, either on this or a similar occasion, at the same period, held up the sacramental cup, and asked, in language that went to every unconverted heart, 'Can you, will you, longer reject and trample on this precious blood, poured from the wounds of a dying Saviour?' 'I call God and this great assembly to witness,' said he, 'that it is offered to you atresh this day. Again dare to spurn it from your lips, and the record will be written against you on high, which, in the terrible day of God's coming judgment, will flame out, to your astonishment and dismay, in letters of fire.' Not a few, who felt the power of that appeal, were soon after drinking of that cup, in memory of Him who had washed them from their sins, and given them a hope, through grace, of drinking it with Him hereafter in His heavenly kingdom.

The many hours of the services, protracted by the numerous successive tables of communicants, and the afternoon sermon, passed swiftly on, no one heeding the lapse of time, until, at last, when the great festival was ended, and the crowds turned into the various roads and by-ways to their several homes, the long shadows of approaching evening were already spreading their sable mantle over mountain, field, and forest.

In all the history of old Weymouth meeting-house, that Sabbath and that Sacrament day stand alone. Time and eternity must conspire to do honor to a

scene so hallowed by the presence and power of God's gracious Spirit. Years have passed since that memorable day. Some of those who shared its blessings have long since become ministers of the gospel, and valued officers and members in the household of faith. Some soon tired of the service upon which they had professed to enter, and turned back to the world, their last state being worse than the first; and others have died in the glorious hopes of the gospel, and are now in the company of the just made perfect, around the throne on high, blessing God and the Lamb for that old Sacrament day at Weymouth."

Sacraments, The, as Defined in our Standards.

THE SACRAMENTS IN GENERAL.

Historically considered, the teaching of our standards in regard to the Sacraments is Calvinistic and Reformed, distinguished no less from the Zwinglian doctrine on the one hand, than from the Roman and Lutheran doctrine, on the other. "Luther and Zwingli always had in mind a *corporeal* presence of Christ's body and blood in the Lord's Supper, and an oral manducation of the same, which one affirmed and the other denied. Calvin substituted for this the idea of a *virtual* or *dynamic* presence of the psychic life-power and efficacy of Christ's humanity, and a spiritual reception and assimilation of the same, by the organ of faith, and, therefore, on the part of believing communicants only, through the secret mediation of the Holy Ghost. Calvin's doctrine passed into all the leading Reformed Confessions of the sixteenth and seventeenth centuries, and must be regarded as the orthodox Reformed doctrine. Zwingli's theory has considerable popular currency, but no symbolic authority."—*Schaff's Creeds of Christendom*, vol. 1, p. 456.

The teaching of our Standards "is as far removed from the bare remembrance theory attributed to the early Swiss Reformers, as from the consubstantiation of Luther, and the local or supra-local presence contended for by Roman Catholics and Anglo-Catholics."—*Mitchell's Introduction to the Minutes of the Westminster Assembly*, p. 68.

The Westminster Confession and Catechism contain the most comprehensive, elaborate and specific definitions of the sacraments to be found in the symbols of the Reformation. Their teaching, in regard to the sacraments in general, may be briefly summarized as follows:—

(1) The sacraments are holy ordinances instituted by Christ. And, therefore, there are only two sacraments, viz.: Baptism and the Lord's Supper. Our Standards reject the doctrine of the Romish Church, which, of its own authority, and without any warrant from the example or teaching of Christ, adds five more, viz.: Confirmation, penance, orders, matrimony and extreme unction.

(2) "These two sacraments were instituted and intended by Christ to be perpetually observed in His Church till His second coming, and therefore to ne-

glect or contemn them is a great sin."—*Conf. Faith*, xxviii, 5.

(3) "There are in every sacrament these three things: An outward and sensible sign, used according to Christ's own appointment, an inward and spiritual grace thereby signified, and a spiritual relation or sacramental union between the sign and the thing signified."—*Larger Catechism*, 163; *Conf. Faith*, xxvii, 2. Where any one of these is wanting, there is not a complete sacrament. The outward form is made necessary by Christ's appointment; but the outward form without the informing spirit is dead. A mere act of consecration or of worship, however sincere and devout, and with whatever outward ceremonies it may be performed, does not constitute a sacrament.

(4) The sacraments are "effectual means of salvation" (*S. Cat.*, 91), not the mere memorials of Christ's redeeming work, the signs of his grace and the badge of our Christian profession. "The word of institution contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers."—*Conf. of Faith*, xxvii, 3. The sacraments are not mere signs, but means and actual conveyances of grace. "In them, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applied to believers."—*Short Cat.*, 92. "A sacrament is a holy ordinance instituted by Christ in His Church, to signify, seal and exhibit unto those that are within the covenant of grace the benefits of His mediation."—*Large Cat.*, 162. "The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them."—*Conf. Faith*, xxvii, 3. "The grace promised is not only offered, but really exhibited and conferred by the Holy Ghost."—*Conf. Faith*, xxviii, 6. The several terms employed in these passages are not tautological. To seal means more than to signify; to apply or confer means more than to seal. It should be observed that up to and after the time when our Standards were written, the word "exhibit" was used as being synonymous with "confer." It is evidently so used in *Conf. Faith*, xxvii, 3, as quoted above. The phrase "sacramental grace," meaning the grace which is conferred in or by means of the sacraments, is orthodox and consistent with our Standards. Its use has the sanction of the most eminent members of the Westminster Assembly.

(5) The efficacy of the sacraments as means of salvation does not depend upon any virtue in them, nor in the administrator of them, but only upon the blessing of God and the work of His Holy Spirit, which He has been pleased to connect with the use of the sacraments. In the case of adults this efficacy is inseparably connected with the exercise of personal faith on the part of the recipient. "The efficacy of baptism is not tied to the moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such, whether of age or infants,

as that grace belongeth unto, according to the counsel of God's will, in His appointed time."—*Conf. Faith*, xxviii, 6. "God often regenerates long after baptism those baptized in infancy; some in early youth, some in old age. The benefit of baptism, therefore, continues through the whole life, because the promise signified therein continues always in force."—*Hodge's Theology*, vol. III, 518. What is here said of baptism is equally applicable to the Lord's Supper. Its efficacy is not tied to the moment of time wherein it is administered. It is evident that the teaching of our Standards does not differ from the doctrine of the Lutheran and of the Roman Catholic Church, in regard to the reality of sacramental grace, nor in reference to the efficacy of the sacraments as means of salvation. The point of difference is the question wherein the efficacy *consists*, and how the sacramental grace is secured to us. We deny that it inheres in the outward signs of the sacrament, or that it depends upon the character, intention, or office of him who administers the divine ordinance, and insist that it depends and consists upon the blessing of Christ and the work of the Spirit, fulfilling the promise which is involved in the precept whereby the use of the sacraments is made obligatory upon us.

(6) "Neither Sacrament can be lawfully administered by any but a minister of the Word, lawfully ordained."—*Conf. Faith*, xxviii, 4.

THE LORD'S SUPPER.

"The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."—*S. Cat.* 96.

(1) The external elements, or "sensible signs," in the sacrament of the Lord's Supper, appointed by Christ, and, therefore, not to be altered by men, are bread and wine, *i. e.*, the common bread of daily life, and the fermented juice of the grape.

The notion that unleavened bread must be used has no sanction in our Standards; neither do they countenance the use of wafers. "By wine, as prescribed to be used in this ordinance, is to be understood the 'juice of the grape,' and the juice of the grape in that state which was and is in common use, and in the state in which it was known as wine. It was not the juice of the grape as it exists in the fruit, but that juice submitted to such a process of fermentation as secured its preservation and gave it the qualities ascribed to it in Scripture. That *oinos* in the Bible, when unqualified by such terms as new or sweet, means the fermented juice of the grape, is hardly an open question. It has never been questioned in the Church, if we except a few Christians of the present day. Those in the early Church whose zeal for temperance led them to exclude wine from the Lord's table were consistent enough to substitute

water. They not only abstained from the use of wine, and denounced as 'improbos atque impios' those who drank it, but they also repudiated animal food and marriage, regarding the devil as their author. They soon disappeared from history. The plain meaning of the Bible on this subject has controlled the mind of the Church, and, it is to be hoped, will continue to control it till the end of time."—*Hodge's Theology*, vol. III, 616.

(2) The consecration by which the bread and wine are "set apart from a common to a holy use" (*Conf. Faith*, xxix, 3), does not effect any change in them. They are bread and wine still. Our Standards reject and condemn the doctrine of transubstantiation, as held by the Roman Catholic Church, and the same doctrine as held, in a modified form, by the Lutheran Church, under the name of consubstantiation. "The notion that the bread and wine are changed into the body and blood of Christ is the centre of the whole Romish system, and is the source of manifold errors and idolatries."—*Conf. Faith*, xxix, 6.

(3) While they reject both transubstantiation and consubstantiation, our Standards teach the *real presence* of Christ in this sacrament, and the *real feeding* of the believing communicant upon the body and blood of Christ, according to the true meaning of our Lord's own words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi, 53); and according to Paul's saying: "The cup of blessing which we bless, is it not the communion (*i. e.*, the *participation*) of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ?" (1 Cor. x, 16). But our Standards are careful to distinguish this real presence of Christ and this real feeding of the communicant upon His body and blood from a corporeal presence and a carnal feeding. "As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper, and yet are spiritually present to the faith of the receivers, no less truly and really than the elements themselves are to their outward senses, so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly and really, while by faith they receive and apply unto themselves Christ crucified and all the benefits of His death."—*Larger Catechism*, 170.

(4) The Lord's Supper is not only a memorial of Christ's sufferings, a badge of our profession, a bond and a pledge of our communion with Christ and each other as members of His mystical body; it is to all believing communicants an effectual means of salvation, because it is, by God's appointment and promise, the seal, the exhibition, the transfer, and the application to them of Christ and all His benefits, for their encouragement, nourishment and growth in grace.

(5) The qualifications for a participation in the

Lord's Supper are twofold: knowledge to discern the Lord's body, and a credible profession of faith in Christ. Of these qualifications, under our form of church government, the Session of a particular church are the sole judges. The affirmative vote of the Session admits a candidate to the Lord's table, and fully recognizes or constitutes him a communicant member of the Church. When a public profession is made before the congregation, which is generally regarded by Presbyterians as a scriptural and edifying ceremony, it ought to be so conducted as to preclude the idea that the person making such profession is received to membership by the whole Church. The practice of "propounding" persons for membership to the congregation has no sanction in our Standards.

In regard to what constitutes a credible profession of faith and sufficient knowledge to discern the Lord's body, while our Standards do not give specific rules, they fully recognize the principle that nothing is to be made a term of communion which is not declared by Scripture to be a term of salvation. We are to receive to the full communion of the Church all those in regard to whom we have probable reason for believing that Christ has received them. A credible profession of faith is not one which *constrains* belief, but one against which there is no evidence to the contrary. The Session does not authoritatively pronounce those whom it admits to the Lord's table to be converted or regenerated. It simply accepts them as professed believers. Private members of the Presbyterian Church are not required, as a condition of membership, to accept and adopt our Confession of Faith and Catechisms. They are required to profess only such doctrinal belief as is essential to Christian character; and of the extent of that belief the Session is the judge in each individual case.

An assurance of acceptance with God and of due preparation for the Lord's Supper are not necessary for admission to this holy ordinance. "One who doubteth of his being in Christ and of his due preparation to the sacrament of the Lord's Supper may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ and to depart from iniquity: in which case (because promises are made and this sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and so doing, he may, and ought to, come to the Lord's Supper, that he may be further strengthened."—*Larger Cat.*, clxxii.

(6) While the Confession of Faith (chap. xxix) forbids the celebration of the Lord's Supper by any person alone, and the carrying of the elements from a public celebration of the ordinance to any "who are not then present in the congregation," there is nothing in our Standards to forbid the administra-

tion of the Lord's Supper, by an ordained minister, in private houses, or in the chambers of the sick (See Moore's Digest, p. 668).

(7) Our Standards say nothing as to the frequency of administering the Lord's Supper in our churches. This is left to the discretion of the Session of each church. The tendency has been, and still is, to more frequent communion. While the Directory for Worship (ch. viii, v) prescribes *sitting*, which is the ordinary posture at common meals, as the proper posture for communicants at the Lord's table, no instruction is given, as to whether they shall remain in the pews or come to a table spread in the aisle; as to whether the elders or the deacons shall assist the minister in distributing the elements. But our Standards insist that both the bread and the wine shall be given to each communicant, as opposed to the practice of the Romish Church of withholding the cup from the people, leaving all questions as to the *mode* of distribution as matters of indifference, to be determined by Christian discretion, according to circumstances. The prevailing custom in the Presbyterian churches of this country is, for the elders of the church to receive the bread and wine from the minister, and distribute both to the people, who remain seated in their pews.

BAPTISM IN GENERAL.

(1) Although there were, under the Old Testament economy, "divers washings" (or baptisms), baptism did not become a sacrament until it was instituted by Christ, in the words of the great commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen" (Matt. xxviii, 19, 20). The observance of this sacrament is to be perpetual in the New Testament Church, and is obligatory on all Christ's disciples. "It is a great sin to contemn or neglect it."—*Confession of Faith*, xxviii, 5.

(2) Baptism, according to our Standards, can be lawfully administered only by an ordained minister. The Romish Church teaches that baptism is essential to salvation, even in the case of those who die in infancy; and, therefore, she holds to the validity of lay baptism, in cases of emergency, where the services of a priest cannot be obtained. But, in common with all the Reformed creeds, our Confession and Catechisms maintain that neither of the sacraments should ever be administered by any but a minister of the gospel, lawfully ordained.

(3) The mode of baptism is not rigidly defined in our Standards. They do not *condemn* immersion; they simply say "Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person."—*Confession of Faith*, xxviii, 3. But in the directory for the administration of baptism to infants, pouring or sprinkling is expressly enjoined as the

only suitable mode. "Then the minister is to pray for a blessing to attend this ordinance, after which, calling the child by its name, he shall say, 'I baptize thee in the name of the Father and of the Son and of the Holy Ghost.' As he pronounces these words he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony."—*Directory* vii, 5. The prohibition of any other ceremony is intended to exclude the use of the sign of the cross and various other rites practiced by the Romish Church.

(4) The validity of baptism administered by a Romish priest, or in other words, whether persons baptized in the Romish Church and desiring to be received into the communion of any of our churches, ought to be baptized over again, seems to be an open question in the Presbyterian Church. Our Standards say nothing on the subject; the General Assembly has decided the question at different times in opposite ways. The last decision is ambiguous. The writer of this article agrees fully with Calvin, who thus defended his own refusal to be re-baptized. "If we have rightly determined that a sacrament is not to be estimated by the hand of him by whom it is administered, but is to be received as from the hand of God Himself, we may hence infer that its dignity neither gains nor loses by the administrator. This confutes the error of the Donatists, who measured the efficacy and worth of the sacrament by the dignity of the minister. Such, in the present day, are the Catabaptists, who deny that we are fully baptized because we were baptized in the Papacy, by wicked men and idolaters; hence they furiously insist on anabaptism. Against these absurdities we shall be fully fortified if we shall reflect that by baptism we were initiated not into the name of any man, but into the name of the Father and of the Son and of the Holy Spirit; and, therefore, that baptism is not of man, but of God, by whomsoever it may have been administered."—*Calvin's Institutes*, Book, 4 ch. 15, *see* 16.

(5) The significance and efficacy of baptism is thus defined by our Standards: It is the divinely appointed "sign and seal of our engraving into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."—*Shorter Catechism*, 94.

The benefits of the covenant of grace signified and sealed to us in baptism are defined by the Confession of Faith to be "regeneration and remission of sins." And by the Larger Catechism as "remission of sins by His (Christ's) blood, regeneration by His Spirit, adoption and resurrection unto everlasting life. These benefits are not only signified and sealed, but conferred and applied, in every instance where there is a true and effectual sacrament of baptism, consisting *first*, of an outward and visible sign, according to Christ's own appointment; *secondly*, of an inward and spiritual grace thereby signified; and, *thirdly*, of a spiritual relation; a sacramental union between the

sign and the thing signified."—*Larger Cat.*, 163 and 165; *Conf. Faith*, xxvii, 2 and 3; xxviii, 1.

(6) The qualifications for baptism, in the case of adults, are the same as the qualifications for the Lord's Supper. They who are admitted to this ordinance must have sufficient knowledge to make a credible profession of their faith, and must actually make such a profession. Nothing can rightly be required in such a profession beyond what Christ has enjoined and declared to be a term of salvation.

BAPTISM OF INFANTS.

(1) "Baptism" says the Shorter Catechism (Question 95), "is not to be administered to any that are out of the visible Church, till they profess their faith in Christ and obedience to Him; but the infants of such as are members of the visible Church are to be baptized." This statement is capable of two interpretations: *first*, that which makes the latter clause of the sentence exceptional to the former, as though it read "infants of church members are to be baptized without making a profession of faith and obedience, notwithstanding they are out of the visible Church;" and *secondly*, that which harmonizes the two clauses, as though it read, "infants of church members, because they are already in the visible Church, are not required to profess faith and obedience as a condition of baptism." The latter is evidently the true interpretation. "The children of all professors of the true religion are, on that account, fellow members with their parents of the visible Church."—*Dr. A. A. Hodg's Commentary of Confession of Faith*, p. 425. "The infant seed of professing Christians, in virtue of their parents' faith and standing, are *born members of the visible Church*, and are considered as partakers of those benefits of the covenant of grace which belong to the offspring of believers, before they are baptized."—*Dr. Ashbel Green's Lectures on the Shorter Catechism*, vol. ii, p. 270. "Although the New Testament does not contain any specific text which in so many words declares that the infant seed of believers are members of the Church in virtue of their birth, yet it abounds in passages which cannot reasonably be explained but in harmony with this doctrine."—*Miller on Infant Baptism, Presbyterian Tracts*, vol. i, p. 212. This is one of the strongest points in which the Reformed Creeds differ from the views of Romanists and Lutherans, who hold that all children are born outside of the Church and are brought into it by baptism. Our Standards assume that the children of believers are born within the Church, and on that account are to be baptized. "The visible Church, which is also catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children."—*Confession*, xxv, 2. "Children *born within the pale of the visible Church*, and dedicated to God in baptism, are under the inspection and government of the Church."—*Directory* ix, i. "Baptism is not to be administered

to any that are out of the visible Church, *and so strangers from the covenant of promise*, till they profess their faith in Christ and obedience to Him; but infants descending from parents either both or but one of them professing faith in Christ and obedience to Him, are *in that respect (i. e., because of their parents' professed faith and obedience, within the covenant (i. e., in the visible Church), and are to be baptized.*"—*Larger Catechism*, 166.

Baptism, therefore, so far as infants are concerned, is not an initiatory rite into the visible Church, but a recognition of church membership already existing as a Christian birthright. The places where it is spoken of as the "solemn admission of the parties baptized into the visible Church" (*Conf.*, xxviii, 1; *Larger Cat.*, 165) must be understood as applying only to the baptism of adults. Some writers, as Dr. Ashbel Green, and Dr. James Fisher, in his explanation of the Shorter Catechism, maintain that by being "solemnly admitted to the visible Church," is meant that by baptism "we are publicly declared to be church members before."

(2) To the question whose children are entitled to baptism? our Standards answer (in *Conf. of Faith* xxviii, 4), "the infants of one or both *believing* parents;" in *Larger Catechism* (166), "infants descending from parents, either both or but one of them *professing* faith in Christ and obedience to him;" in the *Shorter Catechism* (95), "the infants of such as are *members* of the visible Church." These definitions have been variously interpreted. Some have taken the extreme ground that all who were themselves baptized in infancy have a right to have their children baptized; of which Dr. A. A. Hodge (in his *Commentary on the Confession*, p. 475) justly says, "it is manifestly absurd to suppose that every one who has been baptized in infancy has an indefeasible right to have his children baptized, whether he professes personal faith in Christ or not. *First*, because all church members have not a right to all the privileges of church membership. Baptized members have no right to come to the communion until they make a profession of personal faith; until they do this, they are like citizens under age, with their rights held in suspension. These suspended rights are those of communing and having their children baptized. *Secondly*, because a person destitute of personal faith can only commit perjury and sacrilege, by breaking the solemn profession, and taking the obligations involved in the baptismal covenant. It is a sin for them to do it, and a sin for the minister to help them do it." Still, it is an open question, whether the profession of faith on the part of the parents, which is the pre-requisite to the baptism of their children, must have been formerly pronounced credible by the church Session, as a qualification for admission to the Lord's Supper, or whether the minister who administers baptism to infants in the exercise of his own discretion, may be the judge of the

credibility of such a profession at the time the baptism is to be administered. We think the tendency of opinion and practice in our Church is towards the latter conclusion.

(3) The Scripture warrant for the baptism of infants is thus summed up in our *Directory for Worship*, ch. vii, 4:—

"It is instituted by Christ; it is a seal of the righteousness of faith; the seed of the faithful have no less a right to this ordinance, under the gospel, than the seed of Abraham to circumcision, under the Old Testament. Christ commanded all nations to be baptized; he blessed little children, declaring that of such is the kingdom of heaven. Children are federally holy, and therefore ought to be baptized. We are by nature sinful, guilty and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influence of the Spirit of God."

(4) The significance and efficacy of baptism, as applied to infants, are precisely the same as when it is applied to adults. There is only one baptism, and one definition of the same. To the same extent and for the same reasons, in the case of infants, no less than in the case of adults, it "signifies and seals our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." The popular notion that infant baptism is something different from and less than adult baptism has no sanction in our Confession and Catechisms. A single quotation from the *Larger Catechism* settles this question so far as it can be settled by the authority of our standards: "baptism is to be administered but once, with water, to be a sign and seal of our regeneration and engrafting into Christ, *and that even to infants*" (177).

(5) The status of baptized children, their relation to the Church, and the duty of the Church towards them, their Christian training, and the time and conditions of their admission to the Lord's table, are questions of vital importance. The doctrine of our Standards, on these points, is briefly summed up in the following extract from the *Directory for Worship* (ch. ix, sec. 1): "Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church, and are to be taught to read and repeat the Catechism, the Apostles' Creed and the Lord's Prayer. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their privilege and duty to come to the Lord's table."—HENRY J. VAN DYKE, D.D.

Safford, Jefferson Price, D.D., son of Harry and Patience (Van Horne) Safford, was born at Zanesville, Ohio, September 22d, 1823, and was graduated from the University of Ohio, at Athens, Ohio, A. D. 1843. After teaching a few years he entered Princeton Seminary, where he studied three

years, 1849-52, and whence he was regularly graduated; was licensed by the Presbytery of Philadelphia, April 5th, 1851; taught mathematics in Richmond Academy, at Richmond, Va., 1852-55, supplying also, 1852-53, the Church at Bethlehem, Va.; and was ordained by the Presbytery of West Lexington, at Frankfort, Ky., February 9th, 1855. His successive fields of labor, after his ordination, were as follows: pastor of the Church at Frankfort, Ky., installed February 9th, 1855 and released September 1st, 1857; pastor of Piqua (Ohio) First Church, installed November 15th, 1857, released December 1st, 1862; pastor of New Albany (Ind.) First Church, installed December 15th, 1862, released May 1st, 1867; District Secretary of the Board of Missions for Ohio and Indiana, from May 1st, 1867 until January 1st, 1870. In 1868 he returned to his old home in Zanesville, and lived there until his death. He never again settled as pastor, yet these last years were among his most active and useful ones, as he was constantly engaged in preaching. He served as stated supply to Brownsville (Ohio) Church, from January 1st, 1870 until October 1st, 1876, at the same time supplying also Fairmount Church, from January 1st, 1870 until April 1st, 1877; Roseville Church, from July 16th, 1871 until April 30th, 1873; acting as President of Zanesville University in 1871 and 1872; supplying Uniontown (Ohio) Church, from July 16th, 1871 until April 30th, 1873; supplying Hanover Church, from April 30th, 1873 until April 30th, 1874; Kirkersville Church, from September 20th, 1874 until 1879, and Claysville and West Carlisle churches until his death. He was also the accurate and efficient Stated Clerk of the Presbytery of Zanesville, from 1873, and of the Synod of Columbus, from 1876 until his death. That event occurred at Zanesville, Ohio, July 10th, 1881. He was a man of a vigorous mind, of more than common originality, of large information, of sound judgment, of warm heart and kindly humor, and was much beloved by all who knew him.

Sample, Rev. Nathanael Welshard, was a native of Pennsylvania. He was licensed by the New Castle Presbytery, in 1799. Having supplied a Church at St. George's, Del., for six months, and declining their call to settle, he accepted a call to Leacock, Lancaster and Middle Octorara churches, in Pennsylvania. His relation to these churches continued forty years. He was released from his charge September 26th, 1821, and died August 26th, 1831. Mr. Sample was an able preacher, exerted an extensive influence for good, and under his direction several young men were trained for the ministry.

Sample, Robert F., D. D., son of John and Jane (Wilson) Sample, was born at Corning, N. Y., October 28th, 1829. He was consecrated to the ministry when four years of age, on a day spent by his parents in special prayer with reference to this dedication. He graduated at Jefferson College, Pa., in

1849, and at the Western Theological Seminary, in May, 1853. He was pastor of the First Presbyterian Church, Mercer, Pa., 1853-6; at Bedford, Pa., 1856-60, and supply of the Andrews Church, Minneapolis, Minn., 1866-68. From March, 1868, to the present time he has been pastor of Westminster Church, Minneapolis.

Dr. Sample is the author of four small books on Christian experience, written for the young, anonymously published; several poetical effusions incorporated in publications of the Presbyterian Board, and the "Memoir of Rev. John C. Thom," pastor of Pine Street Church, St. Louis, Mo. He is a graceful, vigorous and popular writer. His ministry has been blessed with several precious revivals. As a preacher he is thoroughly evangelical, able, instructive, impressive. His present charge is the largest in the Northwest, numbering nearly 800 members. The church building, erected at a cost of \$110,000, is one of the most spacious and beautiful in this country. Dr. Sample has been called to churches in Eastern cities, but deemed it his duty to remain in his present charge. He wields a strong influence in that region, by his sound judgment, earnest zeal and exemplary Christian character. He is a Director of the Seminary of the Northwest, Chicago; a Trustee of Macalester College, Minnesota, and is a delegate to the Presbyterian Alliance which is to meet in Belfast in 1881.

Sampson, Francis S., D. D., was the son of Richard Sampson, a distinguished agriculturist in the neighborhood of Dover Mills, Goochland county, Va. He was born in November, 1814, and entered the University of Virginia, September 10th, 1831, and continued his studies there till July, 1836, taking a very extensive course, not only in the Academic departments, but in the schools of Junior Law, Anatomy and Physiology, and securing the degree of Master of Arts, which was then attained by very few. On the 9th of November, 1836, he entered Union Theological Seminary, Va., and on the resignation of Professor Ballantine, in the Spring of 1838, he was appointed teacher of Hebrew, and from that time continued to perform other duties of the Oriental department. He was licensed to preach by the East Hanover Presbytery, in October, 1839, and was ordained as an evangelist by the same Presbytery, in October, 1841. In the Summer of 1848 he crossed the ocean, and after spending nearly a year in Europe, chiefly at the Universities of Halle and Berlin, in the prosecution of his Oriental studies, he returned in August, 1849. In October, 1848, he was elected Professor of Oriental Literature and Language in the Seminary with which he had been connected, but he had for many years performed the work of a full Professor, though with the title and compensation of an assistant. He died April 9th, 1854. Dr. Sampson was eminently characterized by methodical industry, and by the uniformity and healthfulness of his devotional spirit. He was in a high degree conscientious in everything.



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and in nothing more than in the use of property. As a master of the art of communicating knowledge, he was unrivaled. One of the foundation stones of his success was his indisputable scholarship. He was greatly endeared to his pupils. His preaching exhibited the lucid order and the animation of mind which marked everything that he produced.

Sanctification. The sanctification of believers consists in their purification from the pollution of sin, and the renovation of their nature after the image of God. Sanctification may be considered as *initial* and *progressive*. Initial sanctification is the same as regeneration, whereby we become "new creatures," "old things being done away, and all things becoming new." In progressive sanctification the several lusts of the old man are more and more weakened and mortified. In initial sanctification the Spirit of Christ enters the heart, with all His train of graces, and implants them there. In progressive sanctification these graces are more and more quickened and strengthened.

Sanctification extends to *the whole man*, including all the faculties of the soul and all the members of the body (1 Thess. v. 23). Our entire nature was originally created in the image of God; by the entrance of sin this image was utterly defaced and lost, hence corruption and depraved nature is called "the old man," because it infects the whole man, and defiles both soul and body. Now, as original corruption pervades the whole man, so sanctifying grace extends to every part; hence our nature as renewed after the image of God is called "the new man," because the holiness communicated in sanctification possesses and ennobles the whole man.

But, while sanctification extends to our whole nature, and leaves no part of it unrenewed, we must not imagine the work to be so complete as to restore us, in this life, to a state of perfect purity. It is acknowledged that the Scriptures call upon us to aim at perfection, and speak of some individuals in such a manner as may lead superficial readers to conclude that they had fully succeeded. They call upon us to "behold the perfect man," and give this as the character of certain individuals. But one part of Scripture should be explained in consistency with another, and it is contrary to the laws of legitimate interpretation to wrest a particular expression to a sense at variance with the known and avowed sentiments of the author. If we take this rule along with us, we shall immediately perceive that, in the cases before us, perfection can mean nothing more than integrity or sincerity. He is perfect who unfeignedly loves God, and has a respect to all His commands.

That the most eminent saints mentioned in Scripture, even some of those to whom the epithet perfect is applied, were not free from sin, is evident from the defects and blemishes which are discovered in their conduct. Noah is said to have been "perfect in his generations" (Gen. vi. 9); "not perfect in the sense

of sinless," says Prof. Bush, "but sincere, simple, upright, having respect to *all* God's commandments, and like Caleb, following the Lord *fully*. Christian perfection is not absolute freedom from sin, but evangelical integrity, a perfection implying completeness of *parts*, rather than of *degrees*, in the renewed character, and it may be better understood by viewing it as opposed to *partiality* and *hypocrisy*, to a *partial* obedience and an *insincere* profession." The praise of high attainments will undoubtedly be conceded to the Apostle of the Gentiles; and it is not easy to conceive upon what principle any man could persuade himself that he or others have excelled him; but we find him thus expressly disclaiming any pretension to perfection: "I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 23). The wise man tells us that "there is not a just man upon the earth that doeth good, and sinneth not" (Ecc. vii. 20). And an apostle rejects the doctrine of sinless perfection in these strong terms: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). On our Lord's inculcation of a duty, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48), Dr. Alford very well observes; "complete in your love of others, not one-sided or exclusive . . . but all-embracing and God-like. . . . No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse; see especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized." To the evidence already adduced to disprove this doctrine, it may be added that, were any person truly perfect, he would not stand in need of those institutions or means of grace which God has provided for the perfecting of the saints. In particular, daily prayer for the forgiveness of sin would not be his duty; he would enjoy uninterrupted communion with God; would not be subject to discipline, which presupposes errors and failings, and, having spent a life undisturbed by pain and sorrow, would be translated, we may presume, into a better world, without suffering death (see Job ix. 20; Ps. xix. 12; Phil. iii. 12).

Whilst, however, it is true that none can attain to absolute perfection in this life, it is nevertheless the duty, and will be the earnest and constant aim, of every real Christian to reach it (see 2 Cor. xiii. 7, 9; Col. iv. 12; Heb. xiii. 20). The higher our mark the stronger will be our efforts. He who aims at the sun, though he fall far short of the mark, will assuredly shoot higher than he who shoots only at a shrub. The gardener, though he has never reared a faultless rose, perseveres in setting new slips; the traveler finds himself unable to penetrate the recesses of some labyrinthine cave, but he will push his way

further and yet further still, till he has outstripped all earlier discoverers, and made the path easier for future explorers. So will the true child of God, though conscious of many imperfections and discouraged by many failures, press onward and upward, until at death he is "made perfect in holiness," and joins the souls of departed saints, which in Scripture are called "the spirits of the just made perfect" (Heb. xii, 23).

Sanderson, David Davidson, D.D., was born in Juniata county, Pa., November 15th, 1821. His parents emigrated to Alabama in 1822, so that his life has nearly all been spent in that State. His youth was chiefly occupied with commercial pursuits. He pursued both his literary and theological course at Princeton, N. J., and graduated at Princeton Theological Seminary in 1849, was licensed by the Presbytery of New Brunswick, February 7th, 1849, and ordained by the Presbytery of South Alabama, October 20th, 1850. He was installed pastor of Fairview Presbyterian Church, near Marion, Ala., February, 1851, and served that church, with great acceptability and success, for nine years.

In November, 1860, he became the pastor of the Presbyterian Church at Entaw, Ala., where he has labored faithfully to the present time. He has a clear, vigorous and well-balanced mind, has made varied attainments as a scholar, is a sound theologian, and an able, instructive and successful preacher. Neighboring churches have been sharers in his regular services, and his labors have been extended over a wide field, in which he has accomplished large and valuable results. No minister in his Synod is more highly esteemed nor more warmly loved. The University of North Carolina conferred upon him the degree of Doctor of Divinity several years since. Dr. Sanderson has recently been elected a Professor in the Institute for the Training of Colored Ministers, under the care of the General Assembly of the Presbyterian Church in the United States, a work for which he is eminently qualified.

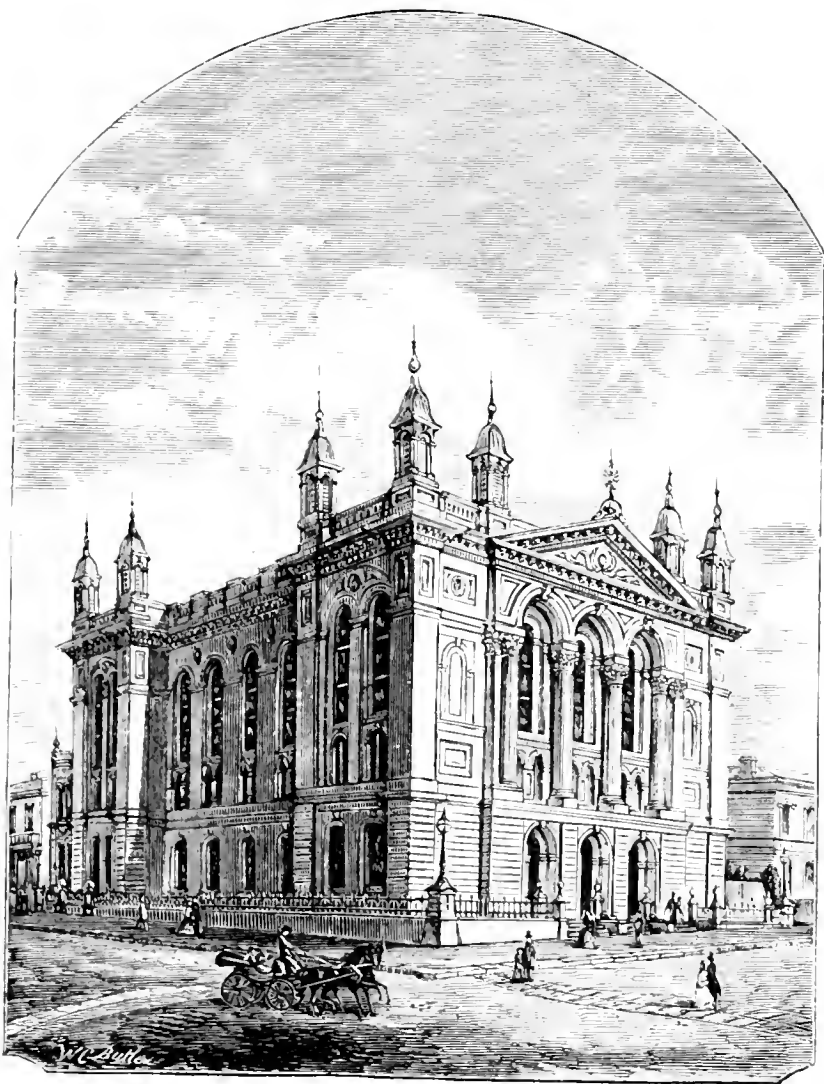
Sands, Rev. John Scott, was born in the city of Pittsburg, Pa., on September 1st, 1811. He graduated at Westminster College in 1831, and at the Allegheny Theological Seminary in 1838. On March 25th, 1837, he was licensed to preach by the United Presbyterian Presbytery of Monongahela. While still busy with his studies in the seminary, he was, in October, 1837, placed by the Presbytery in charge of a mission enterprise in the city of Pittsburg, and was ordained as an evangelist on April 21st, 1838. He declined a number of calls to other fields of labor, and continued in charge of this one nearly thirteen years. He organized there the Eighth United Presbyterian Church, and had the pleasure of seeing it grow, under his ministry, into a vigorous, self-sustaining congregation, possessed of a substantial church building. He left his old home, to accept a call from the Arch Street Presbyterian Church, in the city of

Philadelphia, and was installed as pastor of that church on September 19th, 1850. Here he continues to labor among an attached and appreciative people. Mr. Sands is an excellent preacher, at once instructive and impressive, a faithful pastor, a good presbyter, is beloved by his people, and held in high esteem by his ministerial brethren.

Sanford, Rev. Joseph, was born in Vernon, Vt., February 6th, 1797. He graduated at Union College in 1820. He studied theology at Princeton Seminary, and in April, 1823, was licensed to preach by the Presbytery of New York. Immediately after this he went to Montreal, L. C., and for several weeks supplied the American Presbyterian Church in that city, to which he received a unanimous call, but which he felt constrained to decline. In October of that year he was pastor of the new Presbyterian (now the First) Church of Brooklyn, N. Y. Here he continued to labor with great acceptance, his congregation rapidly increasing under his ministry, till October, 1828, when he received a call from the Second Presbyterian Church in Philadelphia, which he accepted. His installation over this church took place January 21st, 1829. From the time of his settlement in Philadelphia his health was so much impaired that he was but ill-fitted to bear the burden of responsibility and care that rested upon him. He died December 25th, 1831. His disease was attended, during a considerable part of the time, with delirium, but in every lucid interval it was manifest that the Sun of Righteousness was pouring beams of joy into his soul.

"Mr. Sanford," says Dr. Waterbury, "had a vein of moral and mental excellence, the purity and richness of which none could know who did not go beneath its surface to discover it." He was a model pastor. His manners were kind and conciliatory. His chastened aspect forbade all undue familiarity, but he was neither harsh nor repulsive. He had an ardent mind, which, in the pulpit, took fire by its own action, communicating warmth and light to the congregation, and ever and anon flashing upon them some brilliant thought, or some burning sentence. He spoke *from* the heart *to* the heart. In prayer he was singularly gifted. "His prayers seemed to take hold of the very gates of heaven, and struggle to open them. Here was seen the man of God, one who lived on the mount, 'seeing God face to face.'"

San Francisco, Cal., Calvary Church, was organized July 23d, 1854, with sixty-three members; Wm. A. Scott, D. D., pastor. Dr. Scott resigned in 1861. Until the arrival of his successor the pulpit was supplied by Rev. S. T. Wells. At a congregational meeting held December 9th, 1861, Charles Wadsworth, D. D., of Philadelphia, was elected pastor, and preached his first sermon on the first Sabbath of June, 1862. Dr. Wadsworth resigned in 1869. Rev. John Hemphill, of Magerafelt, Ireland, was elected pastor, November 16th, 1869, and began his pastorate in April, 1870. Mr. Hemphill resigned



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October 13th, 1882. On the 13th of November, 1882, Samuel P. Sprecher, D. D., of Oakland, was called to the pastorate, and was installed December 24th, 1882. The first church building, situated on Bush street, between Montgomery and Lansome, was erected in 1851. The present edifice, built of brick and stone, situated on the corner of Geary and Powell streets, fronting on Union Square, was commenced early in 1868, and was dedicated on the 16th of May, 1869.

Satan. We determine the personality of Satan by the same criteria that we use in determining whether Cesar and Napoleon were real, personal beings, or the personifications of abstract ideas, viz: by the tenor of history concerning them and the ascription of personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists, he is held accountable, charged with guilt, is to be judged and to receive final punishment. On the supposition that it was the object of the sacred writers to teach the proper personality of Satan, they could have found no more express terms than those which they have actually used. And on the supposition that they did not intend to teach such a doctrine, their use of language incapable of communicating any other idea is wholly inexplicable. To suppose that all this semblance of a real, veritable, conscious moral agent, is only a trap, a *prosopopœia*, is to make the inspired penmen guilty of employing a figure in such a way that by no ascertained laws of language it could be known that it was a figure—in such a way that it could not be taken to be a figure, without violence to all the rhetorical rules by which they, on other occasions, are known to have been guided. A personification protracted through such a book as the Bible, even should we suppose it to have been written by *one* person, never dropped in the most simple and didactic portions, never explained when the most grave and important truths are to be inculcated, and when men, the most ignorant and prone to superstition are to be the readers—a personification extending from Genesis to Revelation—this is altogether anomalous and inadmissible. But to suppose that the several writers of the different books of the Bible, diverse in their style and intellectual habits, writing under widely differing circumstances, through a period of nearly two thousand years, should each, from Moses to John, fall into the use of the same personification, and follow it, too, in a way so obscure and enigmatical that not one in a hundred of their readers would escape the error which they did not mean to teach, or apprehend the truth which they wished to set forth—to suppose this, is to require men to believe that the inspired writers, who ought to have done the least violence to the common laws of language, have really done the most.

Such uniformity of inexplicable singularity, on the part of such men as the authors of the several books of the Bible, could be accounted for only on the hypothesis that they were subject to an *œlia* as well as a good inspiration. On the other hand, such uniformity of appellations and imagery, and such identity of characteristics, protracted through such a series of writings, go to confirm the received doctrine of a real personality.

The agency of Satan extends to all that he does, or, through the employment of demons which belong to his kingdom, causes to be done. His agency is moral and physical. First, moral. He beguiled our first parents, and thus brought sin and death upon them and their posterity (Gen. iii). He moved David to number the people (1 Chron. xxi, 1). He resisted Joshua, the high priest (Zech. iii, 1). He tempted Jesus (Matt. iv); entered into Judas to induce him to betray his Master (Luke xxii, 3); instigated Ananias and Sapphira to lie to the Holy Ghost (Acts v, 3); hindered Paul and Barnabas on their way to the Thessalonians (1 Thess. ii, 18). He is the spirit that now worketh in the children of disobedience (Eph. ii, 2), and he deceiveth the whole world (Rev. xii, 9).

But his efforts are directed against the bodies of men, as well as against their souls. That the agency of Satan was concerned in producing physical diseases the Scriptures plainly teach (Job ii, 7; Luke xiii, 16). Peter says of Christ, that he went about doing good and healing all that were oppressed of the devil (Acts x, 38). Hymeneus and Alexander were delivered to Satan, that they might learn not to blaspheme (1 Tim. i, 20), where physical suffering by the agency of Satan, as a divine chastisement, is manifestly intended.

It is of no avail that there are difficulties connected with the agency ascribed to Satan. Objections of little weight when brought against well-authenticated facts. Any objections raised against the agency of Satan are equally valid against his existence. If he exists, he must act, and if he is evil, his agency must be evil. The fact of such an agency being revealed, as it is, is every way as consonant with reason and religious consciousness as are the existence and agency of good angels. Neither reason nor consciousness could, by themselves, establish such a fact, but all the testimony they are capable of adducing is in agreement with the Scripture representation on the subject. If God communicates with good men without their consciousness, there is no apparent reason why Satan may not, without their consciousness, communicate with bad men. And if good men become better by the influence of good beings, it is equally easy to suppose that bad men may become worse by the influence of evil beings. Such an influence no more militates against the benevolence of God than does the agency of wicked men, or the existence of moral evil in any form. Evil agents are

as really under the divine control as are good agents. And out of evil God will cause good to come. He will make the wrath of devils as well as of men to praise Him, and the remainder He will restrain.

Savage, John Adams, D. D., son of Abraham and Mary (Adams), was born in Salem, Washington county, N. Y., October 9th, 1800. He graduated from Union College, in 1822, and studied theology privately while teaching academies in Delhi and Auburn. In 1825 he was licensed, and in 1827 ordained by the Washington County Associate Reformed Presbytery, and settled at Fort Covington. In 1832 he was called to Ogdensburg, and remained there for twenty years, prosecuting a faithful and successful ministry, and growing, to the last, in the esteem of the church and of the community. In 1850 he was persuaded to accept the Presidency of Carroll College, Waukesha, Wis. The Institution was so infantile when he took charge of it that he may be considered its parent; and by the most assiduous nurture he brought it up to the stature and vigor of youth. Of unquestioned piety and of great excellence, he never spared himself in his work, and died, at Waukesha, December 13th, 1861, prematurely worn out. One who knew him well remarked at his funeral, that he had taken no rest for a quarter of a century; and he was described by another as "a man of great sagacity, integrity and benevolence; a man of deep piety and excellence of character, an able and instructive preacher, a good and useful man."

Sawyer, Rev. Samuel, son of Calvin G. and Hannah V. Sawyer, was born near Goshen, Orange county, N. Y., June 20th, 1823. After graduating at Princeton College, in 1842, he spent several years in teaching, and entered Union Theological Seminary, N. Y., with the class of 1845, graduating in 1848. He was then commissioned by the Home Mission Society to labor at Rogersville, and in Hawkins county, East Tennessee. He remained there until 1857, organizing the Liberty Hill, Moorsburg and Kincaid churches. He was blessed with precious revivals at Rogersville, which greatly strengthened the church. He was in demand at sacramental meetings throughout the bounds of the Synod of Tennessee, and at different times preached in most of the central points in seasons of revival. Though not claiming to be a traveling evangelist, Mr. Sawyer did the work of one. If the mountains, hills, valleys, bridle-paths, highways, churches, school-houses, private dwellings and groves of East Tennessee could testify, they would join with the people of those days, and, quoting the great apostle, would say of this man, "In journeyings often, in perils of waters. . . . In weariness and painfulness. . . . in hunger and thirst, in fastings often, in cold" and heat, he carried the glorious gospel to multitudes of thirsty souls. Like Paul, he preached only "Christ and him crucified." In the Spring of 1857 he was chosen Professor of Languages in Caldwell College, Rogers-

ville, Tenn., but resigned his Chair that Fall, and removed with his family to Marion, Grant county, Ind. Here he was chosen President of the College of Indiana, and preached to the Presbyterian churches of Marion and Jonesborough. In 1861 he yielded to the request of the Board of Missions to reorganize our Presbyterian churches in East Tennessee, where he was so well known. He threw his whole energy into this work, with important results, and as he went up to the General Assembly with Rev. T. J. Lamar, and reported the good progress of the work, he received the hearty welcome and approval of his brethren. Since then he has labored in Chillicothe, Mo., East St. Louis, Ill., Schooley's Mountain, N. J., and is now pastor of the Presbyterian Church, Throntown, Ind.

Sayre, Hon. Theodore S., was born in Utica, N. Y., April 25th, 1837; the son of excellent Christian parents; his father a prominent business man of the city. In his eighteenth year, he made profession of his faith in Christ, uniting with the First Presbyterian Church of Utica, where, under the guidance of a beloved pastor, he learned the privilege of working in the cause of the Master. Having engaged in work as a teacher in a mission Sunday school, in 1856, he has continued to labor in the same field, as teacher or superintendent, and in other ways, until the present time, for these twenty-eight years, and he gives no sign of growing weary. A church having grown out of the mission school, in 1868, he soon transferred his church membership to this new organization, that he might give it all the help possible. His latest act is the consummation of interest in Christ's work thus begun and increased by continued activity in service. What is thus referred to is his gift to his church, at a cost of more than \$30,000, of a house of worship, built of stone, commodious, handsomely finished and furnished throughout. Not seeking thus to make himself a name, but to glorify God, he has set an example for others to follow, and identified his name with the Memorial Presbyterian Church of Utica, which now flourishes in the enjoyment of new privileges thus provided, through desire for its welfare.

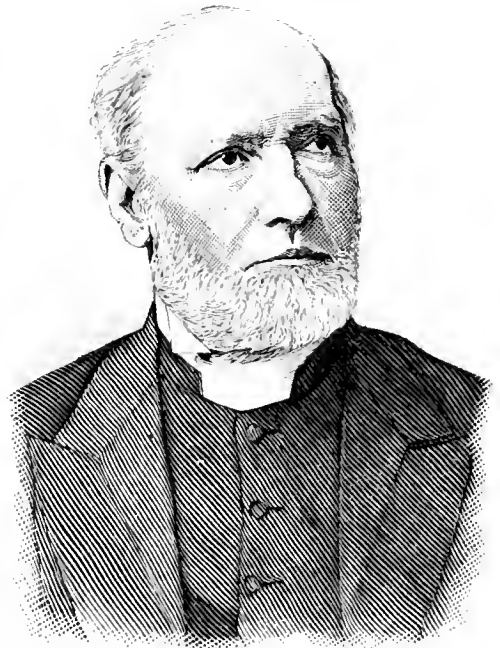
Scarritt, Isaac, was born in Vermont. He removed, with his parents, to Illinois when about six years old, and settled on what was afterwards known as Scarritt's Prairie, and now the town of Godfrey. His business was that of a dry goods merchant. While yet a youth, he connected himself with the Presbyterian Church in Godfrey, and was subsequently made elder. He was eminently inspired with an earnest and consecrated purpose. Although not an enthusiast, he was ever alive to the best interests of the Church, both spiritually and financially, and her prosperity, peace and unity were dear to his heart. In seasons of religious awakening he was especially tender and helpful. One of Mr. Scarritt's prominent characteristics was love for and interest

in children and young people. For twenty years the Superintendent of the Sabbath school of the church, his influence as a Christian teacher was far-reaching, and many persons in that and other churches owe their first religious impressions to him. He spared no labor or expense that he might make his school-room an attractive place for the young, while his pleasant smile and cordial welcome made the Sabbath morning hour a delightful memory to all. Always methodical and reliable in all the relations of life, he was a tower of strength in the church and community. A clear head and sound judgment, combined with unusual executive ability, eminently fitted him for the responsible positions he was called upon to occupy. The educational interests of the city received a new impulse at his hands, and of the theological and charitable boards of the State he was an honored member. As a friend and neighbor, he was characterized by unvarying friendship, tender sympathy, kindly interest and efficient help. He died December 22d, 1873.

Schaff, Philip, D.D., LL.D., was born at Coire, Switzerland, January 1st, 1819. He was educated at the college of his native city, and prosecuted his studies at the Gymnasium at Stuttgart, and the Universities of Tübingen, Halle and Berlin, and in 1842 he was Lecturer on Theology in the University of Berlin. The German Reformed Synod in the United States, in October, 1843, having thought it desirable to have a suitable representative of German theology in this country, applied to their German brethren for one, and at the recommendation of Drs. Neander, Hengstenberg, Tholuck, Müller, Krummacher and others, he was invited to the United States. During the first twenty years he made his residence at Mercersburg, Pa., acting as Professor of Church History and Exegesis in the seminary, and in 1863 he removed to New York, to edit Lange's Commentary, and to superintend the printing of the last two volumes of his "Church History." Since his residence in New York he has delivered a course of lectures on Ecclesiastical History, in the Theological Seminary at Andover, and in 1868 he was elected Professor of Church History in the Hartford Theological Seminary, and in May, 1870, Professor of Theological Encyclopedia and Symbolism in the Union Theological Seminary. In 1863 he revisited Europe, and in 1869 he was sent by the Evangelical Alliance of America to extend an invitation to the leading divines in Europe to attend a general Conference, to be held in New York in September, 1870, in which he met with great success. In 1869 he was elected Professor of Church History, and, in 1873, Professor of Hebrew and the Cognate Languages, in Union Theological Seminary.

Dr. Schaff is the author of many valuable volumes. His great works, however, are his "History of the Apostolic Church, with a General Introduction to the Study of Church History," and his "History of the Christian Church." In 1861 he began the translating

and editing of Lange's "Exegetical, Doctrinal and Homiletical Commentary on the Scriptures." During the preparation of these great works he has always been engaged in preaching the gospel, in writing books for Sabbath schools, and in laboring to convince the people, both from the pulpit and by the press, of the duty and benefits flowing from the observance of the Sabbath as a day dedicated to the service of God. He has also endeavored to make the German and English populations better acquainted with each other's thoughts and feelings, by such works as "America: a Sketch of the Political, Social and Religious Character of the United States of



PHILIP SCHAFF, D.D., LL.D.

America," two lectures delivered at Berlin in 1851, etc., etc. Dr. Schaff was editor of *Der Deutsche Kirchenfreund* from 1848 to 1859, and has contributed largely to periodical literature, both in German and English.

Schaffer, Rev. Samuel, was born in Philadelphia, of German descent; made profession of faith in the Church of Northern Liberties, in 1819; prepared for college at Lawrenceville, N. J.; graduated at Union College and Princeton Theological Seminary. The first ten years of his life were spent as a stated supply in Western New York. For a number of years he taught in various academies in Central and Northern Pennsylvania. He had decided literary tastes. Two small volumes, "Theobald; or, the Fanatic," and "Mary de Goldenbeck," were translated by him, from the German into English. A sermon was published in the *National Preacher* in 1861. He died at Scranton, Pa., February 21st, 1879, aged seventy-seven.

Schenck, Rev. William, was a native of Allentown, N. J. He was licensed by the Presbytery of New Brunswick in 1771, and ordained in 1772. After preaching at various places in New York and New Jersey, he was finally settled, in 1780, at Pittsgrove and Cape May, where he remained until 1787, when he removed to Ballston, New York. Towards the close of 1793 he removed to Huntingdon, L. I., and was installed pastor of the Presbyterian Church, December 27th of that year. In 1817 he left Huntingdon and removed to Franklin, O., where he was pastor for several years, and died September 1st, 1822. Mr. Schenck was the grandfather of the Hon. Robert C. Schenck, late Minister to Great Britain. He was a dignified, excellent man, though not distinguished as a great or popular preacher. His labors were acceptable, and his church received large accessions under his ministry.

Schenck, William Edward, D.D., was born in Princeton, N. J., March 29th, 1819. He graduated



WILLIAM EDWARD SCHENCK, D.D.

at the College of New Jersey in 1838; studied law; was a missionary in the coal regions of Pennsylvania, 1842; ordained by the Presbytery of New Brunswick, February 28th, 1843; was pastor at Manchester, N. J., 1843-5; stated supply of Hammond Street Church, New York city, 1845; and its pastor, 1847-8. In 1848 he was called to the First Presbyterian Church, Princeton, N. J., and continued to be its pastor until 1852; from 1852 to 1854 he was Superintendent of Church Extension in the Presbytery of Philadelphia, and from 1862 to 1870, was Editor, as well as Secretary, of the Presbyterian Board of Publication.

Since that time he has been Corresponding Secretary of the Board.

In his connection with the Board of Publication, Dr. Schenck has shown himself ardently devoted to its interests, and its present prosperous condition is very largely due to his judiciousness, zeal, and administrative ability. Several valuable volumes from his pen are numbered with the publications of the Board. Dr. Schenck has been honored by his brethren with other important positions of high trust and responsibility. He was a member of the Reunion Committee of Fifteen appointed by the General Assembly (O. S.) at St. Louis, to confer with a similar Committee from the New School General Assembly. He has been a Director of Princeton Theological Seminary since 1866, and is Vice-President of the Trustees of the General Assembly. He prepared the General Catalogue of Princeton Theological Seminary, 1883, and is Secretary of the Alumni Association of the same, also Chairman of its Necrological Committee, and in the latter capacity has, since 1873, prepared its Necrological Reports. The fidelity and ability with which this arduous and important service has been rendered has several times been gratefully acknowledged by the Association. Dr. Schenck preaches occasionally, as opportunity offers, and his sermons are marked by able, instructive and impressive exposition of gospel truth.

Science and Revelation. It is really surprising with what confidence and courage men who claim superior wisdom in the realm of science will hurl their discoveries at the volume of Revelation, just as if these discoveries were final and certain, instead of being, as they at least are, doubtful in their character.

The *past* has a lesson for us on this subject. For example, erroneous and intrinsically absurd as was the Ptolemaic theory of the universe, it was for some 1400 years the accepted astronomical science, and it is but 250 years since Galileo, under threatened penalty for maintaining an "awful heresy," was compelled to "abjure, rail at and abominate" the Copernican system, which affirmed, what everybody now believes, that the earth revolves around the sun. So with *light*. From Newton's time up to within less than a century, the emanation or corpuscular theory respecting light, taught as it was by that prince of philosophers, was universally believed to be a scientific verity, and every scholar in optics was made to believe that vision was ascribable to a ceaseless emission of luminiferous matter from the sun and other luminous bodies, and the striking of this matter against our visual organs. It was under this theory that the question was often sneeringly asked: "How is it that the Bible represents light as existing before the sun and moon were created?" And yet how changed the views of scientists *now*? Humboldt, Wagner, Schubert, Agassiz and Guyot have shown that light exists independently of

the sun, and results from *molecular action or combination*. Hence the command "Light be" was simply another way of saying: "Let molecular action begin," whereupon light was at once evolved. And thus, as Professor Dana says, "at last, through modern scientific researches, we learn that the appearance of light on the first day and of the sun on the fourth—an idea foreign to man's unaided conceptions—is as much in the volume of nature as that of sacred writ."

In addition to the lesson of the *past*, let us not overlook the *present* unsettled state of science. Voltaire said, in his scoffing mood, of the theories of creation which came under his notice: "Philosophers put themselves, without ceremony, in the place of God, and destroy and renew the world after their own fashion." How applicable is the spirit of this remark to many modern scientists! How widely they differ from each other! Lamarck, for example, held to spontaneous generation. The author of the book, "Vestiges of Creation," so celebrated thirty years ago, but utterly fallen out of the popular notice to-day, took even more extreme views. Darwin denounces both. Huxley is at sword's point with Darwin on the question of a Creator who breathed life at first into one or more beings. Wallace insists that Darwin's great doctrine of natural selection is not proven, and if proven would be entirely inadequate to account for the origin of man. Owen contends for the physical unity of the race, and Agassiz, while granting the *moral* unity of the race, contends for different pairs in different geographical centres. Herbert Spencer denounces all the rest of the scientists, deeming his theory about force sufficient to account for the world as it is, and for the origin of the human race; while Miller, Dana and Guyot, names that equal any, hold most zealously to the theory of one human pair, and on scientific grounds indorse the Scripture statements as to the origin of the race. So with the theories of eminent geologists—say, for instance, on the question of the age of the earth. They differ from each other by tens of thousands of years. The very last deliverances of scientists in this direction are most significant—that of the President of the British Association and that of the Vice-President of the American Academy of Natural Sciences, both of whom have admitted it to be the prevailing feeling of the geologists that the "whole foundation of theoretic geology must be reconstructed." Is it not true, then, that science is unsettled, and that, until it can assert definite and acknowledged conclusions, it is premature to demand a reconciliation between it and Revelation?

Dr. Rudolph Virchow, the eminent Professor of Pathology, of Berlin, said: "All attempts to transform our problems into doctrines, to introduce our theories as the basis of a plan of education, particularly the attempt simply to depose the Church, and to replace its dogma by a religion of descent, these attempts, I say, must fail. Therefore, let us be mod-

erate; let us exercise resignation, so that we give even the most treasured problems which we put forth always as problems only. . . . Do not take this for confirmed truth; be prepared that this may perhaps be changed; only for the moment we are of opinion *that it may be true*." Such counsel from such a source should be heeded. The sands of time are strewn with the wrecks of scientific fancies which have sprung up from the teeming brains of men who boast of their learning and ability, but which have perished forever, like the shadowy phantoms of the night. Christian men have no quarrel with the facts of science. But when men shift their position from year to year, when theories which can hardly stand without propping, and over which scientists themselves wrangle and dispute, and show no signs of coming to an agreement, are pressed upon us as authoritative, with all the marks of infallibility which distinguished the ages of darkness that are passed, we beg to be excused from accepting theories so crude or statements so feebly sustained. A volley of boiled peas will not batter down the fortress of Gibraltar, nor will the explosion of a fire-cracker overturn the everlasting hills; and it will require more than the mere theorizing of a man who claims that he has descended from a monkey to expel the Almighty God from the universe which He has made, or hush the voice of the heavens which declare His glory, or the throbbings of the countless loyal hearts that are filled and strengthened by His grace and love.

It is urged by infidels against the Bible that "a perfect volume should be perfect in its science." But how futile is this objection! It is natural, and even necessary, that the records of a revelation should employ the current speech and method of the times in which they were written. How much more reasonable was it for the sacred writers to speak of *sunrise* and *sunset* (as we do even *now*) than to expound the laws of the planetary motion, and to refer to *the ends of the earth* instead of explaining its rotundity, and to call insane persons *lunatics* than to enter a special disclaimer against the influence of the moon in cerebral disease! The fact is, as has been well remarked, that books thus written would have been in part unintelligible to the men of their own times; and, so far as they were understood, would have run so entirely counter to their received opinions on extra-religious subjects as to awaken incredulity as to their religious contents. Scientific truth can be legitimately reached only stepwise, often with age-long preparation for a new step in advance, often with long intervals between the announcement and the popular reception of a new fact, theory or law. Thoroughly scientific Scriptures would have laid upon them the impossible task of anticipating this progress; of revolutionizing men's notions about the universe before they knew the reasons for changing them, and, failing of this, they would necessarily have failed of a hospitable reception for their religious contents.

"What," says Hugh Miller, "would skeptics such as Hobbes and Hume have said of an opening chapter in Genesis that would describe successive periods—first, of mollusks, star lilies and crustaceans; next of fishes; next of reptiles and birds, then of mammals, and finally of man—and that would minutely portray a period in which there were lizards bulkier than elephants, reptilian whales furnished with necks slim and long as the bodies of great snakes, and flying dragons, whose spread of wing greatly more than doubled that of the largest bird? The world would assuredly not receive such a revelation."

How strong the testimonies of learned men in favor of the harmony of science and the Bible!

"Thus far," says Dr. Samuel Hopkins, "the demonstrations of natural science *have* been expositions of the Mosaic records, and, being such, they foreshadow the grand results to which her labors are tending, a complete verification of *all* the scientific mysteries recorded in our sacred writings."

"Science," says Dr. Atwater, "so far from disproving, confirms the entire inspiration of Scripture. This appears from the fact that there is no other way of accounting for the great amount of scientific truth, wholly unknown to ancient science, which the Bible sets forth. Take the most momentous of all—the cosmogony of the first chapter of Genesis, which presents the order of the creative epochs essentially as the latest conclusions of geological research show it to have been. Now, all this was entirely unknown to the early science and knowledge of the world. How could any writer of the book of Genesis have discovered or conceived of it, or have been led to make such a narration, the scientific import of which was wholly unknown to him, without supernatural guidance? Science, then, so far from discrediting, proves the Divine inspiration of the Bible in this climacteric and crucial case. But the same is true of the latest trend of scientific discovery in reference to such matters as the unity of the race, the fall, the deluge, the Babel confusion of tongues and consequent dispersion, and the re-peopling of the earth in separate portions by Noah's three sons. That the drift of ethnic, linguistic and geologic science is in this direction, is undeniable."

"I feel," said Professor Silliman, "that science and religion may walk hand in hand. They form two distinct volumes of revelation, and, both being records of the will of the Creator, both may be received as constituting a unity, declaring the mind of God."

To these valuable testimonies might be added many such as the following:—

"All human discoveries seem to be made only for the purpose of confirming the sacred Scriptures."—*Herschel*.

"In my investigations of natural phenomena, when I can meet anything in the Bible it affords me a firm platform on which to stand."—*Lieutenant Maury*.

"The grand old Book of God still stands, and this old earth, the more its leaves are turned over and

pondered, the more it will sustain and illustrate the Sacred Word."—*Professor Dana*.

"The Shasters of the Hindoos contain false astronomy as well as false physiology, and the Koran of Mohammed distinctly avows the Ptolemaic system of the heavenly bodies, and so interwoven are these scientific errors with the religions of these sacred books, that when you have proved the former you have disproved the latter. But the *Bible*, stating only facts, and adopting no system of human philosophy, has ever stood, and ever shall stand, in sublime simplicity and undecaying strength, while the winds and the waves of conflicting human opinions roar and dash harmlessly around, and the wrecks of a thousand false systems of philosophy and religion are strewn along its base."—*Professor Hitchcock*.

"There is no need to be frightened at the phantoms raised by such terms as matter, and force, and molecules, and protoplasmic energy, and rhythmic vibrations of the brain. There are no real terrors in a philosophy which affirms the conceivability that two and two might possibly make five, or in that which predicates that an infinite number of straight lines constitute a finite surface, or that which denies all evidence of a design in nature, or in that which assimilates the motives which induce a parent to support his offspring to the pleasures derived from wine and music, or in that which boldly asserts the unknowableness of the supreme and the vanity of prayer. Surely philosophies which involve results such as these have no permanent grasp on human nature. They are in themselves suicidal, and in their turn, after their brief day, will, like other philosophies, be refuted or denied by the next comer, and are doomed to accomplish the happy dispatch."—*Professor Prichard*.

Any alarm, therefore, which the friends of revelation may feel from the allegation that it conflicts with science is wholly unnecessary. They have nothing to fear from any discoveries that can be made in the heavens above, or the earth beneath, or the waters under the earth. The geologist may dive and delve into our globe's deepest recesses; the astronomer may move along his star-paved way until we are dazzled at the story of his ascents; and the evolutionist may discourse learnedly about the whole animal creation culminating in man, having sprung from a little particle of jelly floating in some primeval sea; but, after all, the pillars of the "sure word of prophecy" will remain firm as ever. Let science perfect yet more her telescopes, and make taller her observatories, deeper her mines and more searching her crucibles, and yet will not all the research, even though the new masters of physical lore should blaspheme where a Cuvier, a Newton and others adored, bring God into contradiction with Himself, or subvert the truth which He has given, or eclipse the light which shineth in this dark place. Still will it be true, however boldly it may be alleged that Jehovah's works conflict with

His Word, that the highest deductions of reason harmonize with moral truth.

Certainly, if the scientists who assail the Bible had more of the spirit of the greatest of philosophers, as expressed in words quoted in every child's book: "I am but a child, picking up pebbles on the shore of the great sea of Truth," they would be less rash and reckless in assaulting the Word of God with their so-called "discoveries." It is high time for them to understand that their bold assertions must fall short of accomplishing their design. It is not as easy as they imagine to unsettle men's faith in the oracles of revealed truth. A religion wrought into the world's history through the long centuries, mastering the confidence of men in spite of intellectual struggle, verifying itself to the heart through practical experience in sorrow and trial, justifying itself to the deepest intuitions of the whole race in spiritual things—a religion that has quickened thought, overthrown despotism, softened manners, inspired hope, whose banner is light and whose breath is benediction—such a religion cannot be dislodged from men's affection and confidence by boasting prophecy, by counter-revelation out of a "vain imagination," nor by degrading the intelligence of those who cling to it. The "seed" which the modern "birds of the air" would, with the old appetite, devour, is no longer a seed, as they fancy, but has "become a tree," in the branches of which they themselves are "lodging." Well would it be for them also to remember that upon the attitude we assume to the Bible depends what we find in it. Those who come to it with a receptivity for truth find their faith confirmed; but to those who come as doubters, God's principle is true; to the pure He shows Himself pure, and to the froward He shows Himself froward; God resists the proud, but gives grace to the humble. As Cowper has beautifully said:—

"Learning itself received into a mind
By nature weak, or viciously inclined,
Saves but to lead philosophers astray,
Where children would with ease discern the way."

Scott, Rev. Archibald, was a native of Scotland, who migrated in his boyhood, and alone, to the colony of Pennsylvania, about the year 1760. He enjoyed the advantages of a thorough academical training in the school of a Mr. Finley, a teacher of high reputation at that day; for which he rendered compensation, in some measure, by working on the farm. Soon after leaving the school, he migrated to the Valley of Virginia. He was for several years a student of theology, under the supervision of Principal Graham, of Liberty Hall Academy, and during this period supported himself by teaching a school. He was licensed to preach by the Hanover Presbytery, October 31st, 1777, and was ordained and installed pastor of the united churches of Hebron and Bethel, in Augusta county, in December, 1778. This relation he sustained until his death, March 4th, 1799.

Mr. Scott entered warmly into the American cause, and exhorted his people to fight for freedom; but he felt that the more important work that devolved upon him was to assist in laying deep the foundations of our republic on religious truth, and doing what he could, by instruction and example, to prepare the rising generation to enjoy and preserve constitutional liberty. He possessed a logical and discriminating mind, and was a strong, vigorous thinker—"a workman that needed not to be ashamed." His preaching is said to have been in a high degree instructive, and often eloquent and powerful. He exerted great influence in the community at large, while, by his own people, he was regarded with an almost boundless esteem and veneration.

Scott, Rev. David, was born in the city of Philadelphia, Pa., March 13th, 1849, and was a son of David and Mary (Baxter) Scott. He was graduated from the College of New Jersey in 1873, taking a Fellowship in the Classics, one of the conditions of which is, that the recipient shall spend one year abroad, in some European university. Immediately after leaving college, Mr. Scott entered Princeton Seminary, and studied one year, at the end of which he went to Leipsic, in Germany, where he pursued the study of theology and philology for one year; then returning, he entered the Middle Class in the seminary, and having finished the remaining two years was graduated in 1877. He was licensed by the Presbytery of New York, April 4th, 1876, and was ordained by the same Presbytery, as an evangelist, June 21th, 1877. For one year, from September, 1876, to June, 1877, Mr. Scott was Tutor of Latin and Greek in Princeton College, while pursuing his studies in the seminary. Having been accepted as a missionary by the Presbyterian Board of Foreign Missions, he embarked with his wife, September 1st, 1877, for Teheran, in Persia. There he remained about sixteen months, during which he had well mastered the Persian language, when, on account of the continued illness of his wife, by the advice of physicians and of the Mission, he returned to the United States, intending again to resume his work at Teheran as soon as possible. He arrived in New York near the end of March; almost immediately afterwards grew ill, and died in that city, April 1st, 1879. He was a young man of excellent abilities, and of fine scholarship, and his death was regarded as a sad loss to the cause of Foreign Missions.

Scott, Rev. James Long, occupies a prominent place in the history of Presbyterian missions. He graduated at Jefferson College, Pa., in 1833; spent two years in teaching; then entered Princeton Seminary in 1835, and graduated in 1838. He was licensed by the Presbytery of New Castle, September 27th, 1837, and was subsequently ordained as an evangelist by the same Presbytery, September 26th, 1838.

Not long after his ordination Mr. Scott sailed for

India as a missionary, in connection with the Presbyterian Board of Foreign Missions. His first field of labor was at Futtelghurh, where he began to work in 1839. After a year and a half he commenced the station at Mynpoorie, where he remained about two years. He was then called back to Futtelghurh, where he labored about six years. He was next sent to Agra, where he spent about a year, and then made a visit to the United States; but after about a year returned to Agra, where the great mutiny of 1857 found him. The station at Agra being abandoned he went again to Futtelghurh, and remained there nearly seven years, until his health broke down and he repaired to London. In London he spent about three years, and thence, by the advice of his physicians, returned to America, where he opened a school at Hammonton, N. J., which he taught from about 1868 to 1878. He then again returned to Northern India, and resumed his labors at Landour. His health, which had long been delicate, again failed, and he died at Dehra, India, January 20, 1880, in the sixty-eighth year of his age. He met death without fear. His last moments were entirely peaceful, and he rested wholly on his divine Saviour.

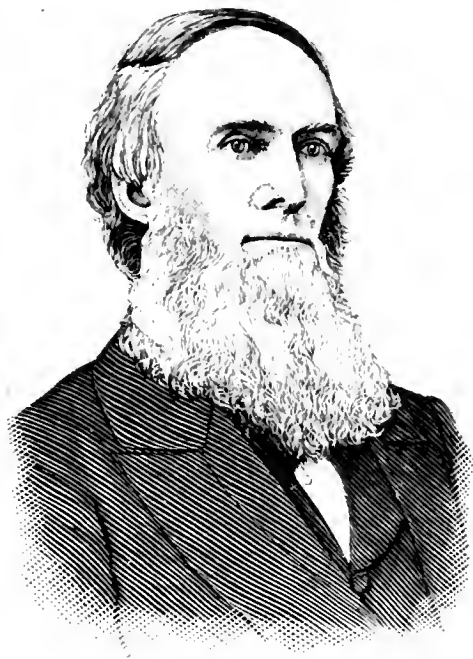
Mr. Scott was a man of great gentleness and amiability of character, of warm affections, an earnest worker in the Lord's vineyard, of great humility but strong in faith, and who labored long and faithfully to bring the heathen to the saving knowledge of Christ.

Scott, Hon. John, was born July 14th, 1824, in Alexandria, Huntingdon county, Pa. His father, John Scott, was a native of Adams county, Pa., and his mother, Agnes Irvine, of County Down, Ireland, both of Presbyterian stock. He received his education in the common schools at Alexandria, studying Latin and Greek with such private tutors as could then be secured in the village, among them being the Rev. John McKinney and the Rev. Henry J. Van Dyke, the latter being then the teacher of the village school prior to entering the ministry. The Sabbath-school was then, and for fifty years, under the superintendence of John Porter, an elder in the Alexandria Church, and very widely known and recognized as one of the most devoted and useful men in the Presbytery of Huntingdon. In that Sabbath school, held in the Old White Church on the hill, John Scott was a scholar in the days when the "Shorter Catechism" was the principal text-book, after the Bible itself. He connected himself with the Presbyterian Church in Huntingdon, in 1855, then under the ministry of the Rev. O. O. McLean, D. D., and was in the next year elected and ordained a ruling elder, and became Assistant Superintendent of the Sabbath school, remaining in that capacity, and, after the death of the venerable Jacob Miller, as its Superintendent, until he left Huntingdon, in 1875.

After his removal to Pittsburg, he connected himself with the Shady Side Presbyterian Church, and

was a Trustee of the Western Theological Seminary. He was a commissioner to the General Assembly in 1857. He removed to Philadelphia in April, 1878, where he has since resided, and is a member of the Walnut Street Presbyterian Church. He is now one of the Trustees of the Theological Seminary at Princeton and a member of the Presbyterian Board of Publication.

Mr. Scott studied law in Chambersburg, with the Hon. Alexander Thomson, and was admitted to the Bar in 1846. During his student life he was a teacher in the Sabbath school of that place. He was a member of the Pennsylvania Legislature in 1862, and elected to the United States Senate in January, 1869, serving from March 4th, 1869, to March 4th, 1875. In 1875 he became general counsel



HON. JOHN SCOTT.

of the Pennsylvania Railroad Company, in relation to its interests west of Pittsburg, and since his removal to Philadelphia he has been General Solicitor of the company just named.

Mr. Scott is an exemplary Christian and a gentleman of genial spirit, sound in judgment, inflexibly adherent to what he believes to be right, and true to all the trusts committed to his charge. He is a lawyer of decided ability, and faithful in all the relations of life. He is a forcible speaker, possesses fine administrative powers, and both in the State and National Councils left a good record for uprightness, diligence and fidelity.

Scott, Rev. John L., was born at Boyina, N. Y., December 21st, 1846. He graduated at Monmouth College, Ill., in 1870, and at the United Presbyterian

Theological Seminary at Newburgh, N. Y., March, 1872. He was assistant to the Rev. Dr. F. R. Masters in the Presbyterian Church at Matteawan (Fishkill), N. Y., from February to December, 1872, when he was installed pastor. During this pastorate two hundred were added to the church, and a debt of \$10,000 was paid. He resigned this charge in November, 1882, and the following December became pastor elect of the Church at East Boston, Mass., where, in addition to the church's spiritual prosperity under his acceptable and efficient ministry, it has been relieved of a debt of \$16,000.

Scott, John Work, D. D., LL. D., was born within the bounds of the Presbyterian congregation of Slate Ridge, York county, Pa., November 27th, 1807. He graduated at Jefferson College in 1827, after which he taught several years. His theological studies were commenced under the Rev. Samuel Martin, D. D., at Chancelford, Pa., and completed at Princeton Seminary. He was licensed by the Presbytery of New Castle, October 3d, 1832, and installed as pastor at Poland, Ohio, October 3d, 1834. Released from this charge April 13th, 1836, in the same month he became stated supply to the Church at Three Springs, in the Presbytery of Washington, also of the Free Church of Steubenville, Ohio, in connection with Rev. C. C. Beatty, D. D., until October, 1847.

Dr. Scott's chief work was that of an educator, in which work he was eminently successful. He was founder and Principal of the Grove Academy at Steubenville, from October, 1836, to October, 1847; Principal of the Lindsley Institute at Wheeling Va., from October, 1847, to April, 1853; President of Washington College, Pa., from April 1853, to June, 1865; Principal of Woodburn Female Seminary, and of the Academy at Morgantown, W. Va., from 1865 to 1867, then Vice-president of the State University at the same place, and Professor, first of Ancient Languages, afterwards of Mental and Moral Science, and for two years was Acting President. About March 1st, 1879, he went to North Carolina to supply a vacant place in Biddle University, at Charlotte. His ripe scholarship and long experience made him a most valuable accession to its Faculty, and, although in feeble health, he performed most acceptably the duties he had undertaken. He died July 25th, 1879.

Dr. Scott was a man of excellent intellectual powers, of great activity and vigor of mind, of rare energy, and fixedness of purpose. As a teacher, he was admirable, and rarely surpassed. Hundreds of his former pupils will mourn his loss, and remember gratefully the eminent services he rendered them.

Scott, William Anderson, D. D., LL. D., was born at Rock Creek, Tenn., January 31st, 1813. He graduated at Cumberland University, Tenn., in 1833, and at Princeton Seminary in 1834. In 1829 he was licensed to preach by the Presbytery of Hopewell, West Tennessee, and May 17th, 1835, he was ordained by the Presbytery of Louisiana. He was missionary

in Louisiana and Arkansas, 1835-36; stated supply and Principal of Female Academy, Winchester, Tenn., 1836-38; stated supply at the Hermitage Church, on the estate of General Andrew Jackson, 1838-40; Principal of Nashville Female Academy, 1838-40; pastor at Tuscaloosa, Alabama, 1840-43; pastor of the First Church, New Orleans, La., 1843-54; pastor-elect of Calvary Presbyterian Church, San Francisco, Cal., 1851-61; pastor of Forty-second Street Church, New York city, 1863-70; and since 1870 has been pastor of St. John's Church, San Francisco, Cal., and Professor in San Francisco Theological Seminary.

The manners of Dr. Scott are courteous and genial in the extreme. His conversational powers are very superior. He exhibits a fund of the widest learning and the richest thought upon deeper subjects, and



WILLIAM ANDERSON SCOTT, D.D., LL.D.

not less spirit and intelligence in regard to those of a more common character. His life has been one of varied experience, the largest acquaintance with his fellow-men, and a clear-sighted observation. A missionary in the wilds of America, a tourist in refined Europe, a pilgrim in the Holy Land, a preacher in the great cities, and a professor in a seminary for training young men for the ministry, his field of view has been the most extensive, and to experience he has added a treasure of lore, gained in a lifetime of profound mental application. Fame and honors have never lifted him away from sympathy and communion with the humblest who might cross his path. Dr. Scott is an erudite scholar, an excellent writer and an agreeable speaker. He always has full mastery of his subject. He excels in debate. Of an

independent, courageous nature, his assaults upon error are bold and uncompromising. He was Moderator of the General Assembly at its meeting in New Orleans in 1858. For three years he was editor of the *New Orleans Presbyterian*, and he founded the *Pacific Expositor*. He is the author of many valuable works, among which are "Daniel, a Model for Young Men;" "Wedge of Gold;" "Trade and Letters; Their Journeys Round the World," and "The Christ of the Apostles' Creed; The Voice of the Church against Arianism, Strauss and Renan."

Scott, Rev. William Cowper, the eldest son of the Rev. William N. Scott, was born in Martinsburg, Va., January 13, 1817. He graduated at South Hanover College, Ind., in 1837, and in the Autumn of the same year entered the Union Theological Seminary, Va., where he remained three years. Here the depth of his piety, the high literary merit of his performances, and the vigor and originality of his intellect, marked him as a candidate for the ministry of no ordinary promise. In April, 1840, he was licensed to preach the gospel by the Presbytery of Winchester. The next Summer he spent in the mountains of Virginia, laboring in connection with his father, and visiting some vacant churches; and he became, during the ensuing Autumn, a stated supply to the churches of Providence, in Halifax county, and Cub Creek and Bethesda, in Charlotte county. In May, 1842, he was installed pastor of the churches of Providence and Bethesda, and continued this relation till 1846, when he accepted a call from the Church in Farnville, Va. After three years' labor in this new field, he was compelled, by bronchial disease, to resign his charge; but, after two years' absence from the pulpit, in which he was industriously engaged in doing good, he was again able to preach, and was called, with perfect unanimity, to become a second time pastor of the Bethesda Church, which he faithfully served until he was called up to higher services in the Church triumphant. He died, October 25d, 1851, not only in peace, but triumph. Mr. Scott was a man of highly cultivated intellect, of correct literary taste, and of manly scholarship, and as such contributed his share to the literary reputation of his native State and of his country. He was modest, diligent and retiring, but he was, at the same time, a fearless advocate of the true, the beautiful, the holy in human character, and a lovely example of what he taught to others.

Scott, William McKendree, D.D., was born in Jefferson county, Ohio, in 1817; graduated at Jefferson College, Pennsylvania, and at Princeton Theological Seminary in 1846. He was licensed by West Lexington Presbytery. In 1847 he was elected Professor of Languages in Centre College, Danville, Ky., and accepting a call as pastor of the First Presbyterian Church in that place, he was ordained by Transylvania Presbytery, in 1848. In January, 1856, he was called as pastor of the Seventh Presbyterian Church, Cincin-

nati, Ohio. In 1859 the General Assembly elected him Professor of Biblical Literature in the Theological Seminary of the Northwest, at Chicago, Ill. He died December 23d, 1861, in Princeton, N. J., at the residence of his father-in-law, Rev. Dr. Charles Hodge.

Dr. Scott was a man of decided ability. As a teacher, both in college and seminary, he was laborious and thorough, accurate to the last degree, and most enthusiastic in imparting instruction. As a pastor and preacher he stood in the front rank of the ministry. He loved the courts of the Church, and in them his thorough acquaintance with the theory and practice of our system and his practical business-like cast of mind, with his great earnestness in carrying out his convictions of truth and duty gave him a leading part. A life spent in Christian service fitly ended in a death of triumph.

Scovel, Sylvester, D. D., was born in Peru, Berkshire county, Mass., March 3d, 1796. In 1812 he removed to Albany, N. Y., where he engaged in business as a clerk in a store of one of his brothers. He graduated at Williams College, in 1822, and studied theology at Princeton Seminary. About a month after his licensure he received an appointment from the Board of Domestic Missions to labor for six weeks as a missionary in five different neighborhoods on the Delaware river, between Trenton and Philadelphia. This appointment he fulfilled with great zeal and efficiency. He was pastor of the Church at Woodbury, N. J., 1825-28. This pastorate was eminently successful; many were added to the Church, and the strength and prosperity of the congregation were increased in other respects. His labors extended to a second church at Blackwoodtown, six miles East of Woodbury; here he was equally successful. During his residence at Woodbury, a successful effort was made to supply every family with a copy of the Scriptures, which, without his zeal, industry and perseverance, would have been a failure. He left this charge in the Fall of 1828, for a wider field of labor, carrying with him the confidence and love of his congregation and the community.

After preaching six months at Norristown, Pa., Mr. Scovel accepted commission from the Board of Missions of the Presbyterian Church, to labor as a missionary in the West. Here he took charge of the church at Harrison, Ohio, which place, together with Laurenceburg, Ind., situated on the Ohio river, and several other intermediate and contiguous points, embracing a district of over twenty miles long, and an average width of ten miles, constituted his field of labor for the first three years. After this his ministry was confined to narrower limits, Harrison becoming his central and more important preaching point. His labors in this region were crowned with large success. During the seven years he cultivated these fields about three hundred made a profession of faith under his ministry.

In 1836 Dr. Scovel accepted an agency in the West

for the Board of Domestic Missions. The field assigned him was the territory covered by the Synod of Cincinnati, Kentucky, Indiana, Illinois and Missouri, in which, to perform the duties of agent required great self-denial and much of the spirit of the gospel. Dr. Scovel proved adequate to the demands of the position, and his earnest, indefatigable and self-sacrificing labors were signally blessed. In the Fall of 1846 he was elected President of Hanover College, Ind., and immediately after accepting this office became financial agent of the Institution, in which capacity he was successful in raising funds for an endowment, towards which he contributed liberally himself. Under his wise administration of the college it was blessed with prosperity. He took special interest in the spiritual welfare of the students. Dr. Scovel died, July 4th, 1849, in that serenity of spirit which was the fruit of God's love shed abroad in his heart. To him the cause of religion and education in the West owes, under God, much of its success. To found and build up churches, schools, seminaries and colleges in that great valley, may be said to have been the master passion of his soul.

Scovel, Sylvester Fithian, D.D., son of the Rev. Dr. Sylvester Scovel, just noticed, was born in



SYLVESTER FITHIAN SCOVELL, D.D.

Harrison, Ohio, December 20th, 1835. He graduated at Hanover College, in the class of 1853, and at New Albany Theological Seminary in 1856. He was licensed by the Presbytery of New Albany, April, 1857, and ordained by the same Presbytery, October 28th, 1857. He was pastor at Jeffersonville, Ind., 1857-60; and pastor at Springfield, Ohio, 1860-66. In 1866 he

was called to the pastoral charge of the First Presbyterian Church, Pittsburg, Pa., as successor to Dr. W. M. Paxton, and continued in this important position until the Spring of 1883, when he accepted the Presidency of Wooster University, Ohio, which office he now fills.

Dr. Scovel is a gentleman of genial spirit and winning and popular manners. He stands high as a preacher, being able, earnest and eloquent. As a pastor he has an excellent record. In the several churches he has served his ministry has been largely blessed. During his long residence in Pittsburg, he was held in the highest esteem as a minister, and as a public-spirited and useful citizen, and rendered valuable service to several educational institutions of the city, as well as to the Western Theological Seminary. He was a member of the Second General Council which met in Philadelphia in 1880, and read an admirable paper on "Presbyterianism in relation to Civil and Religious Liberty" before that body. Dr. Scovel is a vigorous writer, and by his scholarship, energy and sound judgment is well qualified for the prominent position he now occupies.

Scovell, Oliver P., was born of godly ancestry, in Orwell, Vt., March 21th, 1820. While a young man he removed with his parents to Niagara county, N. Y. In 1854 he was made elder of the Presbyterian Church of Lewiston, which office he still holds. During much of this time he has also served the Church as Sunday-school Superintendent, Trustee, Treasurer and Clerk of Session. Elder Scovell is an intelligent and devout believer, rooted and grounded in the faith. He magnifies all the ordinances of the gospel. He has, indeed, a "Church in his house." His household worship has always been rendered peculiarly interesting and beautiful by all the children praying in turn, down to the smallest one that could lisp the name of Jesus. He happily combines excellent business ability with fervent spirituality, so that with the co-operation of his fellow officers all the affairs of the Lewiston Church have been kept up in good order. He is a man of general intelligence and influential character, and is a noble representative of our useful band of Presbyterian elders.

Scriptures—Their Mysteries. Mysteries meet us on every side. The animal world is full of them. The problem of animal life is to this day as mysterious and unsolved, and probably insoluble, as it ever was. Pathology, the doctrine of disease, is as dark to this hour as any doctrine in theology. The vegetable world is full of mystery. There is not a flower or blade of grass that has not in it more mystery than all the wise men in the world can remove. The mineral world is full of mystery. Scarcely a stone can we take up but it presents to us the inexplicable marvels either of chemical affinity or of crystallization. The anatomist, with all his discoveries, cannot tell us how mind and matter are united, and exercise power over each other. Nor can the astronomer,

though he calculates with such wonderful accuracy the motions of the heavenly bodies, explain upon what all these motions rest. How unreasonable, then, is it to object to the Bible, because mysteries are found in portions of it! If there were no mysteries, their *absence* would be as valid a ground of objection as their *presence* is. If a book professing to come from the infinite God could all be grasped by man's finite understanding, surely this very fact would prove that the volume wanted the signs most elementary of a heavenly origin.

The truth is, that the Bible, by its very mysteriousness, is adapted to accomplish its purpose. It is wisely fitted for the *formation of character*. It is a revelation clear enough to render faith possible, and obscure enough to leave unbelief possible. It affords thus a trial or test of character; it searches the heart. Too bright as well as too dark a revelation might defeat the very end of revelation. It would bring the educational and probationary period of life to a close, it would bring on the day of judgment. The very difficulties and limitations of revelation are adapted also to the conditions of moral growth. It requires and it repays toil. It tasks and tries and puzzles and strengthens faith. It is like man to make everything regular, easy, and plain, but that is not like the God of nature, of history, or of the Bible. A revelation in which the way never could be missed, a revelation made level and smooth to our feet, would be like the work of man, but not like the builder of the mountains. Were there no Alps for men to climb, no ocean's depths beneath the plummet's reach, no stars still unresolved, no Scylla and Charybdis waiting to catch up the unskillful voyager, no burdens of toil and sorrow laid upon our manhood, if this life were only the play of children, and all the days were sunshine, then, indeed, might we expect to find a Bible without difficulties, a gospel without parables, a kingdom of truth without tasks for the athlete, and without rewards for the victor. But the God of nature, of history, and of the Bible, surely does not intend to people His heaven with a race of moral imbeciles. "To him that overcometh" is the promise—seven times repeated—of "the crown of life."

Scudder, Col. Nathanael, belonged to an old family in Monmouth county, N. J. After leaving the College of New Jersey, he studied medicine, and practiced in his native county until the opening of the Revolution, when he entered actively into public life. He was Colonel of the Battalion of the Monmouth Militia, and from 1777 to 1779 represented New Jersey in the Continental Congress. He was also a member of the Committee of Safety. Colonel Scudder was an earnest Christian, and was an elder in Mr. Tennent's church at Freehold. He was the grandfather of the distinguished missionary, Rev. John Scudder, M. D. He was killed in a skirmish against the "Refugees" at Black Point, Monmouth county, New Jersey, in 1781. At the time of his

death, Dr. Scudder was a Trustee of Princeton College.

Seaver, Norman, D. D., was born in Boston, Mass., April 23d, 1834; graduated at Williams College in 1851; in 1855 was admitted to the Boston Bar, where he practiced for some time; then entered Andover Theological Seminary, graduating in 1860. His first settlement was over the Congregational Church at Rutland, Vermont, where he was ordained and installed in August, 1861. After a faithful service of over seven years, he accepted a call to the First Presbyterian Church in Henry street, Brooklyn, N. Y. He is at present pastor of the Fourth Presbyterian Church, Syracuse, N. Y. Dr. Seaver is a gentleman of great sincerity and kindness of feeling. In study he is an intellectual investigator, looking deeply into all subjects, and in his pastoral labors he is conscientious, devoted and energetic. He preaches with a pointed and clear explanation of his theme, and with an earnest interest in the spiritual welfare of those committed to his charge, and in all his activity exhibits a steadfast purpose to do his whole duty.

Second Presbyterian Church, Philadelphia, Pa. This church was organized in the year of our Lord, 1743. As its name suggests, there was at the period of its organization one other church of the same faith and order in the city. That Church still exists under its original name of "The First Presbyterian Church of Philadelphia." The original house of worship was "The Barbadoes lot store," situated on the northwest corner of Chestnut and Second streets, where they worshiped, in common with the Baptists, from about the year 1695. They continued together for about three years, after which the Presbyterians occupied it alone till they built a new house of worship in Market street, between Second and Third, on the south side. This occurred in 1704. That body continued to worship there till the year 1820. Since that time they have occupied their noble and commodious edifice on the south side of Washington Square.

If, at the commencement of the period which we are about to notice, so far as this church is concerned, there was but one Presbyterian Church in this city, the other denominations were very little, if at all, in advance of them. Christ Church, founded in 1695, was the only Episcopal church then existing. The First Baptist Church, founded in the same year with the First Presbyterian Church, existed alone of its order, in 1713. The First Lutheran Church, founded in 1712, was then the only one of its name. The Moravian Church was also founded in 1742. Nor were there, at that period, more than two or three Friends' Meeting-houses in the whole city and liberties, the most important of which was situated on the southwest corner of Second and Market streets. There is reason to believe, also, that there was a small *mass-house*, or Popish chapel, erected at the northwest corner of Walnut and Front streets, as early as

the year 1686. These, with the old Swede Church, in Southwark, were the only religious societies which preceded the establishment of the Second Presbyterian Church. At this time the population of the city was about 13,000.

The Rev. *Gilbert Tennent*, the first pastor of this Church, was the oldest son of the Rev. William Tennent, who established the famous Log College at Neshaminy (see his sketch). In 1743 he was called to the Second Church in Philadelphia, where he remained until his death, in 1761. Mr. Tennent was one of the most distinguished and influential ministers of his age.

On the 21st of October, 1762, the Rev. *George Duffield*, afterwards pastor of the Third Presbyterian Church in this city, was chosen as an assistant minister to Mr. Tennent, then in feeble and declining health, but he refused the call. On the 30th of July, 1761, the Rev. *John Murray*, a native of Ireland, was called to the pastoral office, which he accepted. He probably entered upon the duties of the office in the beginning of the year 1765, but was not put in charge by the Presbytery till the following April. His connection with this church was, however, of short duration. He is represented to have been a man of considerable talent and learning, and the master of a powerful eloquence. He appears to have been popular, useful and beloved by the congregation. It was not long, however, before reports injurious to his moral character followed him from Europe, which eventuated in his leaving Philadelphia, in the latter part of the year 1765, to the great regret of the people.

From the time Mr. Murray left, the congregation remained destitute of a pastor for nearly three years. This was, probably, owing, in a great measure, to dissensions growing out of the circumstances connected with Mr. Murray's case. After several unsuccessful attempts to obtain a pastor, the congregation convened for the purpose on the 30th of August, 1768, and by a unanimous vote elected the Rev. *James Sproat*, then pastor of the Congregational Church at Guilford, Connecticut, which he accepted, and was installed in March, 1769. About three years after the settlement of the Rev. Mr. Sproat, the enterprise at Cumpington was commenced. A small building was erected at the northwest corner of Coates and Second streets, for the purposes of public worship, as a kind of chapel of ease, or collegiate appendage of this church, and was principally supplied by its pastors till it became an independent charge under the pastoral care of the Rev. James Patterson, in the year 1813. The ministry of Dr. Sproat continued till the 1st of October, 1793, when he fell a victim to the yellow fever, which raged in that year. His ministry was, however, interrupted by the events of the Revolutionary contest. Warmly attached to the independence of his country, as were also the body of his congregation, he was obliged to absent himself from the city while

it was in possession of the British. How long his absence continued we have no means of ascertaining, as there is a total lack of records, both sessional and corporate, from the 10th of November, 1780, to the 15th of April, 1782.

Dr. Sproat's ministry was, upon the whole, a happy and prosperous one. His principal difficulties arose from a change in the psalmody of the church from Rouse to Watts, about the third year of his ministry.

On the 22d of December, 1786, Mr. *Ashbel Green*, then a licentiate, and at the time a Professor in the College of New Jersey, was elected co-pastor with Dr. Sproat, and was ordained and entered upon the duties of his office on the 15th day of May, 1787.

In the Summer of 1791 Mr. *John N. Abel*, a licentiate of the Reformed Dutch Church, afterwards one of the collegiate pastors of that Church in the City of New York, was called as an assistant, both to Dr. Green and the Rev. Dr. John B. Smith, then pastor of the Third Presbyterian Church in this city, to preach two-thirds of the time in this church, and one-third in the Third Church. He continued in this relation about a year and a half, when he accepted a call to New York, where he labored with distinguished usefulness till his death, in 1812, in the forty-third year of his age. After his removal, Dr. Green had the sole charge of the congregation till the Rev. *Dr. Janeway* was called to be his colleague. This took place on the 2d day of January, 1799, but he was not ordained and installed till the 13th of the following June. The church continued under their joint pastoral care till Dr. Green removed to Princeton to take charge of the College of New Jersey, as its President, to which distinguished and highly important office he had been elected on the 13th of August, 1812, and upon the duties of which he entered the ensuing Autumn. His connection with this church, therefore, was somewhat over twenty-five years.

From that time till the month of April, in the year 1813, this church remained under the sole pastoral charge of Dr. Janeway, when Mr. *Thomas H. Skinner* (afterwards the Rev. Dr. Skinner, Professor in the Union Seminary, at New York), was called to be his colleague. This connection continued till the Fall of 1816, when the Rev. Mr. Skinner resigned his charge. The whole pastoral charge again devolved on Dr. Janeway, and remained with him till the month of July, 1828, when he resigned it to take charge of a professorship in the Western Theological Seminary, then recently instituted in Allegheny, Pa. This endeared connection was dissolved after it had continued, with great unanimity and cordiality, for more than twenty-nine years.

On the 29th of September, of the same year, the Rev. *Joseph Sandford*, then pastor of the First Presbyterian Church of Brooklyn, Long Island, N. Y., was elected pastor of this church, and was installed soon after. The ministry and life of Mr. Sandford

terminated on the 25th day of December, 1831, after holding the pastoral office in this church for about three years. During Mr. Sandford's ministry a division occurred in the church, which resulted in the organization, in 1832, of the Central Presbyterian Church.

After Mr. Sandford's decease there was a vacancy in the pastoral office of nearly two years. The Rev. *Cornelius C. Cuyler*, D.D., was called to fill the vacancy, on the 25th of November, 1833, and was installed pastor on the 14th of January, 1834. Dr. Cuyler was, at the time of his call, pastor of the Reformed Dutch Church in Poughkeepsie, New York, where he had been eminently blessed of the Lord as the instrument in the hopeful conversion, as is computed, of seven hundred souls. In the Spring of 1850 he resigned the pastorate of the Second Presbyterian Church, after a ministry of about sixteen years. He departed this life on the 31st of August following, greatly lamented, beloved, and held in honor as a faithful servant of Christ.

The Rev. *Charles W. Shields* was installed pastor of the church on the 18th of October, 1850. Mr. Shields, at the time of his receiving the call from Philadelphia, was pastor of the Church at Hempstead, on Long Island, where he had been ordained to the work of the ministry and installed pastor, on the 8th of November, 1849. Dr. Shields continued his pastoral relation, the Lord smiling upon his labors, until 1865, when he was elected to the Professorship of Science and Religion in New Jersey College, which position he still occupies.

The Second Presbyterian Church has contributed largely from its members to the formation of other churches which have sprung up in the city. This has particularly been the case with the churches of Campington, now First Church, in the Northern Liberties; the Eleventh Church, on Vine street, which became the West Arch Street Church; the Arch Street Church; the Seventh (now the Tabernacle) Church, and the Central Church, for many years located at the corner of Eighth and Cherry streets, but, within a few years, removed to Broad street above Fairmount avenue. It has, in its day, done its full share in the establishment and support of benevolent institutions. Many ministers have gone forth from its fold to preach the gospel, who were trained and aided by its prayers and contributions. The largest number of communicants was in 1832, before the division, when they amounted to seven hundred and eighty-nine. This Church, born in a revival, was nursed in its early years, under God, by Whitefield, the Tennents, the Hodges, the Bayards, the Boudinots, the Hazards, the Eastburns, and their coadjutors. No church ever had more distinguished ruling elders, from the olden time down to its later days.

When the Second Presbyterian Church was organized, the meetings were held, for about seven years,

in a building known as the "Academy," between Arch and Market streets, in Fourth street. This building was commenced in 1741, and was designed by Mr. Whitefield, through whose instrumentality it was erected, for the use of itinerant preachers forever, and for the use of his own adherents for the time being. There this congregation worshiped till 1750, when they removed to their new house of worship, situated on the northwest corner of Arch and Third streets. The funds for the erection of that building were mainly collected by the unremitting efforts of Mr. Tennent, whose heart was warmly engaged in the enterprise. It was at first built without a steeple, but one was erected about three years afterwards, and taken down again about the commencement of the present century. The house was enlarged and its exterior remodeled in the year 1809.

The church edifice occupied by the congregation, in Seventh street, below Arch, was dedicated to the worship of God on the 16th of July, 1837. It was one of the most beautiful of the churches in the city. The front was of pure, white marble. The pulpit was of the same material. The interior was marked by exquisite taste, simplicity, and convenience. This elegant edifice it became necessary to abandon, in favor of another site further up in the city, whither the members of the congregation had very generally settled.

After abandoning the church building on Seventh street below Arch, the congregation worshiped for a time in a hall in Broad street above Spruce. They took possession of their present building, southeast corner of Walnut and Twenty-first streets, which is one of the handsomest edifices of the Denomination in Philadelphia, or in the United States, in 1872. The Rev. E. R. Beadle, D.D., LL.D., who was installed pastor of this church November 12th, 1865, continued in this relation, greatly beloved and prospered, until January 6th, 1879, on which day he died, having been taken ill in returning to his residence from the public worship of the morning. The Rev. Dr. J. S. McIntosh, the present popular and efficient pastor, was installed, March 17th, 1881.

Senior, Rev. Faunt Leroy, was born in Madison, Ind., November 5th, 1821. He graduated at Hanover College. He pursued his theological studies at New Albany, Princeton, and Lane seminaries. He was licensed by the Presbytery of New Albany, and ordained by the Presbytery of Muhlenburgh, November, 1851. He was pastor at Paducah, Ky., 1851-5; Principal of Female Seminary at Paducah, 1854-5; pastor of the Fourth Presbyterian Church, Louisville, Ky., 1855-62; pastor of the Second Presbyterian Church, Rockford, Ill., 1862-66; Principal of Centreville Collegiate Institute, Centreville, Ill., 1866-68; stated supply at Eaton, O., 1868-70; pastor of the Second Presbyterian Church, Newport, Ky., 1870-74; pastor of the Seventh Presbyterian Church, Pittsburg, Pa., 1874-77; pastor of the Central Presbyterian

Church in the same city, 1-77-9; since that date he has had pastoral charge of the Church at New Alexandria, Pa. Mr. Semour is a gentleman of pleasing address, and an able and attractive preacher. He is an earnest advocate of the Temperance cause. He is the author of several interesting and popular volumes.

Sevier, Major Robert, an elder in the Church at Richmond, Mo., was a native of Tennessee. After graduating at West Point, he entered the service of the United States, as Second Lieutenant of the Sixth Infantry, at Jefferson Barracks, Missouri. For meritorious services he was promoted to Adjutant of his regiment. He resigned his commission in 1837, and two years later settled in Liberty, Mo. In 1840 he made his permanent residence in Richmond. There he filled the office of Clerk of the Circuit Court, for a period of twenty years, discharging its duties with honor to himself and satisfaction to the people. His profession of faith in Christ was made in 1851, after he had reached middle life, and he allied himself to the Presbyterian Church. In 1867 he was ordained ruling elder in the Richmond Church, which office he filled with marked wisdom and humility until the day of his death. The church was frequently without a pastor, but in him it found a faithful leader and supervisor of its welfare. By his devotion and influence it was chiefly sustained. Before the community he displayed a Christian life of great beauty and increasing brightness.

Major Sevier was a man of fine culture, extensive reading, and elegant manners, and possessing rare conversational powers, he was an agreeable and charming companion. These superior attainments he laid at the feet of the Master. His pecuniary means were held subject to the Lord's demands, and he used them freely in the building of His kingdom, but with no ostentation. His memory is dear to the community and the church, in which he was esteemed as an honored and useful member. His decease occurred in 1879, in the seventy-second year of his age.

Sewall, Rev. Grenville Pierce, son of Rev. Jotham and Anna (Baker) Sewall, was born in Westbrook, Me., September 1-04, 1811. He united with the Presbyterian Church of North Granville, N. Y., by confession of faith, in July, 1858; graduated from Williams College in 1867, and from Auburn Theological Seminary in 1870. Was ordained and installed at Cayuga, N. Y., by the Presbytery of Cayuga, December 2-04, 1870, and was dismissed from Cayuga, by the same Presbytery, in 1879, to accept a call from the Presbyterian Church of Troy, Pa., over which he was installed pastor, in 1879. He is an earnest, conscientious, devoted minister of Christ.

Seymour, Rev. Ebener, was born in Stillwater, N. Y., September 15-01, 1801; graduated at Union College, N. Y., in 1821; and entered Auburn Theological Seminary in 1825. He was ordained by Albany Presbytery in 1828. His first pastorate was in

Albion, N. Y., 1831-32. In 1834 he was installed pastor of the Presbyterian Church in Bloomfield, N. J., and he continued such for fifteen years. His abundant labors were greatly blessed to the people. Those of his parishioners who survive remember him as a pastor who performed his duties in a most acceptable and useful manner. From 1847 to 1860 he was Principal of the Bloomfield Institute, where he maintained a high standard of instruction, and many young men who were graduated from it afterward entered the ministry. Mr. Seymour's love for the natural sciences led him to devote much time to mineralogy, in which connection he was well known in this country and Europe. There are few more genial and kindly natures than his was, and none have exerted a purer and more religious influence than he did in his life circle. He died June 21-01, 1879.

Seymour, James S., was a native of West Hartford, Conn.; born April 13-01, 1791, and traced his descent to Richard Seymour, the first of his ancestors that came to this country, and one of the original landholders of the town of Hartford in 1639. His father, Timothy Seymour, was a highly esteemed citizen, and his mother was a descendant of the godly Puritan minister, Thomas Hooker, who fled, with a chosen company, from persecution in England to the vicinity of Boston, in 1633, where the devoted band was organized as a church, of which he was made pastor; and in June, 1636, at the head of his congregation, consisting of about one hundred souls, crossed the wilderness to the Connecticut river, where they joined the settlement of Hartford, which had been founded the previous Autumn.

About the time of his father's death, which occurred in 1812, young Seymour became a mercantile clerk in Hartford, and in the Autumn of 1814 engaged in a manufacturing business, in copartnership with Samuel G. Goodrich. August 11-01, 1817, the day the Bank of Auburn, N. Y., was first opened for business, he entered upon his duties as its Cashier. He remained in this office until 1849, when he was chosen its sixth President. The fiftieth anniversary of the Institution was observed by presenting him with a fitting testimonial, in recognition of his personal service and devotion to its interests during the half century. He made a public profession of religion in the First Presbyterian Church, Auburn, in 1821. A number of names had been enrolled as candidates for admission to the church, at the communion near at hand, to be read, as was the custom, from the pulpit on the appointed Sabbath, when, at the last moment, he yielded to the solicitations of the pastor, in a reply, the humility of which will surprise no one who knew him: "Well, if you will put my name at the bottom of the list." In 1827 he was elected a ruling elder of the church, but declined. Five years after, he was elected again to this office, and accepted it by his silence, which was often more potent than

speech. This position he held until his death, a period of forty-three years.

Mr. Seymour was an eminently devout and useful man. Dr. Luther Halsey, Professor of Ecclesiastical History in Auburn, from 1837 to 1844, says: "I ever considered, after long and intimate acquaintance, our departed friend the best model of Christianity in ordinary social life I have ever known—'diligent in business, fervent in spirit, serving the Lord.' . . . I bless God that He ever brought me to the knowledge and confidence of James S. Seymour. Like the bones of the dead prophet, the touch revives me. I am refreshed by the fragrance of his memory."

Mr. Seymour had a mind of excellent stamp, with more than ordinary culture; there was nothing in him brilliant, nothing that might be called genius, unless it was a superior faculty for doing good. In his several relations to the church as one of its spiritual rulers, he exhibited the same substantial qualities with which he conducted the business of life. His well-poised mind and practical good sense, his quiet, unvarying firmness, genuine courtesy, and unaffected spirituality qualified him in an eminent degree for the duties of the eldership, both in counsel and discipline, while his conspicuous integrity, with the ceaseless flow of his benevolence in the various directions which an open-hearted and thoughtful charity takes, gave him unwonted influence in the community and with all classes. The two Institutions, educational and charitable, in Auburn, with which he was more especially identified, and which shared most largely in his benefactions, are the Theological Seminary and the Orphan Asylum. He served both as a trustee—the former from 1829 to 1845, the latter from its organization in 1852—and as president until his death. He took part in the first subscription to locate the Seminary in Auburn, in 1818, and was its steadfast and cherished friend through all its vicissitudes from the days of struggling weakness to its present condition of assured prosperity. Mr. Seymour's public bequests for religious, educational and philanthropic purposes, were \$159,000, and a valuable store and lot. He died in 1875, sinking away as gently as a child falls asleep, and leaving a record radiant with the sanctified virtues which glorify God and adorn humanity.

Shafer, Joseph L., D. D. Born in Stillwater, Sussex county, N. J., May 9th, 1787. His father was of German descent and his mother Scotch-Irish. He graduated at Princeton College in 1808. He studied theology under Rev. Dr. Woodhull, of Freehold, N. J., who prepared a large number for the ministry. Mr. Shafer was licensed by the Presbytery of New Brunswick, October 2d, 1810. For two years he labored as a missionary in Monmouth county, N. J., and in 1812 was ordained and installed pastor of the Church in Newton, N. J. Here he was greatly prospered in his work, and remained until 1835, when he accepted a call from the Presbyterian Church,

Middletown Point, N. J. But neither the people he left nor himself were satisfied, and in three years he was recalled to Newton, where he continued until his death, November 12th, 1853, in the sixty-seventh year of his age. He was struck with paralysis in the pulpit, while reading the last hymn, a few weeks before his death. The degree of D. D. was conferred upon him by Lafayette College, in 1843. Dr. Shafer was the man for a life-long pastorate. He could love only one flock, and to them he was ardently attached. He had a very tender heart, and was often moved to tears when pleading with sinners. He was a diffident man, and, although a fluent speaker, never rose in the pulpit without a flutter of the heart. He was mainly instrumental in the establishment of a Presbyterian academy in Newton. Several revivals occurred during his ministry.

Shanks, D. W., D. D., was born December 11th, 1830, in Finecastle, Botetourt county, Va. After the usual preparatory training, he studied two years at Washington College, Va., and two years, also, at the University of Virginia. At the latter Institution he was graduated in law. He entered the Union Theological Seminary, Va., in the Fall of 1859, and was licensed to preach the gospel by Montgomery Presbytery, in May, 1861. His first charge was at Amelia Court House, Va. In 1868 he took charge of Falling Spring Church, Rockbridge county, Va., where he labored, with success, for fifteen years, when, on account of impaired health, he resigned the pastorate.

Dr. Shanks is a superior preacher. His mind is vigorous and logical, and he presents truth with force and tenderness, and in a captivating and impressive style. He is, by reason of his clear understanding, strong convictions, and ready utterance, an influential and valuable member of the Church courts. In the discussions in Montgomery Presbytery, which attended the revision of the Form of Government, and the Rules of Discipline of the Southern Presbyterian Church, he advocated successfully, and with great ability, the principal changes adopted. Dr. Shanks now resides in Lexington, Va. His voice is no longer heard in the pulpit, or in the courts of the Church, but he still finds a way to do good by the use of the pen.

Shannon, Rev. Samuel, was licensed to preach by the Presbytery of Hanover, October 25th, 1781, and in 1784 was ordained and settled as pastor of Windy Cove and Blue Spring congregations, in Virginia. About 1788 he removed to Kentucky, and became pastor of Bethel and Sinking Spring Presbyterian churches, where he preached four years. He then took charge of Woodford Church, of which he continued pastor until 1806. In the War of 1812 Mr. Shannon volunteered to accompany the Northern Army as a chaplain. He labored indefatigably in his work. The latter years of his life were employed in missionary labors, chiefly in the destitute regions of Indiana. He died in 1822.

Sharon, Rev. James C., son of the Rev. James R. and Esther C. Sharon, was born near Harrisburg, Pa., November 15th, 1810. He graduated at Jefferson College, Pa., in 1830, studied theology at Princeton, N. J., and was licensed by the Presbytery of Carlisle. His first field of labor was Wysox, Pa., where he was ordained. He labored near Zanesville, O., from 1835 till 1842. In 1842, with his wife and three children, he removed to Birmingham, Iowa, making the entire journey by team—some six or seven hundred miles—traveling by day and camping out by night. After preaching at various points, he was elected Professor of Languages in Des Moines College, at West Point, where he remained five years. For the following five years he was Principal of a Female Seminary at St. Francisville, Mo., besides preaching regularly. In 1858, he was recalled to Birmingham, where he labored five years. He then resigned, and took charge of Mission work in Davis county. He was instrumental in the establishment of Bloomfield Church. Here he labored with his own hands, and contributed liberally of his own means. He died June 28th, 1868. Mr. Sharon was an instructive and faithful preacher, especially a faithful, wise, and tender pastor. His life was spent mainly in the midst of feeble churches, where he bore uncomplainingly the trials incident to pioneer work, and when urged to leave for more promising fields, his oft-repeated answer was: "If I leave them, who will come and preach to this people?"

Sharp, Rev. Samuel M., the son of William Sharp, who was an elder in the Presbyterian Church, was born in West Middletown, Pa. He graduated at Jefferson College in 1855, and at the Western Theological Seminary in 1858. He was licensed and ordained as an evangelist in the Spring of 1858, and arrangements were made for himself and wife, a daughter of Rev. Jesse M. Jamieson, to depart for the foreign field. The mission selected was that of New Granada, in South America. They sailed for Bogota, South America, June 18th, 1858. He reached Santa Martha, one of the principal seaports of New Granada, after a voyage of seventeen days. Thence they proceeded up the Magdalena river, by steamboat, to Honda, and thence on horseback, over the mountains, to Bogota, arriving there July 20th. Here he at once commenced in earnest his great life-work, with his wife as his helper and adviser. In the midst of his labors he died, at the mission house in Bogota, October 30th, 1860. Mr. Sharp was a good man and a devoted missionary, of earnest and consistent piety; he had early imbibed the missionary spirit, and had the promise of great usefulness.

Sharpe, Rev. J. Henry, was born August 8th, 1842, and reared in Steubenville, Ohio. He graduated at Washington College, Pa., then under the presidency of Rev. John W. Scott, D. D., in 1863. The same year he entered the Western Theological Seminary, and was graduated in 1866, being in the class

that received the first full course of lectures in Systematic Theology by Prof. A. A. Hodge. In 1866 he was licensed by the Presbytery of Steubenville, and remained a fourth year in the seminary, meanwhile assuming charge of a mission station in Allegheny City, which, under his care, was organized into "The Valley Church," and of which he became the first pastor. He was pastor of the Wharton Street Presbyterian Church, Philadelphia, from 1869 to 1874, when he became associate pastor with Rev. Henry A. Boardman, D. D., of the Tenth Church, Philadelphia, which position he resigned on the resignation of Dr. Boardman. He then assumed charge of the Holland Memorial Chapel, at that time under the care of the Tenth Church, but resigned it in 1881, and accepted the pastorate of the West Park Presbyterian Church, Philadelphia, of which he still continues the efficient and successful pastor. Mr. Sharpe is a good preacher, an interesting writer, a faithful presbyter, and an earnest worker. He has served the Church for many years, as a member of the Board of Publication.

Sharswood, Hon. George, LL. D., was born in Philadelphia, July 7th, 1810. He was of English descent, an ancestor of the same name having emigrated from England about 1665, and settled in New London, Conn. At the age of fifteen he entered the Sophomore class of the University of Pennsylvania, and there displayed in their early development the same talents and industry that afterward raised him to the highest dignities of his chosen profession. That profession was the law, and on August 23d, 1828, about a month after graduating, with the highest honors, and delivering the Latin Salutatory on Commencement day, he was registered as a law student in the office of Joseph R. Ingersoll, then one of the shining lights of the Philadelphia Bar, and admitted to practice, September 5th, 1831.

After his admission to the Bar the young advocate, while building up a handsome practice, continued his general studies, and in both occupations prepared himself to assume the duties of his true calling, which was rather that of a judge than an advocate. He served three years in the Pennsylvania Legislature, of which he was a prominent and influential member. In 1845 he was made a Judge of the District Court, and was President Judge from 1851 to 1867, when he was elected an Associate Judge of the Supreme Court of the State. For a number of years he was Chief Justice of the Supreme Court, and when, with the close of 1882, his term ended, concluding thirty-seven years and nine months of continuous judicial service, he received from the Philadelphia Bar a public testimonial which was worthy of the lustre which his eminent record had reflected upon his State. At the banquet which was given in his honor on this occasion, legal gentlemen of all parties united in expressing their strong personal regard for him, and their high appreciation of the ability, dig-

nity and fidelity with which he had discharged the duties of the responsible office from which he had retired.

The degree of LL.D. was conferred upon Judge Sharswood by the University of the City of New York, and also by Columbia College. In 1850 he was appointed Professor of Law in the University of Pennsylvania, and he filled this position for a number of years with signal success. He contributed largely to the literature of the science by his works, as well as by his numerous decisions. In 1834 he published the first paper of his series on the Revised Code of Pennsylvania, in the *American Quarterly* for June of that year. Within a twelvemonth he was elected one of the Vice-provosts of the Philadelphia Law Academy. Soon afterward he published an Ameri-



DR. GEORGE SHARSWOOD, LL.D.

can edition of "Roscoe on Criminal Evidence," enriched with notes and references. His report on the affairs of the United States Bank appeared in four closely-printed columns of the *United States Gazette* of April 8th, 1841. In 1843 he became editor of the *American Law Magazine*. In 1844 he gave to the legal world editions of Stephens' "Nisi Prius" and "Russell on Crimes." In 1852 he published the first of five annual editions of "Byles on Bills," and the next year undertook the work of editing the successive volumes of the English Common Law Reports, republished in Philadelphia, for the use of the American Bar—a labor which he continued from volume 65 to volume 90, inclusive. In 1854, the year he was elected Provost of the Law Academy, he published his absorbing work on "Professional Ethics," fol-

lowed, two years later, by his "Popular Lectures on Commercial Law," originally prepared for the students of a business college. The ensuing years were devoted to the work which may be regarded as the culminating achievement of his literary life, and through which he became most quickly and widely known. This was his great edition of Blackstone's Commentaries, enriched with his own annotations. The work, important as it was, met with instant and universal acceptance from one end of the Union to the other. It was made the text-book in all the law schools in the United States, and was pronounced by the most eminent instructors in the law the best edition of Blackstone ever put before the public.

Judge Sharswood was for many years an elder of the Presbyterian Church, and one of the trustees of the General Assembly. He was a gentleman of great suavity of disposition and pleasing address. He adorned, by his ability and integrity, every position he occupied, and justly enjoyed, in the highest degree, the confidence and esteem of all who knew him. As a lawyer, he was second to none in the history of the American Bar. His literary labors, in connection with his profession, made his name familiar throughout the country, and the decisions of the Supreme Court, during the fifteen years of his membership, were received by the Bar with more than ordinary confidence and respect.

Judge Sharswood died at his home, in Philadelphia, May 28th, 1883, lamented by all classes of the community, and especially by the Bar, which had grown up under the deceased jurist, and took a personal pride in contemplating his blameless life, his great public services and his exalted reputation.

Shaw, James Boylan, D. D., the son of James and Margaret Shaw, was born in the city of New York, in 1808. He was among the first children on whose heads the venerable Gardiner Spring laid his hand in baptism. He was fitted to enter the Sophomore class in Yale College, and then entered the office of a physician, and attended a course of medical lectures. After that he entered the office of Thomas Addis Emmet, and commenced the study of the law. When he was about to be admitted to the Bar, the Lord touched his heart. He united with the Brick Church of New York, in 1829. In 1834, having been previously licensed to preach the gospel, he was ordained by the Presbytery of Genesee, and installed pastor of the Church at Utica. For more than forty years he has been pastor of the Brick Church of Rochester, N. Y. The College of Western Reserve conferred upon him the honorary degree of A. M., and in 1852 the University of Rochester gave him the degree of S. T. D. In 1862 he was elected a corporate member of the American Board of Commissioners for Foreign Missions.

Dr. Shaw was Moderator of the General Assembly which met in Brooklyn in 1865. He is a trustee of the Theological Seminary at Auburn, N. Y., where

he graduated in 1832. He was a member of the General Assembly of 1837, when the act of excision was passed; and that, as a member of the Joint Committee on Reunion, he has had a part in healing the breach, he counts the greatest honor of his life. He was also a member of the Assembly which met at Saratoga, in 1853.

Dr. Shaw is an earnest, practical, and forcible preacher. His ministry has been very largely blessed. He is highly esteemed by all who know him. When (1840) he assumed charge of the Brick Church the roll of the church bore 415 names; the report to the last Assembly reveals that there are now 1185. During the entire pastorate about 2000 persons have been received on profession of faith, and 1400 by certificate; in all, about 3400 additions. The contribu-



JAMES BOYLAN SHAW, D.D.

tions of the church to benevolent and charitable objects during this period have been \$265,000. Although now seventy-five years of age, Dr. Shaw continues to preach, with unabated vigor of intellect and fervor of eloquence, to a large congregation, composed of both the old and the young. His evening audience averages from 1000 to 1200 persons. It is earnestly hoped that he may be spared yet a number of years to exert his far-reaching influence for the glory of God and the good of men.

Shaw, Rev. John S., was born in Arnite county, Miss., in 1818. He graduated at Davidson College, N. C., in 1843, and at Union Theological Seminary, Va., in 1846. He was licensed in April, of that year, by the Presbytery of New Orleans. Taking charge of the Church at Rodney, he labored faithfully there

until 1859, when he was called to the church near Natchez, Miss., of which he is now pastor. Though yet young he gives promise of extensive usefulness. Robust in health, he can endure any amount of labor. Having a strong voice and clear articulation, the largest audience can easily hear him. His fine culture, based upon good common sense, enables him to present truth in a winning and convincing manner.

Shearer, F. A., D.D., was born in Path Valley, Franklin county, Pa., January 1st, 1812. He graduated at Jefferson College in 1836; studied theology at the Western Theological Seminary and under the direction of the Rev. A. A. McGinley, D. D.; was licensed by the Presbytery of Carlisle, April 11th, 1839, and ordained and installed by the Presbytery of Richland in Savannah, Ohio, June 9th, 1840. He is now pastor of the Church of Colfax, Iowa, and still actively and usefully engaged in ministerial work. Dr. Shearer's long ministerial life has been crowned with the divine blessing. He has changed his fields of labor several times, but the churches of which he has had charge, and for the most part started, have continued to prosper. Under his ministry four houses of worship have been built from the beginning, two others finished, and his present congregation is now engaged in the erection of another.

Shearer, Rev. Frederic Eichelberger, was born at Dillsburg, Pa., March 27th, 1838, and graduated at the College of New Jersey in 1862, after which he entered the Theological Seminary at Princeton. He was ordained by the Presbytery of Long Island, August 16th, 1866. From 1866 to 1870 he was co-pastor at Southampton, L. I. Since 1870 he has been the efficient District Secretary of the American Tract Society, San Francisco, California.

Shearer, Rev. George Lewis, was born at Dillsburg, Pa., October 16th, 1835, and graduated at Lafayette College in 1857. For a time he was a teacher. He was ordained an evangelist by the Second Presbytery of Philadelphia, October 3d, 1865. He was District Secretary of the American Tract Society, Philadelphia, Pa., 1861-5; its District Secretary, Richmond, Va., 1865-68; Assistant Secretary New York city, 1868-72, and since 1872 has been Financial Secretary of the same institution. He is an earnest Christian, an indefatigable worker, and renders very efficient service in the position he occupies.

Shedd, Henry, D. D., was born in Jaffrey, N. H., May 16th, 1803. He graduated at Dartmouth College, in 1826, and at Andover Seminary in 1829; was licensed to preach in April, and ordained September 21th, the same year, by the Presbytery of Newburyport. He was a Home Missionary within the bounds of the Presbytery of Columbus seven years; stated supply of Pisgah Church, near Cincinnati, one year and a half, then occupied his former field of labor again for four years; then occupied a large destitute region in Madison, Union, and Dela-

ware counties ten years, in the meantime being pastor of Lower Liberty Church eight years. Subsequently he preached at Lexington, O.; was pastor at Mt. Gilead, and supplied vacant churches in the Presbytery of Marion. Dr. Shedd is still living at Mt. Gilead, where he has spent forty years of his life. He is a retired veteran, honored as a father in the Presbytery and among the churches, many of which he has founded and served. He was one of the hard working and self-denying pioneer preachers of the gospel to the early feeble churches of Central Ohio, and helped to lay the foundations of their prosperity and influence.

Shedd, William Greenough Thayer, D. D., LL. D., was born at Acton, Mass., in 1820, and was graduated at the University of Vermont in 1839, and at Andover Seminary in 1843. From 1843 to 1845 he was pastor of the Church at Brandon, Vt., and from 1845 to 1852 Professor of English Literature in the University of Vermont; from 1852 to 1854 Professor of Sacred Rhetoric and Pastoral Theology in Auburn Seminary, and from 1854 to 1861 Professor of Ecclesiastical History and Pastoral Theology in Andover Seminary. In 1862-63 he was associate pastor of the Brick Church, in New York, and from 1863 to 1874 was Professor of Biblical Literature in Union Theological Seminary, New York city, in which Institution he has since filled the chair of theology.

Dr. Shedd is a gentleman of profound and varied erudition. He has published the following works, all of which indicate marked ability, and have attracted much attention: "Philosophy of History," "Discourses and Essays," "History of Christian Doctrine," re-published in Edinburg, "Homiletics and Pastoral Theology," also re-published in Edinburg. His *translations* are, "Thezemlin's Rhetoric," from the German; "Guerliche's Church History," from the German. His *edited works* are, "Coleridge's Complete Works, with Introductory Essay;" "Augustine's Confessions, revised, with Introductory Essay;" "McCosh's Intuitions of the Mind, with Introductory Note;" "Garbett's Dogmatic Faith, with Introductory Note," and the book of Mark, in the American edition of "Lange's Commentary. Besides a number of his discourses published in pamphlet form, he is the author of several articles in the *Bibliotheca Sacra* and *American Theological Review*.

Sheddan, Samuel Sharon, D. D., was born in Northumberland county, Pa., September 13th, 1810. He graduated at Jefferson College, in 1831, and studied theology at Princeton. He was ordained by the Presbytery of Northumberland, October, 1835. He was stated supply at Muncy, Pa., 1834; pastor 1835-38; stated supply at Williamsport, 1831-38; stated supply at Warrior Run, 1839; pastor 1847-52; and pastor of the First Church, Rahway, N. J., 1852-74. He died at Rahway, October 18th, 1874. Dr. Sheddan was an excellent preacher. He united in his sermons freshness of thought and Scriptural instruction, with

gracefulness of style. In the Presbytery and other judicatories of the Church, he exerted a strong influence. He was the author of several small but valuable volumes.

Shellabarger, Hon. Samuel, is the second son of Samuel Shellabarger, long a ruling elder in the Presbyterian Church, and was born December 10th, 1817, in Clark county, Ohio; received a common school education; graduated at Miami University in the class of 1847; studied law under General Samson Mason; came to the Bar in 1847; was a member of the first Legislature of Ohio which was elected under its present Constitution; was, in 1860, elected to Congress; and first took his seat in the House at the special session which was called by Mr. Lincoln 4th July, 1861; was elected to the 37th, 39th, 40th, and 42d Congresses, retiring 4th March, 1873; was Chairman of the Committee of Commerce, etc., etc. Mr. Shellabarger was, by General Grant, in 1869, made minister to Portugal, and after his retirement from Congress he was, under Grant, on the Civil Service Commission. He now resides, for the practice of his profession, temporarily at Washington, D. C., but retains his property and residence at the county of his birth, in Springfield, Ohio, where he still retains his membership in the Second Presbyterian Church.

Sherrard, Rev. Thomas Johnson, was born at Steubenville, Ohio, February 25th, 1815, and graduated at Washington and Jefferson College in 1868. He studied theology at the Northwestern Seminary, Chicago, Ill. He was ordained by the Presbytery of Huntingdon, June 11th, 1872; was pastor at Lost Creek, Pa., 1871-75, and at Millintown, 1872-80. In 1880 he was installed over the Church, Brookville, Pa. In the Fall of 1882 he accepted a call to the Church at Houtybrook, Pa., which is his present charge. He is a good preacher and a faithful pastor.

Shields, Charles Woodruff, D. D., was born in New Albany, Indiana, April 4th, 1825; graduated at the College of New Jersey in 1844; studied theology three years at the Princeton Seminary; became for a short time pastor of the Church at Hempstead, L. I., from which he accepted a call, in 1850, to the Second Church in Philadelphia, and continued in that charge till December, 1865, when he was elected Professor of the Relations of Religion to Science, in the College of New Jersey, and had Modern History added to his department in 1870. "Memorial Discourses," from his pen, for Dr. Darragh, Hon. Joel Jones, and Dr. William M. Engles, which were admirably prepared, have been published. He published, in 1861, "Philosophia Ultima." In 1855 "The Book of Remembrance: a Pastor's Gift for the New Year." In 1862 "A Manual of Worship suitable to be used in Legislative and other Public Bodies, compiled from the Forms, and in accordance with the common usages of all Christian Denominations." In 1863 "The Directory for Public Worship and the Book of Common Prayer, considered

with reference to the question of a Presbyterian Liturgy." And in 1867 "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, as amended by the Westminster Divines in the Royal Commission of 1661, and in Agreement with the Directory of Public Worship of the Presbyterian Church of the United States," and in the same volume, "Liturgia Expurgata; or, the Prayer Book Amended according to the Presbyterian Revision of 1661, and Historically and Critically Revised." Dr. Shields is an affable gentleman, a polished and vigorous writer, and an instructive preacher.

Shields, James M., D. D., was born, January 27th, 1829, near Indiana, Pa. He graduated at Washington College, Pa., and at the Western Theological Seminary, in 1851, and was licensed to preach, in April of that year. In August, 1855, he was installed pastor of the churches of Georgetown and Fairview, Presbytery of Erie, in which he labored with marked success for nine years. Taking charge of the Church at Bridgewater, Pa., in 1864, he continued its pastor for ten years, leaving an excellent record. Installed over the Church at Millvale, Pa., in 1874, he labored, with diligence and success until, in 1883, he was called to the Church at Orrville, Ohio. Mr. Shields, whilst at college, was a conscientious student, and a good scholar in all departments. He is an amiable gentleman, an able theologian, and an admirable preacher. The crown and glory of his life has been his success as a minister of the gospel in winning souls to Christ. The title of D. D. was conferred upon him, in 1883, by New Windsor College, Maryland.

Shrom, William P., D. D., was born in Carlisle, Pa., November 2d, 1840, and spent his boyhood on a farm. He was graduated at Otterbein University, Westerville, Ohio, in 1868, and at the Western Theological Seminary, Allegheny City, Pa., in 1871; licensed to preach by the Allegheny Conference of the United Brethren in 1870, and ordained by the same body in 1871. After filling for one year the chair of Mental and Moral Science in Lebanon Valley College, Pa., he was installed pastor of the First Presbyterian Church, Zanesville, O., in 1873. His ministry there, covering a period of ten years, was one of great usefulness, both in the church and the community. In 1883 he became the pastor of the Presbyterian Church in Cadiz, Harrison county, O., where he still labors with acceptableness and success.

Shunk, Hon. Francis Rawn, was born at the Trappe, Montgomery county, Pa., August 7th, 1788. He became a teacher at the age of fifteen, and in 1812 received the appointment as Clerk in the Surveyor General's office, under General Andrew Porter. In 1811 he marched, as a private soldier, to the defence of Baltimore. In September, 1816, he was admitted to the practice of the law. He filled the position of Assistant, and then Principal Clerk of the House of

Representatives for several years; next became Secretary to the Board of Canal Commissioners, and in 1839 Governor Porter appointed him Secretary of the Commonwealth. In 1842 he removed to Pittsburg, engaging in his profession. In 1844 he was elected Governor of Pennsylvania, and re-elected in 1847.

Governor Shunk was an honest public servant, and filled the various offices to which he was called with marked ability and fidelity. On July 9th, 1848, as Executive of the State, he issued the following:—

"To the People of Pennsylvania:

"It having pleased Divine Providence to deprive me of the strength necessary to the further discharge of the duties of your Chief Magistrate, and to lay me on a bed of sickness, from which, I am admonished, by my physicians and my own increasing debility, I may, in all human probability, never rise, I have resolved, upon mature reflection, under a conviction of duty, on this day to restore to you the trust with which your suffrages have clothed me, in order that you may avail yourselves of the provision of the Constitution to choose a successor at the next general election. I, therefore, hereby resign the office of Governor of the Commonwealth of Pennsylvania, and direct this my resignation to be filed in the office of the Secretary of the Commonwealth.

"In taking leave of you, under circumstances so solemn, accept my gratitude for the confidence you have reposed in me. My prayer is that peace, virtue, intelligence and religion may pervade all your borders; that the free institutions you have inherited from your ancestors may remain unimpaired till the latest posterity; that the same kind Providence which has already so signally blessed you may conduct you to a still higher state of individual and social happiness, and when the world shall close upon you, as I feel it is soon about to close upon me, that you may enjoy the consolations of the Christian's faith, and be gathered, without a wanderer lost, into the fold of the Great Shepherd above."

Governor Shunk died on the 30th of July, 1848, and at the time of his decease was a member of the Presbyterian Church at Harrisburg, then under the care of his particular friend, the Rev. W. R. DeWitt, D. D.

Siege of Londonderry. The gallant defence of Londonderry had a remote and interesting connection with the success of William of Nassau, and the establishment of the present Protestant succession on the British throne.

At the time of the great emigration from Scotland and England into Ulster, which was encouraged by James I, one of the conditions of settling in the northern part of the province was the fortification of Londonderry. The plan of King James II, the Papist, seems to have been first to overcome the Protestants of Ireland by the aid of the large body of Papists, then pass over into Scotland to act in concert with Claverhouse, and having thus gained possession

of Ireland and Scotland, to march against King William, in the southern portion of the kingdom.

In the Autumn of 1688 there were rumors in Ireland of a general massacre of the Protestants by the Papists on an approaching Sunday. A few days before the time, Papal troops were marched toward Londonderry, and whilst the chief men of the place were deliberating what to do, some apprentice boys wisely *shut the gates*. This resolute act saved the city. James II, aided by the troops and money of Louis XIV, landed in Ireland in March. His party wrested from the Protestants town after town, and the resistance of Derry was now almost the only obstacle to entire success in Ireland. On the 1st of April, 1689, the siege of Londonderry was formally commenced. The fate of Ulster and of Ireland hung upon the result. The area within the walls was small and of an oval form, its greatest diameter being about two thousand feet, and the shortest about six hundred. The siege was close, the assaults frequent, the bombardment severe. The inhabitants endured at the same time the three calamities of the race—famine, pestilence and war; and as the Summer advanced death made the most frightful ravages. Of the 27,000 inhabitants it is computed that 9000 perished, and the loss of the besiegers is said to have been about the same. The heroism of the city was undaunted to the last. The women often took part in the battles that were waged around the ramparts. On the 16th of July, Claverhouse, impatient of waiting longer for the French and Irish forces detained at Derry, gave battle at Killikrankie, and, although successful, he was himself killed in the midst of his triumph, and with him perished the fruits of his victory and the hopes of James in Scotland.

Londonderry still held out. Its Presbyterian inhabitants fought under the old banner of Christ's crown and covenant, and, with the spirit of martyrs, opposed Pope and King. Finally a fleet came to their relief, and the siege was raised on the 28th of July. A short time after, King James was defeated at the battle of the Boyne, and his last pretensions to the crown vanished. Few places in history have witnessed more courage and suffering than Londonderry during its terrible siege, and the results of its gallant defence are incorporated with the prosperity and glory of the British empire.*

Silence of Scripture. Not only by what it says, but by its silence, the Bible is instructive for us. It was said by one man of another that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books. Take an example:—

All ancient systems of religion, and all eminent philosophers of antiquity, so far as they are known, maintained notions on science no less absurd than their theology.

In Greek and Latin philosophy, the heavens were a solid vault over the earth, a sphere studded with stars, as Aristotle called them. The sages of Egypt held that the world was formed by the motion of air and the upward course of flame; Plato, that it was an intelligent being; Empedocles held that there were two suns; Zenoëppus, that the stars were kindled by their motions, and that they nourished the sun with their fires.

All eastern nations believed that the heavenly bodies exercised powerful influence over human affairs, often of a *distasteful* kind, and that all nature was composed of four elements, fire, air, earth, and water, substances certainly not elementary.

In the Hindoo philosophy, the globe is represented as flat and triangular, composed of seven stories, the whole mass being sustained upon the heads of elephants, who, when they shake themselves, cause earthquakes. Mohammed taught that the mountains were created to prevent the earth from moving, and to hold it as by anchors and chains. The "Fathers of the Church" themselves teach doctrines scarcely less absurd. "The rotundity of the earth is a theory," says Lactantius, "which no one is ignorant enough to believe."

How instructive, that while every ancient system of idolatry may be overthrown by its false physics, not one of the forty writers of the Bible, most of whom lived in the vicinity of one or other of the nations who held these views, has written a single line that favors them. This silence is consolatory, and furnishes a striking confirmation of the truth of their message.

Look at another example: How full of meaning to us, that we have nothing told us of the life of our blessed Lord between the twelfth and the thirtieth years; how significant the absolute silence which the gospels maintain concerning all that period; that those years, in fact, have no history, nothing for the sacred writers to record. How much is implied herein! the calm ripening of His human powers, the contentedness to wait, the long preparation in secret, before He began His open ministry. What a testimony is here, if we will note it aright, against all our striving and snatching at hasty results, our impatience, our desire to glitter before the world; against all which tempts so many to pluck the unripe fruits of their minds, and to turn that into the season of a stunted and premature harvest which should have been the season of patient sowing, of an earnest culture and a silent ripening of their powers.

Such examples, and they are many, illustrate and confirm that saying of the Hon. Robert Boyle concerning the Holy Scripture: "There is such fullness in that book, that oftentimes it says much by saying nothing; and not only its expressions, but its silences are teaching, like a dial, in which the shadow, as well as the light, informs us."

Silliman, Rev. John, son of John and Isabella Silliman, Scotch Covenanters, was born in Rowan county, N. C., August 13th, 1786. When he graduated is not known, as his diploma, with many valuable papers of his own, was burned, with the home of his childhood, about the year 1818 or 1819. He studied theology with Dr. John H. Rice, of Virginia, and was licensed and ordained by East Hanover Presbytery, at Prince Edward, Va., and was one year a co-pastor with the Rev. Matthew Lyle. In January,

* Many of the emigrants of Ulster were the early fathers of the Presbyterian Church, especially in Pennsylvania and Virginia.

1819, he was installed pastor of the Church in Morgantown, N. C. and continued in this relation until the time of his removal to Illinois. During his pastorate of seventeen years he received into the church over six hundred persons on examination, besides those received in the outposts or missionary stations among the mountains. In 1836 he became pastor of Sharon Presbyterian Church, in Illinois—which was probably the oldest Protestant Church in that State—organized by the Rev. James McGready, in 1816. He was an eminently devout and faithful minister, and greatly beloved by his people. The headstone of his grave, in the old churchyard at Sharon, bears the following inscription:

"In memory of
Rev. John Silliman, Presbyterian Clergyman.
 Departed this life, November 3d, 1838,
 Aged 52 years."

"Let his grave be where the western sunbeams rest,
 When they promise a glorious morrow,
 An emblem of hope that the righteous are blessed,
 When they rise free of all cause of sorrow."

Silver Spring Church, Cumberland county, Pa. The early history of this church, which was first designated as the "People over the Susquehanna," still later as "East Pennsboro'," and finally as "Silver Spring," is to some extent clouded by a want of clearness in distinguishing it from Upper Pennsboro', or Carlisle. In one publication the claim is made that the last named church was the first established in the Valley. The only authentic source of information on the subject are the minutes of the Donegal Presbytery, established in 1732. Col. A. L. Snowden, in an address delivered at the celebration of the centennial of the church, August 16th, 1853, says: "I have carefully examined all the entries in the minutes having any reference to the churches in this valley, and am thoroughly convinced that priority belongs to this people, and also, that the first church, of any denomination, planted west of the Susquehanna river, was this venerable church, called Silver Spring, not, as is popularly supposed, after the beautiful stream of silvery water that bursts from the rocks a few yards from the church edifice, but deriving its name from the original owner of nearly all the land in the immediate neighborhood, Mr. James Silver.

"From the minutes before referred to it appears that on October 16th, 1731, it was ordered by Presbytery that Rev. Alexander Craighead supply 'Over the River for two or three Sabbaths in November.' Subsequent reference is had to the 'Upper Part of the Congregation of Conodoguinet,' which undoubtedly refers to the church of Carlisle. The fact that the Church at Carlisle was located immediately on the Conodoguinet has been urged as the strongest argument in favor of its claim to priority. It should, however, be borne in mind that this church is now less than a mile in a direct line from the creek, and that the

original log structure in which our ancestors worshiped was much nearer the stream than the present building; indeed, the traditions which my father received from some of the old settlers and gave me, made the location within a very short distance of the same, a little way above where Sample's Bridge now stands.

"In addition to the minutes of Donegal Presbytery we have handed down from generation to generation the unvarying claim of our ancestors, that this was the first church planted in this valley. I have heard my grandfather, who preached in Harrisburg, in 1793, and also, Mr. Elder, of Harrisburg, whose ancestors, I believe, preached at Paxton in 1737, give to this church the priority I claim."

"From the date of its organization, in November, 1734, until the present time," continues Colonel Snowden, "this church, through all the changes that have marked the civil and religious institutions of this continent, has maintained its existence, preserving in their purity and simplicity the truths of the covenant and the forms of worship taught to the founders by the fathers in the land from whence they came; not only in doctrines and forms of worship has there been uniformity, but also in the character of the people who have composed, and still compose its membership. The founders were of that hardy and indomitable brave race, designated the world over as Scotch-Irish, and you will find, by a reference to the records, that the descendants of these men and men of the same race now, and at all previous times, have been preachers, elders, trustees and ruling spirits, with rare exceptions, and have, indeed, constituted nearly the whole of its membership.

"From November, 1731, until 1739, the pulpit was supplied as Presbytery found opportunity. In addition to Rev. Alexander Craighead, Revs. Bertram, Thomas Craighead, Gelston, Black, and Thomson, preached to the people. In 1738 this church and the one at Carlisle united in a call to the Rev. Samuel Thomson, who was ordained and installed November 14th, 1739, as the first regular pastor. In March, 1745, Mr. Thomson, on account of 'bodily weakness,' requested to be relieved from the charge of this church, which was granted, he continuing as pastor of the Carlisle Church. From 1745 to 1749 the pulpit was occupied by supplies furnished by Presbytery. In 1748 a call was presented Rev. Samuel Caven, which was accepted, and he was installed August 1st, of the same year. He was permitted to minister to his flock but fifteen months, when he was removed, by death, at the early age of forty-four. His grave was among the first in yonder crowded 'city of the dead,' where so many of our kindred and friends lie buried. Mr. Caven was the only one of the pastors of the church, excepting Mr. Waugh, who died during his ministry. From 1750 to 1759 there was a break in the Donegal Presbytery records, owing to the loss of a volume of the minutes.

From Mr. Caven's death until Mr. John Steel, who received the united call of this church and that of Carlisle, was installed, April, 1764, there was no regular pastor over this people. Previous to this period—November, 1761—this church united with Monaghan (now Dillsburg) in a call to the Rev. James Beard, which was declined. It is probable that the pastoral relations of Mr. Steel with this church were dissolved about the year 1776, as his whole time after that period appears to have been given to Carlisle. In 1779 this church and Monaghan again united in a call, this time to the Rev. Matthew Ward, who declined and accepted a call to Hanover. In April, 1782, this church and Monaghan united in calling Rev. Samuel Waugh, who was then preaching in Cameron Parish, Loudon county, Va. This call was accepted, and he was installed June 18th of the same year. The ministrations of Mr. Waugh extended over a quarter of a century, and were not only the most protracted in years over any of his predecessors or successors to this time, but were crowned with the richest blessings to the people under his charge. He was a man of ripe scholarship, of wise discretion, of painstaking earnestness and of undoubted piety. These qualities are recognized not only in the written declarations of those who were contemporaries with him, but in the results of his labors. He added largely to the number of the communicants of the church, and renewed the fervor and quickened the zeal of all the members. Shortly after he was installed as pastor he began preparing the minds of his flock to the necessity of erecting a new, more commodious and substantial church edifice than the one then in use, and in less than fourteen months after his installation the corner-stone of the present edifice, which this day has rested in its place one hundred years, was laid, with supplication to divine Providence that he would see the work completed. Under Mr. Waugh's guidance the church was completed in due time, and he had abundant evidence on every side that the work the great Master assigned him had prospered in his hands. After a brief illness he was gathered to his fathers, in 1807.

Mr. Waugh was succeeded by the Rev. John Hays, in 1808, who continued pastor until 1814, when he resigned, and was succeeded by the Rev. Henry R. Wilson. Mr. Wilson resigned in 1823, and was followed by the Rev. James Williamson, who continued as pastor until 1838, when the church called the Rev. George Morris, recently from Scotland, who was installed in 1839 and continued as pastor until 1860, when he resigned, having served for over twenty years. He was succeeded by Rev. W. H. Dinsmore; he by Rev. W. G. Hillman, in 1866; he by Rev. W. B. McKee, in 1870; he by Rev. R. P. Gibson, in 1871; and he by Rev. T. J. Ferguson, the present zealous and efficient pastor, in 1878.

Simonton, Hon. John Wiggins, was born in West Hanover township, Dauphin county, Pa., in

1830, and was the son of Hon. William Simonton and Martha J., daughter of Rev. James Snodgrass, who for more than fifty years was the pastor of West Hanover Church. The family was of Scotch-Irish descent, and the sons all received a liberal education. John W., after passing part of his college course at Lafayette College, finished his studies at Princeton, graduating in 1850. Choosing the law as his profession, he was admitted to the Bar in 1853, and from that time until 1881 continued in the practice of his profession, with growing success and enlarging honors. At the latter date he was chosen as the President Judge of the Twelfth Judicial District, to succeed Judge John J. Pearson, who retired after a very lengthened service. In his profession Mr. Simonton was regarded as one of the ablest and soundest lawyers of Central Pennsylvania, and since his accession to the Bench he has won high honors for his ability, for his knowledge of law, and for the clearness and strength of his judicial decisions.

While yet a young man he confessed Christ and united with the Presbyterian Church, and has maintained a consistent character for Christian integrity. He is well versed in theological opinions, a staunch defender of Biblical truth, and a faithful teacher in the Sunday school of his church.

Simonton, Rev. William, son of William Simonton, M. D., and Martha Davis, was born in Hanover township, Dauphin county, Pa., September 12th, 1820. He graduated with honor at Delaware College, in 1846, and at Princeton Theological Seminary in 1850. In 1849 he was licensed by the Presbytery of Carlisle. After being stated supply of the churches of Northumberland and Sunbury, Pa., in 1850, he was installed their pastor, May 28th, 1851, and continued in this relation three years, his labors being very acceptable and greatly blessed. In 1854 he received a call to the First Presbyterian Church of Williamsport, Pa., and having served the church for one year as stated supply, he accepted the call and was installed as pastor. When he took charge of this church it was in a feeble condition, but through his able and faithful labors, it became one of the strongest churches in Central Pennsylvania. Here he remained the beloved and successful pastor for the space of seventeen years. In 1871 he was released from this charge, and after resting from pastoral work for two years, he was installed, December 9th, 1873, pastor of the churches of Emmittsburg, Taneytown, and Piney Creek, Md. In this relation he still continues, with the high esteem of his people, and the divine blessing on his labors. Mr. Simonton's ministry has been greatly honored by the Head of the Church. He is a man of scholarly attainments, a sound theologian, an able and instructive preacher, and has also the qualities of mind and heart needed for the pastoral office.

Simpson Rev. John, a native of New Jersey, was licensed by the Presbytery of New Brunswick,

in 1770, and for the two following years he preached at Easton, Pa. In 1772 he was appointed by the Synod of New York and Philadelphia to visit Virginia and North Carolina. He spent seven months in this missionary work, and in 1774 was ordained and settled as pastor of Fishing Creek Church, South Carolina. In 1790 Mr. Simpson became pastor of Roberts and Good Hope congregations in Pendleton county, S. C. In 1802 his churches were visited with a most remarkable revival. Here he continued his labors until his death, in 1808.

Sin, is defined in our *Shorter Catechism* (Q. 14), to be "any want of conformity unto, or transgression of, the law of God." In the original language of the New Testament the word for sin (*hamartia*) is derived from a word whose primitive signification is *to miss the mark*. This suggests as perfect and extensive an idea of sin as, perhaps, can be given. The law of God holds up to us a *mark* at which we are to aim, or a *rule or line* to which we are to conform. Everything which misses or falls short of this mark, or which deviates from this rule or line, is *sin* (Ps. iv, 4; 1 Thess. v, 22; 2 Cor. vi, 17; Ps. xxvii, 10; Prov. xiv, 9; Ps. cxix, 11).

By "want of conformity unto the law of God" is meant both an unsuitableness and disagreeableness to the law, and a non-observation and non-obedience to it. This want of conformity includes: (1) Original sin, and that natural enmity which exists in the heart against the law of God (Rom. viii, 7). (2) All sins of omission. The former is a want of conformity of heart, the latter a want of conformity of life, to God's law (Deut. vi, 5; John xvii, 3). As a sin of *omission* is a neglecting or forgetting to do that which the law commands (James iv, 17; Matt. xxv, 20), so a sin of "transgression," or *commission*, is doing what the law forbids, a *going beyond* the bounds of duty within which the law of God is to keep us (Ezek. x, 8; Gal. iii, 10; Ps. li, 1).

All sins are not equal in intensity. Some are more heinous than others. (1) From the person offending or offended. (2) From the means against which they are committed. (3) From the quality of the offence. (4) From the place in which they are committed. (5) From the time when they are committed. (6) From the manner in which they are committed.

The most heinous of all the sins in the world is the sin against the Holy Ghost (see Matt. xii, 31; Mark iii, 29; 1 John v, 16; Heb. vi, 1-5; x, 26, 29; Tit. iii, 10, 11). "This sin," says Ursinus, "is a denial of the acknowledged truth of God, and a willful opposition to it in connection with his will and works, concerning which the mind has been fully enlightened and convinced by the testimony of the Holy Ghost, all of which proceeds, not from fear or infirmity, but from a determined hatred to the truth and from a heart filled with bitter malice." "This sin shall not be forgiven—not because the blood

of Christ is not sufficient to wash it away, for his blood 'cleanseth from all sin,' but because those who are guilty of it willfully, maliciously and perseveringly reject the testimony of Christ speaking by the Holy Ghost in His Word."

Skinner, Rev. Thomas H., D.D., LL.D., was born in North Carolina, in 1791. He graduated at Princeton College, and was licensed to preach in 1812. He became co-pastor with Dr. Janeway in the Second Church, Philadelphia. This connection lasted till 1816, when Dr. Skinner, having espoused the views of the New School, and Dr. Janeway being decidedly in favor of the Old, Dr. Skinner quietly withdrew, with fifty of the parishioners, and organized the Arch Street Church, which, under his eloquent and efficient ministrations, speedily attained a high degree of prosperity. From this charge he was called to the Professorship of Sacred Rhetoric, in Andover. In 1835 he became pastor of Mercer Street Church, New York. After thirteen years of service there, he accepted the Professorship of Sacred Rhetoric, Pastoral Theology and Church Government in Union Theological Seminary, New York, which position he retained and adorned to the close of his life. He died, February 1st, 1871, in the eightieth year of his age.

Dr. Skinner, whilst highly esteemed as a man of literary culture and mental power, commanded in a peculiar degree the love of those with whom he came in contact. His artless simplicity, his courtesy, his piety and unworldliness, distinguished him even among good men, and strongly attracted the affections of those with whom he came in contact. He was a prominent leader of the New School party in the Church, but rejoiced in the reunion. As a preacher his style bore marks of culture and polish, not elaborate or artificial, but natural and easy. The sword of the Spirit was not so wrapt up in the flowers of rhetoric as to hide its point. On the contrary, his ministry was accompanied by numerous and powerful revivals. He was regarded as one of the best sermonizers in America. As a professor he was as much at home in the teacher's chair as he was in the pulpit. His students both respected and loved him.

Dr. Skinner's published works were "Preaching and Hearing," "Hints to Christians," "Translation of Vinet's Pastoral Theology," "Discussions in Theology," and numerous discourses.

Skinner, Thomas Harvey, D. D., was born in Philadelphia, Pa., October 6th, 1820; graduated at the University of New York, in 1840; was licensed to preach the gospel, in 1843, and ordained and installed pastor of the Second Presbyterian Church, Paterson, N. J., in 1843. In 1846 he accepted a call to the West Presbyterian Church, New York city, and in 1856 was transferred to the Church at Honesdale, Pa. In 1859 he took charge of the Reformed Dutch Church in Stapleton, Long Island, in which

he continued till 1868, when he accepted the pastoral care of the First Presbyterian Church, Fort Wayne, Indiana. In 1871 he was settled as pastor in Cincinnati, O. He is now connected with the Theological Seminary of the Northwest, as Cyrus H. McCormick Professor of Didactic and Polemic Theology. Among Dr. Skinner's published writings are the following articles in the *Princeton Review*: (1860) "The Bible its own Witness and Interpreter;" (1866) "The Trinity in Redemption;" (1867) "Sanctification."

Slack, Elijah, LL. D., the son of J. and M. (Torbert) Slack, was born November 24th, 1784, in Lower Wakefield Township, Bucks county, Pa. He graduated in Princeton College in 1808; was three years Principal of Trenton Academy, and was licensed by New Brunswick Presbytery in 1811. In 1812 he was elected Vice-president of New Jersey College, and Professor of Natural Philosophy and Chemistry. In 1817 he was elected Superintendent of the Literary and Scientific Institute, Cincinnati, Ohio, and in 1819, when the Cincinnati College was established, he was appointed its President, and continued so until 1828. In 1837 he established a high school at Brownsville, Tenn., which was very successful. He died May 29th, 1866. Dr. Slack, in all his labors, never failed to preach as opportunity offered. He was consistent and conscientious in the discharge of duties, either secular or religious. He was highly esteemed as a Christian and man, and as a teacher and lecturer was very successful.

Slemmons, Rev. John, a graduate of Princeton College in 1760, was licensed by the Presbytery of Donegal in 1763, and ordained by the Presbytery of Carlisle in 1766, and installed as pastor of the Presbyterian churches of Slate Ridge and Chanceford, Pa. He resigned his charge previous to 1798, and died in 1811.

Sloan, Rev. William B., born near Lamington, N. J., 1772. His father was Samuel Sloan, and his mother was Elizabeth Kirkpatrick, sister of Chief Justice Kirkpatrick, of New Jersey. Both were of Scotch-Irish descent. He graduated at Princeton in 1792, and studied theology with Dr. Woodhull, of Freehold, N. J. He was licensed by the Presbytery of New Brunswick, May 31st, 1797, and was ordained and installed pastor of the churches of Greenwich and Mansfield (now Washington Church), February 13th, 1798. He served both congregations for seventeen years, when their growth required a separation; he became pastor of Greenwich only, where he remained until declining health induced him to resign, October, 1834. He was taken with his last sickness while on a visit to his brother, in the old homestead, where he died, July 3d, 1839, aged sixty-eight. Mr. Sloan was a very fine-looking man, tall, erect, with a clear blue eye, and of a manly bearing. His presence was impressive. He had a very kind, tender heart, and was easily moved to tears. He was an earnest, affectionate and practical preacher, greatly beloved by his congregation.

Sloss, Rev. James Long, was a native of Ireland, but came to this country at an early age. Under the care of the Rev. Dr. Waddel he completed his theological course, and was licensed to preach by the Presbytery of South Carolina, in November, 1817. The next day after his licensure he was commissioned by the Presbytery to labor as a missionary through portions of Georgia and the newly-formed settlements of what was then called the Alabama Territory. In less than a year he was ordained an itinerant on the Southwestern frontier, and soon after accepted a call from St. Stephen's, Clark county, Ala., where he remained for three years, preaching successfully, and at the same time taking charge of an academy. In 1821 he removed to Selma, in Dallas county, and took charge of the three churches of Selma, Pleasant Valley and Cahawba. He subsequently labored at Somerville and New Providence, and finally at Florence, in Lauderdale county, where the closing years of his life were spent. Nearly his whole career was passed in Alabama. It was characterized by great activity and devotedness, and much of it by great self-denial.

For intellectual ability and consistent and enlightened piety, Mr. Sloss stood eminent among his brethren, and his whole manner as a minister, by its fervor and boldness as well as propriety, was fitted to make a deep impression. He labored in connection with quite a number of churches during the period of his ministry, and in the camp-meetings, which were annually held not many miles from his residence, he took an active part. From these occasions, when, as was usually the case, thousands were assembled—some coming a distance of more than thirty miles—hundreds dated their first religious impressions, and often their conversion.

Sloss, Robert, D. D., was born in the city of New York, November 23d, 1838. He graduated at New Jersey College in 1865, having received during the course the honor of Junior Orator, and delivered the second Belles Lettres oration at Commencement. He was Tutor in that Institution, 1867-68. He was ordained by the Presbytery of Indianapolis, September 13th, 1868; pastor of the Third Church of Indianapolis, Ind., 1868-72; pastor of the Fourteenth Street Church, New York city, 1872-75; pastor at Titusville, Pa., 1875-77; pastor of the Third Church, Indianapolis, Indiana, 1877-79, and is now stated supply at Greensburgh, Ind. As a writer, Dr. Sloss is clear, concise, vigorous. As a preacher, his elocution is characterized by great distinctness of enunciation and marked adaptedness of expression to the sentiments uttered. He preaches the gospel in its purity, and proclaims the great doctrines of repentance toward God and faith in our Lord Jesus Christ as the radical cure of all evil and the grand incentive to all good. His ministry, from the beginning, has been characterized by earnestness, fidelity and success.

Sluter, Rev. George, A. M., the son of Frederick Ludwig and Dorothea Eleonore (Kraeft) Schlueter, was born in Rodenberg, Germany, May 5th, 1837. In 1847 the family settled in St. Louis, Mo. In 1860 Mr. S. graduated at Westminster College; in 1863 at Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick, in February, 1863, and ordained by the Presbytery of Palmyra, in August, 1865. He has been settled over the churches of Rensselaer, Mo. ('63-'65); Webster Street, St. Louis ('65-'70); Duluth, Minn. ('70-'71); Shelbyville, Ind. ('71-'81); and Arlington, N. J., '81 to the present. From 1866 to 1870 he was Secretary of Home Missions of the Synod of Missouri, and since 1881 has been New York correspondent of the Cincinnati *Herald and Presbyter*. He has published an elaborate "History of Shelby County, Indiana," in one large quarto; also, an "Historical and Critical Essay on the Acta Pilati;" a "History of our Beloved Church;" "Memorial of Joseph Hamilton;" "Life and Character of Mrs. Jane Major;" "Resources of our County in 1876;" "Christian Home Life;" "The Religion of Politics;" a "Plea for a Religious Literature;" and has now under way a "Life of the Emperor Tiberius," from original sources.

Small, David E., known as "The Model Elder," and widely influential in the Church. He was born at York, Pa., December 3d, 1824, and his whole life of fifty-nine years was associated with the interests of that city. From boyhood he was characterized by ardent thirst for knowledge and intense energy in the pursuit of whatever commanded his attention. At the age of thirteen he entered the store of his relatives, P. A. & S. Small, and rapidly rose from one position to another, till, at twenty, he had come to be a foremost and confidential clerk. During this period he was also very attentive to religious duties, and some memoranda which he left indicate that he was led by the Spirit of God to deep and searching experiences, and to the formal dedication of himself to Christ as his only Saviour. In 1849 he united with the First Presbyterian Church of York. From that time he became known and approved as a man of exemplary Christian character and beneficial influence. In 1865 Mr. Small was ordained a ruling elder in this church, and with what fidelity, zeal and growing usefulness he shared the responsibilities of that office, notwithstanding the pressure of his large and varied business, multitudes were the admiring witnesses. He was ever ready for service in the Master's name. With rare personal magnetism and oratorical power, added to lively Christian sensibilities and earnest devotion to the Redeemer's cause, he was well fitted to co-operate efficiently with his colleagues, and to be a ready, sympathetic and reliable support to his pastor. His interest in the Temperance cause, in Sabbath schools, in Young Men's Christian Associations, in efforts for the welfare of the colored race, and kindred objects, was very hearty

and influential. Few men have touched society at so many important points, or been more honored and beloved in all the relations of life. Few men have better illustrated the high idea given to us by inspiration—"Not slothful in business, fervent in spirit, serving the Lord."

Smalley, Rev. John, was born September 18th, 1813, in Middlesex county, N. J.; graduated at Lafayette College in 1839; studied theology at Princeton, and was licensed by the Presbytery of New Brunswick, August 3d, 1842. He taught a select school at Middletown, N. Y., one term, in the winter of 1839 to 1840; was assistant teacher in Mr. Ezra Fairchild's classical school, at Plainfield, N. J., during the summer terms of 1840 and 1841; and was Principal of Muncy (Pa.) Female Seminary from May, 1847, to October, 1855. During a part of this time, from April, 1843, to October 1850, he was also stated supply to the church at Muncy. In November, 1855, he became Principal of the Witherspoon Institute, at Butler, Pa., belonging to the Presbytery of Butler, where he remained until April, 1858. He became stated supply of Buffalo and Glade Run churches, April, 1857, and served the former six months and the latter one year. In April, 1858, he went to Iowa, where he supplied the Waverly Church, from June, 1858, until October, 1866. He also supplied Mt. Vernon Church two years, from 1858 to 1860. He died, August 30th, 1879. Mr. Smalley was a man of great gentleness of character, genial, unassuming, modest, gentlemanly. As a Christian he was humble and conscientious. He possessed a well trained and well furnished mind, and produced some sermons of marked excellence. He was strong in his convictions, a thorough Presbyterian, and fearless in his defence of whatever he believed to be God's truth.

Smaltz, Rev. John H., was born in Philadelphia, in 1793. He was a graduate of Rutgers College. He was called to the pastorate of the Third Church of Baltimore, in 1822. He was subsequently settled at Germantown, Pa.; Frederick, Md.; Trenton, N. J.; Harrisburg, Pa.; spending his closing years in Philadelphia. A true man, a faithful, practical preacher, industrious, persevering, retiring and domestic in his habits, and with a heart devoted to every good cause, he was beloved. He died July 30th, 1861.

Smiley, George W., D. D., a member of the Presbytery of Lehigh, and, at the time of his decease, pastor of the Second Presbyterian Church of Pottsville, Pa., was born in Perry county, Pa., in 1818, and in his youth went into a store in Carlisle. Here his desire for an education grew so strong, that with great effort he made himself ready to enter Dickinson College, but was only able to remain two years. He went to Cincinnati, O., and Lexington, Ky. In Lexington he was converted, and entered the Methodist ministry.

He spent twenty years as a minister in the Metho-

dist Church, and then accepted a call to the Reformed (Dutch) Church, at Seventh and Spring Garden streets, Philadelphia. His call there occasioned a lawsuit, which was lost by his friends, and, after a short ministry in Philadelphia, he was called to the Second Church in Pottsville, which he served for fourteen years. He was a fine preacher, thoughtful, clear, and very popular wherever he went. His friends were warmly drawn to him, and his home was one into which it was pleasant to enter. It was gradually shadowed by many sorrows, and life grew dark, until it at last closed, on June 29th, 1883. His remains were borne to Lexington, Ky., to be placed by the side of his wife and children.

Smith, Rev. Ambrose Cephas, was born in Wrightsville, Pa., August 21st, 1841. He graduated at Jefferson College in 1861, and at Princeton Theological Seminary in the class of 1864. After preaching as stated supply two years at Wantage (Bremerville), N. J., and Harrisburg, Pa., in the Autumn of 1866 he assumed charge of the South Presbyterian Church, Galena, Ill., where he has ever since labored, enjoying the respect, confidence and affection of his people, and giving in return to the church and to the community he has known so long a constant influence for good. Mr. Smith is a student and a scholar. Questions which lie on the border land between Natural Science and Revelation, College classics, extensive historical reading, English literature in wide limits, proficiency in the German language, the New Testament in the original, and the familiarity of an adept with the Old Testament Hebrew—such pursuits and acquirements, as illustrating his mind and his taste, are well known by those who are acquainted with him.

Smith, Benjamin M., D. D., was born in the county of Powhatan, Va., June 30th, 1811. Having lost his father when seven years of age, his education was carried on under his mother's roof, by teachers in the family or immediate vicinity, except for one year, till, at the age of fourteen, he entered Hampden-Sidney College, where he graduated September, 1829, sharing equally the first honor with Chancellor Garland, now of Vanderbilt University. During his connection with the Institution, he was an inmate of the family of the Rev. John H. Rice, D. D., the founder of Union Seminary, who had lived in his father's house when a young man, for about a year, pursuing his studies in medicine under their family physician, and who also married his father's niece, and took a tender interest in the children of his friends.

At eighteen years of age Mr. Smith taught the Milton (N. C.) Male Academy, five years. He entered Union Seminary January 1st, 1832. In April, 1831, when he had yet, by four or five months, not completed the three years' course, he was elected Tutor of Hebrew and introductory studies in the seminary. In April, 1836, he resigned this post,

and, with a view of improving his impaired health, as well as to extend his opportunities for study, he went to Europe, and remained till the Fall of 1837. Having supplied the pulpit of the church at Danville, Va., for some time, he was installed its pastor in the Spring of 1838. Finding his health again failing, in the Summer of that year he traveled for a season in the Valley of Virginia.

Dr. Smith took charge of Tinkling Spring Church, Augusta, county, Va., in November, 1840, and during part of the five years he sustained this pastoral relation he was also employed in conducting a classical school. In November, 1845, he became pastor of the Church at Staunton, Va., and labored there successfully till November, 1853, when he entered on



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the work of Secretary of the Board of Publication of the Presbyterian Church. In October, 1854, he accepted the office of Professor of Oriental Literature in Union Theological Seminary, which he now fills. He was Moderator of the General Assembly (Southern), at Savannah, in 1876.

Besides a number of sermons and addresses, Dr. Smith has given to the press a volume on "Family Religion," a "Commentary on Psalms and Proverbs," part of a work on the whole Bible, of which Dr. David Brown and Rev. Mr. Fausset and others furnished parts, and which was published in Glasgow, Scotland, and a volume of "Questions on the Gospels," all of which are works of marked ability. He has also contributed a number of valuable articles to the *Southern Presbyterian Review*. Dr. Smith's life has been a busy, influential and useful one. He is a

genial and cultivated gentleman, a ripe scholar, an eloquent preacher, a vigorous writer, and has devoted his attainments and influence, with exemplary zeal and large success, to the grand objects and interests of his profession.

Smith, Rev. Caleb, was born in Brookhaven, Long Island, December 29th, 1723, and graduated at Yale in 1743. New York Presbytery licensed him in April, 1747, and ordained him, November 30th, 1748, pastor of Newark Mountains, now Orange, N. J. Mr. Smith was an untiring friend of the College of New Jersey, making long journeys to collect funds, and going to Virginia to prevail on Mr. Davies to accept the Presidency. He was indefatigable in study, delighted in prayer, and excelled in pastoral visitation and catechizing. He died October 29d, 1762, aged thirty-nine.

Smith, Rev. David, the son of the Rev. David Smith, was born, it is believed, in Wilmington, Delaware, in 1772. At the age of about sixteen, there being no academy in the West, he accompanied his father to one of the meetings of the Synod of Virginia, and was there placed under the care of Dr. John B. Smith, then President of Hampden-Sidney College. His health being impaired by too close study, he took an excursion, as a traveling companion, with the Rev. Dr. Hill, who had been then recently licensed and appointed to itinerate for six months in the lower counties of Virginia. He returned to his college, and in due time graduated. After studying theology, under his father, he was licensed to preach the gospel, and installed pastor of the united churches of George's Creek and the Tent, in Fayette county, Pa. Here he labored, with great success, for about four years, when he removed to the Forks of Yough, in Westmoreland county, and took charge of the congregations of Rehoboth and Round Hill, where he preached till he died, August 24th, 1803. His death-bed was a scene of the triumph of faith. His weeping people bore his mortal remains to the grave, near the church where he preached his last sermon. The unexpected death of this young and faithful servant of God produced a very wide-felt sensation, and was made instrumental in giving fresh impulse to that greatest of all revivals that has ever been in the West.

Smith, Edward Dunlap, D. D., was born in Greenwich, N. J., September 17th, 1802; graduated at the College of New Jersey, in 1822, and also at Princeton Theological Seminary. He was a missionary in Georgia, 1828-9, and chaplain of the University of Virginia, 1830. He was ordained by the Presbytery of the District of Columbia in 1831, and was pastor of the Second Presbyterian Church in Washington city, from 1831 to 1835. In the year 1835 he assumed the pastoral charge of the Eighth Presbyterian Church, in the city of New York, continuing thereon eight years, when he was installed pastor of the church known as the Chelsea Presbyterian Church,

now no longer on the roll of Presbytery. He served this church until the year 1869, discharging all the duties of a pastor with great earnestness and fidelity, and retiring, after a ministry of nearly forty years, with the undiminished confidence of his brethren and the affection of all the people whom he had served as a minister of Christ. Dr. Smith was a man of scholarly tastes and habits, a Christian gentleman in all his intercourse with men, and a faithful, sincere disciple of Christ. He died in the city of New York, March 27th, 1883.

Smith, George W., formerly an elder in the Presbyterian Church in Mauch Chunk, Pa., was born February 28th, 1805, at Princeton, N. J. He was one of the pioneers of Presbyterianism in the Lehigh Valley. He passed his early life at Berry Meeting, Pa., and in 1821 removed to Mauch Chunk. In 1826 he helped to organize the first Sabbath school, out of which have grown three prosperous churches of different denominations. He was largely instrumental in the organization of the Presbyterian churches of Mauch Chunk and Summit Hill, of which he was one of the original elders many years. In 1863 he removed to Catasauqua and connected himself with the First Presbyterian Church. Here he died, in the seventy-ninth year of his age. At the time of his death he was a trustee of the church and a teacher of the young ladies' Bible class. He was twice a delegate to the General Assembly.

Smith, H. Augustus, D. D., was born in Montgomery county, N. Y., May 28th, 1823, and died in Philadelphia, March 7th, 1883. He graduated at Williams College, Mass., in the class of 1853, and at Union Theological Seminary, New York City. His first charge was the South Street Church, of Philadelphia, which he resigned, after two years, to accept the pastorate of the Northminster Church in the same city. He continued his ministry here for eighteen years, resigning the charge in May of the year of his decease, on account of ill health. During his pastorate the congregation built the edifice at Thirty-fifth and Baring streets, the entire debt upon which was provided for before his resignation, and which, with its solid grandeur and enduring beauty, is a fitting symbol, as it will be a lasting monument, of the great spiritual work he accomplished therein.

Dr. Smith was a scholarly, studious and eloquent minister, and a sympathetic and efficient pastor. Though without the sustaining power of a strong physical constitution, he lived fast, and wrought more in his fewer years than many others in the half century of labor allotted them. He did not often take a prominent part in public meetings other than those of his own church, but when he did, his course, especially in our Church judicatories, was always marked by a prudent, judicious, deliberative spirit. He was a member of the Board of Publication, and was greatly beloved by his ministerial brethren.

Smith, Henry Boynton, D. D., LL. D., was born in Portland, Me., November 21st, 1815. He graduated at Bowdoin College in 1834, sharing in the highest honors of his class. He studied theology at Andover and Bangor, and later in Halle and Berlin. After his return, in 1840, he took for a year the duties of the President at Bowdoin College. He was installed December, 1842, pastor of the Congregational Church of West Amesbury, now Merrimac, Mass., where he spent five years. In 1847 he went to Amherst College, as Professor of Mental and Moral Philosophy. In 1850 he was called to the Chair of Church History in Union Theological Seminary, N. Y., and in 1851, was transferred to that of Systematic Theology, which he held until compelled by prostrated health to resign it, in 1871. He was then appointed Pro-

an enthusiasm enhanced by his vast learning and the loveliness of his personal character.

His influence was potent in ecclesiastical bodies. No one labored more earnestly than he for the interests of the Evangelical Alliance, of whose executive committee he was the first chairman. He has been called the "Hero of Reunion." As Moderator of the New School General Assembly, in 1863, it was his happiness to welcome the first delegation from the Old School body. His sermon at Dayton the next year "struck the key-note of reunion," and his "Declaration," unanimously adopted by the Assembly in that place, was the "first definite, official action taken by either body in favor of reunion." His labors during the following years, in Review articles and editorials in the *New York Evangelist*, in public addresses, correspondence and conferences, in the meetings of the General Assembly in St. Louis and Harrisburg, and in the Union Convention in Philadelphia, were pre-eminent and most effective.

As a writer Professor Smith made many valuable contributions to religious newspapers, and to reviews and encyclopedias, and published many occasional sermons and addresses. He translated, with copious and valuable additions, "Gieseler's Church History" and "Hagenbach's History of Doctrines." He published, in 1859, "Chronological Tables of Church History," a monumental work of enormous labor. Several other valuable German works were translated by him. In 1858 he took the editorship of the *American Theological Review*, which, after some changes, took the name of the *Presbyterian Quarterly and Princeton Review*, and was under the joint editorship of Rev. Dr. Atwater and himself. Since Professor Smith's death, have been published "Faith and Philosophy," "Apologetics," and "Introduction to Theology," all of which are valuable productions of his gifted pen. As a philosophic Church historian, theologian and apologist for the Christian faith, his place is pre-eminent.

Smith, Jacob Henry, D. D., the oldest son of Samuel R. and Margaret Smith, was born in Lexington, Rockbridge county, Va., August 13th, 1820. He was prepared for college in his native town, and graduated from Washington College—now Washington and Lee University—June 29th, 1843. In the Fall of the same year he entered Union Theological Seminary, Va., and taking the full course, received his certificate in 1846, and in August of the same year he was licensed by Lexington Presbytery, and transferred to West Hanover Presbytery. In September of this year he took charge of the Church at Pittsylvania C. H., Va., where he was ordained and installed, July 31st, 1847. Being invited to take charge of "Samuel Davies Institute," in Halifax county, Va., as Principal and Professor of Greek, he went thither in the beginning of 1850, and conducted that Institution with great success until 1851. At this time he was invited to Greensboro, N. C., and



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fessor Emeritus, and continued giving occasional instruction in Apologetics. After a long and weary struggle with disease, he died, February 7th, 1877, most beloved and lamented.

For a quarter of a century his life in New York was one of extraordinary activity and influence. As a preacher, he was, although without the external graces of oratory, fervent and deeply impressive. The devoted loyalty to our Lord Jesus Christ which glowed through his pulpit ministrations was also the marked characteristic of his teachings in the seminary. Christ, the Redeemer and Glorifier of humanity, in whom all things are to be reconciled and consummated, was his central idea, in both history and theology. He gave a new impulse and direction to philosophic study in both, inspiring his students with

Charlottesville, Va. Accepting the latter place, he preached at Charlottesville till 1859, when he accepted the renewed invitation to Greensboro, N. C., and began his work there April 20th, 1859. In June following he was received by Orange Presbytery, and installed in July over the Greensboro Church, where he continues to labor with great success and acceptance.

Dr. Smith is an accomplished classical and Belles Lettres scholar, a well-informed theologian, and fairly abreast of the literature of the day. He is the owner of a good, well-selected and well-read library of sacred and polite literature. But his peculiar forte is that he is a powerful and impressive preacher. His sermons are finished and polished productions, filled with the choicest thought and garnished with graceful allusions, and enlivened with appropriate illustrations. To the polish of the graceful composer, Dr. Smith adds the attractions of the skillful elocutionist, and the controlling power of a magnificent voice.

The Lord has greatly blessed his labors, granting him revival after revival in his own churches, and in others. About one thousand souls have been hopefully converted under his preaching. He is still active, able and ready to preach, and is heard with pleasure wherever he goes. In 1872 Hampden-Sidney College conferred upon him the degree of Doctor of Divinity, and in 1877 the University of North Carolina repeated the honor.

Smith, Rev. James Power, is a son of Rev. Joseph Smith, D.D. (author of "Old Redstone"), and great-grandson of Rev. Joseph Smith and James Power, D.D., pioneer ministers of Western Pennsylvania. He was born at New Athens, Ohio, July 4th, 1837; educated at Jefferson College, Pa., and graduated in 1857. His theological education was conducted at Union Theological Seminary, Va., where he graduated in 1861. He was licensed by West Hanover Presbytery in 1863, and ordained by Montgomery Presbytery in 1866. He was pastor of Big Lick Church, Roanoke county, Va., from 1866 to 1869, and of the Fredericksburg Church from that time to the present (1883). He has also held the position of Stated Clerk of the Synod of Virginia from 1870, and is Chairman of Committee on Sustentation for East Hanover Presbytery. He has always been a faithful and efficient pastor, remarkable for his executive ability and talent for keeping all the enterprises in his church in a state of life and movement.

Smith, John Blair, D.D., was the fourth son of Dr. Robert Smith, of Pequet. He was born June 12th, 1756. Converted at fourteen years of age, he graduated under Dr. Witherspoon at eighteen. At the early age of twenty-three he succeeded his brother, Samuel Stanhope Smith, as President of Hampden-Sidney College and pastor of the Briery Church. Becoming convinced that his proper sphere

was the pulpit, he resigned the presidency in 1789; and after preaching some time without a fixed charge, in 1791 he accepted a call to the Third or Pine Street Church, Philadelphia. Here his health failed, and his resolution was shaken. While on this account he disavowed all fickleness, he accepted the presidency of the newly founded Union College, in Schenectady; but on the restoration of his health he returned to his former charge, and was formally reinstalled over Pine Street Church, May, 1799. But his stay with them was short, and did not vindicate his claims to prescience. He succumbed in three months to an attack of yellow fever, and died, August 22d, 1799.

Dr. Smith was an extemporaneous and impassioned preacher, and powerful revivals occurred under his ministry. Like others of his compatriots, he showed his faith by his works, and marched at the head of his students and other youths of his congregation, in pursuit of the enemy in the lower parts of Virginia. He exerted also a great influence in opposition to Patrick Henry, in preventing the unequal taxation and assessment of the Presbyterian churches in Virginia. He left no printed works behind him. Dr. Smith was the Moderator of the General Assembly in 1798.

Smith, John Cross, D.D., was the son of James and Ann (Dickey) Smith. He was born in Baltimore, Md., October 29th, 1803. He made a profession of religion at about sixteen years of age. After his preparatory education at a classical school in his native city, he studied theology under the Rev. John M. Duncan, D.D., for a considerable time, but, in 1826, entered Princeton Seminary and remained there about one year. Licensed by Oneida Presbytery (N. Y.), August 7th, 1828, from October 18th of that year he labored as an evangelist at Fortress Monroe (Va.) and its vicinity, for six months. He became pastor of the Church of Portsmouth, Va., December 12th, 1829, and labored there with great zeal and success until April 28th, 1832, when he accepted a call to the Bridge Street Church, Georgetown, D. C., where he was installed May 2d, 1832, the church prospering and growing under his active and earnest efforts. From the Spring of 1839 to September 10th of the same year he was an agent for the American Tract Society, when he accepted a call to the Fourth Church in Washington city, and was installed September 27th, 1839. Here he labored with unwearied zeal and energy for nearly thirty-eight years. His ministry was attended by numerous revivals. He was specially efficient in building church edifices free from debt, and in removing debts from those which were burdened. He died in Washington, D. C., January 23d, 1878, in the seventy-fifth year of his age.

Dr. Smith was a man of acute mind, great strength of character, an emotional nature, a determined will, sensitive conscience and great tenderness. He was

pre-eminently a revival preacher, not spasmodic, but continuous, efficient and successful. He was a devoted student of the Bible, and abundant and systematic in pastoral visitation.

Smith, Rev. Joseph, of Nottingham, Md., was licensed by the Presbytery of New Castle, August 5th, 1767, and was ordained and installed pastor of Lower Brandywine Church, Del., April 19th, 1769. This charge he resigned in 1772, but in 1774 accepted a call from the Second Church, in Wilmington, that church having been united with his old Brandywine Church. He labored here until April, 1778, when he resigned, on account of the distracted state of the country.

But now he was about to enter upon the great work of his life, in Western Pennsylvania. Here he became prominent for piety and energy, and was one of the fathers of the Presbyterian Church in that region. The Revs. James Power and John McMillan had already preceded him. His first charge was Buffalo and Cross Creek, where he was settled in 1780. A revival soon began in his church, which never ceased till the day of his death, more than twelve years.

As a preacher, Mr. Smith was very impressive, both in the terrific and the pathetic. Some one said of him, "I never knew a man who could so completely unbar the gates of hell, and make me look so far down into the dark, bottomless abyss, or, like him, could so throw open the gates of heaven, and let me glance at the insufferable brightness of the great white throne." Mr. Smith died April 19th, 1792.

Smith, Rev. Joseph Davis, was born in —, Ireland, May 30th, 1828. On completing his collegiate course at Canonsburg, Pa., in 1856, he entered Princeton Theological Seminary, graduating in 1859; was licensed by the Presbytery of Philadelphia, in April, 1859, and preached in Philadelphia, in Newark, Del., and in New Haven, for a time, as a missionary, under the direction of the Domestic Board. He was ordained and installed pastor of Slate Ridge Church, York county, Pa., October 30th, 1860, and has continued pastor of this church ever since, faithful in duty and blessed in his labors.

Smith, Joseph T., D. D., was born in Mercer, Pa., of godly Presbyterian ancestry. He pursued his preparatory studies at the Academy in Mercer, and entered Jefferson College in the Spring of 1833. He studied theology privately, under the direction of the Rev. Samuel Tate; was licensed by the Presbytery of Erie, in April, 1841, and was ordained and installed pastor of the First Presbyterian Church of Mercer, in April, 1842. In April, 1849, he became pastor of the Second Presbyterian Church of Baltimore. He was elected, in 1860, Professor of Church Government and Pastoral Theology, in the Theological Seminary at Danville, Ky., and entered upon his duties there in December following. He accepted a call from the Central Presbyterian Church of Balti-

more, in 1862, in the service of which he still remains. With one exception, he is the oldest pastor of any denomination in Baltimore. A number of his sermons, addresses, etc., have, from time to time, been published. Dr. Smith is a gentleman of amiable disposition, great urbanity, and winning address. As a preacher, he stands in the front rank for ability and fidelity. As a presbyter, he is prompt and faithful. He has served the Church in various important capacities, and his ministry has been blessed



JOSEPH T. SMITH, D. D.

with large success. He justly enjoys the affectionate regard of his congregation and his brethren, and the esteem of the public, for his consistent, earnest and useful life.

Smith, Josiah, D., D. D., the son of William and Sarah Smith, was born in Westmoreland county, Pa., November 29th, 1814; was educated in South Hanover College, Indiana, and studied theology in Hanover Theological Seminary, Indiana. He was licensed by Madison Presbytery, and ordained by Columbus Presbytery, in 1841, and installed pastor of the Truro and Hamilton churches, Ohio. He subsequently became pastor of the Westminster Presbyterian Church, Columbus, O., and during his pastoral charge he died, May 29th, 1863. When his utterance was so feeble as scarcely to be understood, there was one affectionate ear which caught the words that were meant for none but the Master to hear—"The lowest place, the lowest place, dear Jesus!" Dr. Smith was one, the fervor of whose piety was a constant atmosphere about him, yet so as by no means to assume an air of undue religious-

ness. His preaching was sought unto by men of mature and well-trained intellects, who always found in his discourses a breadth, and solidity and earnestness that were well adapted to commend to them the excellency of the knowledge of Christ, and yet his preaching was never intellectual at the expense of the spiritual and emotional elements, and was always so clearly in accordance with the Scriptures, if not in the very words of inspiration, that the humblest hearer who knew the Scriptures would scarcely fail to be both edified and interested.

Smith, Rev. Reuben, was born in South Hadley, Mass., September 26th, 1789. He graduated at Middlebury College, in 1812, at Princeton Theological Seminary, in 1816, and was licensed by the New York Presbytery, and ordained and installed pastor of the Church at Ballston Centre, N. Y., by Troy Presbytery, in 1816. Here he labored some years, and was called to the Third Presbyterian Church, Albany, N. Y. In 1829 he became pastor of a Congregational Church in Burlington, Vt., and in 1832 he rejoined Troy Presbytery, as pastor of the Church at Waterford, N. Y. This pastorate extended over a period of sixteen years, and during his ministry many souls were added to the church, of such as shall be saved. In 1848 he again preached at Ballston Centre, and in 1854 he removed West, joining Winnebago Presbytery, and living at Beaver Dam, Wis. He died November 7th, 1860. Mr. Smith was a man of deep and earnest piety, a wise counsellor and an able and successful minister. He was the author of a volume of "Lectures on the Evidences of Christianity," and several tracts.

Smith, Robert, D.D., was born in Londonderry, Ireland, in 1723, and came with his parents to this country in 1730. He received his education from Rev. Samuel Blair, of Egg's Manor. He was ordained pastor of Pequea Church, Lancaster county, March 25th, 1751, where he remained for forty-two years, till his decease, April 15th, 1793. Other accounts place his death in 1790.

Dr. Smith was a man of superior gifts, an able theologian and profound casuist, a plain preacher but active pastor, and all that he published was a small treatise on faith. The school which he established at Pequea acquired a great reputation, but he is better known to posterity as the father of those two great lights of the Church, Dr. Samuel Stanhope Smith, of Princeton College, and Dr. John Blair Smith, of Union College. The fact of a father and two sons successively elevated to the Moderator's Chair in the General Assembly is without a parallel.

Smith, Rev. Robert F., a son of Rev. John Blair Smith, was settled for some time over a Presbyterian Church at Snow Hill, Md., where he died, in 1824.

Smith, Rev. Samuel Buchanan, was born at Gettysburg, Adams county, Pa., March 22d, 1806, and studied theology at Princeton. Mr. Smith was licensed October 21th, 1828, by the Second Presbytery

of New York, immediately after which he went to Ohio, under a commission of the Board of Domestic Missions; supplied the churches of Middletown and Franklin for six months, and subsequently other churches for short periods. He was ordained as an evangelist, by Oxford Presbytery (Ohio), October 4th, 1832. Mr. Smith never was an installed pastor. He resolved early in his ministry "not to be bound to any church that could not promise him an adequate support," and his ministry was almost entirely in the West, serving as a supply. His principal fields of labor after his ordination were as follows: At Venice, Ohio, 1833-6; Mount Carmel, Ind., 1836-8; Camden, Ohio, 1840-7; St. Charles, Mo., 1846-50; in 1854 he removed to Illinois, and preached occasionally at Lewistown, and afterwards at Keithsburg and Pope's River; in 1858 he removed to Alton, Ill., where he resided in infirm health until 1865, preaching occasionally at Edwardsville and Moro when he was able. He removed to Gettysburg, Pa., August 19th, 1865, and here, in comfortable circumstances outwardly, but in infirm health, he resided until his death, which occurred May 23d, 1879, in the seventy-fourth year of his age, from chronic disease of the kidneys. Mr. Smith was a man of nervous temperament and of a positive character, steadfast in principle, steady in purpose, unwavering in faith, devoted to the Presbyterian Church, and an earnest defender of her doctrines and polity. His life was one of labor and privation, laying the foundations of churches in waste places. The highest sum he "ever received as a support in any one year was \$100, while for the greater part of forty years it was only from \$200 to \$300 promised, and that only in part paid."

Smith, Samuel Stanhope, D. D., LL. D., President of Princeton College, and the son of Robert Smith, D.D., one of the most able theologians of his age, was born at Pequea, Lancaster county, Pa., March 16th, 1750, and graduated in 1769 at Princeton, where he was afterwards two years a tutor. Being an eloquent and popular preacher in Virginia, Hampden-Sidney College was instituted with the design that he should become its President. After being at the head of that college a few years, he was appointed, in 1779, Professor of Moral Philosophy at Princeton. In the absence of Dr. Witherspoon as a member of Congress, much of the care of the college devolved upon him, and after his death, in 1791, he was elected his successor, and discharged the duties of the position with great fidelity and success. In consequence of growing infirmities he resigned his office in 1812, and died August 21st, 1819, aged sixty-nine. Dr. Smith published an Essay on the "Causes of the Variety of the Complexion and Figure of the Human Species," in 1788, in which he ascribed all the variety to climate, the state of society, and the manner of living; "Sermons," octavo, 1801; "Lectures on the Evidences of the Christian Religion," duodecimo, 1809; on the "Love of Praise," 1810; a

continuation of Ramsay's "History of the United States," from 1808 to 1817; "Lectures on Moral and Political Philosophy," "The Principles of Natural and Revealed Religion." One of his most splendid performances was his oration delivered at Trenton, on the death of Washington; the occasion roused his faculties, and the result was a production of great beauty and power.

"Dr. Smith," says the Rev. Philip Lindsley, D.D., who was Tutor in the College at Princeton and student of theology from 1807 to 1810, "throughout the Middle and Southern States was regarded as the most eloquent and learned divine among his contemporaries. . . . Of the government of the college, at this period of its greatest prosperity, I can hardly use language too favorable. . . . He was a diligent, persevering student through life. He was conversant with the literature, science, philosophy and politics of ancient and modern times. . . . His house was frequented by the good, the great, the wise, the intelligent, and humble merit was always welcome at his board and fireside. . . . He was not ambitious, except in the apostolic sense. . . . He was no bigot or dogmatist. In the General Assembly, Synod and Presbytery of his Church, he was confessedly *primus inter pares*, or at least second to none, if report and tradition may be credited. . . ." Referring to Dr. Smith, after he had passed the limit of threescore years, and was compelled, by ill-health, to relinquish all public employments, Dr. Lindsley observes, "the venerable figure, the saintly aspect, the benignant smile, the ethereal spirit, the tranquil resignation, the humble faith, the cheerful temper, the habitual meekness, the generous sympathy, the comprehensive charity, the modest, unpretending gentleness of his whole manner, all proclaimed the mature and gifted Christian, ready to depart, and calmly expecting his final translation to a more congenial world. He took great interest in the youthful candidates for the ministry. He delighted much in their society. His little parlor was often filled with them. And then, what words of wisdom, of kindness, of encouragement, of counsel, and the prayer; for he always concluded these meetings with prayer. . . . Thus blandly and peacefully passed away the latter years of the veteran invalid soldier of the Cross, doing what he could, still, as ever, faithful to his vows, and zealous in his Master's service."

Smith, Thomas Porter, was an elder in the Presbyterian Church of Paris, Ky., for forty-six years. He was born in Virginia, January 1st, 1793; ordained an elder, January 5th, 1822; and died November 12th, 1868. Mr. Smith was licensed Clerk of the County Court, in May, 1813, by Judges Boyle and Owsley, which place he retained for over forty years. He studied law, and was a wise counsellor, and often effected a reconciliation between parties at variance. He was remarkably conscientious, and would not enlist in the defence of the wrong side,

if aware of it. He was a man of extensive reading, and thought more than he read. His favorite works were such as Coleridge's and Isaac Taylor's, and the deepest and most metaphysical works on Morals and Theology. He was one of the leaders in the organization of the Constitution of the Presbyterian Church in Kentucky, and was a frequent contributor to the religious papers of the day. He was a man of the kindest disposition, very liberal to the poor and to the church, and of consistent and uniform piety.

Smith, Thomas W., a manager of the Presbyterian Hospital in New York, died in that city August 9th, 1875. Mr. Smith, as a business man, was remarkable for sagacity, energy and self-reliance. His integrity was beyond suspicion, and his kindness of heart and suavity of demeanor won the affectionate regard of a wide circle of friends, to whom he was ever ready to extend his sympathy in distress and his counsel and aid in difficulties. As a member and officer of the Presbyterian Church, his walk and conversation were uniformly consistent with his profession. His religious character was simple, yet decided, but never obtrusive. Being strong in his convictions, he was ever earnest and fearless in the advocacy of what he believed to be truth and duty, when called upon for their defence. His interest in the Hospital, to the Board of which he belonged, knew no abatement until death closed the scene, and his useful life and labor ended together.

Smith, Rev. William R., a brother of Dr. Samuel Stanhope Smith, was licensed by the Presbytery of New Castle in 1776; was settled as pastor of the Second Church in Wilmington, Del., about 1786; resigned his charge in 1796, and became pastor of the Reformed Dutch Church of Harlingen and Shamock, N. J., in which relation he died, about the year 1820. Mr. Smith was a judicious and instructive preacher, a faithful pastor, and amiable and exemplary in his spirit and deportment.

Smylie, Rev. James, was one of the fathers of the Presbyterian Church in the Southwest, and the second minister of the Denomination who settled permanently in that region. He was born in North Carolina, of Scotch parentage, about the year 1780. He received his classical and theological education, which was unusually complete, at Guilford, under the care of Rev. Dr. Caldwell, and was licensed and ordained by the Presbytery of Orange. Soon after his ordination, in 1805, he was sent by the Synod of North Carolina, as a missionary, to the Territory of Mississippi. Commencing his labors at the town of Washington, the capital of the Territory, in Adams county, six miles east of Natchez, he organized at that place a church, which bore the name of "Salem." The influences prevailing at such a political centre were not favorable to the growth of the church, and in the following year it was removed to a rural neighborhood, called "Pine Ridge." The "Pine Ridge Church" is still a vigorous organization, and is the

oldest living Presbyterian church in the Southwest. Mr. Smyth continued to minister to this church till 1811, when he removed to Amite county, on the southern boundary of the Territory. Here he engaged actively in the work of the ministry, extending his labors in behalf of religion and education over a wide region of country, and organizing a number of churches in Mississippi and the contiguous parishes of Louisiana. He was a zealous Presbyterian, and untiring in his efforts to advance the interests of his Church. As the result of a journey which he made in 1811, on horseback, to Tennessee, he obtained from the Synod of Kentucky an ordinance creating the "Presbytery of Mississippi." And from his weight of character and familiarity with ecclesiastical law and usage, his influence in that Presbytery, throughout his life, was almost magisterial.

He died in 1853. His tall, spare, erect bodily frame was the index of the candor and integrity of his spirit. His firmness of temper and conviction was proverbial, but was at the same time mingled with a singular power of attracting the confidence and conciliating the minds of those with whom he had intercourse. His benevolent disposition was conspicuously shown in his labors for the religious instruction of the slaves, and in his boldness in urging their duty in this respect upon their masters.

Smyth, Anson, D.D., was born in Pennsylvania, although by blood and education he is a New Englander. After completing his collegiate and theological education at the East, he took early pastoral charge of a pioneer church in Michigan, and, after ten years of successful labor, was called, in 1817, to the pastorate of the Presbyterian Church in Toledo, Ohio.

In the year 1850 he became providentially drawn into association with important educational measures then developing, and relinquished his pastoral duties to enter upon a department of public service, in which, for the next sixteen years, he achieved most honorable distinction. He became first Superintendent of the new school system of Toledo, and as a result of his success in that capacity, and his high reputation as Editor of the *Journal of Education*, was elected on the Republican ticket as Commissioner of Schools for the State of Ohio. Six years of laborious, faithful work, as indicated by his able and elaborate reports in this important office during two successive terms, left him high in the respect and confidence of the people. He then became for six years Superintendent of Instruction for the city of Cleveland, conducting its schools with pronounced acceptance and ability.

For the past twelve years Dr. Smyth has occupied no public post, although engaged with considerable regularity in preaching as supply for vacant churches and accomplishing much literary work. Gradually drawn into correspondence for the religious press, he has become widely and favorably known, of late

years, through this channel of influence, one which his genial style and wide acquaintance with men and affairs well enable him to occupy.

Dr. Smyth is of large frame and agreeable presence, warm in his friendships, with a natural fund of spontaneous humor and a remaining capacity for vigorous work which make his more than three-score years rest lightly. His sympathies are broad and scholarly, while yet he is strictly evangelical and entirely loyal to the doctrines and polity of the Presbyterian Church. As a preacher, he is eminently instructive, earnest, biblical and edifying. His warm,



ANSON SMYTH, D.D.

Christian heart, sound judgment, ready aid and fraternal fidelity give him high station in the regard of his ministerial associates.

Smyth, Thomas, D. D., was born in Belfast, Ireland, June 11th, 1808, of English and Scotch parentage. He entered the Institute at Belfast, which was then connected with what is now the Queen's College, as a preparatory or High school, and was prominent among his fellow students, bearing off a prize at every examination. In 1827 he became a student at Belfast College, and there maintained his relative position, as *primus inter pares*, winning prizes in every branch of study. He prosecuted his theological studies at Highbury College, in London. He embarked with his parents for New York, in August, 1830, and soon after his arrival in this country he was taken under the care of Newark Presbytery, and entered the Senior class in Princeton Seminary. Before graduating, he received an invitation to supply the vacant pulpit of the Second Presbyterian Church of

Charleston, S. C., which he accepted, and after preaching to the congregation with great acceptance for six months, he was unanimously elected their pastor, and was installed by the Charleston Union Presbytery, December 29th, 1831.

Dr. Smyth was, in an eminent degree, furnished by nature and mental training with those qualities which render the ministry brilliant and successful. He was a princely orator. He was gifted with a vigorous and brilliant imagination, a quick, poetic sensibility. He was a most diligent student and a thorough-going preacher, of the old school. The gospel trumpet, in his mouth, uttered no uncertain sound. He was a standard-bearer. He was not ashamed of his Confession of Faith and Church Catechism, or of the Westminster Assembly of Divines.



THOMAS SMYTH, D. D.

He was a bold and skillful defender, as well as an able and successful expounder, of the truth. His crowning excellence as a preacher, the chief inspiration of his eloquent discourses, was his absorbing love to the Saviour. He was eminently zealous in the cause of missions, and was, for many years, Chairman of the Committee on Foreign Missions, in the Synod of South Carolina. He was also a devoted friend of the Sabbath school and the Bible Society.

Dr. Smyth was as much marked by fidelity and tenderness as a pastor, as by ability and power as a preacher. He ever felt and manifested a deep and affectionate interest in the colored people, who filled the gallery of his church, and largely composed his membership. As an ecclesiastic, he was thoroughly qualified to be a leader in the courts and councils of

the Church. As a churchman, he was at once intensely denominational and intensely unsectarian. He was a learned author, and has left to the world about thirty valuable volumes, the most popular of which are: "The Well in the Valley," "Why Do I Live?" and the volumes on missions.

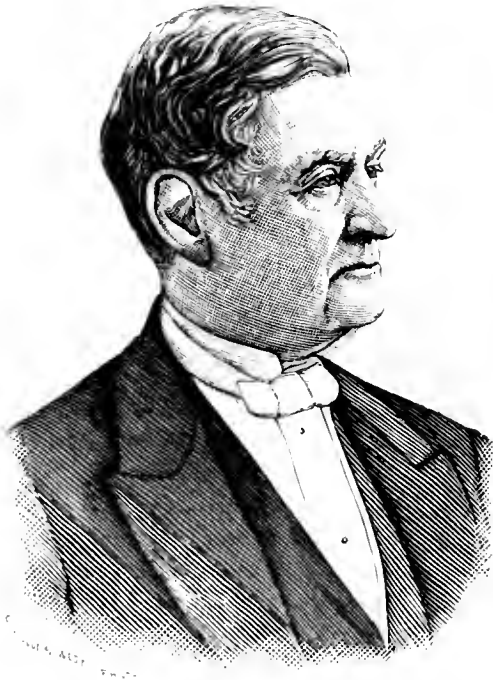
Dr. Smyth's health was greatly impaired during the later years of his life, but he bore his sufferings with remarkable patience, even with cheerfulness, and labored on with unflagging energy, working until his throbbing heart ceased to beat, and "the pulse of life stood still." His earnest, exemplary and useful life terminated at Charleston, August 20th, 1873. Death had no terrors for him. No act of his life was more positive than that of obeying the order of his great Captain to put off his armor and go up to receive his crown.

Snodgrass, Rev. James, was born near Doylestown, Bucks county, Pa. He graduated at the University of Pennsylvania, in 1783, and was afterwards, for some time, a Tutor in the same Institution. He studied theology under the direction of the Rev. Nathanael Irwin, then pastor of the Church at Neshauniny, and was licensed to preach by the First Presbytery of Philadelphia, in December, 1785. After preaching about a year and a half in destitute places, in the central and northern parts of the State of New York, he was installed, in May, 1788, pastor of the West Hanover congregation, in connection with the Presbytery of Carlisle, and continued in the active discharge of the duties of his office until the 25th of July, 1815, when he was attacked by a disease from which he never so far recovered as to be able to resume his labors. He died July 2d, 1846. Mr. Snodgrass was distinguished for sound judgment, great modesty, and eminent devotedness to his work. Though he rather shunned than courted the public gaze, he was held in high estimation by all who knew him. He was the father of the Rev. W. D. Snodgrass, D. D., now of Goshen, N. Y.

Snodgrass, William Davis, D. D., was born in West Hanover, Dauphin county, Pa., June 30th, 1796. He graduated at Washington College, Pennsylvania, in 1815; after studying Hebrew in Philadelphia for six months, spent two and a half years at Princeton Theological Seminary, and was licensed by the Presbytery of Carlisle, October 7th, 1818. He was ordained by the Presbytery of Fayetteville, N. C., July 30th, 1819, and installed pastor of Fayetteville Presbyterian Church on the same day, in which relation he continued till February, 1822. He was stated supply of the Independent Presbyterian Church, Savannah, Ga., from February, 1822, till August, 1823. Subsequently he was pastor of Murray Street Church, New York city, from October, 1823, till May, 1832; of the Second Church, Troy, N. Y., from October 3d, 1831, till April 28th, 1841; and of the Fifteenth Street Church, New York city, from March 15th, 1846, till October 29th, 1849.

On November 7th, 1849, he was installed pastor of the Church in Goshen, N. Y., of which he still has charge. For eighteen months, in 1832-33, he was agent for the Board of Home Missions.

Dr. Snodgrass has borne, through his long and useful life, the reputation of an able, faithful and successful minister of the gospel. His labors have been blessed with several extensive revivals—one in New York, in 1829, two during his residence in Troy, and two during his pastorate at Goshen. He was elected a Director of Princeton Theological Seminary in 1830, and not only has discharged the duties of that office with marked fidelity and acceptableness ever since, but has been honored with the position of President of the Board for several years. Dr. Snodgrass, in addition to his pulpit power, wields a



WILLIAM DAVIS SNODGRASS, D. D.

vigorous pen. He has published a small but valuable volume on "Perfectionism," a duodecimo, containing thirteen able lectures on Apostolical Succession, a Sermon on the death of Rev. John M. Mason, D. D., one on Missions, which was preached before the General Assembly, and one on the Triumphs of the Redemption over the Apostasy, which appears in the "Murray Street Discourses." Amidst the infirmities of declining years he is active in doing good, and enjoys very justly the confidence and esteem, not only of his brethren in the ministry, but also of the entire Church to which his life-work has been devoted.

Snodgrass, William T., merchant, was born in Shippensburg, Pa., on September 17th, 1813. He was of Scotch-Irish descent. His father, William

Snodgrass, was an extensive merchant in Cumberland county, and was a man of precision and sterling integrity. At the age of thirteen he entered his father's store, to be initiated into the routine of business, where he learned that systematic and prompt management of business matters which characterized him through life. At fifteen he was left alone in Philadelphia, but, shunning evil associations, he spent his leisure time in study, and for five years it was his custom to devote three hours daily to mental culture. Starting with a capital of a few dollars, and refusing all aid from rich or poor relations, by the power of his own industry, energy and merit, he rose to the highly creditable position which he occupied in the mercantile world. The fine building at the northwest corner of Ninth and Market streets, Philadelphia, is a worthy monument to the ability of a man who carved out his own fortune, and educated to his business forty-nine young men.

Mr. Snodgrass was a member of the Board of Trade in the city in which he so long resided, and was a prominent and useful member of the Alexander Church, and subsequently of the West Arch Street Presbyterian Church. Whilst he was, by birth, training and conviction, a Presbyterian, his religious sentiments were liberal, and he was strongly disposed to fraternize with and aid all evangelical Christians. Exacting as an employer, he placed every young man upon his own merit, but his active sympathy with all that concerned them drew them near to him, and made them feel that in him they had more than a friend. To the world generally, he was a pleasant, courteous, and benevolent gentleman. He departed this life in the Autumn of 1874.

Snowden, Rev. Gilbert Tennent, was licensed to preach by the Presbytery of Philadelphia. On the 24th of November 1790, he was transferred to the Presbytery of New Brunswick, and ordained and installed pastor of the Church at Cranbury, N. J. His ministry was a short one, but filled with labor and crowned with fruit. He died February 20th, 1797. Dr. Samuel Stanhope Smith, in preaching his funeral sermon, said, "The best eulogy of Gilbert Tennent Snowden would be a faithful history of himself."

Snowden, Rev. Nathanael Randolph, a graduate of Princeton College in 1787, was licensed by the Presbytery of Carlisle, in 1794; for a time was Tutor in Dickinson College, and was settled over the churches of Harrisburg, Paxton and Perry, Pennsylvania, in which he labored about three years, with zeal and success. After resigning these charges, he supplied many congregations, but made no permanent settlement. He died November 3d, 1850.

Snowden, Rev. Samuel Finley, a brother of Gilbert T. Snowden, of the class of 1783, at Princeton College, was licensed to preach by the Presbytery of New Brunswick, April 24th, 1791, and ordained and installed pastor of the Church at Princeton, on

the 25th of November following. This charge Mr. Snowden resigned April 29th, 1801, on account of ill health. He was afterwards settled successively at Whitesboro, New Hartford, and Sackett's Harbor, in the State of New York. He died suddenly, in May, 1845.

Snyder, Rev. Henry, the son of Charles and Mary Snyder, was born in Stephensburg, Frederick county, Va., December 2d, 1811. He graduated at Jefferson College in 1838; studied theology privately; was licensed by Ohio Presbytery, and, in 1850, was ordained by that Presbytery as an evangelist. In 1841 he was appointed Adjunct Professor of Mathematics in Jefferson College, Pa. In 1843 he was appointed Professor of Mathematics. He resigned in 1850, and in 1851 he was Professor of Latin in Centre College, Ky., where he remained two years. In 1853 he removed to Bridgeton, N. J. The following year he removed to Winchester, Va., and in 1856 he was stated supply to the Church at Amelia Court House, Va. In 1857 he was elected Professor of Mathematics in Hampden-Sidney College, Va., and held the position until 1860. His death occurred February 22d, 1866. Mr. Snyder was well read in English literature, had a clear and logical mind, with a taste for metaphysical thought. He was quick in discernment of the character of others, a remarkable conversationalist, genial in his spirit, equable in his temper and animated by a very simple faith in the Redeemer.

Somerville, Hon. Henderson M., was born in Madison county, Virginia, March 23d, 1837. In the Fall of the same year his father emigrated to Alabama. He graduated at the University of Alabama in 1856, and in Cumberland University Law School, Lebanon, Tenn., 1859. He edited the *Memphis Daily Appeal*, 1860-62; was Tutor of Mathematics, Latin and Greek, in the University of Alabama, 1862-65, and Professor of Law in the same University, 1873-83. In 1880, he was appointed Associate Justice of the Supreme Court of Alabama, and has distinguished himself by his eminent ability and learning in his profession, and by the clear, forcible and satisfactory character of his decisions.

In 1867 he was ordained and installed a ruling elder in the church at Tuskalooza, of which he had been for some time a member, and served acceptably and usefully in that office until his removal to another congregation in 1883. He was also, for a number of years, an efficient superintendent of the Sabbath school, and has been from its organization a valuable member of the General Assembly's Executive Committee of the Institute for training colored ministers.

Son of God. This title is continually given to the Lord Jesus Christ, and as appropriated by him it is a full proof of his divinity (Luke i, 32; xxii, 70, 71; Rom. i, 4).

The title was applied to Adam, who had no human

father (Luke iii, 38). And there is a sense in which other men, as the creatures of God's hand, and still more as received into his reconciled family by adoption, may be called God's sons (Hos. i, 10; John i, 12; Acts vii, 28, 29; Rom. viii, 14; Gal. iii, 26; iv, 5-7; 1 John iii, 1, 2). But it was evidently with a much higher meaning that our Lord is termed "The Son of God." For the Jews rightly judged that by the assumption of this title he laid claim to equality with God, and, regarding it as blasphemy, and a breach of the first commandment, they determined to put him to death (John v, 17, 18; in fact, it was on this charge that ultimately they condemned him. And that it was not in the lower and common sense that Christ claimed God as his Father, is evident from the fact that he did not correct the Jews' opinion; which most unquestionably he would have done, had they been under a mistake in supposing him to have broken the great commandment of the law.

Whitby well observes, in his note on Luke xxii, 70, 71, that the Jews did not expect Messiah to be more than man. The title, therefore, "Son of God," was not recognized by them as appropriate to the Messiah. However clear to us may be the proof deducible from the Old Testament, of the plurality of persons in the unity of the Godhead, the Jews generally did not appreciate their force. And at a time, especially, when they were purged from their former tendencies to idolatry, they maintained, in the strongest way, the unity of the Most High God. Now, it was no offence against the law for any one to proclaim himself the Messiah. The evidences of his claim were to be looked at; and, according as they were trustworthy or not, the claim would be admitted or disallowed; but simply to have made it roused no indignation among his countrymen, although, in case of an individual obnoxious on other grounds, they might make it a ground of accusation before their Gentile rulers, that the claim was an act of treason against the Roman Cæsar (Luke xxiii, 2; John xix, 12). But this was not the charge on which our Lord was arraigned before the high priest, and which the Jewish law made capital. "We have a law," they said, "and by our law He ought to die, because He made Himself the Son of God." It was impossible to deny the reality of the miracles wrought. They were acknowledged by the people, who still doubted whether they were sufficient to establish the truth of His Messiahship (vii, 31; they could not be gainsaid by the very rulers (xi, 47). But then the case was provided for in the law, that, if a sign or a wonder was exhibited by any one who transgressed the fundamental principles of that law, he was to be dealt with as a false prophet (Deut. xiii, 1-5). Hence the keenness of the Jews to convict Jesus of what they supposed a denial of the first great truth of their religion. And with all their admixture of lower motives, we may fairly admit that they believed he was committing a grave crime

and deserved the punishment of death. This the words of St. Peter (Acts iii, 17) and of St. Paul (1 Cor. ii, 8) imply. Hence their dissatisfaction on his trial with the false witness urged against him. It did not, if admitted, involve a capital offence. So that the high priest had to put him to the proof (Luke xxii, 70, 71). And in his judges' mind he was convicted by his own words, in open court, of the grossest blasphemy, when he declared, in answer to the adjuration made to him, that he was the Son of God. The whole of this proceeding would be unintelligible, if we did not allow that to Jewish ears this declaration distinctly claimed equality with God. And if we were, for argument's sake, to imagine that in the heat of discussion more was advanced than would, in cooler moments, be maintained, we cannot, for an instant, suppose that on this solemn occasion, on trial before the highest court of the nation, at a crisis on which so much depended, Jesus would let himself be misconceived and condemned to death for an assumption he did not really intend to make. The inference, then, cannot be evaded. Our Lord claimed to be one with the Father in a way in which no mere man could be; and the apostles, in propagating His religion, meant to claim for him this divine pre-eminence (Mark i, 50; John i, 18; Acts, iii, 13, 26; Heb. i, 2; 1 John i, 3). And here was the great mystery of Godliness. He that was the highest stooped to be the lowest, for the salvation of men.

We may hence see the force of the acknowledgments made by the devils whom Jesus cast out; they knew him, we are told, not merely that he was the Messiah, but that he was the Son of God (Matt., viii, 29; Mark ii, 24; Luke iv, 34, 41). Hence, too, the declaration to Peter that such a recognition could not have been made except by the gracious instruction of the Father (Matt. xvi, 16, 17), and the special commendation of Nathanael (John i, 49, 50). It is no sufficient objection that the disciples wavered in their faith; they were the rather likely to waver when they saw one whom they had begun to believe more than human apparently unable to deliver himself from a shameful death. It may be added that the peculiar difficulty of the Jews is thus quite evident when Jesus questioned them, "Whose Son is Christ?" They said at once, "David's." But, when he further enquired, how David then called him Lord, they, from their ignorance of Messiah's divine nature, could not answer (Matt. xxii, 41-46).

Son of Man. A phrase used to signify man generally (Numb. xxiii, 19; Job xxx, 6; xxxv, 8; Ps. viii, 4; cxlv, 3; Heb. ii, 6). It was the ordinary designation of the prophet Ezekiel, when God addressed him (*i. g.* Ezek. ii, 1, 3, 6, 8). It was also once given to Daniel (Dan. viii, 17). It seems to have been an Aramaic idiom, equivalent to "man," in common use in the region where Ezekiel and Daniel resided. Thus we find it perpetually occurring in the Syriac version; as for example, "The first son of

man, Adam, was a living soul;" "The first son of man, earthly, of the earth, the second son of man, the Lord from heaven" (1 Cor. xv, 45, 47). It is, further, the phrase used in that remarkable vision in which Daniel saw One, "the Son of Man," brought to the Ancient of Days, and invested with a sovereignty that should include all nations, and that should never be destroyed (Dan. vii, 13, 14). That this had a Messianic reference cannot be doubted. And therefore, when our Lord so designated himself (Matt. viii, 20; ix, 6, and elsewhere) he announced himself as the Messiah, the Son of God manifested in human form, revealing the mystery of the two natures in one person. The Jews seem fully to have understood what he meant; they saw that he claimed an identity as "Son of man" with the Deity, the "Son of God" (Luke xxii, 69, 70; comp. John xii, 34). Stephen uses this title of Christ (Acts vii, 56); with this exception, in the gospels and apostolic history it is applied to him only by himself.

Soul. That sentient, rational, conscious, accountable part or principle in man which distinguishes his life from mere animal existence. Thus God formed the body of our first parents from the dust of the ground, and then "breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii, 7).

There are many curious questions on the nature, origin, powers and mode of existence of the soul, which have been debated with much earnestness by ingenious men. Discussion on these would be out of place in the present work. Neither need the pantheistic notion be dwelt on, that the soul is "a mere attribute of the universal substance and a correlate of extension," or "a vanishing point in the eternal process of the evolution of the absolute." It is enough to say that the pantheistic theory is opposed to our consciousness, because it denies our individual personality, and does not admit the freedom of the will, and, still worse, it is opposed to our moral and religious consciousness, for it denies moral distinctions, or, if it at all recognizes a difference between good and evil, it really ascribes to God all the error and crime under which men suffer. It must be sufficient to say here that such a theory contradicts not only Scripture, but the plain principles of reason.

It is doubted how far the earlier fathers of mankind understood the immortality or separate existence of the soul. Unquestionably, the later revelation disclosed much which had previously been veiled, so that Christ may most properly be said to have "brought life and immortality to light through the gospel" (2 Tim. i, 10). But surely the ancients were not in perfect darkness on such a matter. The translation of Enoch, even if there had been no other kind of teaching, must have read thoughtful men a striking lesson (Gen. v, 24). And certainly, if "the sacrifices of the dead" were eaten, some notion must

have been entertained of the conscious state of the dead (Ps. cvi, 28).

When the body dies the soul still lives; it has not immediately its final and complete position; for body and soul must be again united, in order that the whole man may have his suitable life. What the Scripture reveals of the separate state of the faithful is very interesting. This is described as "a state of rest, a state of consciously living to God, a state of being with Christ, a state of paradisaical bliss, a state of mutual recognition and of holy fellowship, a state of victory and of assurance of reward, a state of earnest expectation." The condition of those who have lived in ungodliness may be gathered from the awful parable of the rich man and Lazarus (Luke xvi, 19-31).

At the Lord's coming all men shall rise again with their bodies, "some to everlasting life, and some to shame and everlasting contempt" (Dan. xii, 2; Matt. xxv, 46). The practical conclusion, and one of the weightiest importance, therefore, is that all care must be exercised, all means used, for "the salvation of the soul" (Matt. xvi, 26).

Southern Presbyterian Church, Foreign Missionary Work of. The foreign missionary work of the Southern Presbyterian Church antedates its own existence as a separate and independent branch of the Church of the Lord Jesus Christ. Its membership co-operated heartily with the general Presbyterian Church in promoting this great cause, from the time that that Church assumed the responsibility of conducting the foreign missionary work upon its own responsibility to the breaking out of the Civil War in 1861.

During this period of co-operation, extending over more than twenty years, Southern Presbyterians were in no respect behind their Northern brethren as to the zeal, energy and liberality with which the common cause was supported. The Church had in her bosom at the time of her separation many sons and daughters who had spent the prime of their lives in this great cause, as well as others who were still engaged in it. She was not a stranger, therefore, to the missionary work nor indifferent to its claims, when called by the providence of God to take a share in it upon her own responsibility.

At the breaking out of the Civil War, in 1861, the author of this sketch, who had been acting as Secretary of Foreign Missions for the General Presbyterian Church for a number of years, returned to his native home in South Carolina, and called upon the churches in that region to undertake the support of the Missions in the Southwestern Indian Territory. They had previously been supported by the joint contributions of the North and the South, but were now, as the results of the war, cut off from all communication with the Northern Board. This call was promptly and heartily responded to, and the work was carried on under the direction of a provisional committee, located in Columbia, S. C., until the

meeting of the convention, in Augusta, Ga., in the following Autumn, for the purpose of organizing the Southern Presbyterian Church.

The Executive Committee of Foreign Missions is therefore contemporaneous with the history of the Church itself, though in its practical operations, as has just been shown, it really antedates the origin of the Church. The organization of the missionary work is, in fact, a part of the constitution of the Church itself. The Board of Foreign Missions, as it existed in the former united Church, was entirely rejected, and the whole responsibility of conducting the work was entrusted to an executive committee of eleven persons, which was responsible directly to the General Assembly, and not to any Board.

During the continuance of the war the operations of the Executive Committee of Foreign Missions were necessarily confined to the Southwestern Indian Territory, except that for a few years pecuniary aid was extended to such missionaries from the South as were laboring in the more distant field. The work in the Indian Territory, during the prevalence of the war, was extended to the four principal tribes occupying that territory, viz., the Cherokees, the Creeks, the Choctaws and Chickasaws; in fact, they not only sustained the work that had been previously conducted by the united Church, but enlarged it to a considerable extent. In the Summer of 1867, when the Southern people were still feeling the desolating effects of the war, Rev. Elias B. Inslee, who was a member of the Southern Church, and who had been a missionary in China for a number of years before the war, was sent back as our first representative to that land, to open a new mission. Miss Ronzone, a native of Italy, but residing at the South, a member of one of our Southern churches, was sent to Italy to open a school there in connection with the missionary work of the Waldensian Church. In the Summer of 1868 eight new missionaries were appointed to the missionary work, one of whom was sent to explore Brazil with reference to the establishment of a mission in that part of the world, whilst three newly-ordained missionaries were sent to reinforce the mission at Hangchow, established by Mr. Inslee the year before.

Thus the work went on, until missions were firmly established outside of our own country, at Matamoras, in Mexico; at Ceará, Pernambuco and Campinas, in Brazil; at Milan, in Italy; at Athens; at Volos and Salonica, among the Greeks; and in the three great cities of Hangchow, Soochow and Chinkiang, in the Chinese Empire.

The representatives of the Southern Presbyterian Church are, therefore, preaching the gospel of Jesus Christ to six separate nationalities, and in as many different languages. They occupy, outside of our own country, three principal stations in Mexico, viz.: at Matamoras, Jeminez, and Victoria; three in Brazil, viz.: at Campinas, Pernambuco and Ceará.

one in Milan, Italy; three among the Greeks, viz.: at Athens, Volo and Salonica; three in the Empire of China, viz.: at Hangeow, Soochow and Chinkiang. The whole missionary force employed in the work consists of fifty-two missionary laborers from this country, and fifty-six trained native laborers, making one hundred and eight in all. As many as forty-five individual churches have been organized, and there have been gathered into those churches, as far as can be ascertained, about 1800 native converts, of whom 150 were brought into the fold during the last year.

The educational operations comprise four boarding schools for boys, in which there are 130 pupils; six boarding schools for girls, in which there are 160 pupils; ten day schools with 200 scholars; and four theological training classes, in which there are twelve young men who are being trained for the immediate work of the ministry, making, in all, about 500 native youths who are being trained to help in the missionary work.

Our missionary brethren at most of the stations above mentioned have done important work in the way of translating and circulating religious intelligence among the people by whom they are surrounded, and in this way it is believed that thousands and hundreds of thousands of immortal beings have acquired some knowledge of the Christian salvation.

Sparrow, Patrick J., D. D., was born in Lincoln county, N. C., in 1802. His father dying when he was quite young, he was under the necessity of seeking work away from home to aid in the support of his mother and the other children. His industry and his fondness for books attracted the notice of his employer, who secured for him a place in the classical school of Rev. Samuel Williamson, in the adjoining district in South Carolina. Here he studied for eighteen months. Here ended all the literary instruction he ever received from teachers. He was received under the care of Bethel Presbytery, and began to teach, and to study privately for a few years. In 1826 he was licensed by his Presbytery, and transferred to Concord Presbytery, N. C., where he undertook the charge of several churches, successively, in his native county, and at the same time teaching in schools. In 1831 he took charge of the Presbyterian Church, in Salisbury, N. C., and preached with great acceptance for two years. In 1836, in conjunction with Rev. R. H. Morrison, he undertook to raise funds for the endowment of Davidson College, and meeting with eminent success, he was chosen the first Professor of Languages, in the infant college, and began his labors there in 1837. After two years' labor there, he became pastor, in 1841, of the College Church, at Hampden-Sidney, Va. A little later he became President of Hampden-Sidney College. Here he entered, with great ardor, into a fuller course of studies, spending whole nights with his books, and thus making up for the deficiencies of his early training. In 1847, he chose to resign the presi-

dency, in consequence of the disordered state of the college. He removed to Alabama in 1848, and after preaching and teaching in several places, he died at Cahaba, Ala., November 10th, 1867. Dr. Sparrow possessed splendid natural talents, with great energy and vast capacity for labor, and courage to undertake the most difficult task and achieve success. While at Hampden-Sidney, in his pining days, he not only preached to a congregation made up of professors and students, governed the college and taught his classes, but also wrote out, in a few months, a full course of lectures on Moral Philosophy. He was always ready to preach, and few could enchain attention or sway an audience as he could.

The last years of his life were spent in a struggle with that fell destroyer, consumption. In his last illness he suffered great pain, but expressed the desire, like Newton, "to thank God for all, but mostly for the severe."

Spear, Samuel T., D. D., was born at Ballston Spa, N. Y., March 4th, 1812. He graduated at the College of Physicians and Surgeons, New York, and studied theology with the Rev. Dr. Bemis, of Troy. He was ordained to the ministry in 1835, and the same year accepted the pastorate of the Second Presbyterian Church of Lansingburg. In 1843 he was settled as pastor of the South Presbyterian Church Brooklyn, where he remained about twenty-seven years. Subsequently he became one of the editors of the *Independent*.

Dr. Spear is courteous in his manners and affable in conversation, and yet is characterized by a measure of reserve. He never for a moment lays aside his clerical character, and in all his social life exhibits much seriousness and reflection. No one can doubt his eminent piety, his earnest desire to be practically useful in his sphere, and his conscientiousness of word and deed. Always calm, thoughtful and wise, he is a safe guide to all who seek his counsel, and he is ever found changeless in principle and faithful to duty. His mind is deeply philosophical. He is a reader of large research, and altogether a most laborious student. As a writer, he is marked by vigor, originality and independence. Besides frequent contributions to Reviews, he has published a bound volume, entitled "Family Power," and a number of valuable sermons, among which are, "Conquest of the World by Faith," "The Law of Grace," "Christ in the Believer," "Religious Conversation," "The Future of Christianity," "The Retributive Power of Memory," etc., etc., etc.

Speece, Conrad, D. D. This name is well worthy a place among those whom the good would love to remember. "He who bore it," says one who knew him intimately, "was a true son of Virginia, was born, lived, and died in her bosom. He was great among the greatest of her preachers, few proclaiming the gospel more abundantly, or more power-

fully. A man, too, of acknowledged genius and learning, of sincere piety, of warm friendships, of attractive social qualities, altogether making him the life of every company he entered."

Dr. Speer was born in New London, Bedford county, Va., November 7th, 1776; entered a grammar school near that place, then became a student of the Academy of Liberty Hall, since changed to Washington College. His teacher in theology was the Rev. William Graham. In the Spring of 1799, he became a Tutor in Hampden-Sidney College, and on April 9th, 1801, was licensed to preach the gospel by the Presbytery of Hanover. In the Autumn of this year he was appointed as a kind of general missionary, in which character his labors were spread over a large part of Eastern Virginia, as well as along the extent of the great valley west of the Blue Ridge. In February, 1803, he commenced preaching to a church in Montgomery county, Md., called "Captain John," and was installed its pastor, April 22d, 1804, but impaired health led to the resignation of this relation in April, 1805. During 1806, he preached in the counties of Goochland and Fluvanna, and then, until 1812, in the counties of Powhatan and Cumberland, Va. In October, 1813, he was installed pastor of Augusta Church, to which he had received a unanimous call. Here was the field of his labors for about twenty-two years, and until his death, which occurred February 17th, 1836. In the final hour he expressed to all around him his entire confidence in the Saviour.

Dr. Speer was a sincere and good-hearted Christian, void of enthusiasm, and hence, not of the class called revival preachers. He may be said to have had a place among the more eminent preachers of his day. As a pastor, he was faithful and laborious. As a ruler in the Church of God, his services were of great value. He was specially active in promoting the benevolent operations of the day. The most considerable production of his pen is "The Mountaineer," a small volume, containing fifty-six papers, written in 1813-1816, and after the manner of "*The Spectator*." It is highly creditable to the writer, and some of the pieces are of great excellence. He also published a number of sermons, one of which was preached by appointment before the General Assembly, May 21st, 1810.

Speer, Rev. William, was born within the bounds of Upper Marsh Creek Church, in what is now Adams County, Pa. He graduated at Carlisle, at the age of twenty-four, in 1788, and remained there until 1791, in the only theological class taught by Dr. Nisbet, with whom he was a favorite student. His piety was of an ardent and self-denying type, and his style of preaching most searching and solemn. He was pastor of the Falling Spring Church, Chambersburg, Pa., from 1794 to 1797.

Being filled with a missionary spirit, he went with some excellent families to Chillicothe, the seat of the

new government of the Northwest Territory, and thus became the first chaplain of the infant State of Ohio. Domestic afflictions compelled him to return to Pennsylvania. From 1802 till his death, in 1829, his life was spent in the united congregations of Greensburg and Unity. He was a friend of missions, and an earnest and effective advocate of sound and thorough education. For many years he was a Trustee of Washington College, and was the first Vice-President of the Board of Directors of the Theological Seminary at Allegheny. Mr. Speer was the first man to move in ecclesiastical opposition to the errors and moral evils of Free Masonry, and roused the Synod to adopt an able paper on the subject, in 1820. He was the grandfather of the Rev. W. Speer, D. D., for many years a foreign missionary, and for some time Secretary of the Board of Education of the Presbyterian Church.

Speer, William, D. D., was brought up in Pittsburg, Pa., having been born in the adjoining county, Westmoreland, April 24th, 1822. He graduated at Kenyon College, Ohio, in 1840, after which he studied medicine till 1843. He studied theology at Allegheny Seminary, and was licensed to preach on April 21st, 1846. He obeyed an urgent call from the Board of Foreign Missions to go to Canton, China, and sailed for that port, July 20th, 1846. After learning the language and performing much arduous labor, his wife and child became victims to the climate, and his own health so suffered that, his physicians pronouncing it impossible for him to be cured in that tropical climate, he returned to the United States, in 1850. The Board of Education soon engaged his services in representing that cause in Western Pennsylvania, which he did with much success. When, in the years 1851-52, the Chinese from Canton province began to pour into California by thousands, in search of its gold, the Board of Missions, in the latter year, again called upon him to go to preach to them Christ in their own language. In this position he was eminently active and useful for several years. Exhausted in health, he spent eight years in efforts to recruit, which it pleased God to bless, and also in active missionary labor, partly in the Gulf States of the South, but chiefly in Wisconsin and Minnesota. In 1865 the Board of Education called him to the position of Corresponding Secretary, and at the reconstitution of the Board, by the union of it to the "Permanent Committee on Education," which was the organ of the late New School branch of the Church, he was unanimously elected to the same office under the reunited Church. Dr. Speer has written largely for the periodical press. He has also published a number of valuable volumes. He is a genial gentleman, an earnest Christian, and a forcible and popular writer.

Spencer, Rev. Elihu, D. D., was born at East Haddam, Conn., February 12th, 1721; commenced a course of literary study with a view to the gospel ministry, in March, 1740, and graduated at Yale

College in September, 1746. After his graduation, on the recommendation of such men as David Brainerd and Jonathan Edwards, he undertook a mission among the Indians of the Six Nations, and with a special view to this mission, studied the language of the Indian tribes, and was ordained to the work of the ministry by an ordaining council in Boston, September, 1748. The leadings of Providence, however, appear to have been such as prevented his accomplishing what he and his friends had anticipated in this department of evangelical labor.

Mr. Spencer was installed pastor of the Presbyterian Church, Elizabethtown, N. J., February 7th, 1750, in which relation he continued about six years. In 1752 he was elected one of the corporate guardians of the College of New Jersey, then temporarily placed at Newark, and held this office as long as he lived. In 1756 he became pastor of the Church at Jamaica, L. I., where he remained, acceptably and usefully, two years or more, when, although the congregation gave a reluctant consent to his leaving them, he accepted an appointment of Governor DeLancey, of New York, to the chaplaincy of the New York troops, then about to march and take their place in the French War, still raging. When his services as chaplain were closed, he labored several years in the contiguous congregations of Shrewsbury, Middletown Point, Shark River and Amboy, N. J. In the year 1761, the Synod of New York and Philadelphia, having reason to believe that a number of their congregations in the Southern parts of our country, and especially in North Carolina, were in an unformed and irregular state, sent Mr. Spencer and Rev. Alexander McWhorter, of Newark, N. J., to inform, counsel and guide them aright, and prepare them for a more orderly and edifying organization. This arduous service they rendered with much skill and efficiency.

Subsequently Mr. Spencer was pastor of the congregation of St. George's, in Delaware, for five years, greatly to the acceptance and benefit of the congregation. In October, 1769, he became pastor of the Church in Trenton, N. J., and continued so until his death, greatly popular, useful and beloved. In 1775, at the request of the Provincial Congress of that colony, he again visited North Carolina, accompanied by Dr. McWhorter, and their service to the cause of independence was very valuable in the influence they exerted upon several important settlements in that region which were in favor of the British Government.

Dr. Spencer's tomb stands in the cemetery connected with the church in Trenton and bears the following inscription:

"Beneath this stone lies the body of the Rev. Elihu Spencer, D. D., pastor of the Presbyterian Church of Trenton, and one of the Trustees of the College of New Jersey, who departed this life on the 27th of December, 1781, in the sixty-fourth year of

his age. Possessed of fine genius, of great vivacity, of eminent, active piety, his merits as a minister and a man stand above the reach of flattery. Having long edified the Church by his talents and example, and finished his course with joy, he fell asleep, full of faith and waiting for the hope of all saints."

Spencer, Ichabod Smith, D. D., was born in Suffield, Conn., February 23d, 1798. He graduated at Union College in 1822, with a high reputation for both talents and scholarship, took charge of the grammar school in Schenectady for three years, during which he acquired great distinction as a teacher, and then engaged in the study of theology under the direction of the Rev. Dr. Andrew Yates, Professor of Moral Philosophy in Union College. In 1825 he was chosen Principal of the Academy in Canandaigua, N. Y., which he raised to a commanding position among the primary educational institutions of the State. Licensed to preach, November 1826, by the Presbytery of Geneva, he continued his connection with the academy nearly two years after this, preaching frequently on the Sabbath in the neighboring pulpits, and devoting what time he could spare from his other engagements, to theological study.

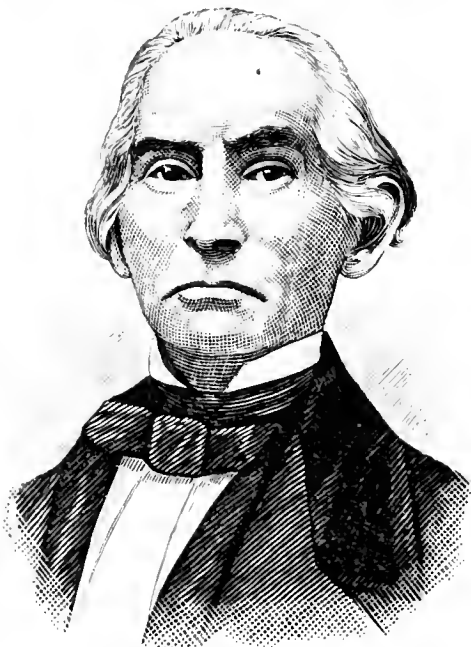
In September, 1828, he was installed over the Congregational Church in Northampton, Mass., as colleague pastor with the Rev. Solomon Williams. Here he labored with remarkable success three years and a half. In March, 1832, he became pastor of a Presbyterian Church in Brooklyn, N. Y., which was his last field of ministerial labor. This Church, which was in its infancy when he took charge of it, grew under his ministrations, into one of the most prosperous and efficient churches in the Presbyterian Denomination. In 1836, he accepted the Professorship Extraordinary of Biblical History in the Union Theological Seminary in the city of New York, and retained it for about four years. He was also one of the founders and original directors of that Institution. He died, November 23d, 1851, passing away in perfect peace, and in the joyful hope of a blessed immortality.

Dr. Spencer excelled as a preacher. There was a large commingling of the "Son of Consolation" with the "Son of Thunder" in his character. Whilst he was often tender to weeping, he was fearless in his rebuke of wickedness. In his style and manner of preaching he was manly, strong, and energetic, rather than rhetorical. As a pastor, he was eminently faithful, and his life was peculiarly exemplary. His chief publications were: "A Pastor's Sketches, or Conversations with Anxious Inquirers respecting the Way of Salvation," and, "A Pastor's Sketches, Second Series," which have had a wide circulation at home and abroad.

Spencer, Rev. William Henry, was born in Madison, Conn., October 13th, 1813; graduated from the University of New York; studied theology at

Auburn Seminary, and was ordained pastor of the First Presbyterian Church, Utica, N. Y., in 1815, which he continued to be until 1850. He was subsequently pastor of the First Presbyterian Church, Milwaukee, Wis., 1850-4; Secretary of the Assembly's Committee of Publication, Philadelphia, 1855-6; pastor at Rock Island, Ill., 1857-8, and of Westminster Church, Chicago, Ill., 1859-61. He was Trustee of Auburn Theological Seminary, 1849-51. He died at Chicago, February 17th, 1861.

Spilman, Rev. Benjamin F., the son of Benjamin and Nancy (Lice) Spilman, was born in Garrard county, Kentucky, August 17th, 1796. His parents were from Virginia, and emigrated to Kentucky among the early pioneers. He graduated at Jefferson College, Pa., in 1822, and studied theology with Rev.



REV. BENJAMIN F. SPILMAN.

Dr. G. Wilson, of Chillicothe, Ohio. He was licensed by Chillicothe Presbytery, in 1823; ordained and installed, by Muhlenburgh Presbytery, pastor of Sharon Church, Ill., in 1824. Here he labored, dividing his time among the counties bordering on the Ohio and Wabash rivers, for two years, when he became an itinerant missionary in Middle and Southern Illinois. In 1826 he organized the Church at Shawneetown, Ill., and, having no house of worship, they occupied warehouses and private dwellings until 1832, when the "Old Log" Church was erected; this was followed, in 1842, by a neat brick church. Having labored for seventeen years as an itinerant, his health began to give way, and the people at Shawneetown prevailed upon him to settle and become their pastor, which he did, being installed by Kaskaskia Presbytery, in April, 1842. In 1844 he became pastor of

Chester Church, where he remained until 1851; he also labored at Edwardsville, whence his old congregation at Shawneetown called him back, and he remained with them till his death, which took place May 3d, 1859. Mr. Spilman was a hard-working missionary; for over thirty years he labored faithfully; possessing a robust constitution, a warm heart and a holy zeal in the cause of Christ, he was never idle and seldom sick; his influence for good will long be felt in the southern part of Illinois.

Spining, George Lawrence, D. D., the son of George B. and Elizabeth (Monfort) Spining, was born in Dayton, O., May 15th, 1810. His classical course was taken at Hanover College, Wabash College and Highland University, the latter conferring on him the honorary titles of Master of Arts and Doctor of Divinity. He pursued his theological studies at the Seminary of the Northwest (Chicago). He was licensed to preach the gospel by the Presbytery of Chicago, in 1868, and was ordained and installed by the same Presbytery, in 1869, over the Church at Hebron, Ill. He spent eight years of his ministry as pastor of the First Church at Hannibal, Mo., and the First Church at Kalamazoo, Mich. He was called to the pastorate of the Woodland Avenue Church, Cleveland, O., in December, 1880, and accepted, as the impaired health of his family demanded a change of climate. Here he still continues. His present charge, with 650 members and 1600 children, presents a promising field for his pulpit power and pastoral fidelity.

Dr. Spining's ministry (from a human judgment) has thus far been eminently successful. His churches have been thoroughly organized. He seems to possess the secret of developing the activities and working forces of his church. He has few equals in the pulpit. His style of preaching is Scriptural and emotional, rather than philosophical or intellectual, and yet, on special occasions, he exhibits reserve forces, indicating great intellectual power. He has personal magnetism, grace of diction, and special gifts as an orator. He was a member of the General Assembly at Saratoga, N. Y., in 1883.

Spotswood, John Boswell, D. D., is a native of Virginia. He was born in Dinwiddie county, February 8th, 1808. He graduated at Amherst College, in 1828, after which he was for a time a teacher. He studied theology at the Union Seminary, Va., and Princeton Seminary, N. J. He was ordained an evangelist by the Presbytery of East Hanover, October 19th, 1833. He was stated supply at Sussex, Va., 1834, pastor, 1835-40; stated supply at Mt. Paran and Elliott's Mills, Md., 1840-2; and since 1842 has been pastor of the church at New Castle, Del. Dr. Spotswood's long pastorate at New Castle has been attended with the Divine blessing. He is a gentleman of sterling worth. As a preacher, he is instructive and solemn, and as a pastor, very attentive to his people, by whom, as well as by the community, he is

held in high regard for personal and professional excellence.

Sprague, William Buel, D.D., LL. D., was born in Andover, Tolland county, Conn., October 16th, 1795. He graduated at Yale College in 1815; in 1816 entered Princeton Theological Seminary, and after studying there over two years, was licensed to preach by the Association of Ministers in the county



WILLIAM BUEL SPRAGUE, D.D., LL. D.

of Tolland, August 29th, 1818. As pastor of the Congregational Church of West Springfield, Mass., he labored with great assiduity and success from August 25th, 1819, until July 21st, 1829, when he accepted a call to the Second Presbyterian Church in Albany, N. Y., over which he was installed August 26th, 1829. In Albany he had a pastorate of forty years' duration, remarkable for the extraordinary steadfastness and warmth of attachment existing through all that protracted period between himself and his large and intelligent congregation, and even more remarkable for the vast and varied labors performed by him. He has been well and truly described as "an illustrious man, a cultivated, elegant, voluminous, useful and popular preacher; an indefatigable and successful pastor; an unselfish and devoted friend; loving, genial, pure, noble; an Israelite indeed, in whom there was no guile; one of the most child-like, unsophisticated and charitable of men."

While Dr. Sprague never relaxed his pulpit and pastoral duties, his added literary labors were prodigious, and their fruits exceedingly great. He preached nearly two hundred sermons on special

public occasions, the most of which were published. He also produced a large number of biographies and other volumes on practical religious subjects. But the great literary work of his life was his "Annals of the American Pulpit," undertaken when he was fifty-seven years old, and finished in ten large octavo volumes.

On December 20th, 1869, Dr. Sprague was released, at his own request, from his pastoral charge in Albany, and retired to Flushing, L. I., where he passed his later years, which were a serene and beautiful evening to his industrious, useful and eminent life. Here he enjoyed the sunshine of the divine favor, and looked upon the approach of death with a strong and placid faith. He gently and peacefully passed away, May 7th, 1876, and his remains were taken to Albany for interment, the funeral services being held in the church of which he had been so long the beloved and honored pastor.

Sprecher, Samuel P., D. D., was born October 7th, 1839, in Harrisburg, Pa. He is of Lutheran parentage, and came from a family of ministers and professors through several generations. He was educated at Wittenberg College and Seminary, and was ordained in the Lutheran Church, in the year 1860.



SAMUEL P. SPRECHER, D. D.

In the year 1872 he changed his ecclesiastical relations, succeeding Dr. P. H. Fowler as pastor of the First Presbyterian Church of Utica, N. Y. In the year 1879 he succeeded Dr. James Eells as pastor of the First Presbyterian Church of Oakland, Cal. In December, 1882, he accepted a call to the pastorate of Calvary Presbyterian Church of San Francisco, and holds that position at the present time.

Dr. Sprecher is one of the most successful and popular of the living preachers of the Presbyterian Church. In the prime of manhood, with unimpaired physical health and energy, a mind expansive and vigorous, and a heart warm and loving, he lives to labor and labors to succeed. The marked features of his pulpit performances are a presentation of the subject in propositions which cover the ground without surplusage, a logical fairness in argument which disarms opposition and commands approval, and the use of illustrations which, for aptness and force, finish the matter and leave no doubt as to the correctness of the conclusions. Preaching without notes, he is free to search the countenances of his hearers with his kind and earnest eye, and has the eyes of all fastened upon him in return. With a voice full, clear and sympathetic, a delivery both deliberate and impassioned, an action graceful and appropriate, it is difficult to say what element is wanting to constitute Dr. Sprecher a model preacher. In private intercourse cheerful and entertaining, manifesting a personal interest in the individual members of his flock, and in all things acting wisely, he is equally successful as a pastor.

Spring, Gardiner, D.D., was the son of the Rev. Samuel Spring, D.D., and was born in Newburyport.



GARDINER SPRING, D. D.

Mass., February 24th, 1785. He graduated at Yale College, in 1805. He spent fifteen months as a classical and mathematical teacher, on the island of Bermuda, at the same time pursuing the study of law. For a short time he practiced law in New Haven, Conn. Determining to enter the ministry,

he entered Andover Theological Seminary, and after eight months' study he was licensed to preach the gospel. On the 8th of August, 1810, he was installed pastor of the Brick Presbyterian Church in the city of New York. There he continued for more than half a century, and by his pulpit ability, prudence, diligence and piety, always drew around him a wealthy, intelligent and devoted people, who labored with him in the gospel.

During his long and useful pastorate he continually used the press as an auxiliary to the preaching of the gospel. Among the more important works which he published are: the "Life of Samuel J. Mills" (1820); "The Sabbath a Blessing to Man;" "Internal Evidences of Inspiration" (1826); a "Dissertation on the Means of Regeneration" (1827); "Fragments from the Study of a Pastor," "The Obligations of the World to the Bible," "The Attractions of the Cross," "The Bible not of Man," "The Power of the Pulpit," "The Mercy-Seat," "The Contrast" (1855); "The Mission of Sorrow" (1862); and "Pulpit Ministrations" (1864). Dr. Spring was a graceful and vigorous writer, and some of his works, beside their popularity at home, were republished abroad.

Springer, Rev. John, was a native of Delaware. After graduating at Princeton College, in 1775, he acted as Tutor in the College, and in the early part of the Revolution was a Tutor in Hampden-Sidney College, Va. When Virginia became the seat of war, he removed to North Carolina and opened an academy, and from thence to South Carolina, where he taught, with distinguished success, at White Hall and Cambridge. On the 18th of October, 1788, he was licensed by Orange Presbytery, and supplied various churches until July 21st, 1790, when he was ordained by the Presbytery of South Carolina, and installed pastor of a church at Washington, Ga., the services taking place under the shade of a tall tree, there being no church edifice. Mr. Springer was the first Presbyterian minister ordained South of the Savannah river, and the first minister in the upper part of Georgia. Besides the charge of his church, he taught an academy. Mr. Springer was an attractive preacher, and delivered his discourses, which were unwritten, with uncommon ease and eloquence. He died September 30th, 1798.

Springfield (Ill.) First Presbyterian Church, was organized on the 30th of January, 1828, by the Rev. John M. Ellis, under the name of "Sangamon," with the following members: Mrs. Elizabeth H. Smith (widow of the Rev. John Blair Smith), in whose room the church was organized, John Moore, James White, Elijah Scott, John N. Moore, Samuel Reid, William Proctor, Andrew Moore, Josiah Skillman, Elizabeth Moore, Mary Moore, Margaret Moore, Catharine Moore, Jane Reid, Phoebe Moore, Jane Scott, Nancy R. Humphries, Ann Hles and Olive Slayton. Elders: John

Moore, Samuel Reid, Isaiah Stillman, and John N. Moore.

The church thus organized was without a pastor or house of worship. The first effort was to secure a minister, and application was made immediately to the Home Missionary Society for assistance in this direction. The Society sent to the infant church the Rev. John G. Bergen, of the Presbytery of Elizabethtown, N. J. Mr. Bergen arrived about the middle of December, 1828. The church then had twenty-eight names on the roll of communicants. Services were held in the school-house, and alternated between Springfield and Indian Point. The bounds of the congregation included all the territory within a radius of twenty miles, some members attending from Irish Grove. After arriving in Springfield, and making the acquaintance of the community, Mr. Bergen announced his intention to stay, to labor and die with this people, and his first exhortation was, "Let us arise and build." The Church responded to the call, and resolved at once to undertake the building of a Presbyterian meeting-house. Dr. John Todd, Dr. Gershon Jayne, Elijah Slater, Washington Hes, David S. Taylor, John B. Moffit and Samuel Reid were appointed trustees. Mr. Bergen and Dr. Jayne canvassed the community. The result was a subscription of twelve hundred dollars. Several hundreds were added from abroad. It was determined to build of brick. A mason, who was also a brick-maker, was imported from Belleville. The house was finished and dedicated on the third Sabbath of February, 1831. It was the first brick church erected in Illinois. From this time the church rapidly increased. In 1834 an interesting revival occurred and over thirty were added.

Owing to the great distance from Springfield of those members living on Indian Creek and at Irish Grove settlement, a colony of thirty-two persons was dismissed in May, 1832, and organized, by Mr. Bergen, into the Church of "North Sangamon." In 1833 another church was formed at Sugar Creek, and still another at Lick Creek. In 1834 Farmington Church was formed. In May, 1835, thirty members were dismissed to form the Second Presbyterian Church of Springfield. In the same year a church was organized at Irish Grove.

Thus, during the first six years of his ministry, Mr. Bergen organized six churches in territory originally occupied by the mother church. November 25th, 1835, Mr. Bergen was installed pastor, on a salary of four hundred dollars, which was increased, in 1837, to six hundred. By 1840 the necessity of a larger church edifice became apparent. The ladies first moved, and raised one thousand dollars, which the gentlemen of the congregation increased to fifteen thousand. The corner-stone was laid on the corner of Third and Washington streets, May 23d, 1842, and the building dedicated, November 9th, 1843. In 1848 another revival of considerable

interest ensued. In January, 1849, forty persons were dismissed and organized into the "Third Presbyterian Church of Springfield." After laboring for twenty years, and spending much time in missionary work, Mr. Bergen resigned the pastorate.

His successor was the Rev. James Smith, D. D., of Shelbyville, Ky., who was installed April 11th, 1849, and remained until December 17th, 1856. His successor was the Rev. John H. Brown, who was installed in January, 1857. His labors here were abundant and successful. There was no marked revival during his pastorate, but a steady, healthful growth. He remained until June, 1861. The next pastor was the Rev. Frederick H. Wines. He was installed in September, 1863, and resigned in June, 1869. The largest revival which the Church has experienced was under his ministry, in connection with the labors of Mr. Hammond, in 1866. Seventy persons were admitted at one communion, on profession. He resigned in 1869. The present pastor, the Rev. James A. Reed, D. D., was installed in February, 1870. He is greatly esteemed by his people, and under his ministry the church has enjoyed a large degree of prosperity. Steps were about to be taken for the erection of a new edifice, when the Third Church offered to dispose of their building, which was heavily encumbered with debt. The offer was accepted, and the Third Church transferred their edifice to the First. The organization, however, of the Third Church still continues.

Sproat, James, D. D., was a native of Scituate, Mass. He was born April 11th, 1722. He graduated at Yale College. Being converted under a sermon of Gilbert Tement, he resolved to enter the ministry. His first pastoral charge was the Congregational Church, of Guilford, Conn., where he remained for twenty-five years. On the decease of Gilbert Tement, he was called to succeed him in the Second Church, of Philadelphia, at the close of the year 1768. Here he remained till his death, October 1st, 1793, in the seventy-second year of his age. He fell a victim to the yellow fever, which was then desolating Philadelphia, and he would not desert his post.

Dr. Sproat was a ripe scholar, a well-read divine and an amiable man. He was highly esteemed in the judicatories of the Church as a weighty counselor, and his name is found on the most important committees. His only publication was a "Sermon on the Death of Whitefield." He was the last clergyman who appeared in public with cocked hat and wig.

Sprole, William Thomas, D. D., was born in Baltimore, Md. He was ordained an evangelist by the Presbytery of Baltimore, March 27th, 1831, after studying theology at Princeton. In the course of his ministry he filled a number of prominent places, in which he displayed fitness for his work and an earnest zeal for the glory of the Master. He was

pastor of the First German Reformed Church in Philadelphia, from 1832 to 1836, passing from that post to the pastorate of the First Presbyterian Church, Carlisle, Pa. He preached to the First Church, Washington, D. C., in 1843. He was Chaplain and Professor at West Point, N. Y., 1846-56. His pastorate in Newburgh, N. Y., 1856-72, was his last regular pastorate, but in the closing years of his life he served churches in Detroit and its vicinity very acceptably. He died in that city, June 9th, 1883. He had reached the seventy-fifth year of his age at the time of his death, and throughout his long life had been an honored and useful minister of Christ.

Sprunt, J. M., D. D., was born on the 14th of January, 1818, at Perth, Scotland, and in 1824, with his brother, Alexander, was sent to Edinburgh, where they obtained a liberal education. In 1835 he sailed for the West Indies, where he spent four years in mercantile engagements. In 1839 he arrived at Wilmington, N. C., and opened a classical school at Hallsville, in Duplin county, January, 1840; continued teaching in Duplin and Onslow counties for five years, when he became principal of Grove Academy, at Kenansville. In 1860 he was elected Principal of Kenansville Female Institute. In 1860 he was licensed by Fayetteville Presbytery to preach the gospel, and soon after was ordained pastor of Grove Church, which, with Union Church, in the same county, he has served (except with a short interval of absence on duty) continuously until the present time.

The personal piety of Dr. Sprunt, never obtrusive, is definite and always manifest. In it there is nothing of the rush of the torrent, but much of the placid beauty of the unruffled lake. As a religious teacher, in taste and habits, he is strictly conservative—looking with no toleration on any modification of the doctrines of the Westminster Confession, and scrupulously avoiding all new methods. As a preacher, he has few superiors. Fine natural ability, a liberal and accurate scholarship, together with a persuasive manner and a most mellifluous voice, make him one of the most attractive preachers in the Synod of North Carolina.

Dr. Sprunt is eminently fitted for distinguished position, and would have filled it long since, had he yielded to the wishes of others. But a constitutional aversion to notoriety, together with an unusual attachment to the people of his charge, have furnished a prompt negative to all inducements to change his pastoral relations. With his congregations at Kenansville and Faison was done his first work in the ministry, and with them, most probably, he will do his last and best work.

Squier, Miles Powell, D. D., was born in Cornwall, Vt., May 4th, 1792; graduated with honor at Middlebury College in 1811; finished his theological course at Andover in 1814, and was licensed that

year by a Congregational Association. After being, for a season, stated supply at Oxford, Mass., and Vergennes, Vt., he became pastor, May 3d, 1816, of the First Presbyterian Church, Buffalo, N. Y. He was the first pastor, and the relation existed till 1824. In 1826 he accepted the Secretaryship of the Western agency of the American Home Missionary Society at Geneva, N. Y., and held this position eight years. After 1833 his time was occupied in superintending the affairs of the Geneva Lyceum, which he had founded, and, as health permitted, he supplied the churches at Junius, Newark, Castleton and West Fayette, N. Y., and the winter of 1839-40 in Philadelphia, Pa., where he took charge of a Presbyterian church in that city. He subsequently spent some time in New York city; for one year had charge of a Presbyterian church in New Bennington, Vt., and in 1851 entered upon his duties as Professor of Intellectual and Moral Philosophy in the College at Beloit, Wis. He entered into rest June 22d, 1866.

Dr. Squier was frequently a contributor to the periodical press, and the author of several works on which he bestowed his maturest thoughts. He was one of the eminent ministers of our Church. The cast of his mind was not polemical; hence he never prolonged a controversy needlessly. He was too profound a thinker for that. What is truth? seemed to be an ever-present interrogatory, and in his researches amid the hidden mysteries of thought, he would find a basis for many peculiar and beautiful theories. He was fearless in expressing his opinions, and enjoyed the same style on the part of those who differed from him. His geniality secured him the friendship of all those with whom he came in contact.

Stacey, James, D. D., was born of pious parents, in Liberty county, Georgia, June 2d, 1830. He graduated at Oglethorpe College, Georgia, in 1849, sharing the first honor with a fellow classmate. He studied theology in Columbia, S. C., where he graduated in 1852. He was licensed the same year by Georgia Presbytery, and ordained by the same body the following year. After preaching as supply for four years at different places he removed to Newman, Ga., where he has been for twenty-six and a half years, since 1857. He has been Stated Clerk of the Presbytery to which he belongs, Atlanta, since 1866, and Stated Clerk of the Synod of Georgia, since 1876, succeeding the venerable John S. Wilson, D. D., in that office.

Dr. Stacey is a man of sterling integrity and irreproachable purity of life. He is so modest and retiring in his disposition, that to be fully appreciated he must be well known. To know him well, is to admire, esteem, honor and love him. As a presbyter, he is always polite, punctual, and well posted in the polity of his Church. As a writer, he is terse, lucid and logical. As a pastor, diligent, courteous and sympathetic. Being a close student, deep and fervent thinker and conscientious under-shepherd, his ser-

mons are not only plain and polished, but deeply impressive and full of soul-saving instruction. He possesses that rich and rare combination of gifts and graces which make men prominent among their fellow-men. Dr. Stacey is the author of a small volume entitled "Water Baptism," which is full of pith, point and power, and the two hundred dollar prize "Essay on the Christian Sabbath."

Stanley, Rev. Frederick J., was born in Nashville, Tenn., December 27th, 1848. He graduated at Wabash College in June, 1873, bearing the second honor from the literary society with which he was connected as debater and orator. He graduated at Union Theological Seminary, N. Y., in 1876, after which he spent a few months as Home Missionary, at Bloomington, Minn. For two years and four months he was pastor of the churches at Jordan and Belle Plain, Minn. In the Fall of 1879 he became pastor of the Church at Golden, Col., where he remained until called to the Church at Leadville, Col., in 1881. Here he is still serving as pastor, and under his ministrations the church has become united, and the results of his labors shown by the increased membership; enlarged church and full attendance, are witnesses of his successful work. In his intercourse with the masses he is winning and courteous. He is full of zeal, seizing every opportunity to advance the Master's kingdom. His sermons are practical, intended to develop a higher standard of Christian life and service.

Stanton, Rev. Benjamin Franklin, a son of Nathan and Anna Stanton, was born at Stonington, Conn., February 12th, 1789. He graduated at Union College, an excellent scholar, in 1811; commenced the study of law, but abandoned it in favor of the ministry; late in 1812, entered Princeton Theological Seminary, and was licensed to preach by the Presbytery of New Brunswick, in April, 1815. He spent a short time in missionary labor in the western part of the State of New York, and was installed pastor of the Presbyterian Church in Hudson, where he continued a highly respectable and useful minister until the resignation of his charge, on account of ill health, April 20th, 1821. After leaving Hudson, he spent eighteen months in traveling in the Southern States, for the benefit of his health. In 1825, he became pastor of the Congregational Church, in Bethlem, Conn., resigning the charge in 1829. After this he supplied Dr. Wilson's church, in Philadelphia, for some time, and then went to Bridgeport, Conn., where he preached as a stated supply for a few months. Declining a call to the church at that place, he accepted one to the Hanover Church, Va., to which he preached, acting most of the time as its pastor, from May, 1829, until 1842. After the death of the Rev. Dr. John H. Rice, Professor in the Union Theological Seminary, he delivered a course of lectures on Theology, to the students of the Seminary, in Dr. Rice's place, and afterwards, during a

vacancy in the presidency of Hampden-Sidney College, occasioned by the death of Mr. Cushing, he delivered lectures to the Senior Class in the college. After declining a call to the Presbyterian Church at Tuscaloosa, Ala., he returned to the North, and died, November 18th, 1843. Mr. Stanton was distinguished as a *belles-lettres* scholar, and a writer. Quiet and retiring in his study and social intercourse, in the pulpit he was always earnest, emphatic and courageous, not unfrequently impassioned and vehement, as often, perhaps, "a son of thunder" as "a son of consolation." He was always held in high esteem by his brethren in the ministry, wherever he resided. All felt that he had a commanding intellect and an honest purpose to serve his Master.

Stanton, Rev. Horace C., son of Professor Benjamin Stanton, of the Chair of Latin Language and Literature and Political Economy, Union College, N. Y., was born April 1st, 1849. He graduated at Union College in 1867, and was admitted to the Bar in 1870. He studied theology at Princeton Seminary, and was ordained by Albany Presbytery, in June, 1874. He was stated supply at Batchellerville, N. Y., 1873-6. In November, 1876, he took charge of the Third Church, Albany, N. Y. His ministry has been attended by repeated powerful outpourings of the Holy Spirit. Mr. Stanton is a gentleman of great industry, perseverance, and absorbing love for scholastic pursuits, but above all, fond of studying the Scriptures. He is a ready debater, an active ecclesiastic, faithful and assiduous in devotion to his charge, and very careful and thorough in his preparations for the pulpit.

Stanton, Robert Livingston, D. D., is a native of Connecticut. He was born at Griswold, March 28th, 1810. He graduated at the Literary Department of Lane, in 1834, and was a student in the Theological Department of that Institution 1834-36. He was ordained, December, 1839 (Mississippi Presbytery); Blue Ridge, Miss., 1839-41; Woodville, 1841-3; New Orleans, La., 1843-51. From 1851 to 1854 he was President of Oakland College, Miss.; pastor at Chillicothe, Ohio, 1855-62; Professor of Pastoral Theology and Homiletics in the Danville Theological Seminary, 1862-66; President of Miami University, 1866-71; editor in New York city, 1871-2; editor at Cincinnati (*Herald and Presbyterian*), 1872-8, and now resides in Washington city. He received the degree of D. D. from the College of New Jersey and Washington College, Va., in 1852. Dr. Stanton takes high rank as a scholar and a writer. His life has been a busy and useful one. In 1866 he was honored with the Moderatorship of the General Assembly at St. Louis, Mo.

Staples, Rev. Moses Wilmington, like our most useful men in the State, is a *self-made* man. Born in Ulster county, N. Y., in 1827; left an orphan at fourteen. Working on a farm for a livelihood, studying nights; teaching a common school at sixteen,

taking lessons in Latin and Greek of the Principal of an Academy, and reciting at 5 A.M. and 10 P.M., he painfully worked his way to usefulness. When converted, at fourteen, he began at once labor for Christ, establishing and conducting successfully, for a year, a prayer-meeting for boys. He pursued his studies at Union College and Madison University, N. Y.; was licensed to preach by a Baptist church in his eighteenth year, and was pastor, first in Amsterdam, N. Y., and subsequently in Milford, Conn. He afterwards preached as a Home Missionary in Tenn., and, for a time, had charge of classical schools in Cleveland and Memphis, Tenn. Changing his views touching the mode and subjects of baptism, he united, in 1819, with the Presbyterian Church, was licensed, and went as a Home Missionary to Texas. Here, with



REV. MOSES WILMINGTON STAPLES.

his devoted wife, he endured great hardships, preaching in private, in school and in court-houses, and in the open air. He was ordained in December, 1850, by the Presbytery of Texas, having travelled 300 miles for the purpose, the venerated Daniel Baker, being the Moderator of the body. In this new State there was, at this time, no church building, and but one Presbyterian minister in all Eastern Texas. Entering upon his work with his characteristic energy, he organized churches at Marshall, Jefferson, Golden Rule, Hickory Hill, Henderson and Gum Spring.

His health failing, through exposure and excessive labor, Mr. Staples turned his face Northward, in search of a more bracing climate. In March, 1855, he reached Janesville, Wis., and, under many discouragements, organized the First Presbyterian

Church. In July, 1858, he removed to Kankakee, Ill. Here he reorganized the church, enlarged the church building and met with great success. While here, he represented the Presbyterian Church in what was known as the "Chiniquy Movement," which resulted in leading out of the Papal Church a large colony of French settlers. His health failing again, in consequence of the labor and care incident to this work, he was induced, in 1865, to take charge of, and reorganize the Bible work in the State of New York. Here he labored for six years, with eminent success. In 1871, the Virginia Bible Society wishing a man who, by virtue of his acquaintance with the South, could reorganize the work in that State, after the war, applied for, and secured Mr. Staple's services. He entered upon the work, and soon brought order out of confusion. Under his wise and energetic management, more than 1,500,000 people have been visited by the colporteurs of the Society, and 220,000 copies of the Bible distributed. At this present writing (1883), though greatly broken in health, he still lives, and labors energetically and efficiently in the Bible cause, his home being at Richmond, Va. To such men, under God, is the Church indebted for her victories, and the world for its true welfare. Let them be held in everlasting remembrance.

Starr, Rev. Frederick, Jr., was born in the city of Rochester, N. Y., January 26th, 1826. He graduated at Yale College in 1846, and three years later at Auburn Seminary. After spending a few weeks in missionary labor in St. Louis, Mo., he went to Weston, a place then doing the largest business of any city in Missouri, with the exception of St. Louis. Here he subsequently settled. The people among whom he labored were poor, and their church deeply involved in debt. His course was characteristic of the man, and showed that he was cast in no ordinary mould. Having raised all he could by subscription from his people, he insured his own life as a basis of credit, and boldly assumed the debt. Unable to procure any one to act as sexton, he made the fires and rang the bell, while his wife swept the house. With Paul, he could labor with his hands so that the gospel might be preached.

In 1856 Mr. Starr became the Secretary of the Western Education Society, and agent for the Seminary at Auburn, and the fruit of his labors appeared more and more every year. He elevated the cause of ministerial education in all that region, did much for the establishment of the Seminary on a secure financial foundation, and influenced many young men to enter the ministry, as well as helped to prepare the way for them. He next became pastor of the Church at Penn Yan, N. Y., where his labors were largely blessed. Subsequently, he accepted a call to St. Louis, where also the divine blessing signally accompanied his ministry. Here he was called to his reward. In his extreme illness he sent

the following characteristic, beautiful message to his Church: "Tell them to be God's—to be God's—to be God's—every one of them; to stand up for Jesus all the time; to hate sin, and love righteousness."

The most striking feature of Mr. Starr's character was *his strong convictions of principle and duty*. He was a *thorough* man. He was a *fearless* man. He had *untiring energy*. He was a man of *large heart*. He had a *sincere desire to do good*. His own words expressed his desire and constant endeavor, "I want to leave every place I occupy better than I found it."

State, Intermediate, a term made use of to denote the state of the soul between death and the resurrection. The souls of men survive the dissolution of their bodies, and have an immortal subsistence. Some have held that death is the utter extinction of man's being; others, that the soul shall sleep between death and the resurrection, alike inactive and unconscious, as the body that is then dissolved into dust. In opposition to these notions, equally absurd and uncomfortable, our Confession affirms, and the Scripture clearly teaches, that the souls of men subsist in a disembodied state, after such a manner as to be capable of exercising those powers and faculties which are essential to them. "Fear not them which kill the body, but are not able to kill the soul" (Matt. x, 28). These are the words of Him who made man, and who perfectly knows the constituent parts of his nature; and He affirms, not only that the soul is distinct from the body, not only that it does not, in fact, die with the body, but that it is impossible to kill the soul by any created power. Our Saviour taught the same doctrine in parabolical language: "It came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments" (Luke xvi, 22, 23). Both the beggar and the man of wealth died; both left their bodies in the dust; but the souls of both retained their existence and their consciousness after their separation from their bodies. No doubt the death of the righteous is frequently described in Scripture as a *sleep*; but such language is obviously figurative, and gives no countenance to the notion that the soul falls asleep when disunited from the body. When the dead are said to be asleep, a metaphor is used, founded upon the striking resemblance between death and sleep; and at the same time, by another figure of speech, a part is spoken of as the whole. They are said to sleep, and to be unconscious and inactive, because these things are true of their bodies.

The simple truth is that a soul without all life and motion, without all sense and perception, appears to be a contradiction in nature. It would be a kind of annihilation of a thinking substance to be deprived of all thought for so many ages, and it would be a sort of new creation to restore it to consciousness again.

The souls of the righteous, immediately after death, are admitted to a state of happiness. When Stephen said, with his dying breath, "Lord Jesus, receive my spirit" (Acts vii, 59), he manifestly supposed that his soul should immediately pass into the presence of his Saviour. Our Lord's promise to the penitent thief, "To-day thou shalt be with me in Paradise" (Luke xxiii, 43), implies, if words have any meaning, that ere that day was finished his soul should be in the same place with the soul of Christ, and should enjoy the blessedness which the word "paradise" suggests. In the fifth chapter of the second Epistle to the Corinthians, Paul proceeds upon the supposition that believers, as soon as they leave this world, enter upon a happier state: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (Verse 1; see also verses 6 and 8.) The one event immediately follows the other—the entrance into the heavenly house, the removal from the earthly. The same thing is implied when he says that he was "in a strait betwixt two," whether to remain upon earth, or "to depart and to be with Christ, which was far better" (Phil. i, 23). Certainly he believed, that as soon as he departed he should be with Christ, as is clear both from the words themselves, and from his strait; for if he had known that he was to remain in a state of insensibility for thousands of years, he could not have hesitated, for a moment, whether it would be better to sink into that state, or to continue in life, engaged in the most important services, and enjoying the delights of communion with God. (See also Luke xvi, 22.) It is impossible, indeed, to express in a clearer manner than is done in these passages, the immediate transition of the soul from its present habitation into the presence of Christ. What detains us from His presence is our continuance in the body. What introduces us into it is our departure from the body. Our presence with Him succeeds our absence from the body, without an interval.

As to the location of the place where the redeemed are now gathered, absolutely nothing is revealed, except that it is where the glorified humanity of Christ is. They are *with Him*, and behold His glory (2 Cor. v, 1-8). See, also, the scenes opened in the Apocalypse. And Christ at His ascension sat down at "the right hand of God," "the right hand of the Majesty on high" (Mark xvi, 19; Rom. viii, 31; Heb. i, 3; x, 12, etc.). This must be a locality, because, the humanity of Christ being finite, His presence marks a definite place; yet the phrase "right hand of God" evidently marks rather the condition of honor and power to which Christ is raised as mediatorial King. As to the location of the place in which Christ and His glorified spouse will hold their central home throughout eternity, a strong probability is raised that it will be our

present earth, first burned with fire and then gloriously replenished. (See Rom. viii, 19-23; 2 Pet. iii, 5-13; Rev. xxi, 1.)

The souls of the wicked are at death cast into hell. Neither is the location of this place revealed. While some have maintained that the souls of the wicked shall never be tormented in hell, others have held that they shall not be adjudged to that place of torment till after the resurrection; but, according to the representation of our Saviour, as soon as the rich man died, "in hell he lifted up his eyes, being in torments" (Luke xvi, 23). The spirits of those who in the time of Noah were disobedient, were, when the Apostle Peter wrote his epistle, shut up in the prison of hell (1 Pet. iii, 19).

Beyond all question, the Scripture being our guide, the state of both classes—the righteous and the wicked—admits of no exchange or transfer, but their present condition is the commencement of an inevitable progression in opposite directions. The state of both classes is, indeed, intermediate in the sense that, in the case of the former, their happiness will be greater when their glorified bodies, which had been "instruments of righteousness," have, at the resurrection, been reunited with their spirits, which had, at death, been made "perfect in holiness," and in the case of the latter, the punishment will be greater when they are clothed again with their bodies, which had been "instruments of sin;" but in this sense only is the state of either class intermediate.

The Church of Rome maintains that the souls of the saints, on leaving their bodies, must pass for a time into a place called *purgatory*, that they may be purified by fire from the stains of sin which had not yet been washed out during the present life. That Church further teaches, that the pains and sufferings of purgatory may be alleviated and shortened by the prayers of men here on earth, by the intercession of the saints in heaven, and, above all, by the sacrifice of the mass, offered by the priests in the name of sinners; and that, as soon as souls are released from purgatory, they are immediately admitted to eternal happiness.

The notion of purgatory is so grossly and palpably false, that the common sense of every man would reject it, where it is not perverted and overpowered by authority and prejudice. Can a person have any idea in his mind when he talks of souls being purified by fire? Might he not, with equal propriety, speak of a spirit being nourished with bread and wine? The soul is supposed to be a material substance (upon which alone fire can act), contrary to the belief even of the abettors of purgatory, who admit, as well as we, the spirituality of its essence. Thus it is evident that purgatory is physically impossible. But there are other reasons, under the force of which the whole fabric tumbles to the ground.

The passages which Romanists allege as proofs of purgatory are, 2 Macc. xii, 43, 45; Matt. xii, 31, 32;

1 Cor. iii, 15; 1 Pet. iii, 19. "But it may be observed," says Dr. Watson, "1. That the books of Maccabees have no evidence of inspiration; therefore, quotations from them are not to be regarded. 2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from the sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to the doctrine, as may be seen by consulting the context and any just commentator upon it. 3. The Scriptures in general speak of departed souls going immediately, at death, to a fixed state of happiness or misery, and give us no idea of purgatory (Isa. lviii, 2; Rev. xiv, 13; Luke xvi, 22; 2 Cor. v, 8). 4. It is derogatory from the doctrine of the satisfaction of Christ. If Christ died for us, and redeemed us from sin and hell, as the Scripture speaks, then the idea of further meritorious suffering detracts from the perfection of His sacrifice, and places merit still in the creature; a doctrine exactly opposite to the Scriptures."

Statistics of Education in the United States.

The number of Universities and Colleges in the United States in 1881 was.....		262
Number of instructors in the same.....		4,360
Number of students in the same.....		62,435
Number of volumes in libraries of the same.....		2,522,223
Value of college grounds, buildings, etc.....		\$40,255,976
Income from productive funds.....		2,618,008
Receipts in 1880 from tuition.....		2,080,450

Of these Institutions of higher learning, Ohio had the greatest number, 36; Illinois had 28; New York and Pennsylvania had 27 each. No other State had 20, and only 7 other States had more than 10. The only States east of the Mississippi having but one such Institution were Delaware, Rhode Island and New Hampshire.

In 1881 there were 143 theological seminaries in the United States, having a total attendance of 4782 students, with 612 professors.

Stearns, Rev. Jonathan F., D.D., the son of the Rev. Samuel Stearns, was born in Bedford, Mass., where his father was pastor of the Congregational Church, his only charge for a period of forty years. He graduated at Harvard College, in 1830, and studied theology partly at Andover Theological Seminary and partly under the direction of his father. He was licensed to preach by the Woburn Association in Massachusetts, in October, 1834, and was ordained and installed pastor of the First Presbyterian Church in Newburyport, Mass., by the Presbytery of Londonderry, in the Synod of Albany, September 16th, 1835. Beneath the pulpit of this church repose the remains of George Whitefield.

In 1836 he was a commissioner from the Presbytery of Londonderry to the General Assembly in Pittsburg. His ministry at Newburyport continued fourteen years. He was installed pastor of the

First Presbyterian Church in Newark, N. J., in December, 1849. At present he is the honored pastor emeritus of this important and ancient charge. He received the degree of S.T.D. from the College of New Jersey, at Princeton, in 1850. Dr. Stearns was Moderator of the General Assembly which met in Harrisburg in 1868. He was a member of the "Reunion Committee," and is a member of several of the committees of the General Assembly for prosecuting the work of the Church. He is also connected with literary and benevolent institutions in Newark and other places, and is widely known as a foremost man in the Church in promoting every good work.

Stedman, James Owen, D.D., son of Elisha and Mary (Owen) Stedman, was born in Fayetteville, N. C., October 31st, 1811; was graduated from the University of North Carolina, June, 1832; entered Princeton Seminary a few months after, where he remained four years (1832-36); was licensed by the Presbytery of Philadelphia, April 20th, 1836; was stated supply to the First Church, Baltimore, Md., for six months, 1836; labored for some time in missionary work at Waynesboro, N. C.; was ordained and installed pastor of the Church in Tuscumbia, Ala., by the Presbytery of North Alabama, November 1st, 1837, in which charge he remained until 1845. From 1845 to 1851 he was stated supply of the Church of Wilmington, N. C., when, his wife's health failing, he removed to Philadelphia for medical treatment. During the years 1852 and 1853 he was stated supply of the First Church in Chester, Pa. While at Chester he received a call to the First Presbyterian Church of Memphis, Tenn. Before accepting it he went to Memphis and served the church as stated supply, from May 10th, 1854, until his installation, May 7th, 1856. This relation was dissolved July 2d, 1868. In July, 1868, he organized the Alabama Street Presbyterian Church, in Memphis, and took charge of it as pastor elect. He never consented to be installed, but served the church faithfully, as stated supply, until April, 1880, when his failing health constrained him to retire from the active work of the ministry. He had repeatedly offered to give up the care of the church, but such was the devotion of its members that they would not consent to it until this time. As a preacher, Dr. Stedman was earnest, able, sound and effective. He loved to preach the gospel at all times and in all places. The old, old story of Jesus and His love was ever new and ever refreshing to him. As a pastor, visiting from house to house, especially when sickness and sorrow had entered the abodes of his people, his ministrations were abundant, welcome and effective. Dr. Stedman was a sufferer for several years, and at the last a very great sufferer. But he endured his sufferings as seeing Him who is invisible. He died April 28th, 1882.

Steel, Rev. John, was a native of Ireland. In 1711 he was ordained by the Presbytery of New

Castle to the work of the ministry. Soon after, he was elected one of the trustees of the school, under Alison and McDowell, for the education of young men for the ministry, which afterwards was transferred to Newark, Del., and in 1715 he was appointed by Synod on an important committee, to report a plan of union with the Synod of New York. While he was a licentiate (1713) he was sent to Virginia and to Conestoga, and after his ordination he was probably settled for about seven years at New London, Chester county, Pa. In the year 1752, possibly earlier, he removed to West Conococheague, in what is now Franklin county, where he had charge of two congregations, which were in the midst of the perils of Indian depredations. The people never ventured to assemble for worship without being fully equipped and watched by sentries against surprise. One of the meeting houses in which Mr. Steel preached was fortified as a fort, and after a while was burned to the ground. A number of whole families under his charge were barbarously murdered. Such was his coolness, courage and skill, that he was chosen to be the captain of the company formed among the settlers, and in 1755 the government commissioned him as a captain of the provincial troops, and he was for many years active in the service. Under such circumstances it was impossible to hold his congregations to regularity in worship, and in the end his churches were broken up, and he was obliged to seek a residence elsewhere.

In 1754 we find Mr. Steel preaching at Nottingham, and then at York and Shrewsbury. In April, 1759, he was installed pastor of the two churches of Upper and Lower Pennsborough, Pa. These congregations prospered under his ministry. He was instructive as a preacher, and faithful in catechising and training the young. During the pendency of measures for asserting the rights of the colonies against the mother country, he sympathized ardently with the patriots, and took the command of one of the military companies formed in Carlisle. His common title of "Reverend Captain" was never a reproach, for he was never known to act unworthily of either part of the designation. Mr. Steel died in August, 1779, leaving a reputation for stern integrity, zeal for what he deemed truth and righteousness, and a high sense of honor. His remains lie interred in the Old Cemetery of Carlisle.

Steel, Robert, D.D., was born near Londonderry, Ireland, January 9th, 1794. He received a pious home education, and some measure of classical training in his native land. Coming to this country in boyhood, he entered the famous academy of "Gray and Wiley," in Philadelphia, whence he passed into the College of New Jersey, graduating in the class of 1814. He pursued his theological studies in the Associate Seminary, in New York, of which Dr. John M. Mason was President, and was licensed to preach by the Presbytery of New York. After laboring for a brief period as a missionary in Philadelphia, he ac-

cepted a call to the Presbyterian Church at Abington, Pa., where he was ordained and installed, November 9th, 1819. In that venerable church he spent his entire ministerial life, dying in great peace, September 2d, 1862.

Dr. Steel was "a good man and a just," of active intellect, warm heart, and tireless energy in the work of the Lord. As a preacher, he was direct, earnest and pungent. He was noted for the propriety andunction of his prayers. He was abundant in charity and good works, and fearless in upholding his principles and in supporting every good cause. He was widely known, and was held in universal respect.

Stephens, Hon. Alexander Hamilton, was born in Taliaferro county, Ga., February 11th, 1812, and was named for his grandfather, Alexander Stephens, the founder of the American branch of the family, who was an adherent of the Chevalier Edward (the Pretender), and for the Rev. Alexander Hamilton Webster, afterwards his instructor, and a favorite preacher in Georgia. His mother died while he was yet an infant, and his father in 1826. His life-long feeble health was doubtless due, in some measure at least, to the lack of a mother's care in infancy. After his father's death, his parental home was sold for distribution, and the portion for each child was \$111. His uncle, Aaron W. Grier, offered him a home. His extraordinary capacity, strict morality and piety attracted the attention of Charles C. Mills, the Superintendent of the Sabbath school he attended. Mr. Mills offered the means for securing a better education than he could otherwise have secured. This offer Master Stephens accepted, with the distinct understanding that he should consider it only as a loan, and he entered the Academy at Washington, Ga., then under the care of Rev. Alexander H. Webster. He soon after was received into the Presbyterian Church, and at Mr. Webster's suggestion, partially decided to study for the ministry. Mr. Webster's sudden death changed his prospects, but other kind friends came forward and enabled him to complete a collegiate education at Franklin College, in 1832. He obtained a situation as teacher, and in two years had paid off the indebtedness incurred during his school days, and, in 1831, began the study of law, free of debt and with a small sum of money in his pocket. He pursued his studies unaided. He was admitted to the Bar July 23d, 1834, after an examination before Hon. William H. Crawford, conducted by Joseph H. Lumpkin, and was complimented by these jurists upon his success. Within ten days he was employed on an important suit, which he gained against one of the veterans of the Bar. As soon as possible, he bought back the home of his childhood, near Crawfordsville, and when not absent on public business always resided there. Early in life he turned his attention to politics. He served in the Legislature of his native State from 1836 to 1841. In 1842, he was elected to the State Senate. In 1843

he was elected to a seat in Congress, and, by successive elections, retained it till 1859. During this time he served on many important committees, and participated in the debates of that interesting period.

After the war, in 1872, Mr. Stephens was elected to Congress, and again in 1874, almost without opposition. He remained in the House, as an eloquent and useful member, till he was chosen Governor of the State, in 1882. Among his literary productions have been a "History of the United States" for the use of schools, "A Constitutional View of the Late War between the States, its Causes, Character, Conduct and Results," and several speeches. At one time he was editor of the Augusta *Constitutionalist*. Whatever diversity of opinion may exist as to Mr. Stephens' political career, he is entitled to the credit of sincerity, and it is conceded that as a man and as a Christian he maintained an unblemished character. From childhood he was prepared to look calmly upon the approach of death which, at last, March 4th, 1883, relieved him from the chains of suffering. Many were his deeds of kindness, and it has been remarked by one who knew him well, and whose judgment is entitled to the highest respect, "Perhaps there never was a heart in more perfect accord with the great popular heart, and hence in full sympathy with human nature, than his."

Stephenson, Rev. James White, of Scotch-Irish extraction, was a native of Virginia, but his early years were spent in the neighborhood of Waxhaw Church, in Lancaster District, South Carolina. Little is known of his childhood, but his education was probably conducted under the direction of Dr. McCaule, at Mount Zion College, Winnsborough, S. C. For some years subsequent he had charge of a classical school in the same neighborhood, and Andrew Jackson was one of his pupils. In the scenes of the Revolutionary conflict he took an active part, and after the close of the war commenced his preparation for the ministry. In 1789 he was licensed by the Presbytery of South Carolina, and shortly after accepted a call to the pastoral charge of Bethel and Indiantown churches, in Williamsburg District. Here, in difficult and trying circumstances, he was remarkably blessed in his ministry. In every department of ministerial labor he was especially diligent, and his churches grew proportionally in numbers and in spirituality. But at length his attention, as well as that of a portion of his people, was directed to the favorable openings in the great fields beyond the mountains, and they determined together to carry the gospel into the almost unbroken wilderness. Accompanied by about twenty families, Mr. Stephenson migrated to Maury county, Tenn., and the company jointly purchased a large tract of land belonging to the heirs of General Greene, of Revolutionary fame.

In March, 1808, the company set out upon their journey. They reached the place of their destina-

tion, and began the foundation of the "Frierson Settlement." As years passed by, the kind and degree of influence exerted by Mr. Stephenson upon the young community became more distinctly marked. His preaching was solid and instructive, and sometimes highly impressive. His good sense, consistent life, gravity of deportment and devoted piety, were reflected in the manners and character of the people. Few churches in the State maintained thenceforth so enviable a reputation, particularly for the faithful public and private instruction of the colored people. The pastor possessed in a high degree the missionary spirit, and was especially intent upon evangelical labors among the Indian tribes. Under his training a Christian colony was established, and the tree he planted was known by its fruits. To the ripe age of seventy-six years he continued his labors among a people, a portion of whom had been his parochial charge for forty-two years. He died in 1832, in the hope and triumph of a Christian faith.

Sterling, Rev. William, was born in County Down, Ireland, August 18th, 1808. He graduated at Williams College, Mass., in 1832, and was ordained by the Third Presbytery of Philadelphia, December 23d, 1835. He sustained the pastoral relation to the First Church, Reading, Pa., 1835-44; to the Fifth Church, Pittsburg, 1845-46; and to the Second Church, Williamsport, Pa., 1846-71. He still resides at Williamsport. In all his fields of labor Mr. Sterling has been diligent and faithful. He is a minister of earnest Christian spirit, preaches with great plainness and direct aim at spiritual results, and by his judiciousness and zeal has won the confidence and esteem of the congregations over which he has been placed, in the Lord.

Stevens, George Barker, A. B., A. M., Ph. D., the youngest child of Thomas J. and Weltha B. Stevens, was born at Spencer, N. Y., July 13th, 1854. He graduated from the Ithaca (N. Y.) Academy in 1874, from the University of Rochester in 1877, and from the Yale Divinity School in 1880. In 1879 he was licensed to preach by the New Haven Central (Congregational) Association, and on July 18th, 1880, he became pastor of the First Congregational Church, Buffalo, N. Y. In December, 1882, the First Presbyterian Church of Watertown, N. Y., extended him a call, which was accepted, and on February 1st, 1883, he was installed over his new charge. During 1883 Mr. Stevens received the degree of Doctor of Philosophy from Syracuse University, after submitting to a searching examination on two years' special work in Christian Evidence, Historical Philosophy and Metaphysics.

Doctor Stevens has published numerous essays and reviews. Among these are "The Rational Grounds of Theism," "The Moral and Spiritual Elements of the Atonement," translation of Ulrich on "The Soul's Relation to God," etc., in the *Baptist Quarterly Review*, "The Authority of Faith," "Review of

Phelp's Theory of Preaching," "The Old Testament in the Christian Church," translation of Rothe on "The Atonement," and review of Harris' "Philosophical Basis of Theism," in the *New Englander*. Besides these weighty and scholarly articles, he has made many contributions to the columns of *The Advance*, *The Evangelist*, and *The Sunday School Times*.

Dr. Stevens is a facile and vigorous writer, a clear and cogent reasoner, and a scholar of various and solid attainments. His preaching is marked by strong grasp on fundamental principles, and by a pungent directness of utterance that compels attention. By all who know him, he is recognized as a courteous, cultivated Christian gentleman.

Stevens, Joseph, D. D., was born in Philadelphia, Pa., October 26th, 1819. He graduated from Lafayette College in the class of 1842, and remained one year afterward as tutor in the college. He studied theology at Princeton Seminary, and was licensed to preach the gospel by the Second Presbytery of Philadelphia. Soon after this he was elected to the Chair of Mathematics in Oakland College, Miss., then under the control of the Presbyterian Synod of that State. In 1845 he was ordained, "sine titulo," at Natchez, Miss. He continued to occupy his position in Oakland College for six years. In 1851 he accepted a call to the Church of Jersey Shore, Lyncoming county, Pa., of which he still is the honored and useful pastor. Dr. Stevens has devoted the energies of his life to his high calling. As a preacher, he is argumentative, logical and instructive. His pastoral visits to each member of his congregation at least once a year, in regular order, attest the faithfulness of his labors in this capacity. He has an unusually warm regard for the stated meetings of his Presbytery and Synod, and is always ready to act as well as speak on subjects closely connected with the progress of the cause of Presbyterianism and the moral and religious education of the people, and, from his long experience and earnest interest, his addresses exert a marked influence among his brethren.

Stevenson, John McMillan, D. D., son of Rev. Joseph Stevenson and grandson of Rev. Thomas Marquis, was born 14th May, 1812. He was the subject of religious impressions in early childhood, and his determination to be a minister dates from that period. He entered Miami University in 1832, remaining there upwards of two years, and then entering Jefferson College, whence he was graduated in 1836. After a period of study in Lane Theological Seminary, he became Principal of the Senior Preparatory Department of Kenyon College, where he enjoyed the friendship of the late Bishop McIlvaine. In 1841 he was made Professor of Greek in the Ohio University. In 1842, was settled as pastor of the Presbyterian Church in Troy, Ohio. Resigning his charge in 1846, on account of ill-health, he entered the service of the American Tract Society, and remained in it until

1849, when he became pastor of the First Presbyterian Church, New Albany, Indiana. On the 20th June, 1857, he entered upon his duties as Corresponding Secretary of the American Tract Society, the position which he still holds. During the period of his pastorate Dr. Stevenson took a prominent part in the proceedings of Church courts, and as a valued member of college and seminary Boards was closely identified with the cause of education in the west. His scholarly tastes, pulpit power and practical sagacity have been repeatedly recognized in the form of invitations to leave his present position for other posts of honor and usefulness. But these, however tempting, did not alter his deliberate conviction that his best work for Christ could be done in the position which he has now held for more than twenty-five years,



JOHN M. STEVENSON, D. D.

in the service of the American Tract Society, of which, since the death of the Rev. Dr. Hallock, he has been the Senior Secretary. Dr. Stevenson has found full scope for his best powers, representing the Society with great ability in the pulpit, on the platform and through the press, as well as in the discharge of the specific duties of his office, and bringing to its service the combined advantages of fine presence, clear thought, judicial temper, great organizing and executive ability, and an enthusiasm that spends itself in incessant labor. Dr. Stevenson has published but little. Aside from some printed sermons, "A Memoir of Rev. Thomas Marquis" (Sprague's Annals), a monograph on women preaching (*Princeton Review*), and a small volume "Toils and Triumphs of Colportage," his chief literary work is to be seen in

the editorial columns of *The American Messenger* and *The Illustrated Christian Weekly*.

Steward, Rev. William, was received by the Synod as a probationer, September 1-sth, 1718, and, being called to Monokin and Wiconico, was ordained in June, 1719. For several years he waited, in the hope of forming a Presbytery in the Peninsula, but in 1723, by order of Synod, he joined New Castle Presbytery. A new meeting-house was built at Monokin, on land conveyed by deed, in 1720. The congregation had then eight elders. Mr. Steward died in 1731.

Stewart, Calvin Wilfred, D. D., was born in Lower Chanceford, Pa., July 4th, 1830. He graduated at Jefferson College, in 1854; studied theology at Princeton Seminary, and was ordained by the Presbytery of Donegal, June 24th, 1858, and installed pastor of the Union Presbyterian Church, Coleraine, Lancaster county, Pa. Here he has remained ever since, and the advance of the congregation during his pastorate, in all the elements of prosperity, has been most satisfactory. In the year following his installation a manse was built. In June, 1865, there came a great revival, when one hundred and forty members were added, and the pastor's salary was raised to \$1000. In 1864 the absorption into this church of the Free Presbyterian Church of Coleraine removed the last fading vestiges of alienation. In 1869 the old church was torn down and a larger one built. The manse was enlarged, and the salary of the minister again raised the succeeding year. In the year 1882 the church was renovated, and the entire property is now without debt. Under his ministry four hundred and seventy-six persons have been gathered into the church, and the benevolent gifts of the congregation have been increased manifold. All this is due to faithful work, and to the constant preaching of the gospel of Christ, accompanied by the united efforts of the people of the church. It is a record over which any pastor might rejoice, and give unceasing thanks to God. Dr. Stewart is an able preacher, a faithful presbyter, and an active and useful member of the Church courts.

Stewart, Charles Samuel, D. D., was born in Flemington, N. J., 1795. He was the son of Samuel Robert Stewart, and the grandson of Charles Stewart, Commissary General on Washington's staff, and one of the prominent patriots of New Jersey. Graduated from Princeton College, in 1815. He was converted in the great revival there in the Winter of 1815. He first studied law, and afterwards theology. In 1823 he went as a missionary to the Sandwich Islands, but the failure of his wife's health compelled his return in 1825. In 1828 the first of his valuable books appeared, "Residence at the Sandwich Islands," which passed through six American editions, and was republished in London, Edinburgh and Dublin, being recognized as a standard authority on the early history of that mission. The same year he re-

ceived the appointment of chaplain in the U. S. Navy. This position enabled him to visit nearly all parts of the world, and furnished material for several works. On account of failing health he was retired in 1862. He died at Cooperstown, N. Y., December 15th, 1870, aged 75. At the time of his death he was the senior chaplain in the navy, in which capacity he had performed more active duty than probably any other chaplain connected with the service. His warm-heartedness and genial manners made him a great favorite with the officers and men. He left a great many manuscripts, which infirmities prevented him from publishing. For many years he was a correspondent of the *New York Observer*, and edited the *U. S. Naval Magazine*, 1836-7.

Stewart, Daniel S., D.D., the son of John and Catharine Monteith Stewart, was born, July 17th, 1811, in Amsterdam, N. Y. After graduating at Union College, in 1833, and finishing his theological course at Princeton, in 1838, he was installed pastor of the First Presbyterian Church of Amsterdam, February 20th, 1839. In 1840 he took charge of the Presbyterian Church of Ballston Spa, and in 1844 was installed pastor of the First Presbyterian Church, New Albany, Ind. From 1849 to 1853 he filled the Chair of Biblical Literature and Hebrew in the Theological Seminary at New Albany. In the years following his services were given successively to the following churches: First Church, Camden, N. J.; Johnstown, N. Y.; Second Church, New Albany, Ind.; the Andrew Church, Minneapolis; and for the last six years of his active ministry, to the First Church of Minneapolis.

Dr. Stewart is a cultivated Christian gentleman, of very lovely spirit and winning address. With a high order of scholarship, he has been a close student through his entire ministry, so that he made himself an instructive preacher of the pure gospel of Jesus Christ. The fruit of his labors bore testimony to his ability and fidelity. Each of the churches which he served was largely built up and strengthened under his pastoral care. The record of his life is one which will bear scrutiny and command the respect and esteem of those who know him best. Several of his sermons were published during his ministry.

Stewart, George Dillion, D.D., was born in Jenkintown, Pa., December 30th, 1821. He was graduated at Lafayette College in 1845, and at Princeton Theological Seminary in 1849. After laboring a short time at Conquest, N. Y., he became pastor of the Church at Bath, N. Y., where he remained until 1859. Going west, he was settled over the churches at West Point and Sharon, Iowa; then over the Church at Burlington, Iowa, whence he removed to the pastorate of the First Church, Omaha, Neb. He is now pastor of the Church at Fort Madison, Iowa.

Dr. Stewart is a man of clear, vigorous mind, of excellent scholarship and great energy. He has

been very successful in building up the churches over which he has been placed, and has given a great deal of labor to Church extension, particularly in the West. He has special aptitude for the practical work of the Church, and as a presbyter has few superiors.

Stewart, John B., D.D., was born in Allegheny county, Pa., May 7th, 1825; graduated at Washington College, Pa., in 1848 and at the Western Theological Seminary in 1851; was licensed in the same year by the Presbytery of Ohio. In 1851 he was ordained and installed pastor of the Presbyterian Church of Wooster, Ohio. Owing to a serious bronchial affection, he was compelled to resign in 1856. The few years which followed, though greatly embarrassed by ill health, were profitably employed in laboring among feeble churches. In 1862 he became pastor of the Fifth Presbyterian Church, Cincinnati, and remained until 1870. In 1872 he accepted a call from the Calvary Presbyterian Church, Milwaukee. This relation was dissolved in 1881, and he was transferred to his present charge, the Presbyterian Church of Des Moines, Iowa. Dr. Stewart is a forcible and impressive preacher, and faithful in the discharge of his duties as a presbyter. His ministry has been blessed, and he enjoys the confidence and affection of his brethren.

Stewart, John Stevens, D.D., was born in Jenkintown, Pa., April 1st, 1835. He graduated with high rank at the College of New Jersey, in the class of 1856. After teaching two years in Virginia he entered Princeton Theological Seminary, and there graduated in 1861. During his seminary course he was chosen as Tutor of Rhetoric in the College. On the 12th day of February, 1862, he was ordained and installed as pastor of the Presbyterian Church in Greenwich, Cumberland county, N. J., and remained there until he removed to Towanda, Pa., where he was installed pastor, March 8th, 1870. This relation still continues. Dr. Stewart is a most scholarly, polished and impressive speaker. His rich, cultured vocabulary, graceful and classic style, powerful imagination, deep intellectual grasp and warm Christian heart, all combine to make his name and influence widely known and deeply felt. In addition to a careful attention to the duties of his pastorate, keeping pace with recent advances in theological scholarship, homiletical cultivation and Biblical criticism, Dr. Stewart has given much time to literary pursuits, and made numerous valuable contributions to the current religious and secular publications of the day.

Stewart, Rev. Robert Laird, third son of Z. G. Stewart, M. D., and Jane (Laird) Stewart, and grandson of Rev. Francis Laird, D. D., was born August 11th, 1840, in Murrysville, Westmoreland county, Pa. He graduated at Jefferson College, in the class of 1866, and at the Western Theological Seminary in 1869. He was licensed to preach April 28th, 1868, and July 6th, 1869, was installed pastor

of the churches of Conneautville and Harmonsburg, Pa. He was pastor at Golden, Col., 1873-9. October 1st, 1880, he was installed over the Mahoning Presbyterian Church, Danville, Pa., of which he still has charge. Mr. Stewart is a diligent student, and an earnest, conscientious and tireless worker in the Master's cause. His sermons are carefully prepared and earnestly delivered. He takes a great interest in the children and youth of his congregation, and is blessed in his labors as preacher and pastor.

Stewart, Rev. Thomas Calvin, was the eldest child of John Gemmill and Elizabeth (Steinman) Stewart, and was born in Alexandria, Pa., July 28th, 1839. Entered the Tuscarora Academy in 1857, and united with the Presbyterian Church under the pastorate of G. W. Thompson, D. D., while at the Academy. Entered Jefferson College in 1859, and graduated in 1863, and the same year entered the middle class in the Western Theological Seminary in Allegheny, Pa. After finishing the course of study in the Western Theological Seminary, he entered the Seminary in Princeton, N. J., and spent a year in review, as post-graduate. Was licensed by the Presbytery of Huntingdon, January 9th, 1866, at Tyrone, Pa. Was called to the pastorate of the united churches of Niles and Liberty, in the State of Ohio, and was ordained by Presbytery of New Lisbon, June 19th, 1867, in the Church of Madison, and installed July 11th, of the same year. In February, 1878, he became pastor of the Solon Church, Presbytery of Cleveland, and on March 19th, 1881, became pastor of the Church of Brazil, Ind.

Mr. Stewart has ever been esteemed as a very popular preacher, eloquent in his address, systematic in his work, a devoted pastor and a successful minister. Many of his published sermons rank high, not only as fine specimens of literary productions, but eminently orthodox and spiritual in tone, and his labors have been abundantly blessed.

Stiles, Joseph Clay, D. D., LL. D., son of Joseph Stiles and Catharine Clay, was born in Savannah, Ga., December 6th, 1795. He graduated at Yale College in 1814; studied law at Litchfield and practiced his profession a few years in his native city, with brilliant success and promise. In 1822 he determined to devote his life to the ministry, and, after laboring a few months among the negroes on his father's plantations, returned North and took a theological course at Andover.

In April, 1825, at Lexington, Ga., he was licensed to preach by Hopewell (now Augusta) Presbytery, and in August, 1826, was ordained an evangelist at Milledgeville. For three years, as evangelist of his Presbytery, and afterward, from 1829 to 1835, laboring, chiefly at his own charges, in the low country of Georgia and in Florida, he worked with untiring zeal and great success, reviving old churches and organizing new ones—among the latter Milledgeville

and Macon. These labors of Mr. Stiles gave a new impetus to Presbyterianism in his native State.

In 1835 he removed to Kentucky and spent nine years in the West, and during this period, which covered the rise of Campbellism and the division of his own Denomination, was frequently selected as the representative of his Church in the public theological discussions which were then the order of the day, while still devoting himself, with characteristic ardor, to the more congenial preaching of the Word.

In 1844 he accepted a call to the Shockoe Hill (now Grace Street) Presbyterian Church, of Richmond, Va., where he labored with earnest devotion and was greatly beloved and honored. In 1846 the degree of D. D. was conferred upon him by Transylvania University.

In 1848 Dr. Stiles was called to the Mercer Street Church of New York city. He soon won the hearts of his new flock, but impaired health forced him to resign, and in 1850 he accepted a general agency for the American Bible Society in the South, in the prosecution of which he did, perhaps, some of the most effective work of his life.

In 1853, his health being somewhat restored, he was called to the charge of the South Church, New Haven, Conn. During and just at the close of this pastorate, he engaged in another enterprise, dear to his own soul and, as he always believed, to his Master—the organization of the Southern Aid Society, by whose contributions many feeble Southern churches were sustained and strengthened.

In November, 1859, he was invited by the Synod of Georgia to become co-evangelist with Rev. W. M. Cunningham, and in 1860 these brethren performed glorious service for the churches and people of that State. During this year he received the degree of LL. D. from the University of Georgia.

During the last years of his life Dr. Stiles labored as an evangelist in Virginia, Alabama, Florida, Mississippi, Missouri and Maryland, preaching his last sermon at Union, Monroe county, West Va., June 28th, 1874. He died in calm, happy serenity, March 27th, 1875.

Dr. Stiles was a much gifted and much loved servant of God, and of the Church. He stood in the front rank of preachers. His intellect, which was of a high order, was, perhaps, most strongly characterized by analytical power; yet his emotional nature was grand, and no man was ever more impassioned or impetuous, or tender in utterance than he, while he was also endowed with a daring and gorgeous imagination. In character, he was the very soul of courage, of generosity, and of sympathy. Spiritually, he was blessed with a wondrous love for God and human souls, with an amazing access and power in prayer, and with unsurpassed knowledge of and insight into the Word of God. He was indeed "mighty in the Scriptures." Such had God made him, and these glorious endowments he had devel-

oped in the highest degree by the loftiest aims and the intensest efforts. As might have been predicted of such a man, he was rather a speaker than a writer. His published works are few—one or two sermons, one or two speeches in Church assemblies, and one or two tracts. It is a matter of regret with the Church, that a series of sermons, prepared during the latter part of his life, and delivered in many parts of the country, with a great harvest of souls, should not be reconstructed from the notes he left, and put in permanent form.

Stillman, Charles Allen, D.D., was born in Charleston, S. C., March 14th, 1819. He graduated at Oglethorpe University, Ga., in 1841, and at the Theological Seminary, Columbia, S. C., in 1841. The same year he was licensed to preach by the Presbytery of Charleston; and in 1845 he was ordained and installed pastor of the Church in Eutaw, Ala., by Tuscaloosa Presbytery. In 1853 he became pastor of the Presbyterian Church in Gainesville, Ala., and from 1870 to the present time he has been pastor of the Presbyterian Church in the city of Tuscaloosa, Ala.

His degree was conferred by the University of Alabama in 1863. He was Moderator of the General Assembly, South, at its meeting in New Orleans, 1877. He has been Superintendent of the Institute for Training Colored Ministers, under the care of the Southern Presbyterian Church, in Tuscaloosa, from its organization in 1860, to the present time. And for more than thirty years he has been Stated Clerk of Tuscaloosa Presbytery.

Dr. Stillman is marked for his genial temperament and fine social qualities, and conversational powers. He is endowed with a clear, strong, practical mind, and a judgment whose decisions command universal respect. His preaching is of a high order. It is addressed to the reason and conscience, rather than the emotions, but delivered with warmth and animation. He expresses his thoughts with clearness and precision, and in language singularly apt and forcible. In prayer, he is eminently gifted. For appropriateness to varying occasions and circumstances, and for freshness and unction, his approaches to the mercy seat are rarely equaled.

He has published a number of sermons and essays; for several years he has contributed the leading editorials to one of the religious journals of the Church; and an occasional article to the *Presbyterian Quarterly Review*. In all departments of ministerial work his labors are abundant.

Stillman, Timothy, D. D., the second son of Captain George and Martha Deming Stillman, was born in the town of Wethersfield, Conn., March 21st, 1802. He graduated at Yale College with the class of 1822, and at the Theological Seminary at Auburn, N. Y., with the class of 1830. In April of 1830, he went to Chautauque county, as the representative of five classmates who desired to settle in some neighbor-

hood where they could be associated in their future labors, and he, desiring an untried field, visited Dunkirk, where there was then no organized church of any denomination. There he spent six weeks and prepared the way for the organization of a Presbyterian Church, which was consummated May 21st. May 12th of that year he was ordained by Buffalo Presbytery, on whose roll his name has continued to have a place, then at the foot of the roll, now but one name above his.

In 1833 he was elected Stated Clerk of Presbytery, which office he held forty-seven years. In 1839, at a meeting of Presbytery, attention was called to the necessity of having something done to elevate the character and improve the condition of the thousands who were employed on the lakes, rivers and canals of our growing inland commerce. Dr. Stillman being the son of a sailor, and always ready to manifest a deep interest in this class of our population, was, on recommendation of Presbytery, appointed by the American Bethel Society their Corresponding Secretary and Superintendent of their Missionary work. In this service he continued till 1868, when the Bethel Society was merged in the American Seaman's Friend Society, since which time he has been a minister at large, using his gifts as Providence gave him opportunity. In 1851 he was elected a trustee of Auburn Theological Seminary, and still holds that office, mainly because he can always be relied upon to be present at every Commencement season.

St. Louis, Mo., Presbyterianism in. Early in March, 1801, Amos Stoddard, a captain of artillery in the service of the United States, arrived in St. Louis. He had been constituted the agent of the French Republic for receiving from the Spanish authorities the possession of Upper Louisiana (of which St. Louis had become the capital), and also to make the transfer of the province to the United States Government, whose representative he was. These transfers were made in due form on the 9th and 10th of March, and Captain Stoddard became, temporarily, the Governor, with all the powers and prerogatives of the Spanish Lieutenant-Governor, in Upper Louisiana. St. Louis contained, at this time, about one hundred and eighty houses, and a population estimated at a little over one thousand.

Under the Spanish government the Roman Catholic faith was the established religion of the province, and no other religion was tolerated by the laws of Spain. Yet, by the connivance of the commandants, many Protestant families settled in the province, and remained undisturbed in their religious principles. Itinerant Methodist and Baptist ministers sometimes passed over from Illinois and preached in the log cabins of the settlers, with no other molestation than an occasional threat of imprisonment in the *calabozo* at St. Louis. The only church was a structure of hewn logs planted upright in the ground and covered with a roof, the eaves of which projected beyond the

body of the building, and formed a kind of gallery or promenade around it. There was no regular priest, and the spiritual interests of the people were very little cared for.

After the cession to the United States the population of St. Louis so increased that in about ten years it had nearly doubled. In 1813 there were forty American families in the city, containing about three hundred persons. There was at that time no religious worship, save the occasional service in the old Roman Catholic church, and although there were many Presbyterian families scattered about in the Territory, no Presbyterian Church had been organized in either Missouri or Illinois.

In 1814 the Rev. Samuel J. Mills and David Smith visited St. Louis, whilst on an exploring tour to the West and South. They preached the first Presbyterian sermons ever heard in the Territory. These brethren were gladly received, and the people earnestly solicited one of them to remain, proffering all needed support. Their engagements, however, rendered it necessary that they should complete their tour, and the statements made by them, subsequently, to the Eastern churches, no doubt matured the supplies for the far West.

For fifteen months succeeding the departure of Messrs. Mills and Smith, there appears to have been no Presbyterian preaching in the territory. In February, 1816, the Rev. Gideon Blackburn, of Tennessee, made a visit to the city and preached several times, to large congregations. Two months afterwards the Rev. Salmon Giddings, under a commission from the Connecticut Missionary Society, settled in the territory, and commenced his labors in St. Louis. The Rev. Timothy Flint, from the same Society, followed soon after, and during a temporary absence of Mr. Giddings, on the 21st of July, administered for the first time the sacrament of the Lord's Supper to a Presbyterian congregation, though no church had as yet been organized in the territory.

The organization of a Presbyterian Church was effected on the 23d of November, 1817, by Mr. Giddings. It consisted of ten members, eight of whom were females, Stephen Hempstead, Sr. (justly accounted the father of the Presbyterian Church in St. Louis), and Thomas Osborn, the only male members of the church, were chosen ruling elders and duly ordained. From its organization until June, 1825, the church worshiped in the school room of Mr. Giddings. At this time they removed to their new building, on the corner of St. Charles and Fourth streets, then regarded as a very bad location, being almost out of town. Over this church Mr. Giddings was installed by the Presbytery of Missouri, the 19th of November, 1826, and on the 1st of February following closed a laborious life, esteemed and lamented by all who knew him. The Presbytery of Missouri at this time embraced the two

states of Missouri and Illinois, and was connected with the newly erected Synod of Indiana; its previous connection had been with the Synod of Tennessee.

After the death of Mr. Giddings the pulpit was temporarily supplied by the Rev. William F. Cochran, who came to the State the preceding Fall, and was in charge of the Church at Franklin, on the Missouri river. But the necessities of the church and the importance of an immediate supply were communicated by Mr. John Naylor, an elder of a neighboring church, to Dr. Asbel Green, President of the Assembly's Board of Missions. The Board immediately despatched William S. Potts, a licentiate of the Presbytery of Philadelphia, who reached St. Louis May 14th, 1828. He at once commenced laboring in the church, and on the 26th of October following was ordained and installed pastor by the Presbytery of Missouri. The church then consisted of sixty-seven members.

There was at this time but one other Protestant church in the city, a small frame building occupied by the Methodists. A small Episcopal congregation worshiped in a temporary frame house that had been used for a court-house. An unsightly and unfinished brick structure occupied the site of the old Roman Catholic church, in which a parish priest officiated regularly. The Sabbath was little respected. The few Protestant professors of religion assembled in their places of worship, but the population generally pursued either their business or amusement. Among the members of the Presbyterian Church there were but two or three men of influence in the community, and the congregation was composed, in a great measure, of persons whose predilections were for other Protestant denominations, but who worshiped with the Presbyterians until churches of their own order should be established.

During the first four years of Mr. Potts' ministry the increase of the church was slow but steady. In the beginning of the year 1832 a spirit of earnest prayer was poured out upon the church, and on the 22d of January a very remarkable work of grace commenced, which continued, with more or less power, until arrested by the ravages of the cholera, in October of that year. Within three weeks about two hundred persons died, out of a population of about six thousand. During the continuance of this revival one hundred and twenty-eight persons were added to the church. A large proportion of these were active business men, and many of them of commanding influence in the community. Nor was this the only advantage consequent upon this work of grace; the church was, as a body, baptized with a new spirit, and became eminent in prayer and in every good work.

At the close of the revival the church numbered about two hundred and fifty communicants, and in order to extend its influence measures were taken to form a colony. For this purpose the Rev. Edwin L.

Hatfield was solicited to come to the city, and after laboring with the pastor of the church for a couple of months, on the 23d of November a Second Presbyterian church was organized, consisting of twenty-nine members. With the same view, several members of the church resident in the county were encouraged to form a separate church near their residences, which resulted in the organization of the Church of Des Peres, fourteen miles west of the city.

During the winters of 1833 and 1834 the two churches in the city enjoyed seasons of refreshing from the presence of the Lord. Owing to the difficulty experienced in obtaining suitable ministers to supply the rapidly multiplying churches of the State, it became a matter of extreme solicitude to provide the means, as early as possible, for an Institution in which our own young men might be trained on the ground. With this end in view the foundation of a literary Institution was laid in Marion county, and a charter obtained from the Legislature, as early as 1830, by the Rev. David Nelson, and in June, 1835, Mr. Potts was dismissed from his charge in St. Louis, in order to his accepting the presidency of Marion College. At his instance the church called the Rev. William Wisner, of Ithaca, on the 23d July, who entered upon his labors in November following.

In the Spring of 1835 Mr. Hatfield accepted a call to the Seventh Presbyterian Church, in the city of New York, and the colony with which he had labored in St. Louis, after several unsuccessful attempts to obtain a pastor, returned, in February, 1837, and was again merged in the original church.

Mr. Wisner continued his labors in the First Church without being installed, until May, 1837. His short ministry was efficient, and the church experienced, on one or two occasions, the special quickening of the Holy Spirit. But the climate proved to be ungenial to his health, and he felt constrained to return to his native State. After the departure of Mr. Wisner the church depended upon temporary supplies until the 27th of June, 1838, when the Rev. Artemas Bullard was installed as pastor.

In the Spring of 1838 several members of the First Church, who had formerly been under his pastoral care, suggested to the Rev. W. S. Potts that, in view of the state of Marion College, he should return to the city, and proposed, on that condition, the organization of a colony from the First Church and the erection of a building that should be an ornament to the city. This colony was organized on the 10th of October, 1838, by a committee of the Presbytery of St. Louis, and called the Second Presbyterian Church of St. Louis. It was composed of sixty members from the First Church and two from other churches. The congregation worshiped, at its first organization, in a temporary building erected at the corner of Pine and Fifth streets, but early in the following Spring commenced the erection of a building on the corner of Fifth and Walnut streets. In

February, 1839, they called the Rev. W. S. Potts, who, having resigned the presidency of the college at the close of the academic year, entered upon his duties in July, and was installed pastor on the 5th of October following. The congregation removed to their new house of worship in January, 1840.

From this point, at which the unfortunate division of the Church, in 1837, took effect in St. Louis, the FIRST and SECOND Churches became, as it were, landmarks by which all the subsequent history of Presbyterianism in the city is largely to be traced.



SECOND PRESBYTERIAN CHURCH, ST. LOUIS.

The FIRST Church identified itself with the branch known as the "New School," while the Second was of the Old School, and so they remained until, by the reunion in 1869-70, the distinction of *old* and *new* was happily obliterated.

Rev. Dr. Bullard served the First Church with great ability and efficiency until his lamented death, in the Gasconade disaster, in 1855. Few men have been more loved and appreciated while living, or more sincerely mourned when dead.

His successor in the pastorate was Rev. H. A. Nelson, D. D., who took charge in October, and was installed November 23d, 1856. He resigned in 1868, to accept the chair of Pastoral Theology in Lane Seminary, Cincinnati, O. Rev. C. A. Dickey, of Allegheny City, began pastoral work in the church in May, 1869, and was installed July 4th, of the same year. He resigned in October, 1875, to accept a call to Philadelphia. In 1875 Rev. H. D. Gause, of New York, became pastor, and served the church until 1883, when he resigned, to assume the duties of Secretary of the Board of Aid. The church is at present (January, 1884) without a pastor.

In addition to the Second Church, already noticed as a colony from the First, there have been formed

from it the Walnut Street Third (now the First Congregational), and the North Church. The building now occupied by the First Church was dedicated October 21st, 1855.

THE SECOND CHURCH was served by Dr. Potts, from July, 1839, till the time of his death, which occurred March 28th, 1852. During these thirteen years more than nine hundred persons, four hundred and seventy of them on profession, united with this church. Rev. Robert P. Farris supplied the pulpit for a year. Rev. N. L. Rice, D. D., of Cincinnati, was called to the pastorate January 26th, and the call repeated March 9th, 1853, and accepted. Dr. Rice entered upon his duties April 25th, 1853, was installed October 9th following, and resigned September 15th, 1857, to take the chair of Theology, in the Seminary of the Northwest. Rev. James H. Brooks served the church as pastor-elect from February, 1858, to July, 1861, when he became pastor-elect of the colony that formed the Walnut Street Church.

Rev. Samuel J. Nicolls, D. D., of Pennsylvania, was called October, 1861; began his work January 1st, and was installed March 5th, 1865. He is still pastor (1884).

The congregation worshiped for the last time in the building corner of Fifth and Walnut streets, June 28th, 1868, and occupied the chapel of the new edifice, corner Seventeenth and Lucas place, December 27th, 1868. The main building was dedicated December 25th, 1870. It is an elegant structure of stone, and cost one hundred and sixty thousand dollars.

This church has sent out the following colonies: Central Church, in 1844; Westminster (afterwards Pine Street), in 1846; Park Avenue (afterwards Chautau Avenue), —; First German, 1863; Walnut Street, 1864; and Grace Church (afterward united with Chautau Avenue), in 1868; and the South Church. The church supports four Sabbath schools, aggregating an attendance of about two thousand scholars; it also sustains a city missionary and two missions, for which houses of worship have been erected almost wholly by this church, the Kossuth Avenue, near the Fair Grounds, and Benton Station, in the suburbs. It also supports a missionary in Siam.

GRAND AVENUE PRESBYTERIAN CHURCH was formed by the union of the Washington Avenue, a colony from the First Church, organized in 1844, and Westminster, from the Second Church, organized in 1846. The united church adopted the name of Pine Street, and identified itself with the Old School. Its first pastor was Rev. W. C. McPheeters, D. D. In 1872 the church united with the Independent Synod of Missouri, which formed, two years later, ecclesiastical connection with the Southern General Assembly.

Its pastors succeeding Dr. McPheeters have been Rev. J. C. Thom, elected July, 1865, died November 28th following; Rev. B. T. Lacey, D. D., 1866-70; Rev. A. P. Foreman, D. D., 1871-2; Rev. E. H. Ruth-
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ford, D. D., 1874-81; Rev. F. L. Ferguson, supply for six months, and the present pastor, Rev. A. Neilson Hollifield, called in January and installed in April, 1882. In 1879 the congregation purchased a site for a new church on the west side of Grand Avenue, opposite Washington Avenue. A chapel was completed and dedicated on the 7th of November, 1880, in which the congregation still worships, pending the erection of a large and elegant edifice. At the removal the name was changed from "Pine Street" to "Grand Avenue."

CENTRAL PRESBYTERIAN CHURCH was organized April 18th, 1844, by Rev. W. S. Potts, D. D., and Rev. William Galbreath, as the Fourth Presbyterian Church, with thirty-two members, nearly all of whom had obtained letters for this purpose from the Second Church. Rev. Joseph Templeton first supplied the pulpit, but on May 12th, 1845, Rev. Alexander Van Court was chosen pastor, and served until his death, of cholera, in July, 1849. In the Spring of 1846 the name of the church was changed to that of the Central Presbyterian Church, which it still retains. During eighteen months subsequent to the death of Mr. Van Court, the church was supplied by Rev. S. Pettigrew, Rev. John N. Hall and Rev. W. M. Ruggles. In December, 1850, Rev. S. J. P. Anderson, of Virginia, was called to the pastorate and entered upon his duties, January 20th, 1851. Under his ministry the church was greatly prospered. Dr. Anderson's health failing, he resigned May 25th, 1868. Rev. R. G. Brank, D. D., of Lexington, Ky., the present pastor, signified his acceptance of a call from the church May 31st, 1869. In 1873 the congregation removed to its present location, corner of Lucas and Garrison avenues, occupying a temporary chapel until 1876, when their beautiful edifice was completed. The church is connected with the Southern General Assembly.

THE NORTH PRESBYTERIAN CHURCH was composed of a colony of eight members from the First Church and nine others, and organized March 27th, 1845. It is located on the corner of Eleventh and Chambers streets. The building was erected in 1857. The following persons have occupied the pulpit of the North Church since its organization: Revs. William Howes, Joshua T. Tucker, George Clark, W. H. Parks, H. E. Niles, John Maclean, Frederick Starr, Jr., S. M. Morton, C. H. Foote, D. D., W. C. Falconer, D. D., and H. S. Williams, the present pastor.

THE CARONDELET PRESBYTERIAN CHURCH was organized in 1850. Its successive pastors have been Revs. H. P. Goodrich, D. D., R. S. Finley, J. T. Cowan, S. A. Mutchmore, D. D., C. H. Dunlap, Samuel Hay, R. A. Condit, H. S. Little, and the present pastor-elect, Rev. J. H. Shields, called in 1879. It sustains Hope Mission Chapel and two flourishing Sabbath schools.

WASHINGTON AND COMPTON AVENUE PRESBYTERIAN CHURCH. In June, 1864, the Rev. J. H.

Brookes, D.D., pastor of the Second Church, and one hundred and fifty members of the church, withdrew, and July 4th, 1864, were organized by a committee of the St. Louis Presbytery in connection with the Northern Assembly as the *Walnut Street Presbyterian Church*, the Second Church making over to them the property which had been secured in 1859, consisting of a lot and partially completed building on the northwest corner of Sixteenth and Walnut streets. Within three months one hundred members of the Second Church joined them, and on the 25th of December, 1864, they first occupied the completed church, the erection of which they had begun immediately after their organization. In 1866 this church united with others in organizing the Independent Synod of Missouri, but in 1875 again placed itself in ecclesiastical connection with the Northern General Assembly.

The location of the church becoming unsuitable, a colony of about a hundred members went out and was organized as the Lafayette Park Church.

On the 1st of May, 1879, the lecture-room of the new edifice, erected by the present church, on the corner of Washington and Compton avenues, was occupied by the congregation. On the 5th of December, 1880, the first services were held in the completed building. This is a large, convenient and beautiful structure, with seating capacity in the auditorium for fifteen hundred persons. The church, under the pastoral care of Dr. Brookes, enjoys great prosperity, and exhibits a vigorous life in both home and foreign evangelistic efforts.

GLASGOW AVENUE PRESBYTERIAN CHURCH was organized on the 22d of March, 1874, as the "Garrison Avenue Church." Rev. Thomas Marshall, who gathered the church, became its first pastor, and was installed July 5th, 1874. In 1875 the church removed from the Hall occupied on Garrison avenue to its present location, at the southeast corner of Glasgow avenue and Dickson street, and held services in the basement of the present chapel. On the 14th of November, 1880, the completed chapel was dedicated. Rev. T. Marshall, having been elected Synodical Missionary for the Synod of Missouri, resigned, November, 1881, and was succeeded by Rev. W. R. Henderson, in March, 1882, who was installed May 21st. Mr. Henderson resigned in 1883, and the church is at present supplied by Rev. H. F. Williams, formerly Synodical Evangelist of the Synod of Missouri. The church has several efficient societies, and a large and prosperous Sabbath school.

THE WESTMINSTER PRESBYTERIAN CHURCH, corner of Pestalozzi and Lux streets, was organized December 31st, 1873, the preliminary work having been done by Rev. W. Howell Buchanan and a few scholastic helpers. The congregation worshiped in rented rooms, first on Carondelet avenue, then on Arsenal street, till the 5th of March, 1876, when the completed basement of the present building was

occupied. Mr. Buchanan was installed pastor on the 14th of January, 1877, having served the church as stated supply from the beginning. He resigned in 1879, and was succeeded by Rev. J. G. Reaser, D.D., the present pastor, who began his work April 1st, and was installed in May following. This church occupies a field of peculiar difficulty, and is doing good work. It became self-sustaining at the beginning of the present pastorate. It has several active societies, and a large and flourishing Sabbath school.

THE SOUTH PRESBYTERIAN CHURCH was organized in May, 1875, and was really a colony from the Second Church. It has never had an installed pastor, but has been supplied by Rev. J. R. Dunn, Rev. P. S. Van Nest, Rev. H. B. Holmes and others.

LAFAYETTE PARK PRESBYTERIAN CHURCH, situated on Missouri avenue opposite the west entrance to the park, was organized in 1878, as a colony from Walnut Street Church, now Washington and Compton avenue. This organization also absorbed most of the scattered members of the Chateau Avenue Church, which was dissolved in 1875. The first pastor was Rev. D. C. Marquis, D.D., who resigned in the Spring of 1883, to accept a professorship in the Theological Seminary of the Northwest at Chicago. The church has called Rev. George P. Wilson, of Kentucky, who expects to enter upon his work in February, 1884.

The beautiful and commodious building erected by this church was completed in the Spring of 1883. The membership has rapidly increased, the congregations are large, and the entire work of the church is carried forward with efficiency and success.

MEMORIAL TABERNACLE, growing out of the celebrated Biddle Market Mission, under the care of Mr. Thomas Morrison, was organized July 12th, 1861, by Rev. H. C. McCook, and known as the "First Independent Church of St. Louis." After passing through various changes in its ecclesiastical relations, it finally united with the Presbytery of St. Louis, in connection with the Northern Assembly, in the year 1870. Its pulpit was supplied for a time by Rev. William Porteus. In 1881 Rev. William Claggett was called to its pastorate. He ministered in this church until the Fall of 1883. Rev. Mr. Brandt is now the pastor elect.

FIRST GERMAN PRESBYTERIAN CHURCH was organized May 18th, 1863, in the basement of the Second Presbyterian Church, then on the corner of Fifth and Walnut streets. The congregation held its meetings at first in the South Mission Sabbath-school building, on Marion and Ninth streets. In 1866 the buildings now occupied, on the corner of Autumn and South streets, were commenced, and the completed church was dedicated September 17th, 1871. The Rev. A. Van der Lippe, D.D., was elected pastor, October 23d, 1863, and still continues in that relation. This church has an important work, and does it faithfully and with a good measure of success. It

has several associations, and contributes liberally in proportion to its means.

THE SECOND GERMAN PRESBYTERIAN CHURCH was organized in 1776, and has been supplied by Rev. Frederick Auf der Heide from the beginning. It owns and worships in a neat and comfortable brick chapel on Grand avenue and Thirteenth street. Its membership is small, but active, and its Sabbath school prosperous.

Stockton, John, D. D., descended from Scotch-Irish ancestors. His great-grandfather, his grandfather and his father were ruling elders in the Presbyterian Church, while many of his near relatives were ministers and elders in the same church. He was born in the Valley of Chartiers, near Washington, Pa., November 18th, 1803; graduated at Washington College, Pa., October 3d, 1820; studied theology with seven others, under the direction of Dr. John Anderson, of Upper Buffalo, and the Hebrew Language and Church History with Dr. Andrew Wylie, President of Washington College, for three years; was licensed to preach the gospel by the Presbytery of Washington, April 20th, 1825, and afterwards spent a year at Princeton Theological Seminary. He accepted a call from Cross Creek Church in April, 1827; began to preach stately on the first Sabbath of May, and was ordained and installed as pastor on the 20th of June following. He continued in charge of this congregation fifty years.

Dr. Stockton's labors were greatly blessed among this people. In 1827-28, again in 1835-36-37, again in 1840-41-42, again in 1853-54, the congregation was visited with powerful and precious revivals, from which the church received very large accessions. After that time, in 1857-58 and '59, gentle showers of grace distilled on this hill of Zion, and with only one or two exceptions, there were some added to the church at every communion season. The number received into membership during his ministry was one thousand five hundred and forty-five, and forty ministers of the gospel, and more than one hundred ruling elders were raised up.

Dr. Stockton was greatly beloved by his congregation. When, in 1877, under the infirmities of age, he decided to resign his charge, the church "*Resolved*, That in advance of the solemn crisis of separation now contemplated, we do not hesitate to assure our beloved pastor that he shall carry with him into his chosen retirement the unabated confidence and warm attachment of his people." They also made him *Pastor Emeritus*. He was also ardently loved by his Presbytery, which, in a minute adopted at the dissolution of his pastoral relation, expressed its attachment to him as one who "by God's guidance had been enabled to befriend every good cause, promote every form of Christian activity and benevolence, and strengthen every instrumentality for the advancement of Christ's kingdom."

Dr. Stockton was an eminent Christian man, and

his name will ever occupy a conspicuous place in the list of successful preachers and pastors in Western Pennsylvania. He was distinguished as a scholar, educator, theologian and presbyter. His preaching was earnest, Scriptural, pungent; quickening Christians and arousing the impenitent. He was very animated in the pulpit, and wielded great influence in the community and in the Church courts. His piety was not of the negative kind, but was a life in the soul, a principle that regulated all his actions, an embodiment of all the truths he so ably preached.

A few weeks before his death he attended the funeral of the last survivor of those whose names were on the roll of membership at the beginning of his pastorate, and on that occasion he contracted the cold which brought on his last illness. He came down to death in a manner altogether in harmony with the life which he lived in Christ, "like as a shock of corn cometh in its season." He died at Cross Creek, Pa., May 5th, 1882.

Stockton, Rev. Joseph, was the son of Robert and Mary (McHenry) Stockton, of Franklin county, Pa. He was born near Chambersburg, February 25th, 1779. In 1784, he removed with his father's family to the neighborhood of Washington, Pa. He pursued his classical studies at the Canonsburg Academy, in which he was also for a time an instructor; studied theology under Dr. John McMillan, and was licensed to preach the gospel, June 26th, 1799. On June 24th, 1801, he was installed pastor of the Church at Meadville, in connection with that of Little Sugar Creek, and continued this relation until June 27th, 1810. During this pastorate he had charge of the Meadville Academy, and conducted it with ability and success. In 1809 Mr. Stockton was elected Principal of the Pittsburg Academy, which was subsequently merged into the "Western University of Pennsylvania." In this position he continued to labor with great success until 1820. During these years he published several valuable educational works. In 1827 he was one of the instructors in the Western Theological Seminary. Subsequently, he preached to the church of Pine Creek, where his labors were greatly blessed, and devoted some time to missionary labor, in connection with the Church in Allegheny city. He died, October 29th, 1832. His end was peace.

Stockton, Hon. Richard. No name stands higher among the lawyers and statesmen of America than that of Richard Stockton. He was the son of John Stockton, and was born in Princeton, N. J., October 1st, 1730. After graduating, he studied law, and soon became prominent in his profession. In 1766 he visited Europe, where he was received with flattering marks of friendship and respect by many eminent noblemen, gentlemen and men of letters. In 1774 he was appointed Judge of the Supreme Court of New Jersey, and in 1776 was offered the Chief Justiceship, which he declined. The same

year he was elected to the Continental Congress, and was one of the Signers of the Declaration of Independence. While a member of Congress, during a visit to the house of a friend in Monmouth city, N. J., he was captured by a party of royalists and thrown into prison in New York city. He obtained his release through the interference of Congress.

Mr. Stockton had an unrivaled reputation at the Bar, and it was said that he always refused to engage in any cause which he knew to be unjust. From 1757 till his death, February 28th, 1781, he was a trustee of New Jersey College, and for many years a member and trustee of the Presbyterian Church in Princeton. An estimate of the high tone of his Christian character can be formed by reading the following extract from his last will: "As my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrines of the Christian religion, such as the being of a God, the universal defection and depravity of human nature, the divinity of the *person* and completeness of the redemption purchased by the blessed Saviour, the necessity of the divine Spirit, of divine faith, accompanied with an habitual virtuous life, and the universality of divine Providence, but also in the bowels of a father's affection, to charge and exhort them to remember that the fear of God is the beginning of wisdom."

Stoddard, Charles Augustus, D. D., pastor and editor, is a lineal descendant of Anthony Stoddard, who emigrated to Boston, from England, in 1639. His son was the Rev. Solomon Stoddard, who was pastor of the church in Northampton, Mass., for sixty years, and the father-in-law of Rev. Jonathan Edwards, President of Princeton College. His son was Colonel John Stoddard, an officer in His Majesty's service, one of the Governor's council, and Chief Justice of the Court of Common Pleas, also Judge of Probate. These ancestors were graduates of Harvard College; the two succeeding ancestors were graduates of Yale. Rev. David T. Stoddard, the missionary to Persia, was a brother of Dr. Stoddard's father. The Rev. Charles A. Stoddard, D. D., the subject of this sketch, and the son of Charles and Mary A. Stoddard, was born in Boston, Mass., May 28th, 1833; was educated at the Boston Latin School; graduated at Williams College, in 1851. After graduation he taught at Phillips Academy, Andover, and traveled through Europe and the East. He spent one year in the study of theology, at the Free Church College, Edinburgh, Scotland, and three years at Union Seminary, New York. In 1858-9 he supplied the Manhattanville Presbyterian Church. In September, 1859, he was ordained pastor of the Washington Heights Presbyterian Church, New York city, which had just been organized, and he continued in that pastorate till January, 1883. He was

employed in editorial work upon the *New York Observer*, from the commencement of his ministry in New York, and in 1873 he became an editor and proprietor of that paper. He received the degree of Doctor of Divinity from Williams College, in 1871.

Stoddard, Prof. O. N., LL. D., is a native of New York, and graduated at Union College, Schenectady, in 1836. He taught school two and a half years in Smithfield, Isle of Wight county, Va., and then removed to Washington city, taking charge of "Capitol Hill Female Seminary." In September, 1841, he accepted appointment to the Presidency of "Bardstown Female Academy" Kentucky, a school founded by Rev. N. L. Rice, D. D. In 1845 he was elected Professor of Natural Sciences in Miami University, Ohio, where he continued till 1870, when he accepted a like chair in the University of Wooster. This position he has occupied up to the present time. He was Vice-president of Miami University from 1852 until his resignation in 1870. During a part of 1854 he was President pro-tem of the University. In 1863 he was made President of the Board of Directors of "Oxford Female College," and held the office until 1875. He was appointed a delegate to the General Assembly in 1860 and 1866. He was a Commissioner from the Synod of Cincinnati in the establishment of the "Northwestern Theological Seminary" at Chicago. The degree of LL. D. was conferred on him in 1865, by Monmouth College, Illinois.

Prof. Stoddard has written largely upon scientific and other subjects for his classes. An extended discussion of the "Relations of Mind to Matter," and upon special relations of Science, has formed part of his yearly instructions. He has contended earnestly, for years, with pen and voice, against the secular views of government; and some half a dozen carefully written addresses upon various relations of the State to the Bible and Christianity have been delivered at Cincinnati, Columbus, Pittsburg and Philadelphia, and published by the secular and religious press. Two addresses upon literary subjects have been issued in pamphlet form; and two articles touching certain relations of Science to Revelation were published in the *Danville Review*, in 1864. The great volume of Nature has to him been second only to the greater volume of Revelation.

Stone Church, Augusta county, Virginia. On the great paved road from Winchester to Staunton, beyond the eighty-third mile-stone, on the right (about eight miles from Staunton), in a grove of ancient oaks, stands a stone building of antique and singular appearance. The east end is towards the road, with a large doorway for folding doors about midway from the corners of the house, and on one side of this large entrance is a low, narrow door, according with no known architecture or proportion. Near the ridge of the roof the gable slants a number of feet, as if the corner of the roof and gable had

been cut off and the vacancy covered with shingles. A little above the great door is a window of modern construction. On the north side of the house is an appendage, a small room with walls and chimney of stone. Diverging from the road, in the path long trod by the generations assembling here, and at a small distance from the house, are traces of a ditch and the remains of an embankment, drawn quite round the house, in a military style. This is the oldest house of worship in the Valley of Virginia. It has seen the revolution of years carrying away generations of men, and their habitations and their churches. The light pine doors speak at once their modern origin, swinging in the place of the massive oaks that hung upon the solid posts, in unison with the walls that now, after the storms of a century have left their marks, give no signs of speedy decay. Reared before Braddock's war, this house was to the early emigrants a place for the worship of Almighty God and a retreat from the inroads of the savages; the dwelling-place of mercy and a refuge from the storm. That ditch was deep, and that bank had its palisade, and that little door was the wicket-gate, and that room was the kitchen, when the alarm of approaching savages filled the house and closed the massive doors. Thus secured, the courageous women and children could defend themselves from any savage attack, while the strong men went to their fields, or to drive off the intruding foe. On the other side of the great road is the place where these adventurous emigrants were laid to repose till dust has returned to dust, in close assemblage, as in the House of God or the palisaded fort. These first settlers of this beautiful country were, like those of Opeceon, from the North of Ireland, the blended Scotch-Irish, and in search, as they said, of freedom of conscience, with a competence, in the wilderness; and for these they cheerfully left their homes and kindred in Ireland. Before the year 1738 they located themselves in large numbers on the prairie hills and vales of the "Triple Forks of Shenandoah."

The old stone church, with the graveyard near, was the centre of a cluster of neighborhoods in which families had settled who chose their residence according as they fancied a spring of water, a running stream, a hill, a piece of woods, a prairie, or extensive range for cattle and horses, or abundance of game that gathered in some valleys.

Missionaries speedily followed these emigrants. The Rev. James Anderson, of the Presbytery of Donegal, visited them in 1738, and the Rev. Mr. Thompson of the same Presbytery, in 1739. The same year Mr. John Craig, a licentiate, was sent by the Presbytery to visit "Opeceon, the High Tract, and other societies of our persuasion in Virginia, at his discretion." The next Spring, June 17th, Mr. Craig accepted a "call from the inhabitants at Shenandoah and the South river," and in September, 1740, passed his trials for ordination. In view of the peculiar

interest of the occasion, an appointment was made of "a day of solemn fasting and prayer, to be observed by all parties concerned, in order to implore the Divine blessing and concurrence in the great undertaking." The Rev. Mr. Sankey preached, from Jeremiah iii, 15. Mr. Craig was the first Presbyterian minister regularly settled in the Colony of Virginia.

The old stone church is blended with many thrilling and interesting associations. The remains of the fortifications in the Indian wars, wasting away by the constant tread of the assembling congregations, are eloquent memorials of the early age of Augusta county. The venerable structure has seen generations pass; it has heard the sermons of the Virginia Synod in its youthful days. Could its walls re-echo the sentences that have been uttered there, what a a series of sermons! Its three pastors, for about a hundred years, taught from the same pulpit. There the famous Waddell was taken under the care of Hanover Presbytery, as a candidate for the ministry, in 1760; there the venerated Hoge was licensed in 1781; and there the Rev. Dr. Archibald Alexander passed some of his trials in preparation for the ministry. There were the teachings of the first settled minister in Virginia, and there have been heard the voices of the worthies of the Virginia Presbyterians for more than a century. There has been treasured their testimony for God, to be heard again in the Judgment Day.

It is a matter for regret that so few of the mounds in the old burying ground, where lie so many of the first settlers in that beautiful region, have inscriptions, to tell where those emigrants sleep. But the congregation has not been forgetful of the graves of their three pastors, who, for nearly a century, were examples of patient labors of ministers, and the stability of the Church. Near the middle of the yard is a slab with a headstone. On the stone is the short record, expressing volumes:—

"ERECTED BY G. C. SON TO J. C."

On the slab,

"In memory of Rev. John Craig, D.D., commencement of the Presbyterian service in this place, *Anno Domini*, 1740, and faithfully discharging his duty in the same to April the 21st, *Anno Domini*, 1774; then departed this life, with fifteen hours' affliction from the hand of the great Creator, aged sixty-three years and four months. The Church of Augusta, in expression of their gratitude to the memory of their late beloved pastor, having obtained liberty of G. C. of the expense of this monument, 1798."

Towards the gate on the west end, on a white marble slab, is the inscription:—

"Sacred to the memory of Rev. William Wilson, second pastor of Augusta Church. Born August 1st, 1734; died December 1st, 1815."

A little nearer the gate, upon a white marble slab, is to be read:—

"Sacred to the memory of Rev. Daniel Speer, D.D., for more than twenty-two years pastor of Augusta Church; born November 7th, 1770; died February 14th, 1846. He consecrated a mind to the genius and learning to the service of his Synod, in the great work of the gospel ministry, and here sleeps with his people, till they stand before the judgment seat of Christ. Reader—if in his life he tried in vain to save, hear him at last, O! hear him from the grave. This stone is erected in the most affectionate and judicious manner."

Rev. William Brown succeeded Dr. Speece in the Autumn following his death and remained pastor for about twenty-five years, when he resigned to take editorial charge of the *Central Presbyterian*. After conducting this paper with singular ability in troublous times, an honor to himself and a benefit to the Church, he was compelled, a few years since, by the enfeebled state of his eyesight, to surrender it to others. Rev. Francis Bowman succeeded him in charge of Augusta Church for a few years, when he accepted a call to the First Church, in Memphis, where he fell a prey (1873) to the malignant yellow fever. His successor was Rev. L. W. K. Handy, D.D., who remained pastor, though for several years in feeble health, till his death, in July, 1878. After a vacancy of a few years, Rev. Alexander Sprunt was settled pastor and still remains. The venerable church edifice has been refitted and the long used pews, through generations, have given place to more modern structures, and the interior of the building beautifully arranged. The roof has been remodeled so as to present a pleasing shape and yet not destroy the unimpaired venerable appearance of the stone walls, which for nearly a century and a half have remained unaffected by storms or time's corroding hand.

Strain, Rev. John, was licensed by the Presbytery of New Castle, May 29th, 1759, and ordained in 1761. He settled in York county, Pa. Dr. Archibald Alexander said of him, that he was a preacher of uncommon power and success, and his manner awfully solemn. He was called to succeed Gilbert Tennent, in Philadelphia, but declined the call. He died May 21st, 1774.

Stratton, Rev. Daniel, the son of Daniel P. and Jane (Buck) Stratton, was born in Bridgeton, N. J., September 28th, 1811. He graduated at New Jersey College in 1833, taught for a year in Salem, N. J., and entered the Seminary at Princeton, but failing health requiring a warmer climate, he finished his theological course at Union Seminary, Va., in 1837. On April 13th, of that year, he was licensed by West Hanover Presbytery. Subsequently he was installed pastor at Newbern, N. C., where, for fifteen years, he faithfully preached the Word of God, while with a holy example he illustrated its power. In August, 1854, he became pastor of the Church in Salem, N. J., and for the space of fourteen years went in and out before this people. He died at his residence in Salem, August 24th, 1866. Mr. Stratton had a vigorous and cultivated mind. There was a massive force and a luminous wisdom in his utterances, a pertinence in his matter, a gracefulness in his style, and an intonation in his tone, which made him a preacher of no common order. His popularity, for a series of years in Newbern and Salem, is sufficient evidence of this. He was an eminently consecrated man, loved the work of the ministry, wrought in it with an unusual simplicity of faith and tenderness of love, and was successful in winning many souls to the Saviour.

Stratton, Joseph Buck, D.D., now in the fortieth year of his pastorate of the Presbyterian Church of Natchez, Miss., was born at Bridgeton, N. J., December 21th, 1815. He was graduated at Princeton College, in September, 1833, and after a course of study for the profession of the Law, at Philadelphia, he was admitted to the Bar of that city. But in 1840, without any discouraging distrust of his fitness for the profession, or insensibility to its allurements, he yielded to the supremacy of religious convictions, left the Bar, and entered the Theological Seminary at Princeton, where he completed the course of study, and for a time filled the place of Tutor. In 1842 he was licensed to preach by the Presbytery of Philadelphia. On December 31st, 1843, he was ordained and installed, by the



JOSEPH BUCK STRATTON, D.D.

Presbytery of Mississippi, as pastor of the church of which he has ever since had charge. It was with diffidence that he consented to fill a position which had been occupied by the gifted and eloquent Rev. Drs. George Potts and Samuel G. Winchester, but he has proved himself worthy to be their successor, by his marked pulpit ability, his pastoral fidelity, his sound judgment and discretion, his admirable social qualities, and his earnest and exemplary Christian character. The test of twoscore years has only served to enlarge his usefulness, inspire his people with increased confidence and affection, and augment his popularity and influence in the city and region in which he has so long and so faithfully and successfully labored.

When not abroad for duty, as a member of the

judicatories of the Church, or for necessary recreation. Dr. Stratton has rarely been absent from his pulpit. Though slender in stature, and apparently frail and delicate, the rule of dependence for strength of mind upon body has seemingly been reversed in him. He has wonderful physical vigor, in connection with tireless mental energy. Of the published productions of his pen may be mentioned a sermon entitled "Truth in the Household," preached before the General Assembly of 1857, in behalf of the Board of Publication; his "Report on Beneficiary Education," to the General Assembly (South) of 1877, occasional sermons to his charge, a manual for inquirers, entitled "Confessing Christ," and addresses on several occasions. His contributions to the religious press have had attractions extending beyond the circle of partial readers. Dr. Stratton is highly esteemed by his ministerial brethren, and whilst agreeably characterized by the amenities of social life, is nevertheless firm and decided in his adherence to and maintenance of his convictions of truth and duty.

Stratton, Rev. William O., was born in Baltimore, Md., November 19th, 1798; when a little boy worked at morocco dressing; at the age of twelve was a cabin boy; engaged for a time in mercantile business in New York; united with the Presbyterian Church; studied at the Academy in Bloomfield, N. J., three years; was licensed to preach the gospel in 1825; labored successfully for three years in New Jersey and Western New York; went to Ohio as a licentiate in 1828; was pastor of the Church of Canfield, until 1841; was pastor of the Church of North Benton, twenty-four years, where there were wonderful revivals under his ministry; and subsequently resided in Warren, admired and beloved by all, and occasionally preaching in the absence of the pastor. He died at Warren, Ohio, January 27th, 1881. Mr. Stratton was a man of great personal integrity and of most earnest Christian belief. He was active and zealous as a pastor and held in the highest esteem by all who knew him.

Strickland, William P., D.D., was born in Pittsburg, Pa., August 17th, 1809. He was a student in the Ohio University, at Athens, and in after years received from that Institution the degree of D. D. His first ministry was in the Methodist Church, in which he filled some prominent appointments. He served five years as agent of the American Bible Society, after which he became Associate Editor of the *Christian Advocate Journal*, New York. In 1865 he supplied the pulpit of the Presbyterian Church, Bridgehampton, L. I. After nine years in this position he was unanimously chosen its pastor and duly installed. In consequence of ill health he was obliged to resign after serving three years. He now sustains the relation of Evangelist in the New York Presbytery. Dr. Strickland is the author of a number of popular works, among which are the "History of the American Bible Society,"

"Manual of Biblical Literature," "Christianity, Demonstrated," etc., etc. He has also made large and valuable contributions to encyclopedias, reviews, magazines, and papers.

Strong, Addison Kellogg, D. D., was born in Aurora, N. Y., March 27th, 1823, and graduated from Hamilton College in 1842. He was ordained and installed at Otisco, N. Y., by the Presbytery of Onondaga, December, 1846. His pastoral relations continued until 1855. His subsequent fields of labor have been: Monroe, Mich., 1855-63; Galena, Ill., 1863-6; Park Church, Syracuse, 1866-70; Pine Street Church, Harrisburg, Pa., 1870-4; First Presbyterian Church, Kalamazoo, Mich., 1874-6; Clyde, N. Y., 1877-9; Hoboken, N. J., 1879-82. He received the degree of Doctor of Divinity from Hamilton College in 1869. Dr. Strong's ministrations have been marked with ability and attended with success. He is earnest in his work, and shuns not to declare the whole counsel of God.

Strong, William, LL. D., is one of the most eminent jurists of our country. His life has been



WILLIAM STRONG, LL. D.

signally marked with honor and usefulness. He was born at Somers, Conn., May 6th, 1808. His father was the Rev. William L. Strong, who for twenty-five years was pastor of the Congregational Church at Somers, succeeding Rev. Dr. Backus, and subsequently pastor of the Presbyterian Church at Vienna, N. Y. He graduated from Yale College in 1828, and taught school three years, during which he studied law, part of the time at the New Haven Law School. He commenced legal practice at Reading, Pa., in 1832; in 1843 was chosen an elder of the

Presbyterian Church there; in 1846 was elected to Congress, and again in 1848. Declining a re-election, he returned to his legal practice. In 1857 he was elected a Judge of the Supreme Court of Pennsylvania, and then removed to Philadelphia, connecting himself with Calvary Presbyterian Church, of which he was immediately chosen an elder.

Judge Strong resigned his judicial commission October 1st, 1868, and commenced the practice of the law in Philadelphia. In January, 1870, he was appointed a Judge of the Supreme Court of the United States, when he removed to Washington. He continued in that Court until the close of the year 1880, faithfully meeting the demands of the position, and then resigned. He has been an elder of the New York Avenue Presbyterian Church, of Washington, from a short time after his removal there. He was for many years a corporate member of the A. B. C. F. M., and until the union of the two branches of the Presbyterian Church. He was a member of the committee that prepared and reported the plan of union. He has been many years a Vice-president of the American Bible Society and of the American Sunday School Union, and for some years has been President of the American Tract Society. He has been honored with the degree of LL.D. by his Alma Mater, Yale College, by Princeton, and by Lafayette. He was a member of the Second General Council of the Presbyterian Alliance, which convened at Philadelphia, September, 1880. He is highly esteemed for his dignity, uprightness, social qualities and intellectual ability, and in the judicatories of the Church and other spheres of Christian activity exerts a commanding influence.

Stryker, Peter, D. D., is a son of the Rev. Herman B. Stryker, and grandson of the Rev. Peter Stryker. He was born in Fairfield, N. Y., April 8th, 1826; spent two years in the University of Pennsylvania; graduated at Rutgers College, and from the Theological Seminary, New Brunswick, N. J., in 1848. After being settled for eight years in Reformed churches of Raritan, N. J., and Rhinebeck, N. Y., he became pastor of Broome Street Reformed Church, New York city, in 1856, and continued in this relation twelve years. In 1868 he was installed over the North Broad Street Presbyterian Church, Philadelphia, and resigning this charge in 1870, on account of the health of two members of his family, assumed the pastorate of the First Presbyterian Church, Rome, N. Y. In 1876 he was called to the First Presbyterian Church, Saratoga, N. Y. In 1884 he took charge of Andrew Church, Minneapolis, Minn.

Dr. Stryker is of a genial and cheerful spirit; he has written much for religious journals, published a number of sermons and tracts, and is the author of a little volume, entitled, "Little Gems from the Saviour's Crown," and a number of published hymns. He is much interested in the Temperance reform, and has been one of the Vice-presidents of the

National Temperance Society, and Chairman of the Board of Managers of the New York State Temperance Society. He frequently preaches and lectures on this subject. He loves to work, and all that he attempts is done with judgment and energy, and hence generally with success. He is a fluent and practical preacher. He is also logical and argumentative, and whatever he has to say, does not hesitate to say it fearlessly and to the point. Instead of traveling along the beaten track of his pastoral duties, he puts his shoulder to the wheel wherever he thinks he can do his fellow-man a service.

Stuart, Joseph, although a native of the North of Ireland, was a citizen of New York city for nearly half a century. He possessed many excellent qualities, was highly gifted as a financier, which qualified him to sustain many important positions of usefulness and responsibility in various monetary and beneficent institutions. Blending gentleness with firmness in an eminent degree, he was quiet and unostentatious in business relations, genial and amiable in deportment, and ever ready by aid or counsel to assist others in any walk of life. As a member of the Fourth Presbyterian Church, his love and reverence for the institutions of religion shone with a calm and steady lustre. As a practical philanthropist, recognizing the claims imposed by the varied necessities of a common humanity, he deeply sympathized in the objects of the Presbyterian Hospital in New York, of which he was a manager, and from its projection to the close of his life (November 18th, 1874) was unremitting in his efforts to promote its interests.

Stuart, Robert, born in Perthshire, Scotland, in 1784, the son of upright parents; he came to America in his 23d year; connected himself with John Jacob Astor in the organization of "The Pacific Fur Company;" sailed for that coast by way of Cape Horn, in 1810, and aided in founding Astoria; returned to New York by land about 1812. In 1817, he went to the island of Mackinaw, where he conducted the business of the American Fur Company for seventeen years, where, in 1828, he was converted; removed to Detroit, Mich., in 1835, and in 1837 he was elected a ruling elder of the First Presbyterian Church. He died suddenly, on the 29th of October, 1848. A funeral discourse was delivered by his pastor, Rev. George Duffield, D. D., in which he was shown to be, in life, character and example, "the faithful Christian." He was a man of great business ability and energy, and of incorruptible integrity. A man, in appearance and manner, of stern and severe disposition, but his heart was large and tender, and gentle at times as a little child's. His character was that of a noble and consistent Christian, and an exemplary man of business.

Studdiford, Peter O., D. D., was born at Readington, N. J., January 11th, 1799; graduated with the highest honor at Rutgers College in 1816; finished his theological course at Princeton, September

29th, 1821; was licensed by New Brunswick Presbytery, April 27th, 1819, and began his labors in the neighborhood of Bristol and Tullytown, Pa. He commenced his labors at Lambertville, N. J., December 2d, 1821, alternating for one year with the Solebury Church in Pennsylvania. In June, 1825, he was installed pastor of these churches. In the same year he opened a classical school in his own house, and from that time onward he labored as pastor and teacher with this people. He died June 5th, 1866. Dr. Charles Hodge, who knew Dr. Studdiford long and well, said of him: "We all esteemed him as an eminently wise, judicious and able theologian. In the course of fifty-five years I never heard him speak evil of any man, and I never heard any man speak evil of him. In the discharge of his pastoral duties he was instructive, faithful and laborious. In the judicatories and boards of our Church he was uniformly kind and courteous, and his opinions were always received with the greatest deference. Very few men lived a more honored and useful life; few men more lamented in death."

Sugar Creek Church, Mecklenburg county, North Carolina. About three miles north of Charlotte is the plain brick meeting-house of the Sugar Creek congregation. This is the present place of worship of part of the oldest Presbyterian congregation in the upper country, in some measure *the parent of the seven congregations* that formed the Convention in Charlotte, in 1775, by which the Mecklenburg Declaration of Independence was framed and adopted. The Indian name of the creek which gave name to the congregation was pronounced *Sugar* or *Sogaar*, and in the early records of the church was written *Sugaw*; but for many years it has been written according to the common pronunciation, ending the word with the letter *e* instead of *w*. This brick church is the third house of worship used by the congregation: the first stood about half a mile west from this, and the second a few steps south, the pulpit being over the place now occupied by the pastor's grave.

Previous to the year 1750 the emigration to this beautiful but distant frontier was slow, and the solitary cabins were found upon the borders of prairies and in the vicinity of canebrakes, the immense ranges abounding with wild game and affording sustenance the whole year for herds of tame cattle. Extensive tracts of country between the Yadkin and the Catawba, now waving with thrifty forest, then were covered with tall grass, with scarce a bush or shrub, looking, at first view, as if immense grazing farms had been at once abandoned, the houses disappearing, and the abundant grass luxuriating in its native wilderness and beauty, the wild herds wandering at pleasure, and nature rejoicing in undisturbed quietness.

From about the year 1750, family after family, group after group, succeeded in rapid progression, led on by reports sent back by the adventurous pioneers, of the fertility and beauty of those soli-

tudes, where conscience was free and labor all voluntary. By the time that the Rev. Hugh McAden visited the settlements, in 1755 and 1756, they were in sufficient numbers to form a congregation in the centre spot. Many of the early settlers were truly pious, many others had been accustomed to attend upon and support the ordinances of God's House. Intermingled were some that delighted, in these solitudes, to throw off all restraint, and live in open disregard of the ordinances of God, and as far as was safe, in defiance of the laws of man. The pious and the moral united in the worship of God, and formed the congregation of Sugar Creek, which knew no other bounds than the distance men and women could walk or ride to church, which was often as much as fifteen miles, as a regular thing, and twenty for an occasional meeting. A visit to the localities of this congregation will reward the traveler.

Turning westward from this brick church, about half a mile through the woods, you find, on a gentle ascent, the first burying-ground of this congregation, and probably the oldest in Mecklenburg county. A few rods to the east of the stone wall that surrounds it stood a log church, where the Rev. Alexander Craighead preached, and where were congregated, from Sabbath to Sabbath, many choice spirits, that, having worshiped the God of their fathers, in this wilderness, far from their native land, now sleep in this yard. The house, to its very foundation, has passed away, and with it the generation that gathered in it upon the first settlement of the land. Their deeds remain. The children of that race have passed away too, and with them is passing, fast passing, to oblivion, the knowledge of things and men and deeds, which posterity will vainly dig from the rubbish of antiquity, and shall dig for in vain. The generation has passed, without a history, and almost without an epitaph.

These little breaches you see in the time-defying wall, reared by the emigrants around the burial place of their dead, were made by gold diggers, when the excitement first spread over the land, upon the discovery that these adventurous people had lived and died, and were buried here, ignorant that there was, or could be, in their place of worship and sepulchre, any deposit more dear to posterity than the ashes of their ancestors. Entering by the gateway at the northwestern corner, through which the emigrants carried their dead, a multitude of graves, closely congregated, meet the eye. You cannot avoid the impression, as you move on, that you are wading upon the ashes of the dead, and as you read some of the scanty memorials reared by affection to mark the burial places of friends, that you are among the tombs of the first settlers, who lie in crowds beneath your feet, without a stone to tell whose body is resting there in expectation of the resurrection.

The first head-stone, a little distance from the gate on the right, is inscribed—

"MRS. JEMIMA ALEXANDER SHARPE, *Born January 30th, 1727,
Died September 1st, 1797, a widow thirty-eight years*"

An elder sister of the Secretary of the Convention, one of the earliest emigrants to this country. She used to say that in the early days of her residence here her nearest neighbor northward was eight miles, and southward and eastward fifteen; that the coming of a neighbor was a matter of rejoicing, and that her heart was sustained in her solitude by the doctrines of the gospel and the creed of her Church.

In the southwest corner is an inscription to JANE WALLIS, who died July 31st, 1792, in the eightieth year of her age; the honored mother of the Rev. Mr. Wallis, minister of Providence, some fifteen miles south of this place, the able defender of Christianity against infidelity spreading over the country at the close of the Revolution, like a flood. His grave is with his people.

Near the middle of the yard is the stone inscribed to the memory of DAVID ROBINSON, who died October 12th, 1808, aged eighty-two, an emigrant, and the father of the Rev. Dr. Robinson, who served the congregation of Poplar Tent about forty years, and ended his course in December, 1843. It was at a spring on this man's land, and near his house, that the congregation of Sugar Creek and Hopewell used to meet and spend days of fasting and prayer together, during the troublesome times of the early stages of the French Revolution. From the peculiar formation of the ravine around the spring, the pious people were willing to believe that it was a place designed of God for his people to meet and seek his face.

The oldest monument, but not the monument of the oldest grave, is a small stone thus inscribed:—

Here Lys the
Body of ROBERT
MCKEE, who deceased
October the 19th, 1775,
Aged 73 years.

Around lie many that were distinguished in the Revolution, without a stone to their graves, and not one with an epitaph that should tell the fact of that honorable distinction. Perhaps the omission may have arisen from the circumstance, honorable to the country, that, with few exceptions, the whole neighborhood were noted for privations and suffering, and brave exploits in a cause sacred in their eyes.

The most interesting grave is at the southeast corner, without an inscription or even a stone or mound to signify that the bones of any mortal are there. It is the grave of the *Reverend Alexander Craighead*, the first minister of the congregation, and of the six succeeding ones (Steel Creek, Providence, Hopewell, Centre, Rocky River and Poplar Tent), whose members composed the entire Convention in Charlotte, in May, 1775. Tradition says that the two sassafras trees standing the one at the head and the other at the foot of the grave sprung from two sticks on which, as a bier, the coffin of this memorable man was borne to the grave in March, 1766. Mr. Craighead was distinguished by his aspirations for liberty,

and the community which assumed its form under his guiding hand had the image of democratic republican liberty more fair than any sister settlement in all the South, perhaps in all the United States. And his religious creed as to doctrines, and also as to experience, has been the creed of the Presbyterians of Mecklenburg. Besides this double influence of the man, living and speaking after him, much of his spirit has been inherited by his descendants, and with it the affections of the people.

The immediate successor of Mr. Craighead was Joseph Alexander, a connection of the McKnitt branch of Alexanders, a man of education and talents, of small stature, and exceedingly animated in his pulpit exercises. His installation took place on the third Friday in May, 1768. On February 21st, 1792, the Rev. Samuel C. Caldwell became pastor of Sugar Creek and Hopewell churches. Of great self-command, clear in his conception of truth, and plain in his enunciation, both in style and manner, amiable in his disposition and manners, kind from his natural feelings, and from the benevolence of the gospel he loved and preached, he passed his whole ministerial life, after his ordination, in connection with the prominent congregation that had called him to be pastor. Entering the burial-ground of Sugar Creek by the roadside, on the south, the first white stone that meets the eye marks his grave, directly beneath the communion table of the log church he long occupied as minister, the spot where he stood when he took his ordination vows, and where he chose to be buried when he should have finished his course. His epitaph is:—

Sacred
to the memory of the late
REV. SAMUEL C. CALDWELL,
who departed this life
Oct. 3d, 1826,
in the 59th year of his age,
and the 35th of his pastoral
office of Sugar Creek Congregation.
His long and harmonious continuance
in that relation
is his best Eulogium.

The Rev. Hall Morrison, his successor, became the pastor of the church in 1827, and continued for ten years, preaching a fourth of his time at Charlotte-town. In 1837 he was removed to the Presidential chair of Davidson College. His successor was Rev. John M. M. Caldwell, the son of the Rev. S. C. Caldwell, who resigned his office in 1845.

Stepping a little further into the middle of the yard, under the shade of these old oaks, we may read on an humble stone the name of one who will never be forgotten in Carolina, a magistrate of the county, the Chairman of the Convention of 1775, and of the Committee of Public Safety and an elder of the church.

ABRAHAM ALEXANDER,
Died April 2d, 1789,
Aged 68 years.

"Let me die the death of the Righteous, and let my last end be like his."

SUNDAY-SCHOOL STATISTICS OF ALL NATIONS.

Compiled from reports presented to the Robert Raikes Centenary, London, England, June 25th to July 3d, 1880, and estimates for territory not represented, together with the reports for the United States and British American Provinces, presented to the Third International Convention, Toronto, Canada, June 22d to 24th, 1881.

	Sunday schools.	Scholars.	Teachers.	Total.	
NORTH AMERICA					
United States	85,573	7,142,257	968,508	8,110,835	E. Payson Porter, Statistical Secretary, Philadelphia, Pa., U. S. A.
Canada	5,400	310,170	41,712	351,882	
Newfoundland	210	16,160	1,200	17,360	
Other portions of	600	25,000	2,500	27,500	
EUROPE					
England and Wales .....	...	3,800,000	422,222	4,222,222	Fountain J. Hartley, Statistical Secretary, London (England) Sunday School Union.
Scotland .....	...	191,523	47,972	239,495	
Ireland .....	...	320,920	30,175	351,095	
Norway .....	...	65,000	5,600	70,600	Pastor Dr. Trane, Copenhagen.
Sweden .....	...	150,000	15,000	165,000	Mr. Henry F. Sings, Copenhagen, Denmark.
Denmark .....	...	45,000	4,000	49,000	Mr. W. Brockmann, Heidelberg.
Germany	2,500	250,000	12,000	262,000	Pastor J. M. Heybroek, Amstelveen, Holland.
Holland	1,000	100,000	3,000	103,000	Mr. A. Broeders, Sint Panne, Antwerp, Belgium.
Belgium	50	1,100	112	1,212	Rev. Paul Cook, 115 Rue Chevalier, Lausanne.
France	1,050	45,000	4,500	49,500	Pastor Dr. E. Bowersch, Bern, Switzerland.
Switzerland	776	76,260	5,320	81,780	Rev. A. Meille, Florence.
Italy	150	10,000	600	10,600	Mr. Albert Woodruff, New York, U. S. A.
Spain	100	8,000	400	8,400	
Portugal	30	2,000	100	2,100	
Not enumerated above .....	...	15,000	1,000	16,000	
ASIA					
Persia	68	3,000	272	3,272	Pastor Jacob, Ormuzah, Persia.
Other portions of .....	...	35,000	1,500	36,500	
AFRICA					
Other portions of .....	...	158,745	8,355	167,100	Rev. George Thompson, Oberlin, Ohio, U. S. A.
SOUTH AMERICA					
Other portions of .....	...	150,000	3,000	153,000	
OCEANIA					
Australia	1,300	100,000	12,000	112,000	Mr. H. E. Wade, Melbourne, Australia.
Tasmania .....	...	11,800	1,200	13,000	Rev. E. S. Duff, M. A., Hobart Town, Tasmania.
New Zealand	300	30,000	3,000	33,000	Mr. Edward Ghantille, New Zealand.
Hawaiian Islands .....	...	15,000	1,300	16,300	Henry Waterhouse, General Secretary, Honolulu.
Other portions of .....	...	25,000	1,500	26,500	
World	153,849	13,508,108	1,498,053	14,983,053	

Sunderland, Byron, D. D., was born November 22d, 1819, in Shoreham, Addison county, Vt. He graduated at Middlebury College, in his native State, in 1838. After teaching for some time, he studied theology at Union Theological Seminary, New York city, from 1841 to May, 1843. He was installed pastor of the Presbyterian Church, Batavia, N. Y., in the Autumn of 1843. In 1851 he was called to the pastorate of Park Presbyterian Church, Syracuse, N. Y., where, declining installation for a time, he labored as pastor elect until the beginning of 1853, when he accepted a call from the First Presbyterian Church of Washington, D. C., over which he was installed the following April, and of which he still has charge.

In July, 1861, Dr. Sunderland was elected Chaplain of the United States Senate, which office he resigned in May, 1864, on account of impaired health, and with a view of taking charge of the American Chapel, at Paris, France, to which he had been appointed for the term of four years, by the Board of Directors of the American and Foreign Christian Union, of New York city. He arrived, with his family, in Paris, September 13th, 1864, and immediately assumed the charge of the chapel there, which he held until December, 1865, when, on the restoration of his health, he resigned the charge, and returned to his pastoral labors in the First Presbyterian Church of Washington, D. C. On December 8th, 1873, he was again chosen Chaplain of the United States Senate, and held this office till superseded by the Rev. Dr. Bullock, in March, 1879. He still continues actively in a pastorate extending over thirty years, the thirtieth anniversary of which was commemorated by his people February 6th, 1883. Dr. Sunderland stands among the foremost preachers of the Presbyterian Church. He is an eloquent speaker, a ready debater, rigid in his adherence to sound doctrine, and self-sacrificing in his labors.

Susquehanna Presbytery, the earliest Presbyterian organization in Northeastern Pennsylvania, grew out of the Luzerne Association of Congregational ministers and churches.

The name of Presbytery, with the appellation of Susquehanna, was assumed September 16th, 1817, at a meeting of the Association in Colesville, a village of Windsor, N. Y. The change was simply that of name. Connection with the Synod of New York and New Jersey was not sought until September 18th, 1821.

The Presbytery then consisted of six ministers able to labor and two unable, and had under their care twenty-four feeble churches, covering nearly one hundred miles square and embracing about forty thousand inhabitants. It had Wilkesbarre as its southern limit and Binghamton, N. Y., as its northern. It was received by Synod on the "Plan of Union." The eight ministers were Ebenezer Kingsbury, Cyrus Gildersleeve, Simeon R. Jones, Oliver Hill, Lyman Richardson, Salmon King, Joel

Chapin and Joseph Wood. The twenty-four churches were Wilkesbarre, Kingston, Wyalusing, Orwell and Warren, Wysox, Braintrim and Windham, Athens, Smithfield, Wells, Hartford, Bridgewater, First and Second, Springville, Middletown, Salem and Palmyra, Lawsville, Gibson, North Windsor, South Windsor, Great Bend, Ararat, Pike, Silver Lake and New Milford.

In 1832 the Presbytery had grown to twenty-nine churches and thirteen ministers, when, owing to its "wide and inconvenient extent of territory," the Synod of New Jersey, in answer to petition, set off from it the Presbytery of Montrose. There were left nine ministers and fifteen churches, included in the counties of Bradford and Luzerne, Pa.

In 1843 the formation of the Presbytery of Luzerne detached several churches and ministers. Susquehanna, when at the time of reunion, in 1870, it was merged in the new Presbytery of Lackawanna, numbered thirteen ministers and sixteen churches. It was, through all its history, a missionary body, and its members were distinguished for their self denial and zeal in religious work. In course of time the churches all changed their congregational form, and became thoroughly Presbyterian. They were highly evangelized. Faithfulness and discipline distinguished them. They believed in prayer and in keeping the Sabbath holy. Its testimony for Temperance was of the strongest kind. Great harmony usually distinguished the meetings of the brethren in Presbytery. Rev. C. C. Cross had been Stated Clerk for many years previous to the dissolution, in 1870, and the only minister in it at that time who had been in it in 1843. Mr. Cross joined it in 1836. He still lives, hale and hearty, a member of the Presbytery's successor, having accomplished nearly fifty years of ministerial labor in the one region.

Sutherland, Rev. John Ross, is a native of Ontario. He was born in Kirk Hill, November 7th, 1846; studied at Knox College, Toronto, in the class of 1870. He pursued his theological studies at the seminaries of Auburn and the Northwest, and had the degree of D. D. conferred upon him by Howard University, in 1879. He was pastor of the Eighth Presbyterian Church, Indianapolis, Ind., 1874-5. In 1875, he took charge of the Church at Grand Haven, Michigan, retaining it until 1880. From that date he has been pastor at Jacksonville, Ill. Dr. Sutherland is a faithful and acceptable minister, and earnest in his efforts to do good.

Sutphen, Rev. Morris Crater, D. D., was born December 1st, 1837, in Bedminster township, Somerset county, N. J. He graduated at Princeton College in 1856; taught nearly a year in Virginia; entered Princeton Seminary in 1857, where he graduated in 1860. In both the college and seminary he attained high distinction as a scholar. He was licensed April 19th, 1859, by the Presbytery of Elizabethtown; May 1st, 1860, he was ordained by the

Presbytery of Philadelphia, and installed as collegiate pastor of the Spring Garden Church, in that city, to serve as co-pastor with the venerable Rev. John McDowell, D. D., at whose death, February 13th, 1863, he became sole pastor. After a pastorate of marked fruitfulness and popularity of six years' duration, he accepted an invitation to become collegiate pastor with the venerable Rev. J. McLeroy, D. D., of the Scotch Church, in New York city, and was installed April 28th, 1866. Because of his failing health, this relation was dissolved November 4th, 1872. Afterwards he spent a Winter at Jacksonville, in Florida, and endeavored there to supply the pulpit, but was obliged soon to relinquish the effort. Returning to the North, his health continued to fail, and he died June 18th, 1875, in the thirty-eighth year of his age.

Dr. Sutton was a popular and successful preacher, a man of amiable spirit, a Christian gentleman, a laborious pastor, a diligent student, and eminently successful in all the varied work of the ministry. The presidency of at least three colleges was offered to him, and at one time a place in one of our theological seminaries was within his reach, but to no one of these positions did he consider his health adequate. During the last months of his life he was engaged upon a "Manual of Family Worship." He was eminently a devout man, and lived very near to Christ. In very many hearts his memory will be sacredly cherished.

Sutton, John, the second son of Thomas and Rebecca Sutton, was born in the town of Indiana, Indiana county, Pa., May 20th, 1814. With only the advantages of such limited education as could be obtained in those early days in a small country village, he entered into the mercantile business, on the death of his father, at the early age of nineteen, and continued therein for a period of about forty years.

He united with the Presbyterian Church when about thirty-five years of age, and was elected to the office of ruling elder in May, 1851. For more than twenty-five years before his death, he was superintendent of the Sabbath school, and a portion of the time teacher of a young men's Bible class. He was also a Director of the Western Theological Seminary at Allegheny, for several years prior to his death, which occurred June 9th, 1877. As a private citizen, for he never aspired to any political preferment, Mr. Sutton was well known throughout Western Pennsylvania. In every enterprise tending towards the advance and improvement of his native place, whether financially or morally, he was among the leading spirits. It was largely through his exertions and influence that the Pennsylvania Railroad Company was induced to construct a branch road to Indiana. The last great enterprise of his life was the projection of a State normal school, for which he labored earnestly and unceasingly, giving largely of his private means towards its success, and was the

President of the Board of Trustees from its organization. His administrative capacity was remarkable. As President of the First National Bank, he attended to his trust with fidelity and zeal. He believed that whatever was worth doing at all was worth doing well, and therefore was found true to all his trusts. In all the multifarious transactions of his life he was recognized as an upright, honest man, faithful to family and friends, true to his Christian principles, benevolent, liberal, sympathetic, kind and charitable. His great delight, however, was in the growth and prosperity of his church and Sabbath school, and during his long connection with the latter, he was never once absent from his post, when at home, until his last illness. His life closed in joy and peace, almost his last words being "*a sinner saved by grace.*"

Swan, Rev. William, was a native of Cumberland, now Franklin county, Pa.; was educated at Canonsburg Academy, and was licensed to preach the gospel by the Presbytery of Redstone, December 22d, 1791. On the 16th of October, 1793, he was installed pastor of the united congregations of Long Run and Sewickley. Here he labored for a period of twenty-five years. In the year 1804, and for some years afterwards, his congregations were visited with special outpourings of the Spirit of God during the great revival, and considerable numbers were added to the church. On October 1st, 1818, he resigned the pastoral charge of his congregations, but in the Spring following, April 20th, 1819, he was recalled to Long Run, and resumed the pastorate of that church. After three years the pastoral relation was dissolved, in consequence of declining health, at his request, April 17th, 1822. Mr. Swan fell asleep in Jesus, November 27th, 1827. His last hours were peaceful and happy. Mr. Darby states that Mr. Swan succeeded James Ross, Esq., as teacher at Dr. McMillan's "Log Cabin."

Swaney, Alexander, D. D., was born in the county of Derry, Ireland, March 20th, 1813. When he was six years old his father brought the family to America, first settling in Chester county, Pa., and then removing to Knox county, Ohio. He graduated at Jefferson College, in 1839, and while a student was Tutor in Latin. After graduating he taught in several academies five years, studying theology privately. He was licensed to preach the gospel by the Presbytery of Richland, in 1844. His first charge, for a year, was Big Spring and Kilgore. In 1845 he was installed pastor of the Big Spring Church, with preaching stations at Fairmount and New Cumberland. In 1848 he became pastor at Carrollton, and remained in that capacity ten years, having a successful pastorate, amid the good-will of the people. Then he was pastor at New Hagerstown seventeen years. In 1875 he became pastor of the churches of Annapolis and Unionport, and so he continues.

Dr. Swaney is a man of fine abilities. He is a clear, logical, earnest preacher, and an able presbyter.

He is a man of great prudence, thorough integrity and much business capacity. He is a warm-hearted and true friend. His ministry has been marked rather by a regular steady growth in his churches than by great ingatherings. He has always fostered the missionary spirit among his people, and also the spirit of liberal giving, both by precept and example. He is much respected and beloved by his brethren in the ministry.

Swezey, Samuel J. C., son of Rev. Samuel Swezey, a Presbyterian clergyman of Central New York, and Harriet, his wife; was born October 6th, 1831. He graduated at the New York State Normal School at Albany; studied law in New York city, and was there admitted to the Bar. He did not, however, enter the practice of his profession, but accepted the position of Professor of Mathematics in the University of Alabama, then the leading educational institution of the southwest. Thence he came to California in 1862, taking charge of the Citizens' Gas Company, until that corporation was consolidated with others. For the last twelve or thirteen years he was Secretary and Treasurer of the Pacific Rolling Mills. For four years he was a member of the State Board of Education. For many years he was Secretary and Treasurer of the Home Missionary enterprise on this coast. He was elected elder and clerk of session of Howard Presbyterian Church, in March, 1864, and superintendent of Sunday school, February 17th, 1869, and held those offices until his death, October 23d, 1877. Mr. Swezey was stalwart in person, mind and faith. Of clear, pure mind, large hearted and liberal to a fault, untiringly industrious, with strong will, good judgment and definite opinions; yet he had no irrational and perverse obstinacy of his opinion; there was nothing of the dogged about him, and nothing of the domineering temper. Keenly appreciating the pleasures of this life, he was consecrated to the Lord in soul, mind, body and estate, and used them all fully in His service. The Sunday school under him was a model, and his imprint upon it remained long after his death.

Swift, Elisha P., D.D., was born in Williamstown, Mass., August 12th, 1792. His parents were Rev. Seth and Lucy Elliot Swift. His father was pastor of the Congregational Church of Williamstown. Through his mother he was descended from Rev. John Elliot, the Apostle to the Indians. He received his collegiate education at Williams College, Mass., his theological at Princeton, N. J.; was licensed by the Presbytery of New Brunswick, April 24th, 1816, and was ordained by a Congregational council in Boston, September 3d, 1817, with a view to the Foreign Missionary work. The American Board, having been compelled to delay his departure, employed him for a time as an agent in the collection of funds. In 1818 he performed pastoral service for the Presbyterian churches at Dover and Milford, Del., and in 1819 he

took charge of the Second Presbyterian Church, Pittsburg, and continued its pastor for thirteen years. From 1831 to 1835 he was Secretary of the Western Foreign Missionary Society, the location of which was in Pittsburg. For several years he served the Society in this capacity, while retaining his pastorate, but in March, 1833, he resigned his charge, and devoted his whole time to the interests of the society. As the conception of it had originated in his own mind, so his tact, energy and eloquence had given it shape. It was the child of the Synod of Pittsburg, and after several changes, both in title and location, it became the Board of Foreign Missions of the Presbyterian Church.

In the Summer of 1835 Dr. Swift resigned his position as Secretary, and became pastor of the First



ELISHA P. SWIFT, D. D.

Presbyterian Church, Allegheny, and he continued to sustain this relation for twenty-nine years and a half. For some five years before his death, his strength beginning to fail, the congregation called his son, Rev. Elliott E. Swift, then pastor of the church of New Castle, Pa., to relieve their faithful servant. Under this arrangement, the father was enabled to occupy the pulpit with more or less frequency, until within six months of his death. April 3d, 1865, his spirit passed from earthly scenes to the heavenly rest.

In 1821, Dr. Swift published "The Sacred Manual, containing a series of Questions, Historical, Doctrinal and Preceptive, on the Sacred Scriptures." In 1833 he commenced the publication of the *Western Foreign Missionary Chronicle*, as the organ of the Missionary

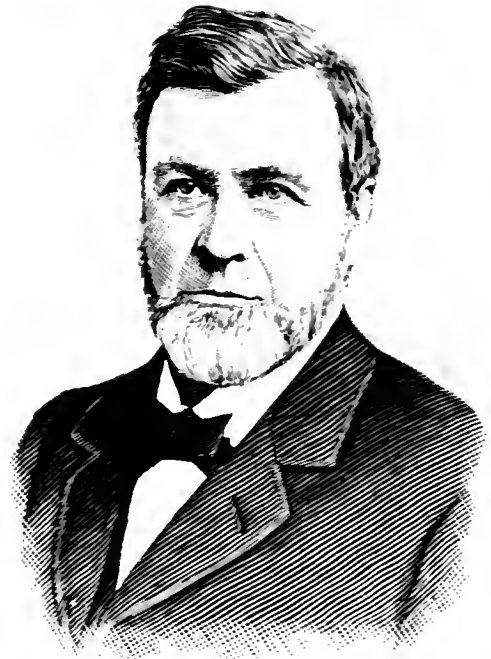
Society of which he was Secretary, and he continued it for two years. Some fourteen of his sermons and addresses on various occasions have been given to the press. He entered with great decision and earnestness into the early question of the location of the Western Theological Seminary at Allegheny; was a member of its Board of Directors from its organization, and from 1861 till his death he was President of the Board.

Dr. Swift was an unusually eloquent and impressive preacher. His large, penetrating eye, when fixed upon the hearer, gave to some of his searching addresses an almost irresistible power. In the commencement of his morning discourses he was usually deliberate, occasionally hesitating, as the result would show, for the most suitable and expressive word among several at his command. As he advanced, however, his delivery would become more rapid, and for fifteen minutes before he closed he would hold the listener in the most fixed and solemn attention. The conclusions of many of his sermons were among the grandest specimens of effective pulpit oratory to which the people in the region where he lived had ever listened. His public prayers were remarkable for fluency of utterance, comprehensiveness of petition, elegance of style and fervor of feeling. This, no doubt, has its explanation in his habits of private devotion. For many years he had four seasons of secret prayer, which he sacredly observed each day. Often, on Sabbath evenings, after his labors were completed, he would spend long periods in the retirement of his study, in audible intercession for his people. Dr. Swift belonged to a race of men now seldom found, but sometimes read about in the annals of the past.

Swift, Elliott E., D. D., was born in Pittsburg, Pa., September 5th, 1824. His parents were Rev. Elisha P. and Eliza D. Swift. Through his father, he was descended from Rev. John Eliot, the Apostle to the Indians, who came from England and settled in Roxbury, Mass., in 1631. Mr. Swift was received into full communion in the First Presbyterian Church, Allegheny, in April, 1843. He was graduated at Jefferson College, Canonsburg, in September of the same year, and having spent three years in the Western Theological Seminary, Allegheny, under the instruction of Rev. Drs. David Elliott, Alexander T. McGill and Lewis W. Green, he was licensed to preach the gospel by the Presbytery of Ohio, in the Church of Montours, June 16th, 1846. Having supplied the Evangelical Lutheran Church, Pittsburg, for five months, while its pastor, Rev. William A. Passavant, D. D., was in Europe, he visited Annapolis, Md., in December, 1846, and labored for three months in the feeble church then recently organized there, and worshipping in the public hall-room. In July, 1847, he commenced his labors in Xenia, O., where he was ordained, June 6th, 1848. Being called to the original Second Presbyterian Church, Allegheny,

located on lots Nos. 55 and 57 Washington street, he commenced his work there March 3d, 1850. After three years and a half he resigned this position, and the church was soon after dissolved. With a view to December 25th, 1853, he entered upon the pastoral work in the First Presbyterian Church of New Castle, Pa., and after seven years and two months, he was called to be co-pastor with his venerated father, who had then been for more than twenty-seven years pastor of the First Presbyterian Church, Allegheny. In about two years and a half the death of the father occurred, and the whole pastoral work devolved upon the son. In this position he has continued for more than twenty-two years.

Dr. Swift was stated Clerk of the Synod of Allegheny, from its organization, October 19th, 1854, until



ELLIOTT E. SWIFT, D. D.

the consolidation of the Synods of Allegheny and West Pennsylvania, in 1870. He has been a member of the Board of Colportage since its organization by the Synod of Pittsburg, in 1850. In 1854 he was elected a Director of the Western Theological Seminary, and in November, 1880, he became Secretary of its Board of Directors. During the whole of his ministry he has taken an active interest in Temperance reform, and in 1880, he became one of the officers of the Constitutional Temperance Amendment Association of Pennsylvania. He is an instructive and impressive preacher, a diligent pastor, a valuable presbyter, greatly beloved by his people, and held in high esteem by his brethren for his genial spirit, excellent character and eminent usefulness.

Symmes, Joseph Gaston, D. D., was born at Hamilton, Ohio, January 21th, 1826. He graduated at Hanover College; studied theology at Princeton Seminary, and was licensed by the Presbytery of New Brunswick, February 7th, 1854. He was ordained by the Presbytery of Madison, November 3d, 1854; pastor of the First Church, Madison, Ind., 1854-7; since which date he has been pastor of the First Church, Cranbury, N. J. Here his labors have been largely blessed, several precious revivals having occurred under his ministry. Dr. Symmes is a solid and instructive preacher and a devoted pastor, enjoying the confidence and affection of his people. He is a faithful presbyter, and has published a very satisfactory and interesting history of the Presbytery of Monmouth. He received the degree of D. D. from his *Alma Mater*, in 1879.

Synodical School at New London, Chester County, Pa. In these times, when the attention of the Presbyterian Church is again strongly turned to the too much neglected duty of educating her children in schools and seminaries under her own maternal supervision, it is well to look back sometimes to the efforts which she put forth when she was but a young mother, when her hands were weak and her means were small.

Among the earliest of our institutions was the ancient Synodical School at New London. In its outer equipments, its locality, a retired farm in a new settlement, its buildings, most probably of logs, the meagre salaries of its Principal and Usher, it was plain and unpretending, and in our days such an establishment would excite no feeling except that of contempt. But within this rude casket lay hid diamonds of sterling worth. There was the grammar-school, the college, the theological seminary, all combined in one. On these walls hung out the broad and noble banner on which was inscribed, "All persons who please may send their children and have them instructed, *gratis*, in the languages, philosophy and divinity." On this altar of education the weak and scattered congregations of the Presbyterian Church laid their annual offerings, the fruits of patient, self-denying toil, that no worthy but needy student might turn away with the bitter thought that no man cared for him. There labored *Francis Alison*, as Principal; born in the North of Ireland, educated in the University of Edinburgh, next a Tutor in this country, in the family of Governor Dickinson, of Delaware, then ordained and installed pastor over the congregation of New London; whom Bishop White, one of his pupils, declared to be "a man of unquestionable ability in his department," and of whom another minister wrote, "that he was the finest Latin scholar in America;" a man who earned for himself the distinguished name of "the Bushy of America." And around these rude benches were seated lads and youth, plain and simple in their dress and manners, "alike unknowing and unknown," but who in after

years played well their parts, and made their marks upon the age. There, under the master's hand, the rude materials received the polish that fitted them to stand as noble pillars in the Church and State. There were preparing, for the time of need, the men who thundered in the Forum, graced the Bench, or triumphed in the field; who filled the chairs of colleges, subscribed their names to our country's Magna Charta, or who eloquently pleaded in the pulpit the cause of the Divine Redeemer.

"I recently trod," said the late Rev. Dr. Dubois, long a pastor at New London, "upon the site of this almost forgotten school. I had long known that it had stood upon a certain field, but exactly where, no one could tell. One uniform green sward covered the surface, and the only relic of the things that were was a venerable lilac bush, spared as a memento of other days. But a few months since, the soil being newly turned up, the plough-share revealed the old foundations, in all their just proportions, of a moderate-sized dwelling, and not many yards distant one much smaller, doubtless the base of the school-house. It was a place for thought. Here lived and taught, surrounded by his pupils, that man of God. Here studied and struggled McKean, and Read, and Smith, who all signed that perilous but immortal document, the Declaration of Independence; here Ramsey, the historian, Charles Thomson and Hugh Williamson, distinguished in their country's annals; here Provost Ewing and Latta, the faithful and beloved ministers of Christ. Here our beloved Church trained up her sons to battle for the rights of their country and the truths of their God. But where are they now? All gone, but not forgotten. Their names, their worthy deeds remain, to stimulate the men of the present and the youth of the coming age.

"And that school, commenced by Alison in 1741, and adopted by the Synod as its own in 1744, though long since leveled to the dust, does still survive. In the Delaware Academy and College, at Newark, it has always had a lineal descendant, and, for the last quarter of a century, in name and locality, it has had a worthy successor in the New London Academy. Apart from these, it has served, and still serves, as a watchword with which to rouse the energies of our Presbyterian Zion in the great work of educating her sons. When her zeal in this noble cause begins to flag, the watchmen on the walls have but to shout, 'Remember the worthy deeds of your worthy sires! Remember the old Synodical School of New London.'"

Synod of New York and Philadelphia, Members of, from 1758 to 1788 inclusive. The years, as given in the list, indicate the first appearance of the names of the new members on the Minutes, which was in many cases some years after their ordination. The letter P is placed after the names of the graduates of the college at Princeton, N. J.; Y after those of the graduates of Yale; and H after the graduates of Harvard. The word

"received," is placed after the names of those who were admitted as ordained ministers from other churches, and the place whence they were received is mentioned, whenever it was stated on the minutes.

1758.

Philadelphia Presbytery—Gilbert Tennent, Charles Beatty, Richard Treat, Y.; Henry Martin, P.; Robert Cross, Francis Alison, Benjamin Chestnut, P.; Andrew Hunter, Nehemiah Greenman, Y.; William Ramsey, P.; David Laurence, John Kinkhead, John Griffiths.

New Castle Presbytery—George Gillespie, John Rodgers, Adam Boyd, Samuel Finley, Hector Alison, Daniel Thane, P.; Charles Tennent, William McKennan, Alexander McDowell, James Finley, John Blair, Alexander Hucheson, Andrew Sterling, Andrew Day.

New York Presbytery—David Bostwick, Andrew Kitteltas, Y.; Aaron Richards, Y.; Nathaniel Whitaker, P.; Caleb Smith, Alexander Cummings, John Brainerd, Y.; John Pierson, Y.; Timothy Jones, Y.; Jacob Green, H.; Jonathan Elmore, Y.; Simon Horton, Y.; John Smith, Chauncey Graham, Y.; Enos Ayres, P.; John Moffat, P.; John Darby, Timothy Allen, Y.; John Maltby, Y.; Hugh Knox, P.; Silas Leonard, Y.

Suffolk Presbytery—Ebenezer Prime, Y.; Benjamin Talmage, Y.; Abner Reeves, Y.; James Brown, Y.; Sylvanus White, Samuel Buel, Y.; Samuel Sackett, Eliphalet Ball, Y.; Thomas Lewis, Y.

New Brunswick Presbytery—William Tennent, Samuel Kennedy, P.; Charles McKnight, Benjamin Hait, P.; David Cowell, H.; John Guild, H.; Job Pruddern, Y.; Israel Reed, P.; Elihu Spencer, Y.; James McCrea, Conradus Wurtz, Samuel Harker.

Donegal Presbytery—Joseph Tate, George Duffield, P.; John Steel, John Rowan, John Elder, Samson Smith, Robert McMurdie, Samuel Thompson, Robert Smith, John Hoge, P.

Lewes Presbytery—Matthew Wilson, John Miller, Hugh Henry, P.; Moses Tuttle, Y.; John Harris, P.

Hanover Presbytery—Samuel Davies, Robert Henry, P.; Alexander Craighead, Samuel Black, John Craig, Alexander Miller, John Wright, John Brown, P.; John Martin, Hugh McCadden, P.; Richard Sankey, John Todd, P.

1759.

Suffolk Presbytery—Moses Baldwin, P.
New York Presbytery, Abner Brush, P.; Benjamin Woodruff, P.

Hanover Presbytery—Henry Patillo, William Richardson.

1760.

New Castle Presbytery—John Ewing, P.
Philadelphia Presbytery—James Latta.
New Brunswick Presbytery—William Kirkpatrick, P.; Alexander McWhorter, P.

1761.

New Brunswick Presbytery—James Caldwell, P.; John Clark, P.; James Hunt, P.; John Hanna, P.
Philadelphia Presbytery—John Simonton, John Beard.

New Castle Presbytery—John Strain P.; John Carmichael, P.

Suffolk Presbytery—Ezra Reeves, Y.

1762.

New York Presbytery—Azal Roe, P.
New Brunswick Presbytery—Samuel Parkhurst, P.; Joseph Treat, P.; William Mills, P.
Lewes Presbytery—Joseph Montgomery, P.

1763.

New Brunswick Presbytery—William Tennent, Jr., P.; Enoch Green, P.

Hanover Presbytery—James Waddel.

Dutchess Presbytery—Elisha Kent, Y., in 1729; Solomon Mead, Y.; John Peck.

1764.

Suffolk Presbytery—Thomas Payne, Y., received; Nehemiah Baker, Y., in 1742.

New Brunswick Presbytery—Amos Thompson, P.; Jacob Ker, P., Nathan Ker, P.; Thomas Smith, P.

1765.

Suffolk Presbytery—Samson Occam, an Indian; Benjamin Goldsmith, Y.

New York Presbytery—Francis Peppard, P.

New Brunswick Presbytery James Lyon, P.; John Roseborough, P.; Jonathan Leavitt, Y.; received from New England.

Hanover Presbytery—David Rice, P.

Lewes Presbytery—Alexander Houston, P.

1766.

Donegal Presbytery—John Slemons, P.; Robert Cooper, P.

Philadelphia Presbytery—John Murray,*

New Castle Presbytery—Samuel Blair, P.

Suffolk Presbytery—David Rose, Y.

New Brunswick Presbytery—David Caldwell, P.

Second Philadelphia Presbytery—Patrick Allison.

Dutchess Presbytery—Samuel Dunlap, Wheeler Case, P.

1767.

Suffolk Presbytery—Elam Potter, Y.; John Close, P.

New York Presbytery—Jedediah Chapman, Y.

1768.

New Brunswick Presbytery—Jeremiah Halsey, P.

Donegal Presbytery—John Craighead, P.

Second Philadelphia Presbytery—James Lang

Lewes Presbytery—Thomas McCracken, P.; John Bacon, P.

1769.

First Philadelphia Presbytery—Alexander Mitchell, P.; James Sproat, Y.; received from New England.

New Castle Presbytery—John McCreary, P.; William

* Was not received by the Synod

Foster, P.; Joseph Smith, P.; Daniel McClelland, received.
 New York Presbytery—James Tuttle, P.
 New Brunswick Presbytery—John Witherspoon, received from Scotland.
 Hanover Presbytery—James Creswell, Charles Cummings, Joseph Alexander, P.; Thomas Jackson, Samuel Leake, P.
 Lewes Presbytery—John Brown.

1770.

First Philadelphia Presbytery—James Boyd, P.; James Watt, P.
 Donegal Presbytery—John King, Hezekiah James Balch, P.
 New York Presbytery—William Woodhull, P.
 Hanover Presbytery—Hezekiah Balch, P.
 Second Philadelphia Presbytery—Samuel Eakin, P.

1771.

New Castle Presbytery—John Woodhull, P.; Josiah Lewis, P.
 New York Presbytery—Alexander Miller, P.; Oliver Deenning, Y.; Jonathan Murdock, Y.
 Donegal Presbytery—Joseph Rhea, received from Ireland.

1772.

New Castle Presbytery—Thomas Read, James Wilson, P.; James Anderson.
 Suffolk Presbytery—Joshua Hart, P.
 New Brunswick Presbytery—Alexander McLean, William Schenck, P.; Jacob Varnardalen, P.
 New York Presbytery—Amzi Lewis, Y.
 Donegal Presbytery—Hugh Vance, P.
 Dutchess Presbytery—Benjamin Strong, Y.; received from New England; Ichabod Lewis, Y.; Samuel Mills, Y.

1773.

Donegal Presbytery—William Thom, Robert Hughes, received from Ireland; David McClure, received from New England; Levi Frisbie, Dart.; received from New England.

1774.

First Philadelphia Presbytery—William Hollingshead.
 New Castle Presbytery—Thomas Smyth, P.
 Hanover Presbytery—William Irwin.
 Orange Presbytery—James Campbell, received from South Carolina; Thomas Reese, P.; John Simpson, P.; James Edmunds, received from South Carolina.
 Second Philadelphia Presbytery—Robert Davidson.

1775.

First Philadelphia Presbytery—Nathaniel Irvin, P.; Daniel McCalla, P.
 Suffolk Presbytery—John Davenport, P.
 New York Presbytery—Matthias Burnet, P.; Joseph Grover, Y.

New Brunswick Presbytery—James Gourley, received from Scotland.

Donegal Presbytery—Thomas McPherrin, P.; Colin McFarquhar, received from Scotland.

Dutchess Presbytery—David Close, Y.; Blackleech Burnet.

1776.

First Philadelphia Presbytery—Israel Evans, P.; William Linn, P.

New Brunswick Presbytery—John Debow, P.
 Donegal Presbytery—Samuel Dougal, John Black, P.

Second Philadelphia Presbytery—Hugh McGill, received from Ireland.

1777.

First Philadelphia Presbytery—Robert Keith, P.

New Castle Presbytery—James Power, P.

New York Presbytery—Ebenezer Bradford, P.

New Brunswick Presbytery—John Warford, P.

Donegal Presbytery—John McMillan, P.; John McKnight, P.

Hanover Presbytery—Samuel Stanhope Smith, P.

Lewes Presbytery—Ebenezer Brooks.

1778.

New Castle Presbytery—James P. Armstrong, P.

New York Presbytery—Andrew King, P.; Thaddeus Dudd, P.

1779.

First Philadelphia Presbytery—James Grier, P.; Andrew Hunter.

1780.

First Philadelphia Presbytery—Isaac Keith, P.

New Castle Presbytery—William Smith, P.

New Brunswick Presbytery—Philip Stockton, George Faitoute, P.

Hanover Presbytery—John Blair Smith, P.; Caleb Wallace, P.; Samuel Doak, P.; Edward Crawford, P.; James McConnell, P.

Lewes Presbytery—John Rankin, Samuel McMasters.

Orange Presbytery—Samuel McCorkle, P.; Robert Archibald, P.

1781.

New Castle Presbytery—Daniel Jones.

New York Presbytery—John Joline, P.

Donegal Presbytery—David Bard, P.; Samuel Waugh, P.; John Linn, P.

1782.

Orange Presbytery—Thomas H. McCall, P.; James Hall, P.; Thomas Craighhead, P.; James Templeton, P.; James McRee, P.; John Cosson, Daniel Thatcher, William Hill.

New Castle Presbytery—Nathaniel W. Semple, P.; John E. Finley, P.; James Dunlap, P.

Donegal Presbytery—John Henderson, P.

First Philadelphia Presbytery—William Mackey Tennent, P., received from Connecticut.

1783.

Donegal Presbytery—Matthew Woods, P.; Stephen Balch, P.

Orange Presbytery—John Hill, David Barr.

1784.

First Philadelphia Presbytery—*Simcon Hyde, Y.*Orange Presbytery—*Francis Cummings, James Frazier.*

1785.

First Philadelphia Presbytery—*William McRee, received from Ireland.*New Brunswick Presbytery—*Joseph Rue, P.; Peter Wilson, P.; William Boyd, P.; Joseph Clark, P.; George Luckey, P.*Donegal Presbytery—*James Johnston, Matthew Stephens, received from Ireland.*New Castle Presbytery—*James Munro, received from Scotland.*

1786.

First Philadelphia Presbytery—*John Johnston, received from Ireland; William Pickels, received from England.*New Castle Presbytery—*John Burton,* Samuel Barr,†*Suffolk Presbytery—*Joshua Williams, Y.; Nathan Woodhull, Y.*New York Presbytery—*John McDonald,* James Wilson, received from Scotland; James Wilson, Jr.,* James Glassbrook, received from England.*New Brunswick Presbytery—*James Muir, received from Bermuda. N*Hanover Presbytery—*William Graham, P.; Moses Hoge, Samuel Carriek, John Montgomery, P.; William Wilson, Benjamin Irwin, P.; John McCue, Samuel Shannon, P.; Andrew McClure, James Mitchell, John D. Blair, P.; Samuel Houston, Adam Rankin.*Orange Presbytery—*Jacob Leake.*

1787.

South Carolina Presbytery—*Robert Hall, Robert Finley, Lobert Mecklin.*New York Presbytery—*James Thompson, received from Scotland.*New Brunswick Presbytery—*Walter Monteith.*Philadelphia Presbytery—*Ashbel Green, P.*Carlisle Presbytery—*Charles Nesbit, received from Scotland.*

1788.

North Carolina Presbytery—*Nathan Grier.*Suffolk Presbytery—*Noah Wetmore, Y., in 1757; Aaron Woolworth, Y., received from New England; Thomas Russel.*New York Presbytery—*Samuel Fordham.*New Brunswick Presbytery—*Ira Condict, P.; Asa Dunham.*Carlisle Presbytery—*Samuel Wilson, P.; Hugh Morrison,† James Snodgrass.*

Synod of Philadelphia. The history of the Presbyterian Church as an organism of congrega-

tions, in the United States of America, commences with the year 1705 or 1706, when seven ministers, who were laboring as pastors and missionaries in Maryland, Delaware and Philadelphia, with the country surrounding it in Pennsylvania and New Jersey, associated themselves together as a Presbytery.

The General Presbytery, thus constituted, continued in form and name until 1716, when it resolved itself into a Synod, and divided into three subordinate meetings or Presbyteries. The body, under its new designation, met September 17th, 1717. The Rev. Jedediah Andrews was its first Moderator, and the Rev. Robert Witherspoon its first Clerk.

The number of ministers in the organization had increased to seventeen, of whom thirteen, with six ruling elders, were present at the constitution of the body. The territory occupied by them extended along the Atlantic slope from Long Island to Virginia.

The Synod grew slowly in numbers and extent. After an existence of seventy-two years, during which it was, in 1745, unhappily divided into two rival bodies, but happily reunited in 1758 as the Synod of New York and Philadelphia—blessed by the great revival of the last century and injured by the storm of the Revolution, but coming out of it crowned with honor—it transformed itself, in 1788, into a General Assembly, and constituted the four subordinate Synods of New York and New Jersey, Philadelphia, Virginia and the Carolinas.

A hundred years ago, therefore, the Synod of Philadelphia, in the position which it occupies in our fully-developed ecclesiastical system, did not exist. When the Revolutionary war broke out, there was in the country the one General Synod of New York and Philadelphia, with its eleven subordinate Presbyteries of New York, New Brunswick, Philadelphia First, Philadelphia Second, New Castle, Donegal, Lewes, Hanover, Orange, Dutchess and Suffolk. The number of congregations and communicants who were under the care of those Presbyteries cannot be given. They had about one hundred and thirty-five ministerial members. Verily, the colonists who were precipitated into the weary and harassing eight years' contest were but sparingly provided with spiritual leaders. From Massachusetts to the Carolinas, among three millions of people, there were scattered not many more Presbyterian preachers than now dwell in the midst of the seven or eight hundred thousand inhabitants of the city of Philadelphia. If our country were to-day supplied only in the same proportion as the struggling colonies were, it would have less than two thousand Presbyterian ministers, instead of the five thousand seven hundred who are upon the denominational rolls North and South, which were one, and ought to be one again.

The numerical force of the whole body in 1788, when its various organizations were developed into their present form and relation, was sixteen Presby-

Received as licentiates or candidates, from Scotland, the year before.

† Received the year before, as a licentiate, from Ireland.

teries, one hundred and seventy-seven ministers, one hundred and eleven probationers, and four hundred and nineteen congregations, of which two hundred and four, or nearly one-half, were destitute of pastors, and many of them were only the shadow of a name.

Of this force the Synod of Philadelphia had under its jurisdiction, at its organization, sixty-seven ministers, two probationers, and one hundred and thirty-one congregations, forty of which were destitute of pastors, while a large proportion of the others were associated as collegiate charges. It embraced five of the Presbyteries: Philadelphia, with thirteen ministers and twenty-one congregations; New Castle, with sixteen ministers and twenty-four congregations; Lewes, with six ministers and nineteen congregations; Baltimore, with six ministers and twelve congregations; and Carlisle, with twenty-six ministers and fifty-five congregations. It covered the State of Pennsylvania east of the Allegheny Mountains, the southern part of New Jersey, Delaware, Maryland, and a small slice of Virginia.

The first meeting of the Synod was held in the First Church, Philadelphia, on the third Wednesday, the 15th of October, 1788. Only sixteen ministers and seven ruling elders were present. The Rev. John Ewing, pastor of the First Church, and Provost of the University of Pennsylvania, preached the opening sermon, from 2 Cor. iv, 5. The Rev. James Sproat, pastor of the Second Church, Philadelphia, was chosen Moderator; and the Rev. George Duffield, pastor of the Third Church, was appointed Stated Clerk. The first Treasurer of the body was Isaac Snowden, who was elected in 1789.

The closing decade of the last century and the opening decade of the present century did not witness any decided advance of our forces. In 1807 there were in the whole Synod eighty-one ministers, one hundred and twenty-eight congregations, seven licentiates, and five thousand six hundred and fifty-two communicants, and the reported benevolent contributions were \$1412. Thus in the nineteen years that followed the organization of the body there was a gain of only fourteen ministers and a loss of three congregations.

It took the country a long time to recover from the desolating influence of the Revolutionary war. The churches especially had been in every way injured by it; and the Presbyterian pastors and edifies had been assailed with peculiar venom by the royalists. "It was a great object with the British officers to silence Presbyterian preachers, as far as possible, and with this view they frequently despatched parties of light horse into the country to surprise and take prisoners unsuspecting clergymen." Infidelity, too, through the French associations of the government, had become fashionable, and was blighting in its influence on the country. Moreover, the tide of emigration was to the western part of the State, and to the regions west and southwest of it. The increase of popu-

lation there, with the growth of the Denomination, led to the formation, in 1802, of the Synods of Pittsburg and Kentucky. But the legitimate progress in our portion of the vineyard was temporarily checked. The western and northwestern section of the Synod was, however, a sharer in the growth; and, therefore, in 1791, the Presbytery of Huntingdon was formed out of the Presbytery of Carlisle. Three years later, in 1811, the Presbytery of Northumberland was also erected.

The next decade was more favorable in its exhibition. In 1817 there were in the Synod one hundred and one ministers, ten licentiates, one hundred and sixty-four churches, and nine thousand one hundred and fifty-five communicants, whose reported collections for benevolent causes were \$1532. This was an increase of one-fourth in the number of ministers and congregations, and more than three-fifths in the rolls of communicants.

In 1827 one hundred and thirty-one ministers, two hundred and six congregations, and twenty thousand communicants were reported. In the course of the year, one thousand one hundred and seventy-seven new communicants had been added to the churches, and two hundred and thirty-one adults and one thousand six hundred and thirty-nine infants had been baptized. The moneys reported for benevolent objects amounted to \$5082.

In that decade the membership of the churches had more than doubled.

Ten years more bring us to the threshold of our divided house. The Synod still covered substantially the same territory. The Presbyteries of Philadelphia Second, Philadelphia Third, and Wilmington, appeared as some of the fruits of the divisive controversy which was raging. But scarcely any solid growth was exhibited. On the rolls in 1837 were one hundred and eighty-two ministers, two hundred and twenty-four congregations, and twenty thousand and sixteen communicants—an increase in nine years of only fifty ministers, eighteen churches, and sixteen communicants.

In this respect, though not in as great a degree, this section of the Denomination exhibited the condition of the body at large. "The growth of the Presbyterian Church in this country has never been more rapid than during the first half" of the septennate from 1830 to 1837. "In the preceding five years there had been an advance until then unprecedented; but even this was exceeded by the results set forth in the Assembly's reports for some years subsequent to 1829. . . . But the rapid increase during the earlier portion of the period was largely offset by an actual decrease of membership from 1831 to 1837."

Internecine war, excited controversy, unhappy personal alienations, consumed much of the spiritual power of the Church. Even a good man, working in a good cause, cannot, while unduly excited, properly

concentrate his powers and accomplish the largest results. Much more is an organized body of men, whose councils are disturbed by questions that affect its fundamental position, crippled by an inherent weakness. In the Church of Christ, periods that have been marked by doctrinal and ecclesiastical conflicts, however necessary those conflicts may have been for the maintenance and development of the truth, have not been times of peculiar spirituality and saving growth. And on the field of this Synod were waged some of the sharpest struggles in a contest which none of us desire to reopen.

The figures that we have given for 1837 indicate the strength of the Synod in the troublous days which preceded the division, and the force which broke itself into two for a generation.

A few temporary changes had been made in the constitution of the body. In 1823 the Presbytery of the District of Columbia was formed out of the Presbytery of Baltimore. In 1833 the Synod of the Chesapeake was constituted partially out of this Synod, embracing the Presbyteries of the District of Columbia, Baltimore and East Hanover; but it was dissolved in the following year. In 1834 the Second Philadelphia, Wilmington and Lewes Presbyteries were erected into the Synod of Delaware; but it also was dissolved in 1835, and its Presbyteries re-annexed to this Synod.

In 1838, as one of the movements resulting from the division of the Church, the ministers and congregations belonging to the Presbyteries of Wilmington, Lewes, Philadelphia Second, Philadelphia Third, Carlisle, Huntingdon and Northumberland, adhering to the so-called New School branch, were set off from the Synod of Philadelphia and constituted as the Synod of Pennsylvania. It met in the Eleventh Church, Philadelphia, on the 11th of July, 1838, and was opened with a sermon by the Rev. E. W. Gilbert, who was also chosen Moderator. The Rev. John L. Grant was elected its Stated Clerk, and the Rev. Robert Adair Permanent Clerk. Its constitution, however, was afterward changed so as to embrace the Presbyteries of Wilmington, Lewes, Philadelphia Second, Harrisburg, Pittsburg and Erie.

The strength of this organization when first reported, in 1840, was seventy-five ministers, eighty-seven congregations, and nine thousand seven hundred and seven communicants.

The same year the membership of the Synod of Philadelphia was one hundred and fifty-seven ministers, one hundred and ninety-eight congregations, and seventeen thousand three hundred and thirty-seven communicants.

The new Synod of Pennsylvania, it will be observed, extended beyond the limits of the Synod of Philadelphia, crossing the Alleghenies and reaching to the western border of the State. But in 1843 the ministers and congregations in the Presbyteries of Erie, Meadville and Pittsburg were detached from it

and formed into the Synod of West Pennsylvania, the first meeting of which was ordered to be held in Meadville, Crawford county, on the third Tuesday of October, and to be opened with a sermon by the Rev. D. H. Riddle.

That withdrew from the Synod of Pennsylvania nineteen ministers, thirty-five congregations, and two thousand three hundred and sixty-six communicants, and left in its bounds sixty-six ministers, sixty-eight churches, and ten thousand eight hundred and eighty-nine communicants.

After this off-set the Synod of Pennsylvania of the one branch, and the Synod of Philadelphia of the other, were, in their territorial extent, substantially coterminous.

But the latter body grew to be unwieldy, and was materially changed.

Within its bounds the Presbytery of West Jersey was, in 1839, formed out of the Presbytery of Philadelphia. In 1842 the Presbytery of Donegal was constructed out of the Presbytery of New Castle. In 1850 the Presbytery of the Eastern Shore was set off from the Presbytery of Baltimore. Then, in 1851, the Synod of Baltimore was formed largely out of the Synod of Philadelphia. It was composed of the ministers and congregations in the Presbyteries of Carlisle, Baltimore and Eastern Shore, which had belonged to this Synod, and the Presbytery of Winchester, from the Synod of Virginia. It took away from this Synod seventy-one ministers, eighty-four congregations, and seven thousand eight hundred and forty-four communicants, leaving on our rolls six Presbyteries, one hundred and sixty-three ministers, one hundred and eighty-two churches, and twenty-five thousand three hundred and forty-two communicants.

The two Synods of Philadelphia and Pennsylvania continued without any further lessening of their territory during the rest of the days of their separation. In 1870, the year of their reunion, the latter reported five Presbyteries (the District of Columbia, Harrisburg, Philadelphia Third, Philadelphia Fourth and Wilmington), one hundred and eighteen ministers, ninety-six churches, and seventeen thousand nine hundred and thirty-four communicants; and the former, eight Presbyteries (Donegal, Huntingdon, New Castle, Philadelphia, Philadelphia Central, Philadelphia Second, and Shanghai), two hundred and forty-four ministers, three hundred and twenty churches, and thirty-two thousand three hundred and ninety-eight communicants.

The reunited Assembly reconstructed its Synods and Presbyteries almost invariably by State and county lines. Blending together the main portions of the Synods of Philadelphia and Pennsylvania, it reconstituted them in the present Synod of Philadelphia, as their legal successor, but limited it in territory to the eastern quarter of the State of Pennsylvania, so as to embrace the ministers and

congregations in the counties of Bradford, Sullivan, Luzerne, Schuylkill, Lebanon, York, Wayne, Pike, Monroe, Northampton, Lehigh, Bucks, Montgomery, Chester, Delaware and Philadelphia. To it was also attached the missionary Presbytery of Western Africa.

This detached the important portions of the old Synods that were embraced in the Presbyteries of the District of Columbia, Harrisburg, Wilmington, Huntingdon and New Castle, and placed them, with several churches in New Jersey that had been connected with the Philadelphia Presbyteries, in the reconstructed Synods of Harrisburg, Baltimore and New Jersey. On the other hand, it included the ministers and churches in the northeastern portion of Pennsylvania, which in the Presbyteries of Montrose, Susquehanna, Luzerne and Newton, had been in the old Synods of New Jersey, and of New York and New Jersey.

Our Synod, thus materially altered in its bounds and modified in its membership, met for the first time in the Spring Garden Church, Philadelphia, on the 21st of June, 1870, and was opened with a sermon by the Rev. Calvin W. Stewart, on Matt. xxviii, 19. The Rev. Elias J. Richards was chosen Moderator, the Rev. W. E. Moore, Stated Clerk, the Rev. W. M. Rice, Permanent Clerk, and the Hon. J. Ross Snowden, Treasurer.

That meeting in June was held under the order of the Assembly, merely to reconstruct the Presbyteries and to organize the body for its future operations. Having performed these duties, it adjourned to meet in the First Church of Scranton, on Tuesday, October 18th, 1870, when the Rev. James W. Dale was chosen Moderator.

The first reported strength of the Synod, in its new form, was made in 1871. It had then eight Presbyteries, three hundred ministers, twenty licentiates, fifty-three candidates for the ministry, two hundred and sixty-one churches, and forty thousand two hundred and ten communicants. Its Sabbath-schools numbered forty-nine thousand three hundred and sixty members. The additions to the communion rolls during the year had been, on examination and profession, two thousand six hundred and sixty-six, and on certificate, one thousand six hundred and seventy-six. The baptisms had been, of adults, seven hundred and thirty-seven, and of infants, one thousand seven hundred and forty-one. The moneys raised for congregational purposes amounted to \$757,421, and for benevolent causes, \$310,793, or \$1,068,214 in all.

Under an amendment to the Constitution which was adopted by the General Assembly of 1880, approved by a majority of the Presbyteries, and finally enacted in 1881, the General Assembly of 1881 consolidated the Synod of Philadelphia, with the Synods of Erie, Harrisburg and Pittsburg, into the Synod of Pennsylvania. The new organization held its first

meeting in Harrisburg, in October, 1882, the Rev. Henry S. Butler, of Clearfield, its Convener, by Assembly appointment. Prof. S. J. Wilson, D. D., LL. D., was chosen Moderator; Thomas H. Robinson, D. D., Stated Clerk; James Roberts, D. D., Permanent Clerk; and John Watt, Esq., Treasurer. Its strength was 23 Presbyteries, 870 ministers, 61 licentiates, 117 candidates, 929 churches, 3622 elders, 722 deacons, 132,251 communicants, 118,176 Sunday-school members. During the year 5677 new communicants had been added on profession, 1320 adults and 5009 infants had been baptized, and \$1,919,955 raised for Church purposes. A new plan of delegation for the future, from the Presbyteries, was agreed upon. That was ratified by the Presbyteries. It goes into effect in 1884. The Synod will, under it, meet as a delegated body of about two hundred and fifty members, in October, in Philadelphia.—*R. M. Patterson, D. D.*

Synods and Councils. Our Confession of Faith says, chapter xxi:—

SECTION I. For the better government and further edification of the Church, there ought to be such Assemblies as are commonly called synods or councils;¹ and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblages;² and to convene together in them, as often as they shall judge it expedient for the good of the Church.³

¹Acts xv, 2, 3, 6. ²Acts xv. ³Acts xv, 22, 23, 25.

"In opposition to the Independents, who maintain that every congregation has an independent power of government within itself, and deny all subordination of judicatories," says Mr. Shaw, "our Confession asserts that, 'for the better government and further edification of the Church' (that is, for attaining the end better than can be accomplished in smaller meetings of church officers), 'there ought to be such assemblies as are commonly called synods or councils.' Of this we have an example in the Synod which met at Jerusalem to settle the question about circumcision. The question, whether or not the Gentiles who had made a profession of the Christian religion were bound to submit to circumcision, was of common concern, and could only be settled by the judgment and decision of office-bearers, delegated from the Church as a whole; and we find that the judgment or decision of these office-bearers, when met judicially to consider the question, was considered as binding upon the whole Church. Nor is it any valid objection to this court forming a model for the imitation of the Church in after ages, that it was composed partly of apostles; for the apostles were also elders, as every higher office in the Church includes the official power belonging to inferior offices; and we do not find that, in the whole discussion, the apostles, as judges, claimed any superiority over their brethren, who are called elders. At any rate,

the decision was promulgated as the joint decision of both (Acts xv, 21-31).²

SECTION II.—It belongeth to synods and councils ministerially to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the public worship of God and government of His Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His Word.

SECTION III.—All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.¹

¹ Acts xvii, 11; 1 Cor. ii, 7; 2 Cor. i, 24; Eph. ii, 20.

SECTION IV.—Synods and councils are to handle nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.¹

¹ Luke xii, 13, 14; John xviii, 36.

These Sections, says Dr. A. A. Hodge, state—(1) The different subjects which come before these Church courts for decision. (2) The grounds upon which, and the conditions under which, their decisions are to be regarded as requiring submission, and the extent to which that submission is to be carried.

1st. Negatively. Synods and councils have no right whatever to intermeddle with any affair which concerns the commonwealth, and they have no right to presume to give advice to, or to attempt to influence the officers of the civil government in their action as civil officers, except (a) in extraordinary cases, where the interests of the Church are immediately concerned, by the way of humble petition, or (b) by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

2d. Negatively. The powers of synods and councils are purely ministerial and declarative; *i. e.*, relate simply to the declaration and execution of the will of Christ. They are, therefore, wholly judicial and executive, and in no instance legislative.

3d. Positively. It belongs to synods and councils (a) at proper times to form creeds and confessions of faith, and to adopt a constitution for the government of the Church. (b) To determine particular controversies of faith and cases of conscience. (c) To prescribe regulations for the public worship of God, and for the government of the Church. (d) To take up and issue all cases of discipline, and in the case of the superior courts, to receive appeals and complaints in all cases of mal-administration in the

case of individual officers or subordinate courts, and authoritatively to determine the same.

4th. Positively. While ecclesiastical courts have no right to handle or advise upon matters which belong to the jurisdiction of the civil magistrate, they, on the other hand, evidently possess an inalienable right of teaching church members their duty with respect to the civil powers, and of enforcing the performance of it as a religious obligation. "The powers that be are ordained of God. . . . Wherefore ye must need be subject, not only for wrath, but also for conscience' sake." (Rom. xiii, 1-7.) That is, obedience to the civil authorities is a religious duty, and may be taught and enforced by Church courts upon church members.

5th. Negatively. All synods and councils, since the apostles' times, whether general or particular, may err, and many have erred; therefore, they are not to be made the rule of faith or practice, but to be used as a help in both. That is, these synods and councils, consisting of uninspired men, have no power to bind the conscience, and their authority cannot exclude the right, nor excuse the obligation, of private judgment. If their judgments are unwise, but not directly opposed to the will of God, the private member should submit, for peace sake. If their decisions are opposed plainly to the Word of God, the private member should disregard them and take the penalty.

6th. Positively. But in every case in which the decrees of these ecclesiastical courts are consonant to the Word of God, they are to be received by all, subject to the jurisdiction of said court, not only because of the fact that they do agree with the Word of God, but also because of the proper authority of the court itself as a court of Jesus Christ, appointed by Him, and therefore ministerially representing Him in all of its legitimate actions.

"The Church," says Dr. Dick, "is the depository of the Scriptures; she is appointed to interpret them, and performs this duty by public and private instruction, oral and written; but has no power to make articles of faith; and, as she is not infallible, every man retains the right of private judgment, or the right to examine the Scriptures for himself, and to follow them, either by joining in the profession of the Church or by dissenting from it. This view of the power of the Church accords with the sentiments stated in our Confession of Faith." The Church of England expresses the same sentiments in the article concerning general councils: "When they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

SYNOPSIS, 1883 (NORTHERN ASSEMBLY)

AMOUNTS PAID TO MEMBERS

NAME	1882		1883		1884		1885		1886		1887		TOTAL
	AMOUNT	PERCENT	AMOUNT	PERCENT	AMOUNT	PERCENT	AMOUNT	PERCENT	AMOUNT	PERCENT	AMOUNT	PERCENT	
A. Adams	6	100	6	100	4	100	6	100	4	100	6	100	26
Baldwin	4	100	4	100	4	100	4	100	4	100	4	100	16
C. Clark	4	100	4	100	4	100	4	100	4	100	4	100	16
D. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
E. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
F. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
G. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
H. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
I. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
J. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
K. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
L. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
M. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
N. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
O. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
P. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
Q. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
R. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
S. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
T. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
U. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
V. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
W. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
X. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
Y. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16
Z. Edwards	4	100	4	100	4	100	4	100	4	100	4	100	16

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Tabernacle Presbyterian Church, Philadelphia, Pa. In the year 1804, God, in his providence, disposed a number of persons in Philadelphia to unite in the erection of a house of worship, to be occupied by a society of Christians under the Independent form of Church government. With this in view, they agreed to subscribe certain sums of money as voluntary contributions, and afterwards solicited aid from the citizens of Philadelphia and others friendly to the Redeemer's kingdom. Their success equaled their most sanguine expectations, so that in a short time they purchased a lot and built a house of worship, which, as to situation, neatness and convenience, was not surpassed at that time by any church in the city. The "Independent Tabernacle" (as the church was called), was situated up a court from Fourth street, between High and Chestnut streets. It was built in the years 1805-6.

The first pastor of the church was the Rev. *William Hey*. He was succeeded by the Rev. *John Joyce*, an Independent minister from Europe, who was introduced to the church by the Rev. Dr. John Rodgers. Mr. Joyce labored for more than five years, with much acceptance, after which, his health becoming impaired, he resigned his charge, April 1st, 1815. After his resignation, it was deemed expedient by a majority of the congregation to endeavor to effect a union with some other religious body of the same faith and order, even if there should be some unessential difference in the form of church government. After serious consideration of the subject, a way seemed to be open, by the providence of God, which finally led to a union with the Reformed Dutch Church.

The people of the First Reformed Dutch Church, in Crown street, had determined to build another place of worship, and a subscription was raised towards it. It therefore occurred to some of the members of the Tabernacle Church that perhaps this was a door opened by Providence by which the views of both might be promoted. A congregational meeting was held, and it was resolved that "overtures be made to the people of the First Reformed Dutch Church, on Crown street, to unite with the body to which they belonged."

The negotiations as to this matter of change of connections proceeded with much harmony, and, as the result, the following persons were constitutionally elected elders and deacons, and having been ordained according to the rules of the church, held their first meeting October 17th, 1816, after notice in the church, and constituted themselves by the name

of the Consistory of the Second Reformed Dutch Church in the city of Philadelphia, viz:—

William Shuttlebottom, Abraham P. Fearing, Dr. Casper Shaffer, William Sheepshanks and John Willis—*Elders*.

William Oliver, John Mansel, Thomas Whitaker, John P. Schott and Mr. Richards—*Deacons*.

Rev. Dr. John Brounhead, Pastor of the First Reformed Dutch Church, was requested to preside as Moderator until they should obtain a stated minister. All of these elders and deacons had been communicants in the Tabernacle Church, with the exception of Dr. Caspar Shaffer, John Willis and Abraham P. Fearing, who obtained certificates of dismission from the First Reformed Dutch Church, with a view of serving as officers in this church.

It is worthy of mention that at this first meeting of the Consistory, it was resolved, "That the Elders begin as soon as convenient the catechising of the children." At their second meeting, October 17th, it was resolved, "That notice be given next Sabbath that Wednesday evening next be appropriated to prayer for Divine direction in the choice of a pastor." And on October 19th, 1816, *Rev. David Parker* was invited to supply the pulpit every alternate Sabbath for three months. On November 29th, 1816, the number of communicants on the roll of the church was 51. The Rev. Mr. Parker was called to be pastor, January 31st, 1817, and was installed into that office April 13th, 1817.

On the 18th of October, 1819, the pew holders and communicants of the church requested the Consistory to apply to the Classis of Philadelphia for the dismissal of this church and congregation to the Presbytery of Philadelphia. Eventually, the Presbytery of Philadelphia received the church and congregation under its care, with the name of the Seventh Presbyterian Church. This occurred on the 9th of November, 1819, and the Rev. Drs. Nicoll, Ely and Janeway, with elders John McMullin and Robert Ralston, were appointed a committee duly to organize the church under its new relation. Accordingly, it was so organized as the Seventh Presbyterian Church of Philadelphia, November 18th, 1819, and the following persons elected as ruling elders and deacons:

Wm. Andon, William Sheepshanks, Robert Remell and William Shuttlebottom—*Elders*.

John P. Schott, Thomas Whitaker, William Taylor, Jr., and Jacob Egler—*Deacons*.

On the 25th day of November these persons were set apart to their respective duties, with the exception of William Taylor, Jr., and Jacob Egler, who declined serving. The sermon on the occasion was

preached by the Rev. Dr. William Niell, from 1 Thess. v, 21, "Prove all things; hold fast that which is good." Rev. Dr. Janeway proposed the constitutional questions, and Rev. Dr. Ely then delivered a charge to the elders and deacons, and pronounced said officers, in connection with the communicants, and all baptized persons in regular standing in the congregation, to be duly organized as the Seventh Presbyterian Church in the city of Philadelphia.

The Rev. Dr. *William M. Engles* was elected the first pastor of this church, under its organization as a Presbyterian Church. His election occurred June 15th, 1820, and he was ordained and installed July 6th, 1820. The relation then instituted continued, with great harmony and with much blessing to the church, until September 4th, 1831, when it was dissolved by the Presbytery of Philadelphia, at the request of Dr. Engles, who then devoted himself to the enterprise of conducting the *Presbyterian*. The Rev. *Samuel D. Blythe* was next called, on September 24th, 1831, to be the pastor of the church, and having accepted the call, he was installed February 23d, 1835. This relation continued till the year 1839.

In April, 1840, the Seventh Presbyterian Church, previously under the pastoral care of the Rev. S. D. Blythe, and the Assembly Church, previously under the pastoral care of the Rev. W. L. McCalla, were, at their request, by the act of the Presbytery of Philadelphia, united under the style and title of the Seventh Presbyterian Church. Immediately after that union was consummated, the Rev. *Willis Lord* was installed pastor.

In the year 1842 the congregation sold their house of worship in Raunstead Court, and erected their present church on Broad street, above Chestnut, which was dedicated to the worship of God on the last day of that year. The 1st of January, 1843, being the Sabbath, the church was regularly opened for Divine worship.

The Rev. Dr. Lord resigned his pastoral charge of this church in October, 1850, and accepted a call to the Seventh Presbyterian Church, Cincinnati, Ohio. After a vacancy of nearly a year, the congregation extended a call to the Rev. *William Henry Ruffner*, at that time serving as chaplain to the University of Virginia. This being Mr. Ruffner's first pastoral charge, he was ordained and installed at the same time as pastor of this church, in the Fall of 1851. This relation continued till the Spring of 1853, when Mr. Ruffner was constrained to resign his charge, in consequence of a serious affection of the throat. The Rev. E. P. Rodgers, D. D., the next pastor of the church, was installed on May, 3d, 1854, and continued in this relation until October, 1856. After a vacancy of nearly six months, the Rev. James M. Crowell was installed into the pastoral care of this church, May 10th, 1857, and had charge of it until May 5th, 1869. Dr. Crowell was succeeded by the Rev. Henry C. McCook, who was installed pastor in 1870, and still con-

times so to be. During his pastorate the name "Tabernacle Church" was assumed.

The congregation, feeling the necessity of a change of location, on account of the encroachment of business houses in the region of their present place of worship, purchased, in 1883, an eligible lot at Thirty-eighth and Chestnut streets, on which they intend to erect a new and handsome church edifice during the year 1884.

Tables of The Law. Those that were given to Moses upon Mount Sinai were written by the finger of God, and contained the decalogue, or ten commandments of the law, as they are rehearsed in Exodus xx. Many questions have been started about these tables; about their matter, their form, their number, him who wrote them, and what they contained. Some Oriental authors make them amount to ten in number, others to seven; but the Hebrews reckon but two. Some suppose them to have been of wood, and others of precious stones. Moses observes (Exod. xxxii. 15) that these tables were written on both sides. Many think they were transparent, so that they might be read through; on one side toward the right, and on the other side toward the left. Others will have it that the lawgiver only makes this observation, that the tables were written on both sides, because generally, in writing tables, they only wrote on one side. Others thus translate the Hebrew text: "They were written on the two parts that were contiguous to each other;" because, being shut upon one another, the two faces that were written upon touched one another, so that no writing was seen on the outside. Some think that the same ten commandments were written on each of the two tables, others that the ten were divided, and only five on one table and five on the other. The words which intimate that the tables were written by the finger of God, some understand simply and literally; others, of the ministry of an angel; and others explain them merely to signify an order of God to Moses to write them. The expression, however, in Scripture always signifies immediate divine agency. —*See Ten Commandments.*

Taggart, Rev. Samuel B., was born in Canonsburg, Pa., March 31st, 1833. Entered Jefferson College, and graduated in 1856, standing well in his class. He studied theology at Princeton, graduating in 1861. Was licensed by the Presbytery of New Brunswick. His first charge was Sullivan, Ind., where he was ordained and installed in 1862. His second charge was that of Brazil, Ind. Coming to Illinois, he was pastor at El Paso, and for several years pastor of the First Presbyterian Church of Bloomington. He is now at Upper Alton, where he is stated supply, and living on his farm. He is a good preacher, and faithful as a pastor.

Tait, Rev. Samuel, was of Scotch descent. He was born near Shippensburg, Pa., February 17th, 1772. Whilst yet in his youth, his father removed

with his family to Ligonier, Westmoreland county, Pa. After his conversion, and whilst engaged in the occupation of a farmer, a Committee of Presbytery, much to his astonishment, waited upon him and urged him to seek preparation for preaching the gospel. He repaired to Canonsburg Academy, afterwards studied theology with Dr. McMillan, and was licensed to preach the gospel by the Presbytery of Ohio, June 25th, 1800.

Mr. Tait was ordained and installed pastor of the churches of Cool Spring and Upper Salem, Mercer county, Pa., November 19th, 1800. The young pastor resided at Cool Spring, in a log cabin that he had got raised and clap-boarded. During his absence on a preaching tour, his wife chinked and daubed the cracks between the logs with mortar made by her own hands. This pastoral relation continued until June 25th, 1806, when he relinquished the charge of Upper Salem and gave half his time to the newly organized church of Mercer. In June, 1813, the people of Cool Spring agreeing to worship at Mercer, he gave part of his time once more to Salem, and finally, in 1826, he relinquished Cool Spring and gave all his time to Mercer. His pastorate at Mercer continued until his death, which occurred June 2d, 1841, in the seventieth year of his age and forty-first of his ministry. On his deathbed he literally spent his dying breath in praying for a revival of religion among the dear people for whose salvation he had so long labored. And when his end drew nigh, to a minister and friend who inquired if he found comfort *now* in the doctrines he had so long preached to others, his answer was: "All is peace—peace through the blood of Christ." After his tongue had ceased to discharge its functions, when he was again asked by the same pious friend if all was well, having made a fruitless effort to reply, he raised his hands to heaven, whilst a beam of inexpressible delight played upon his countenance. And thus he fell asleep in Jesus.

Mr. Tait was in appearance most commanding. He was full six feet two inches in height, erect in his bearing, with a firm, grave cast of countenance. He was a kind and sympathizing friend, and had a melting tenderness, as he pointed men to the Saviour; yet he was firm and immovable when the path of duty was plain. The enemy of all species of vice and immorality, he sometimes exposed himself to the wrath of evil doers by his opposition to their evil courses. He was most emphatically a man of prayer, and was distinguished for his common sense, discriminating judgment and familiar acquaintance with the human heart. As a preacher, he was often eloquent, and had great power over an audience, and at times could sway them with wondrous influence. As a pastor, he was faithful. In dealing with "cases of conscience," as the early fathers called them, he was most judicious and successful. As a member of the ecclesiastical courts, he stood high for wisdom

and good judgment. He was called to the Moderator's chair more frequently than any other member of Presbytery.

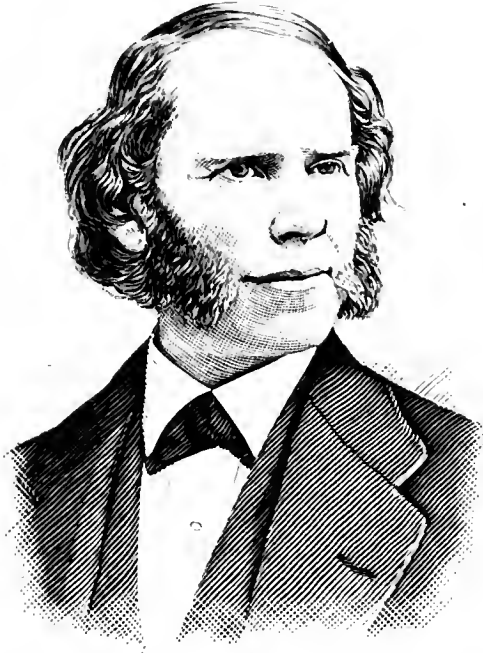
Mr. Tait had the great satisfaction of laboring in numerous revivals of religion. The first was during the "Falling Exercise," which was shared in by his churches. Again, in 1831, his churches were greatly blessed. Another was in 1836. Yet, in the history of his labors, there was almost a constant ingathering of souls to the kingdom of Christ. Appointed by the Synod of Pittsburg, October 3d, 1822, superintendent *pro tempore* of a mission among the Indians at Sandusky, or on the Maumee river, in Ohio, he proceeded to the field and labored faithfully for a period of seven months, when he returned home. He was one of the original members of the Presbytery of Erie, and in 1818 Moderator of the Synod of Pittsburg.

Talbot, Charles N., an honored and useful citizen of New York; died in that city, November 29th, 1874, aged seventy-two years. His character was adorned with many estimable traits. His stainless integrity, sound judgment, genial deportment and loving, charitable spirit, were his best eulogy. A devout member of the Presbyterian Church, no difference of creed or country stood between him and the suffering. Wherever known in his extended commercial career, he was honored for those qualities which ennoble success. Though long retired from active business, with ample means, his labors were unremitted for the benefit of his fellow-men. Especially were his relations to the Presbyterian Hospital, of whose Board he was a corporate member, characterized by earnest efforts for its prosperity. His example was an inspiration to others, and largely contributed to the success of the institution.

Talmage, T. De Witt, D. D., was born near Bound Brook, N. J., January 7th, 1832. He graduated at the University of the City of New York in 1853, and at the New Brunswick Theological Seminary in 1856. During the Summer of the same year he was called to Belleville, N. Y., where he was duly ordained and installed, and continued three years. In 1859, he was called to the Second Reformed Church, of Philadelphia, where he commanded marked public attention, and his congregation grew in numbers and influence. In April, 1869, he was installed pastor of the Central Presbyterian Church, located on Schermerhorn street, Brooklyn. Here his labors were a decided success, attracting audiences to the utmost capacity of the building. In 1870 a large edifice was erected for the use of the congregation, on a site of six lots, on Schermerhorn street, not far from the old church. It was known by the name of the "Tabernacle," and was crowded at each service. It was destroyed by fire December 22d, 1872, rebuilt 1873, and dedicated February 23d, 1874. This is one of the largest public buildings in Brooklyn. The original church building has been fitted up for a read-

ing room, and room for social gatherings of the congregation. It is also used for the Free Lay College, an institution for the instruction of persons in the lay ministry, established by Dr. Talmage, and of which he is the President. The Tabernacle has adopted the free-pew system.

Dr. Talmage has great vivacity of spirit and energy of character. His social qualities are attractive. He



L. DE WITT TALMAGE, D.D.

is an original, terse, bold and eloquent writer, and a fluent, impassioned speaker. He has the most complete command of language, which takes forms of expression which are not less new than graphic and impressive. He draws very large audiences. He is very popular as a lecturer, and is a contributor to many of the periodicals of the day, his articles always glowing with genius, and sometimes abounding in humor. He has published a volume of Sermons, and "One Thousand Gems; or, Brilliant Passages, Anecdotes, Incidents, Etc.," edited by Professor Larabee, and for a time he was the editor of the *Christian at Work*.

Tappan, Rev. David Stanton, son of Dr. Benjamin and Oella (Stanton) Tappan, was born in Steubenville, Ohio, April 24, 1845. He received his classical education at Miami University, Oxford, Ohio, graduating with the highest honor of his class, in 1861. In the Fall of the same year he entered the Western Theological Seminary, Allegheny, Pa., graduating in 1867. In April, 1866, he was licensed to preach by the Presbytery of Allegheny.

In October, 1867, he received a call from the Presbyterian Church of Chariton, Iowa, and was ordained

the following April by the Presbytery of Des Moines. Here he remained until February, 1871, when, having been called to the First Presbyterian Church of Mount Pleasant, Iowa, he removed thither. He was installed pastor of this church in May of the same year, a position which he still continues to occupy (November, 1883). From 1871 to 1882 he was Permanent clerk of the Synod of Iowa, South. Upon the reconstruction of the Synods, in 1882, he was made Stated Clerk of the newly erected Synod of Iowa. He is an excellent preacher, a faithful pastor and a valuable presbyter.

Tate, Rev. Joseph, was received as a licentiate by Donegal Presbytery, April 1st, 1748, and was sent to Lower Pennsborough (Silver Spring), Marsh Creek and Conewago. On the 11th of June he was called to Donegal, they giving him seventy pounds to buy a plantation and seventy pounds salary. He was ordained, November 23d, 1748. He spent eight Sabbaths, in the following Fall, in Virginia. Mr. Tate joined the Second Presbytery of Philadelphia in 1768. He was sent by the Synod to Western Virginia and North Carolina, and in the following March he was called to Caddle Creek. He died October 11th, 1774. He is said to have been eccentric, but fearless in reproving vice and the errors of the day.

Taylor, Archibald Alexander Edward, D.D., was born in Springfield, Ohio, in 1834. He



ARCHIBALD ALEXANDER EDWARD TAYLOR, D. D.

graduated at Princeton College in 1851; studied theology at Princeton Theological Seminary, and was licensed to preach the gospel by the Presbytery of

Cincinnati in 1857. He was shortly afterwards ordained and settled as pastor over the Presbyterian Church of Portland, Ky., where he remained two years. Thence he was called to the charge of the First Presbyterian Church of Dubuque, Iowa, in which he labored successfully for six years. During this period he became a regular correspondent of *The Presbyterian*, of Philadelphia, over the signature of "Hawkeye," the familiar soubriquet of the people of Iowa. In 1865 he was called to the Bridge Street Presbyterian Church, of Georgetown, D. C. From this field he was called, in 1869, to the pastorate of the Mt. Auburn Presbyterian Church of Cincinnati, a new and promising organization. After a four years' pastorate, during which the membership of the church was very largely increased, he was unanimously elected by the Board of Trustees, as successor to the Rev. Willis Lord, D. D., as President of the Synodical University at Wooster, Ohio, and entered upon the duties of the position in September, 1873. This position he retained till 1883, with evidence of his fitness for it in the prosperity of the Institution. Dr. Taylor is a man of kindly aspect, of fine talent and impressive address, of unusually genial temperament. He has been a member of the Board of Education and Church Extension, a Director of the Western Theological Seminary and the Northwestern Theological Seminary, and was a member of the General Assembly at which the reunion of the two branches of the Presbyterian Church was consummated, in 1869.

Taylor, H. Knox, Esq., was born at Canajoharie, N. Y., May 14th, 1830. He is the son of John Taylor and Catharine Knox, his mother being the sister of the venerable John J. Knox, recently deceased. He is thus closely allied to that family of distinguished and earnest Christians by which the Church of the present age is so much enriched, and is every way worthy of the kinship.

In 1856 he removed from Knoxville, Ill., the later home of his father, to St. Paul, Minn., where he engaged in business. At the present time (1883) he is National Bank Examiner for Minnesota, Dakota and Northern Wisconsin.

Mr. Taylor has held many positions of importance and influence. He has been a ruling elder in the House of Hope Presbyterian Church, St. Paul, for twenty years, and a Sunday-school superintendent most of that time; he has been President of the Young Men's Christian and of the Library Associations; he has been four times a member of the General Assembly—the last time serving as Chairman of the Mileage Committee.

But the usefulness and influence of Mr. Taylor cannot be shown by any such enumeration. He commands universal respect and affection by his genial manners, his broad sympathies and his indefatigable perseverance in every good work. Few men make themselves so generally useful. His hand appears in

every Christian enterprise and wherever there is work to be done. One of Mr. Taylor's principal characteristics is the willingness to give careful attention to details, and it will be long remembered, to his great credit, that he was willing to do what others had not patience or the disposition to attempt.

Taylor, Rev. Nathanael, was probably ordained in Scotland, in 1702 or 1703, and came immediately to Marlborough, on the Patuxent. The settlement was made in 1690, by Col. Ninian Beall, who purchased a large tract on the Potomac, and drew thither his friends and neighbors from Fifeshire. The month of Patuxent was a great commercial emporium. Mr. Taylor was a punctual attendant on every meeting of Presbytery till his death, in 1710. His elder in 1707 was William Smith, and in 1708 and 1709, James Bell (Beall?).

Taylor, Stephen, D. D., was born in Tyringham, Mass., February 26th, 1796. He graduated at Williams College, with the highest honors, in 1816; was preceptor of the Academy at Westfield, Mass., for one year; was Tutor in Williams College, 1817-19, with uncommon acceptance and success; commenced his theological studies at Andover Seminary; for some time taught an Academy at Boylton, Mecklenburg county, Va.; then completed his theological course under the direction of Dr. Griffin, President of Williams College. He was licensed to preach by the Hanover Presbytery in 1824, and shortly afterward became pastor of a church in Halifax county, Va., where he was eminently useful and greatly beloved. In 1826, he took charge of the Shockoe Hill Church, Richmond, and having labored here about nine years, with great fidelity and acceptance, he accepted an appointment, in 1835, to the Professorship of Ecclesiastical History in the Union Theological Seminary, which position he resigned in 1838, and shortly after became pastor of a church in Abingdon, Va. In 1843 he took the pastoral charge of the High Street Church, Petersburg; after a residence there of between three and four years, returned to Richmond; in 1847 engaged in teaching, and in 1850 was elected pastor of the Duval Street Church of that city, and continued in charge of it until his death, which occurred March 4th, 1853. Dr. Taylor excelled as a pastor. As a preacher, he was instructive, practical, direct and earnest, always leaving the impression that he was intent upon accomplishing the great ends of the ministry, and that he utterly ignored all considerations of personal popularity. Whilst in Richmond, as pastor, he frequently visited the Almshouse, the State Penitentiary, and the Orphan Asylum, where he, who once had the honorable position of a Professor in a Theological Seminary, was now familiarly known and greatly revered, as "Father Taylor." His life was marked by fidelity, and his death was one of peace, even of triumph.

Taylor, Rev. William M., is the oldest child of Mr. Samuel and Mrs. Charity (Mercer) Taylor,

and was born March 4th, 1834, near Enon Valley, Beaver (now Lawrence) county, Pa. He graduated at Jefferson College, in the class of 1858, and at the Western Theological Seminary in 1861. He was licensed to preach the gospel, April 19th, 1860, by the Presbytery of Beaver (now Shenango), and was ordained and installed pastor of the Westfield church by the same Presbytery, June 12th, 1861. This has been his only charge, and under his ministrations this church has become one of the foremost in Western Pennsylvania, for size, zeal and activity in good works. During his pastorate the church has erected two houses of worship. For twenty-three years Mr. Taylor has been steadily growing in his usefulness among the churches in all the regions around him. His sermons are Scriptural and practical, carefully prepared, and delivered in an impressive manner. He is an exemplary pastor, winning the young and the old. He has a pleasing address, a sound judgment and a warm heart. He is a hard worker, and a man of devoted piety. A few of his sermons and addresses, and a number of his letters on foreign travel have been published and widely read.

Teaching the Truth, Vast Importance of.

"This," says the Rev. John Hall, D.D., "is the great function of the Church. The Church is a mighty civilizer. She keeps intellect awake. She is a grand reformer. Science flourishes most where her testimony is clearest and best heard. Commerce lives in the security and confidence she begets. Crime is kept mainly outside her territory. But all those incidental and collateral benefits are attained, not when directly aimed at, but as the results of the Church's fidelity to her main duty—the duty of witnessing to the truth. When these objects are aimed at as primary, the consequence is often enough a failure; when the salvation of men is directly aimed at, the minor benefits come in their place as consequences. There is, indeed, no true social or moral improvement in which the churchman may not take his place. There is no honest human effort in which he may not, if it be otherwise suitable, bear a part; but his main power to do good, his special and distinctive 'talent,' is setting forth the Christian truth. To use a bad instrument when a good is at hand, to employ an old flint gun when the newest and best can be had; such a course is, by common consent, foolish, either in peace or in war. Why, then, should men armed with that which is 'the power of God unto salvation' turn to weaker weapons? Is human ingenuity to succeed where the power of God is ineffectual? Is human speculation to avail where divine revelation fails? Will good be done by ingenious essays on petty side issues, if 'the cross of Christ' be impotent? He who loves Zion may well pray and labor that the Church of his affection may be ever distinguished by her decided, upright, downright, thor-

ough evangelicalism. Let her ministers be 'gospelers.' The gospel of Jesus Christ is the shapenoting instrument with which they are to clear away trees and crimes. 'If the iron be blunt,' says the wise man, 'and he do not whet the edge, then must he put to more strength.' And many a strong man is toiling with a blunt axe, when the sharpest possible is within his reach. 'For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' Let the Presbyterian Church of the future be marked, above all, by this, that her ministers are teachers of the Word, in Sabbath schools, in Bible classes, in the pulpit; let her people be thorough in their knowledge of the Scriptures; let her prayers, her sermons, her literature, be rich in Scripture truth, and her energies will be little wasted and her time little consumed in the temper-trying discussions of such petty crochets as have all too often vexed the community.

"We make no apology for adverting at this point to the imperative necessity that exists for securing for our children thorough Scriptural instruction in the Sunday schools. It is pleasant to think of the homage done to God's Word by its being read in our common schools, but if the American churches persuade themselves that anything approaching to real Scriptural knowledge is thus given to any considerable proportion of our population, we fear it is a mischievous delusion. Thousands have passed through them with no more knowledge of the Word than suffices for a flippant allusion or a profane reference. The Church must see to it that the Word of her God be taught her young members, or they will be practically ignorant of it. Nor is it at all certain that their attendance on the Sabbath school is an adequate remedy. Many teachers are incompetent *as teachers*, and much of the Sunday-school literature, which is superseding the reading of the Bible, is worse than useless, it is mischievous. What can be the effect of giving children mere stories, with just enough spice of religion to make them 'Sunday books,' but to drive them to novels? For *novelists* many of these volumes are, and often poor as such. There is little reading, and no study of Scripture on week-days, and on Sabbath it is supposed to be as it should if the children are engaged with their Sunday-school books; and so they grow to maturity with only the most superficial ideas of the holy oracles. The years roll on, and they go West, or to Europe, or to social circles at home where indifference or skepticism reigns, or where some human 'ism' is in the ascendant, and they have no definite knowledge to the contrary, and go with the tide. All this must be considered by the Church, if her children are to be safe.

"And at this point let us not suppress the hope that the Catechism of the Church will receive increased

attention in the training of the young. If the vows which parents make in the act of dedicating their children to God mean anything, the parents bind themselves to teach their offspring the doctrines of the Christian religion. Do they? Were we to ask thousands of professing Christians, 'What doctrines of the Christian religion have you taught your children?' we should get no satisfactory answer. If our young people were left to learn arithmetic and grammar in the hap-hazard way in which they are left to learn these doctrines, these unambitious attainments would be much rarer than they are. No wonder that a speculation cannot be propounded among us so silly that it shall not find followers. Multitudes, and that where the population is the least affected by the tide of emigration, have no anchor in definite religious knowledge, and are consequently blown about by every wind. True, it is easy to make flippant statements about the difficulty of learning our Catechism, and its obscurity to the young mind. The young mind finds the multiplication table hard, learns it as a mere matter of memory, and finds the use of it afterwards.* It is so with the education of every one of us. Common sense, observation, and fidelity to our vows all combine to urge upon parents the right and conscientious use of a help so valuable in giving the young members of the church a competent knowledge of the doctrines of the Christian religion."

Templeton, Rev. James, received his license from the Presbytery of Hanover, October 26th, 1775, soon after which he removed to North Carolina. In 1791 he became stated supply of Nazareth Church, in South Carolina, and continued so for nearly eight years. Mr. Templeton took a great interest in the general business of the Church. In 1797 he was at the head of the "Philanthropic Society," organized with the view of advancing and perpetuating an academy of high order. This Society was incorporated by the Legislature of South Carolina, in 1797.

* The late Rev. John Cumming, D.D., of London, thus bears testimony to the truth here presented by Dr. Hall—

"The deep engraving of truth upon the heart of the young is never altogether effaced. Those impressions of divine truth that are made on our hearts in youth often emerge in after years with all the freshness and beauty of yesterday. Silenced they may be, extinguished they rarely are, overshadowed they may be, but obliterated they cannot be. I know, when I learned that Scripture had extremely abstruse work—perhaps more so than need be—The Shorter Catechism, I did not understand it. In those days education was not so well comprehended, and it was not thought so necessary to explain to the understanding what was to be stored in the memory, as it is now, but my memory was stored with the truths of that precious document, and when I grew up I found those truths, which had been laid aside in its cells as propositions which I could neither understand nor make use of, become illuminated by the sunshine of after years and, like some hidden and mysterious writing, reveal in all their beauty and their fullness those precious truths which I had neither seen nor comprehended before, and which have been so long and are now preached in the Church of my fathers, and no less so, I trust, in every section of the Evangelical Church of the Lord Jesus Christ.

Templeton, Rev. Milo, was born near West Alexander, Washington county, Pa., March 28th, 1819; graduated at Washington College; studied theology at the Western Seminary, Allegheny, and was licensed to preach by the Presbytery of Washington. He was pastor of the Church at Troy, Ohio, from 1846 to 1851, preaching part of his time in Salem Church, in the country. He next spent four years as pastor of St. Mary's, county-seat of Auglaize county, also preaching to several missionary points in the county. His last charge was the church of Marselles, where he labored for nearly eight years from 1855, and where he died March 25th, 1863. He was an able and earnest preacher, a successful pastor, much beloved in all the social relations of life. He spent and wore out his life in his Master's work.

Templeton, Rev. Samuel McClain, the son of Alexander and Charity (McClain) Templeton, was born near West Alexander, Pa., December 11th, 1816. He graduated at Washington College, Pa., in 1836; studied theology at the Western Seminary, Allegheny, and was licensed by Washington Presbytery in 1842. He commenced his labors in Mansfield, Ohio, but on account of the state of his health, declined a call. He was for some time pastor of the church in Millersburg, Ohio, having been ordained by Coshocton Presbytery. He was pastor of the Church in Middleboro, Ohio, for eight years. In the Spring of 1856 he removed to Delavan, Ill., where he succeeded in gathering a large and active congregation, erecting a substantial house of worship, and exerting an influence for good in all that region. He died May 13th, 1867. Mr. Templeton was greatly beloved by his brethren in the ministry, by whom he was honored and trusted as a good man and a good preacher. As a presbyter he deservedly held the first rank, as faithful and efficient. His voice was often raised in earnest and pungent appeals in behalf of all the great schemes of the Church for the advancement of the Redeemer's kingdom.

Templin, Rev. Terah, having been licensed by the Hanover (Va.) Presbytery, in 1780, went to Kentucky shortly after, where he received ordination, in 1785. He settled in Washington county, on the south side of the Kentucky river, and there organized several churches and labored faithfully as an evangelist. He extended his labors, in the way of supplying destitute churches and forming new ones, into Livingston county also. He died October 6th, 1818, at the age of seventy-six. His talents were respectable, his manner was solemn and impressive, and his character every way irreproachable.

Ten Commandments, The. The precepts of the decalogue—Deut. iv, 13, more properly expressed as the "ten words"—Exod. xxiv, 38, marg.; Deut. x, 1, marg.; the solemn authoritative utterance of the Deity, originating, as no other words have originated, from Him alone. They were proclaimed from the top of Sinai, amid mighty thunders and light-

nings (Exod. xx, 1-22) and were graven on tablets of stone by the finger of God (xxxii, 18; xxxiii, 15, 16; xxxiv, 1, 28). Ten was a significant number, the symbol of completeness; and in these "ten words" was comprised that moral law to which obedience forever was to be paid. On these, summed up as our Lord summed them up, hung all the law and the prophets (Matt. xxii, 36-40). There were two tables, the commandments of the one more especially respecting God, those of the other, man. These are usually divided into four and six. Perhaps they might better be distributed into five and five. The honor to parents enjoined by the fifth commandment is based on the service due to God, the Father of His people. And it is observable that Paul, enumerating those which make up love to a man's neighbor, includes but the last five (Rom. xiii, 9).

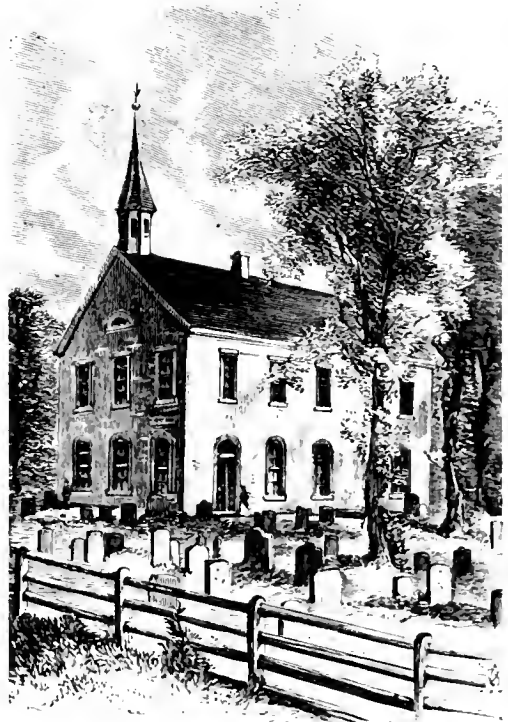
The following rules are important for understanding the commandments: 1. Every command requires many duties and forbids many sins which are not expressly named in it. 2. Wherever a duty is required, the contrary sin is forbidden, and wherever a sin is forbidden, the contrary duty is required. 3. Wherever a sin is forbidden, all sins of the same kind, and all occasions, causes or appearances of those sins, are forbidden; and wherever any duty is commanded, all duties of the same kind, and all the means of performing them, are commanded. 4. Whatever we ourselves are bound to do, we are obliged to do what in us lieth to cause others to do the same. 5. That which is forbidden may never be done; but actions required are only to be performed when God gives opportunity. 6. The same sin is forbidden, and the same duty required, in different respects, in many commandments. 7. In a command partly moral and partly positive, as in that relating to the Sabbath, obligation to the duties of the second table often supersedes our obedience to that command of the first table. 8. The connection between the commands is so close and intimate that whosoever breaks one of them is guilty of all (James ii, 10). 9. The commands are *spiritual*, reaching to the thoughts and motions of the heart, as well as to the words and actions of the life. Our Saviour was particular in inculcating this. He taught that causeless anger is a breach of the sixth commandment, and impure desire a violation of the seventh. (*See Tables of the Law.*)

Tennent, Rev. Charles, the fourth son of the Rev. William Tennent, Sr., was born at Coleraine, in the county of Down, May 3d, 1711, and therefore, at the time of his father's emigration from Ireland, was a boy of seven years of age. He, as well as his older brothers, received his education under the paternal roof, or rather in the Log College. He appears, however, to have been less distinguished than either of his brothers, but seems to have been a respectable minister of the gospel.

Mr. Tennent was licensed by the Presbytery of New Castle, September 20th, 1736, and was settled in

the Presbyterian congregation of Whiteclay Creek, Del. Soon after his settlement in this place the great revival under the preaching of Whitefield commenced, and was very powerful in this congregation. During this remarkable season of divine influence, Mr. Whitefield spent some days with Mr. Charles Tennent, and assisted him in the administration of the Lord's Supper, preaching to vast multitudes of people every day of the solemnity, which continued four days, according to custom. Some years before his death, Mr. Tennent removed from Whiteclay Creek to Buckingham Church, in Maryland, where he ended his days, in 1771, and where, it is presumed, his remains are interred. Of his latter days, and of the circumstances of his decease, there is no authentic information.

Tennent Church, near Freehold, N. J. In 1685, a handful of Presbyterians, who had suffered in the



OLD TENNENT CHURCH.

bloody persecutions of Charles II, were shipped from Scotland, to be sold as slaves in the Colonies. But their captain died, and his successor determined to take his cargo to Virginia, as likely there to find the best market. But a tempestuous voyage drove them into Perth Amboy, and being set free by the authorities, they determined to locate in New Jersey. Many of them settled in Monmouth county. True to their extraction and education, they gave immediate attention to religious privileges. They formed

themselves into a church as early as 1692, and probably had built a house of worship before that time. They called their church Freehold. Among their number was John Boyd, who was possibly licensed to preach in Scotland. At least he appears as ministering to that people in 1706. In December of that year he was ordained, in his own public meeting house, by the newly-formed Presbytery of Philadelphia, the first minister ordained by this first Presbytery. After two years, steps were taken to have him regularly installed, when he died.

Then, for twenty years, Rev. Joseph Morgan ministered to that people, though it is not certain when

remarkable brothers. Immediately a parsonage farm was purchased, where William Tennent, Jr., resided during his nearly half-century pastorate, and which was in part the scene of the battle of Monmouth.

Such was the prosperity attending the labors of the two Tennents, that in 1750 it was deemed necessary to build a larger house of worship. And the present edifice was erected, almost precisely as it is to this day. It is to be hoped that before this building is too far decayed it may be hermetically sealed up in a glass case, to be seen by future generations, a landmark, and a monument of the early days of Presbyterianism. It stands not only as a monument of the Church, but is also to be venerated for having seen the clash of arms in one of the most important battles in the war of Independence.

This church, blessed with an unusual succession of able and godly men for pastors, still brings forth fruit in old age—a *green old age*.

Succeeding the nearly half century of Tennent, came another half century pastorate under Dr. John Woodhull, not only a teacher of the people, but also a distinguished teacher of teachers. Then came briefer pastorates, under Job F. Halsey, D. D., June 14th, 1826, to March 5th, 1828; Rev. Robert Roy, February 1st, 1829, to March 15th, 1832; Daniel V. McLean, D. D., October, 1832, to November 8th, 1836; James Clark, D. D., November 8th, 1837, to October 2d, 1839; Rev. Luther H. VanDoren, June 17th, 1840, to July 5th, 1856; Rev. Donald McLaren, July 1st, 1857, to November 5th, 1862; Rev. Archibald P. Cobb, August 8th, 1863, until his death, February 26th, 1881. Very shortly after Mr. Cobb's settlement he had purchased the parsonage property and refitted and enlarged it, when, before the furniture was arranged in it, a fire consumed the whole, and with it all the records of the church. The present pastor is the Rev. George G. Smith.

For more than one hundred and fifty years called "Freehold," the name of this church was changed not many years since, and now it bears most appropriately the name of "Tennent Church." It embraces within its broad bosom more than four hundred and fifty souls.

Tennent, Rev. Gilbert, the oldest son of Rev. William Tennent, of Neshaminy, was born in the county Armagh, February 5th, 1703; was educated by his father, and was licensed by Philadelphia Presbytery in May, 1725. He received in the Fall the degree of A. M., from Yale. In the Autumn of 1726, he was installed pastor of the Church at New Brunswick, N. J. For some time he was the delight of the pious, and was honored by those who were destitute of religion. But when God began to bless his faithful labors to the awakening of secure sinners, and to their conversion from darkness unto light, he presently lost the good opinion of false professors, his name was loaded with reproaches, and the grossest immoralities were attributed to him. But he bore all with



OLD TENNENT PARSONAGE.

he was installed. On his leaving them, the people were sadly divided, and "there seemed no hope of their ever settling a minister." But a marked providence sent them John Tennent, certainly the most saintly of the five of that name who made such a deep impression upon the early history of Presbyterianism in this country. He was settled at Freehold in 1730, and was probably the first pastor. A decided change immediately followed. In that same year steps were taken for the building of a new house of worship. It was near the site of the present building.

John Tennent died in two years, and was succeeded by his brother William, the most famous of the four

patience. Though he had sensibility to character as well as other men, yet he was willing to encounter disgrace rather than neglect preaching the Truth, however offensive to the sinful, whom he wished to reclaim.

Towards the close of the year 1710, and in the beginning of the year 1711, he made a tour in New England, at the request of Mr. Whitefield. An astonishing efficacy accompanied his labors. Visiting various towns, he was everywhere remarkably useful. In this tour, the dress in which he commonly entered the pulpit was a great coat, girt about him with a leathern girdle, while his natural hair was left undressed. His large stature and grave aspect added a dignity to the simplicity, or rather rusticity, of his appearance.



REV. GILBERT TENNENT.

In 1711 he removed to Philadelphia and took charge of the Second Congregation. "Here," says Webster, "his feet were blistered in traversing the streets and visiting such numbers of distressed souls. He called on Franklin to point out suitable persons from whom to solicit aid in erecting a house of worship. The philosopher told the 'enthusiast' to call on everybody; he did so, and built the church." In 1753, Mr. Tennent, at the request of the Trustees of New Jersey College, went to England to solicit funds for that Institution. After a life of great usefulness, he died, in much peace, about the year 1765.

For more than forty years, Mr. Tennent had enjoyed a habitual, unshaken assurance of his interest in redeeming love. In his manner, he was affable, condescending and communicative. He was endeared

by his frankness and undisguised honesty; eminent for public spirit and great fortitude; his mind was enriched by much reading, and his heart was laden with a rich experience of divine grace. As a preacher, he was equaled by few; his reasoning was strong, his language forcible, and often sublime, his manner warm and earnest. With admirable dexterity he exposed the false hope of the hypocrite, and searched the corrupt heart to the bottom. He said of some of his earliest sermons that he begged them, with tears, of the Lord Jesus. Among Mr. Tennent's numerous publications were two volumes of sermons.

Tennent, Rev. John, the third son of Rev. William Tennent, Sr., was born in the county of Armagh, in Ireland, November 12th, 1707. The whole of his education he obtained under the paternal roof, and in the Log College which his father had founded at Neshaminy. After passing the usual trials before the Presbytery of Philadelphia, he was licensed to preach the gospel. November 19th, 1730, he was ordained pastor of the Church at Freehold, N. J., where his labors were attended with prudence, diligence and success.

Mr. Tennent died April 23d, 1732, in the twenty-fifth year of his age. A few minutes before he expired, holding his brother William by the hand, he broke out into the following rapturous expressions: "Farewell, my brethren, farewell father and mother, farewell world, with all thy vain delights. Welcome, God and Father—welcome, sweet Lord Jesus! Welcome death, welcome eternity. Amen." Then, with a low voice, he said, "Lord Jesus, come, Lord Jesus!" And so he fell asleep in Christ, and obtained an abundant entrance into the everlasting kingdom of his God and Saviour. He was buried in the graveyard near to the church where he preached, and where his tombstone may yet be seen.

As far as can be judged from the accounts which have come down to us, there is reason to believe that, both in piety and talents, Mr. Tennent was not inferior to any of his brothers, and that if he had lived to the usual period of human life, he would have been a "burning and a shining light" in the Church. The people of his charge were greatly attached to him, and exceedingly lamented his death. There is still extant the fragment of an old manuscript book, kept by the Session of his church, in which is contained the following entry:—

"A mournful providence and cause of great humiliation to this poor congregation, to be bereaved, in the flower of youth, of the most laborious, successful, well qualified and pious pastor this age afforded, though but a youth of twenty-four years, five months and eleven days."

Tennent, Rev. William, Sr., was born in Ireland, in 1673. He received a liberal education, but at what college or university is not known. It is probable, however, that he obtained his learning at Trinity College, Dublin, as he belonged originally to

the Episcopal Church of Ireland, in which he took orders. After entering the holy ministry, he acted as chaplain to an Irish nobleman, but there is no evidence that he was settled over a parish in that country. He remained in Ireland until he was past middle age. With the hope of enjoying more liberty of conscience, and having greater facilities for doing good than in his own country, he removed to America, landing at Philadelphia, September 6th, 1718, with his family, consisting of his wife, four sons and one daughter.

Soon after his arrival in this country, Mr. Tennent applied to the Synod of Philadelphia to be received as a minister into their connection. The Synod, after "due deliberation," agreed to receive him. This was done September 17th, 1718. Being thus



REV. WILLIAM TENNENT, SR.

introduced into the Presbyterian Church, he went, in November following, to East Chester, N. Y., where he continued, probably as a stated supply, for about eighteen months. In May, 1720, he removed from thence to Bedford, Westchester county, N. Y., and took charge of the church at that place, of which he was pastor till August, 1726. After leaving Bedford, he went to preach at Bensalem and Smithfield, in Bucks county, Pa. Subsequently, and soon after, but at what precise date it is not easy to decide, he accepted a call from the Church at Neshaminy, in the same county, where he remained till the close of his life. He had two congregations, distinguished as the Upper and Lower. Soon after his removal to Neshaminy, being deeply impressed with the importance of a well educated as well as pious ministry, he

established a school at which young men might acquire the requisite qualifications for the sacred office (See LOG COLLEGE). Whitefield, who had visited this institution, wrote to a friend in Philadelphia, July 15th, 1740: "I rejoice you have been at Neshaminy. I can say of Mr. Tennent and his brethren, as David did of Goliath's sword: 'None like them.'"

Mr. Tennent was, by his position at Neshaminy, a member of the Presbytery of Philadelphia, but when the division of the Synod took place, he attached himself to the New Brunswick Presbytery, to which his sons, Gilbert and William, belonged. For some time before his death his health was so feeble that he was unable to perform the duties of the pastoral office, and his pulpit was supplied by the Presbytery. He died at his own house in Neshaminy, May 6th, 1745, aged seventy-three, coming to the grave in a good old age, like a shock of corn, fully ripe. He was buried in the Presbyterian burying-ground, where his tomb may yet be seen.

A writer in the May number of the *Assembly's Magazine*, for the year 1805, says of Mr. Tennent: "He was eminent as a classical scholar. His attainments in science are not so well known, but there is reason to believe that they were not so great as his skill in language. His general character appears to have been that of a man of great integrity, simplicity, industry and piety." "To William Tennent, above all others," says Rev. Richard Webster, "is owing the prosperity and enlargement of the Presbyterian Church. Other men were conservative, and to their timely erection of barriers we owe our deliverance from the 'New Light' of Antrim; others were valiant for the truth, and exerted by the pen a wide influence on the age; many were steadily and largely useful in particular departments and in limited spheres; but Tennent had the rare gift of attracting to him youth of worth and genius, imbuing them with his healthful spirit, and sending them forth, sound in the faith, blameless in life, burning with zeal, and unsurpassed as instructive and successful preachers.

Tennent, Rev. William, Jr., the second son of the Rev. William Tennent, Sr., was born June 3d, 1705, in the county of Armagh, in Ireland, and was just turned of thirteen years when he arrived in America. He applied himself, with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. He studied theology under the direction of his brother Gilbert, who had pastoral charge of the Church at New Brunswick, N. J.

In October, 1733, he was installed pastor of the Church at Freehold, N. J. After a life of great usefulness, he died at Freehold, March 8th, 1777, aged seventy-one. He was the friend of the poor. The

public lost in him a firm asserter of the civil and religious rights of his country. Few men have ever been more holy in life, more submissive to the will of God under heavy afflictions, or more peaceful in death.

Mr. Tennent was well skilled in theology, and professed himself a moderate Calvinist. The doctrines of man's depravity, the atonement of Christ, the necessity of the all-powerful influence of the Holy Spirit to renew the heart, in consistency with the free agency of the sinner, were among the leading articles of his faith. With his friends, he was at all times cheerful and pleasant. He once dined in company with Governor Livingston and Mr. Whitefield, when the latter expressed the consolation he found in believing, amidst the fatigues of the day, that his



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work would soon be done, and that he should depart and be with Christ. He appealed to Mr. Tennent whether this was not *his* comfort. Mr. Tennent replied: "What do you think I should say, if I was to send my man, Tom, into the field to plow, and at noon find him lounging under a tree, complaining of the heat and of his difficult work, and begging to be discharged of his hard service? What should I say? Why, that he was an idle, lazy fellow, and that it was his business to do the work that I had appointed him."

In *The Assembly's Missionary Magazine*, in 1806, the Hon. Elias Bondinot, L.L.D., who was well

acquainted with all the members of the remarkable Tennent family, published a memoir of the Rev. William Tennent, Jr., in which the following interesting incident of his history is related:—

"After a regular course of study in theology, Mr. Tennent was preparing for his examination, by the Presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride in the country, and was alighted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected, as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him, night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and, in a spirited tone, said: 'It is shameful to be feeding a lifeless corpse;' and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed, in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied: 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it, on her reporting this to the brother, when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and

rite, as children are usually taught, and I never learned the Latin language, under the tuition of a schoolmaster. One day, as he was reciting a lesson in Cicero's *Nepos*, he suddenly started, clapped his hand to his head, as if some thing had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and now it seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory was completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This extraordinary state, made a considerable noise, and attracted not only matter of serious contemplation to the day at Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious and inquisitive.

"The writer of these memoirs was greatly interested by these uncommon events, and, on a favorable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings, at this time, but being importunately urged to do so, he at length consented, and proceeded, with a solemnity not to be described.

"'While I was conversing with my brother,' said he, 'on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things innumerable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy innumerable and full of glory. I then applied to my conductor, and requested leave to join the happy throng on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant, I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly.' He added, 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words uttered, were not out of my ears when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention.'"

Tennent, Rev. William, a son of Rev. William Tennent, of Froehold, N. J.; was licensed by the Presbytery of New Brunswick in 1761, and ordained the next year. Soon after he went to Virginia on a missionary tour, by order of the Synod, where he remained six months. In 1765, he became pastor of a Congregational Church at Norwalk, Conn., but retaining his connection with the Presbytery. In 1772 he accepted a pressing call to an Independent Church in Charleston, S. C., where he was received with great favor, and soon wielded a commanding influence, both in the pulpit and out of it. Mr. Tennent was an active and flaming patriot, and a noble preacher. He died August 11th, 1777.

Tennent, William Mackay, D. D., was a son of Rev. Charles Tennent, of Delaware, and a nephew of William and Gilbert Tennent. He was ordained June 17th, 1772, as pastor of the Congregational Church in Greenfield, Conn. In December, 1781, he accepted a call to the Presbyterian Church at Abington, Pa., where he continued until his death, December, 1810. In 1797 Dr. Tennent was Moderator of the General Assembly of the Presbyterian Church. Dr. A. Alexander, who knew him personally, represents him as a man of great sweetness of temper and politeness of manner, and as distinguished for his hospitality. In his last hours he was blessed with an uninterrupted assurance of the favor of God.

Ter-centenary Celebration. An overture from the Synod of Toledo, and also one from the Presbyterian Historical Society, Philadelphia, came before the General Assembly of the Presbyterian Church in the United States, at its sessions in Chicago, A. D., 1871, asking the Assembly to take order for the celebration, during the year 1872, of the three hundredth anniversary of the completion of the work and life of John Knox in Scotland, the organization of the first Presbytery in England, and the martyrdoms of St. Bartholomew's Day in France. The Assembly recommended the observance of this Ter-centenary year to all the Synods, Presbyteries and congregations, and a committee of three, the Moderator (Rev. Z. M. Humphrey, D. D.) being chairman, was appointed to secure an address or addresses, to be delivered during the sessions of the Assembly of 1872. The purpose of this action was to revive in the hearts of the clergy and awaken in the hearts of the people an intelligent interest in the noble army of martyrs and confessors who, from the very earliest ages, have professed, defended and suffered for the Scriptural doctrine and order known as Presbyterianism. The ultimate aim was to deepen the attachment of Presbyterians to their Church and its pure and apostolic principles of faith and government.

The arrangements for carrying out the provisions of the General Assembly were most heartily entered upon. In the Assembly of 1872, convened in the city of Detroit, a special meeting was held, at which admirable addresses were made by Rev. Edward P. Humphrey, D. D., of Louisville, Ky., and Rev. Samuel M. Hopkins, D. D., of Auburn, N. Y. The meeting was marked by the most profound enthusiasm and interest. The theme of Dr. Humphrey's address was "JOHN KNOX," that of Dr. Hopkins, the "HUMAN EXORS."

During the year, similar celebrations were held by Synods, Presbyteries, communities and congregations throughout the entire bounds of the Church. Never before had there been so many and so well-used opportunities to spread among the people intelligence of the noble men, the historic deeds, and the Scriptural principles of the Presbyterian Church. The people

responded to the efforts of the clergy with a heartiness that oftentimes swelled into enthusiasm. In every case, so far as was ascertained, the Ter-centenary celebrations were attended by large audiences, whose interest in the subjects discussed was, without exception, not only equal to, but far beyond the expectation of managers and speakers. The several families of Presbyterians forgot their minor differences, and met, sang, prayed, rejoiced, wept and applauded together, moved by a common reverence for their common spiritual ancestors, devotion to their evangelical principles, and gratitude to the covenant-keeping God, who had blessed the Church and the world with the priceless gifts of such memories and such men. Multitudes of hearts, young and old, received a new impulse in the path of duty and devotion, while they followed, through their lives of conflict, suffering, triumph, death, those old Knights of the Evangel, Defenders of the Faith, Martyrs and Confessors of Christ, Heroes and Saints of the Church Militant, "of whom the world was not worthy."

Among the many Ter-centenary meetings above referred to, that which was held by the Synod and city of Philadelphia deserves special mention. It was the most complete in its arrangements, remarkable for its success, and far-reaching in its influence. Indeed, if assumed, although such was not the original thought, a national character, and became, in fact, representative of the whole Church.

This meeting, by the recommendation of a committee of ministers and elders, appointed by the Presbyterian Ministers' Association of Philadelphia, and of which the Rev. William P. Breed, D.D., was chairman, took place on Wednesday, November 20th, in the Seventh Presbyterian Church, Broad street and Penn Square, above Chestnut, the Rev. Henry C. McCook, pastor. It was largely attended by clergymen from New Jersey, New York, Maryland, Delaware and Pennsylvania. At ten o'clock the ministers and elders present, with others of official or personal distinction who had been invited, to the number of near four hundred, assembled at the Presbyterian House, and marched in procession to the Seventh Church, Rev. William E. Schenck, D.D., acting as Marshal, assisted by Rev. Drs. R. H. Allen and Alfred Nevin. They were welcomed to the church by the organ and choir, and occupied the platform and seats which had been reserved for them. The house was already filled to its utmost capacity, and so continued during the entire services of morning and afternoon.

The meeting was called to order by the Hon. William Strong, Associate Justice of the United States Court. The opening devotional services were: Reading of the Scriptures, Psalm forty-sixth, by Rev. T. W. J. Wylie, D. D., of the First Reformed Presbyterian Church, Philadelphia; prayer by the Rev. Z. M. Humphrey, D. D., Moderator of the Assembly of 1871, and pastor of Calvary Church, Philadelphia,

and singing, by the congregation, of the Old Hundredth Psalm. The Memorial Discourse was then delivered by the Rev. Samuel J. Wilson, D. D., Professor of Biblical and Ecclesiastical History in the Western Theological Seminary, Allegheny, and so deep an impression did it produce on the vast congregation, that at the close of the meeting the desire was expressed on all sides that it should be repeated in the Academy of Music. This desire was subsequently consummated, on the evening of January 22d, 1873, in the presence of four thousand people, fully as many more, it was estimated, being prevented from attending by inability to secure tickets.

The services of the morning of the Ter-centenary celebration closed with the benediction by the venerable Dr. Musgrave.

At three o'clock in the afternoon the services were resumed, Rev. W. P. Breed, D.D., presiding. After prayer by the Rev. Herrick Johnson, D.D., a historical sketch of Presbyterianism in Philadelphia was read by Rev. Robert M. Patterson, pastor of the South Church, Philadelphia. The Rev. J. B. Dales, D.D., pastor of the Second United Presbyterian Church, Philadelphia, followed with a historical paper on "Presbyterianism in the United States," after which Rev. James McCosh, D.D., LL.D., President of the College of New Jersey, read a paper on "Presbyterianism in Foreign Countries."

On motion of Ex-Governor Pollock, the thanks of the meeting were rendered to the speakers of the day for their addresses. On motion of George H. Stuart, Esq., thanks were rendered, by a rising vote, to the pastor, elders, trustees and congregation of the Seventh Church, for the welcome which had been extended to the audience, and for the additional interest and pleasure that had been given to the occasion by the beautiful and appropriate decorations with which the platform and walls were adorned. At the request of many in the audience, the Rev. H. C. McCook, by whom these decorations had been prepared, being called upon by the chairman, gave the key to the historical designs which the decorations embodied. After the doxology, the benediction was pronounced by Rev. Thomas Murphy, D.D., pastor of the Frankford Church.

The evening exercises of the celebration were held in the new Presbyterian Publication House, at No. 1331 Chestnut street, and in connection with the formal opening of that building. The house was crowded to its utmost capacity. The Assembly Room was the centre of attraction, and was closely packed with ladies and gentlemen, many of whom were obliged to stand from seven to ten o'clock, listening to the addresses and the music. Large numbers being unable to get in, a second meeting was organized in the rooms of the Board of Education.

The services in the Assembly Room were full of interest. The Rev. Alexander Reed, President of the Board of Publication, presided. After an open-

ing piece of music from the choir, which had kindly volunteered its services, the opening address was made by the Rev. W. E. Schenck, D.D., Corresponding Secretary of the Board of Publication, who extended a warm welcome to the audience, and gave some account of the house, its cost, and the uses to which its several parts were to be applied. The Rev. Herriek Johnson, D.D., followed, speaking on behalf of the Board of Education, which was here generously accommodated by the Board of Publication with fine apartments, without charge for rent, fuel or light. The Rev. Cyrus Dickson, D.D., of New York, one of the Corresponding Secretaries of the Board of Home Missions, tendered his congratulations on behalf of the Presbyterians of New York, and warmly alluded to what his eyes had seen of the usefulness of the colporteurs and publications of the Board of Publication, as diffused in the distant Territories and on the Pacific coast of the United States. The Rev. Henry M. Field, D.D., of New York, Editor of the *New York Evangelist*, next addressed the audience, eloquently alluding, among other subjects, to the painful absence on this occasion of the "lost tribes" of our Presbyterian Israel—the Southern portion of our Church. The Rev. John Leyburn, D.D., of Baltimore, who was twenty years previously the Corresponding Secretary of the Board of Publication, responded kindly to the allusion of Dr. Field in regard to the Southern brethren, and entertained the audience with humorous reminiscences of the Board in its early days. Further brief and appropriate remarks were made by the Rev. John W. Dulles, D.D., Editorial Secretary of the Board; the Rev. James McCosh, D.D., LL. D., and the Rev. Henry E. Niles, of York, Pa. These addresses were interspersed with delightful music from the volunteer choir. At the close thanks were voted to the committee of ladies who had arranged the decorations—Mrs. S. C. Perkins, Mrs. Strickland Kneass, Miss Mary Sutherland and Mrs. S. B. Stitt, and the meeting adjourned, after a season of thorough enjoyment.

At the meeting extemporized by those who could not enter the Assembly Room, which was held in the rooms of the Board of Education, the Rev. Thomas Murphy, D.D., presided. Short addresses, but earnest, eloquent and brimful of the happy spirit that pervaded the multitude that thronged all parts of the house, were made by Dr. George P. Hayes, President of Washington and Jefferson College, Dr. William O. Johnstone, Dr. Alfred Nevin and Ex-Governor Pollock.

Thus ended the formal celebration of the Tercentennial of the great events in the history of the Presbyterian Church which are naturally grouped about the life and death of John Knox, the sufferings of the Huguenots and the establishment of Presbytery in England. Perhaps no event ever so fully aroused and united the Presbyterians of Philadelphia. And the interest was carried into the general community

by the excellent reports which appeared in leading newspapers of the city, which were ably represented in the various sessions of the meeting. That the influence of the memorable occasion will be permanently and extensively useful, it is impossible to doubt.

Terry, Rev. Shadrack Howell, was born on Long Island in 1795. He received his collegiate education at Yale, and his theological at Princeton. He settled at an early day at Somerset, Pa., as pastor of the united congregations of Somerset and Jenner-ville, in which his labors were much blessed. From the organization of the Church in Johnstown, Pa., December 14th, 1832, until the Spring of 1835, Mr. Terry was its stated supply one-fourth of his time. November 13th, 1835, he was installed pastor of the churches of Armagh and Johnstown. Owing to a failure of health in the Spring of 1840, the pastoral relation to the former church was, at his own request, dissolved, and he then gave his whole time to Johnstown, where he was greatly beloved and eminently successful in his ministry. He departed this life, in the full triumph of Christian faith, June 3d, 1841. Mr. Terry was possessed of a fine intellect, finely cultivated. He was a kind-hearted, devoted, conscientious Christian, and an earnest workman, too, in the vineyard of the Lord. His decease, in the midst of great usefulness, was deeply lamented by his brethren, his congregation and the whole community. During a part of his ministry he taught a classical school, some of the students of which have since attained distinction in the learned professions.

Testimony and Testimonies, are terms often used by the Scriptural writers to denote the whole revelation which God has graciously given to the children of men, as the rule of their faith and practice. (Ps. xix, 7). In this extensive sense the Psalmist uses the latter term throughout the whole of the 119th Psalm. (See verse 2, 11, 22, 24, 31, 36, 46, 59, 79, 99, 111, 119, 125, 129, 138, 141, 157, 167, 168, etc.). The two tables of stone on which the law or ten commandments were written are also called the testimony (Ex. xxv, 16, 21; xxxi, 18), because they were a witness of the covenant between God and his people, and hence the ark in which they were deposited is termed "the ark of the testimony" (Ex. xxv, 22). And in the New Testament, the gospel is frequently called "the testimony." It is the testimony of God, for it contains that which He has testified of His Son, namely, that in Him He is well pleased, as the substitute and representative of all His guilty people, and as delivered for their offences, and raised again for their justification (Matt. iii, 17; xvii, 5; John iii, 32). It is the testimony of Christ also, and of His Apostles (1 Cor. i, 6; 2 Thess. i, 10; 2 Tim. i, 8).

Testimony of Christ to Christianity. Eighteen hundred years ago there lived, among a despised nation and in a remote country, a man by the name

of Jesus, a carpenter's son, who had no political power, no social position, no secular learning or art, no wealth, no shelter to call His own, and who, after a very brief public career, was crucified in His youth, by His own countrymen, as a blasphemer. Yet this humble Rabbi, by the force of His doctrine and example, without shedding a drop of blood, save His own, has silently accomplished the greatest moral revolution on record, founded the mightiest and the only stable empire, and is now recognized and adored by the most civilized nations of the globe, as the Son of God and the Saviour of mankind.

This fact is astounding, and stands out alone, unapproached and unapproachable in its glory. It overthrows all other historic events, and throws the achievements of heroes, sages, poets, scholars and statesmen of ancient and modern times far into the shade.

This fact is undisputed, and admitted even by skeptics and infidels. To deny it would be as unreasonable as to deny the sun in heaven, or the existence of man on earth. Let us hear but a few voices of men of acknowledged genius and culture, who widely dissent from the humble faith of Christians, yet testify to the unsurpassed and unsurpassable greatness of Jesus. Goethe, who characterized himself as a decided non-Christian, and as a "child of the world between two prophets," in one of his last utterances expressed the conviction that the human mind, no matter how much it may advance in intellectual culture and in the extent and depth of the knowledge of nature, will never transcend the height and moral culture of Christianity, as it shines and glows in the canonical Gospels. Napoleon the Great, after he had subdued and lost again the half of Europe, said, among other striking things: "I search in vain in history to find one equal to Jesus Christ; anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or explain it." Strauss, the keenest antagonist of the gospel history, is constrained to admit that "Jesus represents, within the sphere of religion, the culmination point, beyond which posterity can never go, yea, which it cannot even equal; . . . that He remains the highest model of religion within the reach of our thought; and that no perfect piety is possible without His presence in the heart." Renan, the more brilliant, but less learned Strauss of France, concludes his "Life of Jesus" with the following eloquent prediction: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

This deepest and broadest fact in the history of the race, which surrounds us like an ocean from every

direction, calls for an explanation. The explanation must be reasonable. The cause assigned must correspond with the effect produced.

Such an explanation we find in the history of Christ and His testimony concerning Himself, as recorded by the Evangelists, and believed by Christians of all creeds.

THE INFIDEL EXPLANATIONS OF CHRISTIANITY.

The gospel history must either be *true* or *false*.

If false, it must be, in its essential, supernatural features, either a willful *lie*, or an innocent *fiction*; in other words, the product of *imposture* or of *delusion*.

In both cases the responsibility may be fastened either on Christ Himself or on the Apostles and Evangelists.

Consequently, we may conceive of four infidel constructions of the life of Christ which exhaust the range of logical possibility. They have all been tried, from the days of Celsus to those of Renan; and the resources of talent, learning, ingenuity and skill are well nigh exhausted in the attempt to disprove the truth and to prove the falsehood of the story of Jesus of Nazareth. No new phase of infidelity can be expected which is not of necessity a repetition or modification of one of the four exploded theories. But unbelief, like belief, will go on in the Church militant to the end of time, and every new assault upon the old fortress will be repulsed by the defenders, and in its defeat, furnish a fresh proof of the truth of Christ's prophecy, that the gates of Hades shall never prevail against His Church. A brief examination of the infidel theories must suffice for our purpose.

THE CHRIST OF IMPOSTURE.

The imposture may be traced either directly to Christ or to His disciples.

I. The oldest enemies of Christ, the Pharisees and Hierarchs of His day, followed by a few obscure infidels of later times, charged Christ Himself with being an impostor and a blasphemer, who made His credulous disciples believe that He was the Son of God and the Saviour of mankind, while He knew Himself to be a mere man. In this case we must pronounce Him a consummate hypocrite, who falls under the condemnation of His own terrible rebuke of hypocrisy. And yet, it is now universally acknowledged, even by infidels themselves, that He preached the purest code of morals and lived the purest life, crowned with the noblest death.

How, then, can one and the same character be at once the very best and the very worst? The contradiction is as monstrous as that white is black and black is white. How could He play the hypocrite in view of poverty, persecution and crucifixion, as His certain and only reward in this life? How could He keep up the play without even for a moment falling out of His role and showing His true colors? How could such a wicked scheme find universal acceptance and produce greater and better results

than any which human wisdom and goodness before or since has been able to achieve, or even to conceive?

These questions are unanswerable. The hypothesis is logically so untenable and morally so revolting that its mere statement is its condemnation. No scholar has seriously endeavored to carry it out.

II. Others fasten the fraud upon the first disciples of Christ, and represent them as the cunning intriguers and successful deceivers, who manufactured the story of the resurrection and persuaded the world into it, at the sacrifice of their very lives.

But the first and last impression which the Gospels irresistibly make upon every fair-minded reader is that of the artless simplicity and honesty of the writers. We may contest their learning, critical sagacity and worldly wisdom, but it is impossible to deny their good faith; it shines forth from every line; it is even strengthened by the many discrepancies in minor details, and it was sealed with their own blood. Goethe, as good a judge of literary productions as ever lived, deliberately said: "I consider the Gospels as thoroughly genuine (*durchaus ächt*), for there is reflected in them a majesty and sublimity which emanated from the person of Christ, and which is as truly divine as anything ever seen on earth."

We can conceive of no motive which might have induced these simple-hearted Galileans to engage in such a dangerous intrigue before all the world. And how could they keep the secret of the conspiracy? And what must we think of the intelligence of the Jews, Greeks and Romans of that age, that they could be duped by a handful of illiterate fishermen? Was Saul of Tarsus the man to be so easily fooled into a life of martyrdom by a cunning lie of the very men whom he once so bitterly persecuted? Such questions present insuperable difficulties, which no learning or ingenuity has been or ever will be able to solve.

The hypothesis of willful deception, in either of its two possible forms, is an insult to the dignity of human nature itself, which instinctively shrinks from it. Unable to maintain this ground, infidelity has of late confined itself to the conjecture of innocent fiction.

THE CHRIST OF FICTION.

Here, again, the delusion may be traced either to CHRIST HIMSELF, or to HIS DISCIPLES.

1. The first alternative assumes that JESUS was an EXTRANEUS, who deceived himself, a noble dreamer, and imagined that He was the Son of God and the promised Messiah, and died a victim to this delusion.

But the Christ of the Gospels shows not the faintest trace of fanaticism, or self-delusion. On the contrary, He discouraged and opposed all the prevailing carnal ideas and hopes of the Messiah, as a supposed political reformer and emancipator. He is calm, self-possessed, uniformly consistent, free from all passion and undue excitement, never desponding, ever confident of success, even in the darkest hour of trial

and persecution. To every perplexing question He quickly returned the wisest answer; He never erred in His judgment of men or things; from the beginning to the close of His public life, before friend and foe, before magistrates and people, in disputing with Pharisees and Sadducees, in addressing His disciples or the multitude, while standing before Pontius Pilate and Caiaphas, or suspended on the cross, He shows an unclouded intellect and complete mastery of appetite and passion; in short, all the qualities the very opposite to those which characterize persons laboring under self-delusion or any mental disease.

II. But may not HIS DISCIPLES have been SELF-DECEIVED and unduly carried away by the exemplary life and death, the words and deeds of their Master, so as to work up their imagination to the honest belief that He was really the promised Messiah of the Old Testament, and a supernatural being, that came down from heaven?

In other words, the gospel history is put on a par with heathen myths (by Strauss), or Christian legends (by Renan), and thus turned into a poem or fiction of a pious excited imagination, on the basis of a small capital of actual fact.

This is the least discredit able of all false theories, because it leaves room for a high estimate of the moral character of Christ and His apostles. Christ must have been a very extraordinary person to account at all for the extraordinary impression He made, and the Apostles may escape with the complimentary censure, of an excess of pious imagination and admiration.

But the Evangelists are singularly free from imaginative coloring. They are the most objective of all historians; they abstain from every intrusion of their own feelings and reflections, even when they record the most exciting scenes, the bitterest persecution and the deepest sufferings of their Master. Their individuality is lost in the events which are supposed to speak best for themselves without note or comment. How different in this respect from the Apocryphal gospels, which abound in the crude inventions of a morbid imagination. We are, moreover, at a loss to conceive that the Apostles and Evangelists, gifted, as they were, with as clear eyes and as sound common sense as other observers, could make such a radical mistake as is here supposed. How could so many deceive themselves at the same time and in the same way? Is it at all likely that five hundred persons, to whom the risen Christ is said to have appeared at the same time, should dream the same dream? And all this is not in a period of childlike simplicity and ignorance, but in a period of high culture and skeptical criticism, in a land and a people where the story of Jesus was everywhere known, and surrounded by bitter hostility eager to dispel and expose the delusion. How could the keen, sharp and persecuting Paul be so thoroughly converted to an empty fiction? How incredible that some illiterate fishermen should

have invented a far higher and more perfect life and character than the poets, philosophers and historians of Greece and Rome! The poet in this case, as Rousseau, himself an unbeliever, well said, must have been greater than the hero. It takes more than a Jesus (*i. e.*, a greater than the greatest, which is an impossibility) to invent a Jesus. And how could an *imaginary* resurrection, which took place only in the visionary faith of the disciples, or, as Renan says, "in the passion of a hallucinated woman," lay the foundation of such a rock-like institution as the Christian Church?

Just here the mythical and legendary hypothesis breaks down completely, and is driven to the only alternative of truth or fraud. Innocent fiction will not do in the case of the resurrection of Christ, or even the resurrection of Lazarus, of which Spinoza remarked that, if he could believe it, he would embrace the whole Christian system, because, as the greatest of Christ's miracles, it involves the less.

In this case Renan, unable to find a better solution, departs from his own theory, and is not ashamed to resort to the wretched hypothesis of a fraud, contrived by Lazarus and his two sisters, and weakly connived at by Jesus himself, in the vain hope of producing a revolution in his favor among the unbelieving Jews. And such a Jesus, who could willingly play the charlatan, and thus outrage the principle of ordinary honesty, Renan would make us believe, nevertheless, to have been the greatest and purest of men who ever walked on earth, and who will never be surpassed in time to come! *Credat Judæus Appella.*

The false theories, then, are perfect failures, as far as an explanation of the great fact of Christ is concerned. They put a severer tax on our credulity than orthodoxy itself. Instead of solving or diminishing difficulties, they increase them, and substitute a moral monstrosity in the place of a supernatural miracle. They are calculated to shake the faith in man as well as in God. They contradict each other, and one has in turn refuted the other. After completing its course, infidelity in its latest phase, when brought to the test of the resurrection miracle, is forced to resort to its first and most disreputable form, and thus to fall under its own sentence of condemnation, which it pronounced upon the wretched scheme of fraud.

And, indeed, this is the only alternative; the gospel history is either true, or it is a shameless, wicked fraud, in which Christ himself was the chief actor. The shrewd, cunning Pharisees and Sadducees, who watched his movements with the vigilance of intense jealousy and hatred, felt this; they heard his amazing speeches with their own ears; they witnessed his miracles with their own eyes; how gladly would they have denied them and resorted to the mythical or legendary fiction-theory of modern times; but being unable to contradict the testimony of their senses and the common observation of the people, they derived his miracles from Beelzebub, and crucified Christ

as an impostor and blasphemer. But the resurrection and the triumph of Christianity on the ruins of the Jewish theocracy was the triumphant answer to this wicked calumny.

The latest critical examination of the records of Christ's history, written by a Unitarian—"Jesus," by W. H. Furness, Philadelphia, 1870, p. 223, comes to this irresistible conclusion: "Wonderful is the character of Jesus. And hardly less wonderful is the manner in which it is portrayed in the Gospels, undesignedly, by brief, sketchy narratives of a variety of incidents, strung together with only the slightest regard to their right order and connection, and yet yielding a result of unequalled moral beauty and of a world-saving power, a result, self-consistent, all-consistent and spontaneous, because, let me reiterate, the incidents narrated are *true*."

Verily, the history of Jesus, his words and miracles, his crucifixion and resurrection, witnessed by the rulers and the people, friend and foe, Herod and Pilate, Jews and Romans, related by his disciples with unmistakable simplicity and honesty, proclaimed from Jerusalem to Rome, believed by contemporaries of every grade of culture, sealed by the blood of martyrs, producing the mightiest results, felt and demonstrated in its power from day to day wherever his name is known, is the best authenticated history in the world.

THE CHRIST OF HISTORY.

The more we examine the Christ of the Gospels, the more we find that He carries in himself his own best evidence, like the sun in heaven which proves its existence and power by shining on the firmament to all but the blind. "I am one," He says, "that bear witness of myself."

Much as the Evangelists differ in minor details and in their standpoint and aim, they nevertheless present only the various aspects of the one and the same Christ. Matthew, writing for Jewish readers, sets Him forth as the new Lawgiver and King of Israel, in whom all the prophecies are fulfilled; Mark paints Him, in fresh, rapid sketches, for the world-conquering Romans, as the mighty Son of God and worker of miracles of power; Luke, the physician and Hellenist, describes Him to Greek readers as the Healer of diseases, the Friend of sinners, the Saviour of the lost, the sympathizing and ideal Son of Man; John, who wrote last, and wrote for Christians of all nations and ages, gives us the Gospel of the incarnate Logos, the only Begotten of the Father, who became flesh and dwelt among us, full of grace and truth. But these are not contradictory, but complementary pictures of one and the same person.

The essential identity of the Christ of the Synoptists is universally conceded. As to the identity of the Synoptic and the Johannean Christ, it has indeed been disputed by a small class of modern critics; but the Church at large has never doubted it, and the com-

mon reader of the gospels can perceive no difference affecting, in the least degree, the character and authority of Christ. Certainly in all the features of His moral character and the object of His mission, as well as in the principal events of his earthly life, there is the most perfect agreement among the canonical gospels. He is in all of them the same original, consistent, sinless and perfect being, from the beginning to the close of His public life.

His character is, in the first place, *original* beyond all other men who have a just claim to originality. History furnishes no parallel to Jesus of Nazareth. The fertile imagination of poets has never conceived a character like His. No system of moral philosophy among the ancient Greeks and Romans set up such a standard of purity and perfection as Christ not only taught but practiced. All the other great teachers fell confessedly behind their own standard of virtue; Christ was more than his doctrine; His doctrine is but a reflection of His life. His character cannot be explained from any resources of his age; neither the orthodoxy of the Pharisees, nor the liberalism of the Sadducees, nor the mysticism of the Essenes could produce it; on the contrary, He stands in antagonism to all. He came out from God, and taught the world as one who owed nothing to the world, its schools, its libraries, its wise and good men. Though living in the world and for the world, He was not of the world, but far above it as the heaven is above the earth.

Christ's character is uniformly *consistent*. There is no man, however wise and good, who is not more or less inconsistent, who does not occasionally fall out of his role, yield to the pressure of circumstances, allow himself to be carried away by passion or excitement, betray his native weakness, falter in the path of virtue. But Christ is the same in doctrine and conduct from the beginning to the close, before friend and foe, in private and public life, in action and suffering. He had never to retract a word, never to regret a deed, never to ask the pardon of God or man. His calmness and serenity was never disturbed; He never felt unhappy or desponding and when at the close of His ministry, He could say to his heavenly Father, in the presence of His intimate friends and disciples: "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."

This leads us to the third characteristic of Christ's character, His *sinless perfection*. This is an amazing fact, and nothing less than a moral miracle in the midst of a sinful world. Since the fall of Adam there never has been a human being that was free from the contamination of sin and guilt. Those who are the humblest, and know themselves best, are most ready to feel and to admit their own imperfections. I need only name Moses, David, St. Paul, St. Augustine, St. Bernard, Luther and Calvin, who tower so high above ordinary men by the profound conviction of their own imperfections and

guilt before God, no less than by their genius and piety. Even the noblest among the heathen, as Socrates, Plato, Seneca, Epictetus, Plutarch and Marc Aurelius, prove the same fact.

But Jesus forms one absolute exception to a universal rule. Endowed with the keenest moral sensibilities and tenderest sympathies, moving in a corrupt age of this wicked world, and tempted as we, yea, more than we are, by unbelief, ingratitude, malignity, denial and treason, He yet maintained a spotless innocence to the last; He never harmed a human being, never failed in word or deed, never fell out of harmony with His Heavenly Father; He was ever true to His mission of mercy, lived solely for the glory of God and the good of mankind; united, in even symmetry, the opposite graces of dignity and humility, strength and gentleness, severity and kindness, energy and resignation, active and passive obedience, even to the death on the cross, and furnished an exemplar of perfect humanity for universal imitation.

If this was the character of Jesus—and who will deny it?—how can we, in the name of consistency, deny His testimony concerning His person and work, and refuse to admit His stupendous claims, which from any other mouth would be universally condemned as wicked blasphemy, but which from His lips sound with all the force of self-evident truth. If He was the wisest and holiest of men, He must truly be what He professes to be, the Son of God, the promised Messiah, the Saviour of the world.

THE CHRIST OF PROPHECY.

Though descended from heaven, Christ stands firmly on earth, and as the universal man, "most human, and yet most divine," intertwined with all the fortunes of the race. He casts his lustre back through the long ages of the past to the very beginning of the race, and forward to all ages of the future.

It is an undeniable fact that at the time of Christ the Jewish nation was filled with Messianic expectations, which, though carnally misunderstood and perverted, had their roots in the Scriptures of the Old Testament and bear testimony to them. A long series of prophecies and types runs in unbroken line from the fall of man to the advent of Christ, and looks steadily towards a final redemption, not only of the chosen people, but of the whole human family. Though varied in form and admitting of a growing fulfillment, they are yet one and consistent in spirit and aim, and were wonderfully confirmed at last by actual fulfillment. The proto-gospel of the serpent bruiser, the promises given to Noah, to Abraham, Isaac and Jacob, to David and his royal house, the symbol of the brazen serpent in the wilderness for the healing of the people, the daily sacrifices and the pregnant symbolism of the tabernacle and the temple, the prediction of a future great prophet and lawgiver, the meek and lowly King of Zion, His sufferings for the sins of the people, and

his exaltation and everlasting reign, apply, in their highest and deepest sense, to *Jesus of Nazareth*, and to no other person in history. Isaiah, the prince and evangelist among the prophets, in the last twenty-seven chapters of his book, unrolls a picture of the Messiah so complete that none but those blinded by dogmatic prejudice can fail to find here the lineaments of our Saviour with His atoning death and glorious triumph. And finally to make certainty doubly sure, immediately before Christ appeared His great forerunner (whose historical existence no one denies), as the personal embodiment of the Old Testament, leading his own pupils to Jesus as the Lamb of God, and then disappearing like the dawn of the morning in the glory of the risen sun.

Christ knew and confessed Himself to be the promised Messiah of whom Moses wrote and the prophets; He claimed all the prerogatives and exercised all the functions of the Messiah; He read Himself on every page of the book of God. And, truly, He is the light and the life of the Old Testament; without Him it is a sealed book to this day, in Him it is revealed.

The wonderful harmony between the Christ of prophecy and the Christ of history has at all times justly been regarded as one of the strongest proofs of His divine character and mission, and led to the conversion of many thinking and inquiring minds. It is impossible to resolve this harmony into accident or to trace it to human divination and sagacity. It is the exclusive privilege of the divine mind to foreknow the distant future and to read the end from the beginning.

But the Christ of prophecy and type is not confined to the Jewish religion; He may be traced, in a modified form, even in the providential currents of the heathen world before his advent on earth. He is the desire of all nations. The civilization and literature of Greece, the political power and law of Rome, prepared the way for His coming, as well as the theocracy of the Jews. The noblest mission of the Greek language was to become the silver basket for the golden apple of the gospel. The chief aim of Alexander's conquests and the consolidation of nations under the Roman rule was to break down the partition walls between nations and to prepare them for a universal religion. The Greek Fathers justly recognized in the scattered truths of the ancient poets and philosophers sparks of the light from the Logos before His incarnation. Plato almost prophesied Christ when he described "the righteous man as one who, without doing any injustice, yet has the appearance of the greatest injustice, and proves his own justice by perseverance against all calumny unto death," and when he predicted that, if such a righteous man should ever appear on earth, "He would be scourged, tortured, bound, deprived of His sight, and, after having suffered all possible injury, nailed to a post." Even amidst the blundering

symbols, allegories and fictions of heathen mythology, the Avatars and Grand Llamas and Absorptions and Nirvanas of Brahminism and Buddhism, the divine incarnations and the human dedications of Greece and Rome, we may see caricatures and carnal anticipations of the great mystery of godliness: "God manifest in the flesh." They are irrepressible longings of the human mind and heart after union with the divine, the groping in the dark after the unknown God who became known in Christ. The prodigal son of idolatry, after wasting his substance in riotous living, remembered his father's house and prepared to return to him in penitence and faith, when the father met him more than half way, and received him to his loving heart. Tertullian speaks, with reference to the nobler heathen, of the *testimonia animarum naturaliter Christianarum*, of the testimonies of the soul which is constituted and predestinated for Christianity, and which, left to its truest and noblest instincts, turns to the one true God, as the flower to the sun, as the needle to the magnet.

Thus Christ sums up the whole meaning of ancient history, fulfilling the unconscious as well as the conscious prophecies and types of the past, the preparatory revelations of God and the aspirations of the human heart. In the widest sense it is true that He came not to destroy but to fulfill.

CHRIST AND CHRISTENDOM.

As Christ stands at the end of the Old World, so He stands also at the beginning of the New. He is at once the ripest fruit of history before, and the fertile seed of history after, His coming. He is the turning point in the biography of our race, the glory of the past and the hope of the future. Christ and Christianity are inseparable; the achievements of Christianity are the achievements of Christ, its founder and ever present head; and if Christianity cannot perish, it is because Christ lives, the same yesterday, to-day and forever.

For eighteen centuries the Christian Church has stood firm and unshaken, assailed, indeed, by winds and storms from all directions, yet ever growing stronger and spreading wider; a perpetual testimony to Christ, feeding on His words, living of His life, singing His praise in every zone, commemorating His life-giving death in every communion service, and celebrating His resurrection on every returning Lord's Day. Christianity has taken the lead in all the great movements of modern history; it has regenerated the tottering Roman empire, civilized the Northern barbarians, produced the Reformation of the sixteenth century, abolished cruel laws, mitigated the horrors of war, restrained violence and oppression, infused a spirit of justice and humanity into governments and society, advocated the rights of the poor and suffering, stimulated moral reform and progress, and is the chief author and promoter of all that is good and praiseworthy and enduring in our modern civilization.

Human nature is, indeed, still as depraved as ever, stained with the same vices, vexed with the same cares, saddened with the same sorrows, as in times of old; but, taking even the lowest utilitarian view, we may say with Benjamin Franklin, in his wise letter to Tom Paine, "Man is bad enough with Christianity, he would be far worse without it; therefore, do not unchain the tiger." Whatever is bad and deplorable exists *in spite* of Christianity; whatever is pure and holy and tends to promote virtue, happiness and peace, is due chiefly to the direct or indirect influence of Christ and His Gospel. And whatever hopes we may and must entertain for the future progress and amelioration of the race, they depend upon Him who alone can bring about, by His good and holy Spirit, that millennium of peace when

"Earth is changed to heaven, and heaven to earth,
One kingdom, joy and union without end."

Yet, in the midst of abounding corruptions, Christ continually acts and reacts, and fulfills His mission of peace and good will to mankind. Who can measure the restraining, ennobling, cheering, sanctifying impulses which are, from day to day and from hour to hour, proceeding from the example of Christ, as preached from the pulpit, taught in the school, read in the Bible and illustrated in the lives of his followers. Much as Christians are divided on points of doctrine, polity and ceremonies, they are united in devotion and love to their heavenly Master, derive the same holy motives from Him, and endeavor, however feebly, to attain the same standard of perfection set up by Him.

This unity of Christendom is strikingly illustrated in the vast treasure house of hymnology whose power for good cannot be easily over-estimated. As I said in another place: "The hymns of Jesus are the Holy of Holies in the temple of sacred poetry. From this sanctuary every doubt is banished; here the passions of sense, pride and unholly ambition give way to the tears of penitence, the joys of faith, the emotions of love, the aspirations of hope, the anticipations of heaven; here the dissensions of rival churches and theological schools are hushed into silence; here the hymnists of ancient, mediæval and modern times, from every section of Christendom—profound divines, stately bishops, humble monks, faithful pastors, devout laymen, holy women—unite with one voice in the common adoration of a common Saviour. He is the theme of all ages, tongues and creeds, the divine harmony of all human discords, the solution of all dark problems of life. What an argument this for the great mystery of God manifest in flesh, and for the communion of saints. Where is the human being, however great and good, that could open such a stream of grateful song, ever widening and deepening from generation to generation to the ends of the earth?"

CHRIST AND THE HUMAN HEART

The experience of the Christian Church for these

eighteen hundred years is repeated day by day in every human soul which is seriously concerned about the question of personal salvation. We are placed by divine Providence in a world of sin and death; we are made in God's image, endowed with the noblest faculties, destined to be the prophets, priests and kings of nature, filled with unsatisfied longings and aspirations after truth, holiness and peace; yet bound to this earth, ever drawn away from our own ideals by sensual passions, selfish desires and surrounded by temptations from within and without. We who are born to the freedom of the sons of God, are slaves of sin; we who are destined for immortality and glory must suffer and die; descended from heaven, we end in the tomb and return to dust.

Who solves this mysterious problem of life? Who breaks the chains of darkness? Who removes the load of guilt? Who delivers us from the degrading slavery of sin? Who secures peace to our troubled conscience? Who gives us strength against temptation and enables us to realize our noble vocation? Who inspires our soul with love to God and man? Who, in the midst of abounding corruption and depravity, upholds our faith in man, as the image of God and special object of his care? Who keeps up our hope and courage when earthly prospects vanish, the dearest friends depart, and the future looks dismal and threatening? Who dispels the terrors of the tomb and bids us hail death as a messenger that summons us to a higher and better world where all the problems of earth are solved in the light and bliss of heaven?

To all these questions, which may be hushed for a while by the follies of passion, the intoxication of pleasure, the eager pursuit of wealth or knowledge, but which sooner or later irresistibly press themselves upon the attention of every serious mind, there is but one answer: "Lord, where shall we go but to Thee? Thou alone hast words of eternal life, and we know and believe that Thou art the Christ, the Son of the living God." Apostles and evangelists, martyrs and confessors, fathers and reformers, profound scholars, and ignorant slaves, mighty rulers and humble subjects, experienced men and innocent children—all, all point, in this great and all-absorbing question of salvation, not to Moses, not to Socrates, not to Mohammed, not to philosophy, art or science, but to Christ, as the Way, the Truth and the Life. He and He alone has a balm for every wound, a relief for every sorrow, a solution for every doubt, pardon for every sin, strength for every trial, victory for every conflict. He and He alone can satisfy the infinite desires of our immortal mind. Out of Christ life is an impenetrable mystery; in Him it is gloriously solved. Out of Him there is nothing but skepticism, nihilism and despair; in Him there is certainty and peace in this world, and life everlasting in the world to come. Our hearts are made for Christ, and "they are without rest until they rest in Christ."

"In joy of universal peace, or sense
Of sorrow over sin,
Christ is His own best evidence,
His witness is within.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No doubtful fact stranded on the shore
Of the oblivions years,—

But warm, sweet, tender, even yet
A present helps He;
And faith has still its Olivet,
And love its Galilee.

The Healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all!
What'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

Alone, O love ineffable?
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee.

The heart must ring the Christmas bells,
Thy inward alms arise,
Its faith and hope Thy canticles,
And its obedience praise"—*P. Schaff, v. 6.*

Tetard, John Peter, a French Reformed or Huguenot minister, a graduate of the Academy of Lausanne, Switzerland. He was called, about the year 1753, to be pastor of the French Church, in Charleston, S. C. This charge he resigned, in 1756, to come to New York. Upon the departure of John Carle, pastor of the French Church in that city, Tetard was invited to fill his place provisionally. He afterwards taught a school, and was Professor of the French language in Columbia College, N. Y., from 1784 to 1787, when he died.

Thanksgiving is the expression of our gratitude to God for the favors which we have received from Him. They are bestowed without the expectation of a recompense; and, indeed, as He stands in need of nothing, so we have nothing to give; but nature itself dictates, and religion demands, that we should entertain a lively sense of His goodness, and should give utterance to our feelings on appropriate occasions. Devout men of former times have set us an example: "Bless the Lord, O my soul," says the

Psalmist, "and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowmeth thee with loving kindness and tender mercies" (Ps. ciii, 1-11). Thanksgivings naturally are associated with petitions, for it is impossible, when we present ourselves before a benefactor, to solicit him to befriend us again, not to recall former tokens of his kindness; and we shall have the surer hope of success in our new application, when we show that we have been duly impressed by the past. We find the Apostle Paul repeatedly mingling thanksgivings with his prayers.

The blessings for which we should be thankful are: 1. Temporal, such as health, food, raiment, rest, etc. 2. Spiritual, such as the Bible, ordinances, the Gospel and its blessings. 3. Eternal, or the enjoyment of God in a future state. Also for all that is past, what we now enjoy, and what is promised, for private and public, for ordinary and extraordinary blessings, for prosperity, and even adversity, so far as rendered subservient to our good.

The excellency of this duty appears, if we consider, 1. Its antiquity: it existed in Paradise before Adam fell, and therefore prior to the graces of faith, repentance, etc. 2. Its sphere of operation, being far beyond many other graces which are confined to time and place. 3. Its felicity: some duties are painful, as repentance, conflict with sin, etc., but this is a source of sublime pleasure. 4. Its reasonableness. And 5. Its perpetuity. This will be in exercise forever, when other graces will not be necessary, as faith, repentance, etc.

The obligation to this duty arises: 1. From the relation we stand in to God. 2. The Divine command. 3. The promises God has made. 4. The example of all good men. 5. Our unworthiness of the blessings we receive. And 6. The prospect of eternal glory.

The Children of the Church. The following propositions embody a condensed statement of the ecclesiastical relation of the children of the Church, and the general principles which should govern our dealing with them:—

1. The children of Christian believers, as well as others, are by nature born in sin, and need to be regenerated by the Holy Spirit in order to their everlasting salvation. But

2. Under the providence and grace of God they are introduced, through their parents' faith, into the visible Church of Christ. "Now are they holy?" says Paul. They are in their birth consecrated to God by His own act. They have as much right to be included with their parents in the census of the Church as in that of the State. They belong to the particular congregation in which their parents are enrolled. Hence a list of the baptized members, as well as of the communicating members, should be kept

by each Session, and should be reported from year to year. When parents remove from one charge to another, and are dismissed and recommended as members, their children should also receive their appropriate certificates. They have a divinely established claim on the care and consideration of the particular church in which their lot is cast.

3. The Church relation into which the children are thus introduced is the same as that which is assumed on a profession of faith by adults. It entitles them, first and at once, to public recognition as members of the church by the administration of baptism, the badge of that relationship; and, then, to every right or privilege as soon as they exhibit the requisite qualifications for it. And it imposes upon them every duty which is assumed by a profession of faith. Their membership is as direct and absolute, though not as full, as that of the adult professor. What God imposes is no less authoritative and binding than what men voluntarily assume. The child born in the United States comes as unequivocally under the laws of this government, with its duties and privileges, as does the foreigner who voluntarily emigrates hither and applies for naturalization.

4. The members of the invisible Church, the elect and redeemed, are infallibly known only to God; but as a credible profession of faith by adults raises the belief, at the bar of human judgment, that they belong to the number, so the birth of the children of believers is to be accepted as ground for the belief that they also are in the number, and they should be regarded and treated accordingly, until their own deliberate and persistent conduct destroys the belief. They should be taught that the Father loves them; that Christ has redeemed them; that the Spirit is theirs to fit them for the holiness and happiness of the glorious presence; and that "the feelings, acts, habits and manners which Christ enjoins alone befit their position, as truly as if they were adult professors."

Sin is peculiarly heinous in their case. The obligations to obedience are peculiarly strong. They should be made to feel this from the first.

The spirit of the instruction and exhortations which a baptized child of the Church should receive is expressed by the true words which Frederick William Robertson uttered in a sermon that contains much untruth: "You are God's child. And now, because you are His child, live as a child of God; be redeemed from the life of evil, which is false to your nature, into the life of light and goodness, which is the truth of your being. Scorn all that is mean; hate all that is false; struggle with all that is impure. Love whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; certain that God is on your side, and that whatever keeps you from Him keeps you from your own Father. Live the simple, lofty life which befits an heir of immortality."

Dr. Arnold would not believe that his Rugby boys would lie to him; thereby he educated them in truthfulness. While watching against the development of innate sin in the children of the Church, and educating them under the fact of its existence, show them, from the beginning, that they are not considered as of the world, that you do not act on the probability of their willingly living in iniquity, but that they are holy in state, and are designed to be holy in heart and in life, and that to live otherwise will be shamefully degrading to their birthright, and you are thereby under the grace of God, training them as the heirs of heaven. For

5. Such nurture and admonition will ordinarily, if not invariably, be accompanied by the evidences of regeneration.

"It is in Zion that the children of the Church are born to newness of life. Since God has promised to be their God, it is in training them as if they were his, as if it were alone congruous with their position to walk as his children in faith, love and all holy obedience, that we are to look for that inworking Spirit and outworking holiness, commensurate with their years, which shall seal them as sons and daughters of the Lord Almighty."

They *can be* regenerated at the time of their natural birth, or between that and their baptism, or at the time of their baptism, or afterwards.

As the baptism of a person is, according to our standards, a "sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life;" as by the right use of the ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's will, in his appointed time;" as it also "confirms our interest in Christ;" parents ought, in the act of baptismal presentation, to believe that, even then, the Spirit of God can exert his mighty power, and they should, with a strong faith, wrestle in prayer for it. We do not believe in baptismal regeneration. But we do hold to the possibility of regeneration at the time of baptism, and faith should petition earnestly for it.

The important point, however, is not to determine the time when the saving change is produced in any soul, but to deal with it in such a way as to bring out the evidences and effects of the change.

"The only proper evidence of a work of the Spirit is the fruits of the Spirit in all holy dispositions and conduct." The theory of Christian experience which invariably insists upon knowing the day, and almost the moment of regeneration, is unphilosophical, unscriptural and dangerous in its practical tendency. Especially in reference to the children of the Church, we should proceed upon "the possibility of true Christian feeling, inwrought by the Holy Ghost, and

developed gradually by Christian nurture, so as sometimes to preclude distinct statements of any time before which it was not, or of the manner and order of its progress in the soul." As a part of this, they should be taught to look forward to the reception of the Lord's Supper as an event for which they ought earnestly to seek preparation; and, in the words of our *Decorum for Worship*, "when they come to years of discretion, if they be free from scandal, appear sober and steady, and have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and privilege to come to it." They have no right to take a seat at the sacred board if they are ignorant, if they have become profane or scandalous, or if they are secretly indulging themselves in any known sin. They must show that they have become sensible of their lost and helpless state by sin, and are dependent upon the atonement of Christ for pardon and acceptance with God. It must be evident, before they can properly appear as "worthy receivers," that they are striving to lead a holy and godly life. The officers of the church should examine them as to their knowledge and piety; and the credible evidences of a change of heart, and of practical religion in the outward life, should be as decided as those which are demanded of a professing convert from the world. The essential qualifications for the Supper are the same in both classes. But the Church should not deal with its children as if they were to be expected first to go off from it in active sin, and then be suddenly converted before obeying their Lord's command.

6. Nothing but a known death in continued and unrepented of sin should destroy the hope that a child of the Church is a saved child of God.

As, when an adult professor falls into inconsistencies, we do not hastily conclude that he is a hypocritical or false professor, and unregenerate, nor quickly cast him out of the Church, but follow him with the earlier processes of discipline, for the purpose of evoking more strongly the gracious principle and overcoming the remains of sin, so when a child of the Church falls into sinful acts, under sudden temptation, and through the original depravity of our fallen nature, which in this life is never completely overcome, we should not hastily conclude that he is certainly unregenerate.

As nothing but the outspoken denial of his profession, or a persistent and flagrant course of transgression which points to total apostasy, should lead to the excommunication of a professor; nothing but the deliberate cutting off of themselves can place any of the children of the Church out of its province during their life.

They are under its government and discipline from the beginning to the end. In their earlier years this must be exercised mainly, though not exclusively, through their parents; not exclusively, for the Church has its direct as well as indirect bearing

on them. The object of this government and discipline is by nurture to prevent transgression and by necessary censures to correct transgression. The baptized members ought, therefore, to be followed with instruction, advice, warning, reproof and remonstrance, and by suspension from the various privileges of the Church, if they deliberately refuse to yield to its obligations when they reach the age at which they can understand them. Our Standards assume that those who come to "years of discretion" indisposed or unqualified to sit at the sacred table, should be specially dealt with, so as to make them feel that this is in itself a grievous sin, and to constrain them to seek the preparation of the heart without which, if not fitted to commune with the Lord at the feast, they are still less prepared to meet him in judgment. "Baptized members have no right to come to communion until they make a profession of personal faith. Until they do this they are like citizens under age, with their rights held in suspension, as a just punishment for their refusal to believe. These suspended rights are those of communing, and having their children baptized." *Dr. A. A. Hodge, Com. on Conf.*, 475.)

But it would be assuming a great responsibility for any officers in the visible Church to excommunicate a person who, by his birth, had been placed in the organization, and by that act of excommunication to declare that the presumption of his being among the redeemed is finally destroyed. God alone, who places the child in the Church, can remove him from it.

It is, we are inclined to think, the failure to make this Scriptural ideal the actual of the Church in its dealings, and the dealings of parents with the young, which produces the apparent godlessness that may be found among the children of the covenant. Its actualization in the education of the home, the school, and the congregation, would, under God's covenant promise, predominantly exhibit the children holy in life, as well as holy in consecration.—*R. M. Patterson*, D. D.

The Church and the Ministry. (*Sermon preached by the Rev. Howard Crosby, D. D., before the Synod of New York, 1883, on Eph. iv. 12: "For the edifying of the body of Christ."*) Apostles, prophets, evangelists, pastors and teachers are given to the Church by Christ, to edify His body. That is the divine declaration. This edification is the ultimate aim of this divine gift to the Church. The adjustment (*kathartismos*) of the saints and the ministerial work among them, mentioned in this same clause, are subsidiary ends. It becomes, then, of the utmost importance to the Christian minister to understand what the edification of Christ's body is, that he may regulate his own life and conduct in accordance with the divine plan; for we are all sadly aware that, when God gives gifts to His Church in the form of human agents, the divine favor may be greatly thwarted by the unfaithfulness of the agents.

1. The body of Christ is the Church. This we are expressly told. "He is the head of the body, the Church" (Col. i, 18); "the Church, which is his body" (Eph. i, 22, 23). The figure is readily interpreted. It is one of life, unity in variety, and mutual dependence of membership, and, above all, of union with a guarding and governing head. But the Head, which is Christ, is invisible. So also is the body. To have an invisible head and a visible body would be contrary to the symmetry of the figure. The Church that is Christ's body is an invisible Church. That is, it cannot be seen and measured by the world from any outward signs, any more than Christ can so be seen and measured. The whole worth and value of the Church is so completely the worth and value of Christ that the Church and Christ are identified in some representations. The temple on Moriah was a type of Christ, as our Saviour showed when He said: "Destroy this temple and in three days I will build it up." But the temple was also a type of Christ's Church, for the Church is represented as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the grand sub-foundation, in whom all the building, fitly framed together, groweth unto a holy temple." This complete temple is perfect for the eternity of heaven. It can have no flaw in it. Hence its identification with Christ himself. Of course, therefore, it is a spiritual Church that is signified. To suppose that this temple, or this body, signifying the Church, is a visible thing—what we call the visible Church—is to confound all the imagery used by the divine revealer. The body of Christ is not a visible collection of men and women, who may call themselves a church, nor is it an historical visibility which inherits outwardly the name of church. That external church existed when a nation was selected by God to hear His oracles, but when the Church became the body of Christ it became invisible, and had no external outline. Men had to be treated by ministry and ordinances in an external way. Rules and methods had to be established for these external ordinances. Our bodily condition and men's inability to read the soul rendered this necessary; but all this did not alter the spiritual character of Christ's true Church, to whom the promises were made. The spiritual Church had to take on a material form, to a certain extent, but we see how from the beginning the apostles were careful to make as little as possible of these material forms, that the spiritual character might be most prominent in the thoughts and efforts of God's people. It was human weakness and human sin that magnified the material forms, that erected hierarchies, made long metaphysical creeds which cursed all who would not adopt them, multiplied ceremonies and insisted on a compact and consolidated unity of outward shape, by means of which all spirituality was lost, and the so-called Church became the devil's own net to catch and ruin souls.

The visible Church was in that period not the white horse of purity, carrying the Saviour as the crowned conqueror, but the livid horse of corruption, carrying death, and leading the polluted host of Hades. Such a Church was not the body of Christ in any sense. The body of Christ, in all those evil days, as now, was composed solely of those who exercised a true and humble faith in the Redeemer. They only were the people of God, and to them only belonged the promises. With this view of the Church, we see how erroneous is our common use of the word Church history. We apply it to the history of outward organization, no matter how utterly corrupt, which is not the history of Christ's Church at all, but the history of Satan's burlesque. Church history has yet to be written. It will be the tracing of the course of piety from the apostolic day, and will have very little to do with thrones and cathedrals. It will treat of humble corners and persecuted saints, who were styled heretics, and of simple, self-denying souls who hated show and prevailed in prayer. A large part of what is called Church history treats of the falsehood which wore the name of truth, and gives the history of corrupt human institutions which sacrilegiously appropriated to themselves the divine promises. This false notion of Church history has helped to emphasize externals in the minds of many and to perpetuate the evil. It has given rise to debate on succession and rubric and rite, to the exclusion of spiritual life, and has overshadowed God's truth with architectural splendors and ecclesiastical dignitaries. We need to go back to the simplicity that is in Christ, from which the apostle shows us how easy it is to be corrupted. We need to know Christ no more after the flesh. We need to know that Christ's body partakes of Christ's life and purity, and is not a decaying carcass. We need to distinguish between the true and the false, and to be assured that greed and display and sensuality cannot be sanctified by a mere name. The outward organizations which we are obliged to have for the sake of order may contain false members, bad fish with good, tares with the wheat, but the spiritual Church, the only true Church, the Church which is Christ's mystical (or hidden) body, can have no such members. To any outward organization we can be loyal only so long as it is conformable to the life of the spiritual Church. When it proves false to that life, its abandonment is our duty, when our protest cannot rectify the evil. All such action should, of course, be sober, well weighed, and prayerful, not rash, impulsive and captious; but no conservatism will justify our continuance in a corrupt organization which calls itself the Church. This would not be to edify, but to destroy the body of Christ. Because the body of Christ has an earthly habitat, there is a constant danger of error concerning it; and laws, methods and persons may be recognized as belonging to that body which have no real and legitimate connection with it. They

have been imposed by pride, selfishness and fanaticism, upon the outward organization, and obtain the current title of "ecclesiastical." Even with the old Jewish Church, which had a national element, God was continually expostulating, because they thought their churchship dwelt in the nation and that the national life was thus the godly life. So, since Messiah came, the corresponding error of confounding the outward church with the body of Christ has led to the fearful enormities both in creed and conduct which have crushed the lives of saints in cruel bondage and driven lofty minds into skepticism and infidelity.

It is for us, as Christians and Christian teachers, to keep the distinction now dwelt upon constantly before our minds, and to make all our ecclesiastical machinery as simple as possible and thoroughly conformed to the spirit of the gospel. We should be jealous of any magnification of outward ceremony, as in such case only providing perches where worldliness can roost, and should emphasize the life hid with Christ in God, as the characteristic of the true believer. We should, so far from imitating the ritual of the old Jewish Church, be thankful that we are freed from those (then) necessary fetters which led to spiritual lameness and the turning of many out of the way of God. The divine authority for a typical ritual before Christ is the divine authority for its abolition after Christ. The aid to faith which was found in the ancient ceremony is now found far more fully in the divine record of the life and death and teachings of the long-expected Messiah, and this aid, moreover, is free from the perils which of necessity, as human nature is constituted, were attached to the former.

II. Having now glanced at the spiritual character of Christ's body, the Church, let us consider what the edification of this Church must be.

Edification is building. The Greek *oikodome* is the Latin *edificatio*.

The spiritual Church is represented as a temple built on Christ, the apostles and prophets forming the first courses of ascending stones. It will be a complete structure, when, with the shouts of "Grace, grace!" the top stone will be laid on the heavenly towers, and the Redeemer shall see of the travail of his soul and be satisfied. Our text declares that the Christian minister's aim is to be the development of this spiritual temple. He is to be the agent of the divine grace, the co-worker with God in rearing the holy and eternal fane. We rightly then infer:—

(1) That he is not to seek to please men, but God. The Church is not a human but a divine idea. Its growth to perfection is the divine end to be accomplished by divine means, although man may administer them. It is God's good and holy pleasure that the minister of Christ subserves; with which man's pleasure (unless sanctified) is never in accord. Hence the minister is not to confer with flesh

and blood, but with the Word and Spirit of God, in the performance of his sacred work. He will take godly men into his counsel, men who know the Word and Spirit; but he will refuse the advice of worldly men, who have no spiritual discernment and know nothing of the mind of Christ.

(2) We infer that he is not to seek an external development. That there will be an external development, a movement and growth visible to the world from a true spiritual upbuilding, is undoubtedly true, but the mind of the minister should be on the spiritual upbuilding, and no thought of how the thing will look should enter his head, except as a subordinate matter of decency and order. The increased knowledge of divine things in his people, and the addition to that people of souls converted from the world, should be the one goal (in two forms) of his aim and energy. And

(3) We infer that he is a teacher of morals only as morals are connected with the heart renewed by the Spirit of God. He is not a civilizer, but a Christianizer. He is a philosopher, only so far forth as a prophet of God is a philosopher. He is not a former of theories, or a metaphysician, but a preacher of Christ to make souls Christly by bringing them into personal connection with Christ. He is not a Pythagoras or a Francis of Assisi, with systems and rules to correct living, but a voice ambassadorial from God to offer life in Christ, which will, when accepted, make its own rules. To consider the minister of Christ as a mere teacher of morals is to degrade him from the high position to which his calling gives him a claim. He is not called to edify society, but to edify the body of Christ. That society should be benefited by his edification is to be expected, but nevertheless the minister's work is on a far higher plane.

With these inferences from our text we may draw a few practical applications:—

(1) The preaching of a Christian minister is not to be of the same stuff or for the same end as a lyceum lecture. The object and material of the two are as far asunder as the poles. If a congregation is gathered by a minister to be instructed in history or science, the instructing is not preaching, and the minister is not exercising his calling. Much more is this true of the minister who seeks to amuse. The use of the pulpit for such a purpose is the betrayal of a high trust and the polluting of holy things. The Church is by these means brought down to the level of the world, and, with the circus and theatre, poses before the reporter and the newspaper. God's judgments begin at his own house, and when the crisis comes the fearful whirlwind of his indignation will sweep away those who have trifled with the holy office of the ministry and courted the applause of the vulgar. The preacher has the Word of God as his inexhaustible armory, and from that source he is to find weapons fitted for every assault upon the soul of man. He is

to substitute nothing for that Word. The preacher who wanders away from the Bible for a theme declares by that act his utter unfitness for his duties, and practically allies himself with the philosophers of ethical culture or the moral teachers of the histrionic profession. The revelation of God's grace in Jesus Christ—this is the one theme of the Christian ministry, a theme which has infinite variety of presentation in its exclusive unity.

(2) The worship of a Christian congregation should be as simple as is consistent with decency and order, the two principles inculcated in externals by the Word. Any adornment of the building which should naturally call the attention from the worship should be avoided. The supposed aids to faith are too often only aids to artistic enjoyment and complete stoppels to spiritual contemplation. A choir of singers who are listened to for their sweet sounds is a complete bar to worship. A minister who calls in this accessory in order to fill his church has relinquished the edification of the body of Christ, and has become a pleaser of men. There are fit places for the ear and mind to be enchanted with exquisite music, but the Church of Christ is not one of them. Let us leave to the Apostate Church of Rome the transformation of the places of holy convocation into picture galleries and concert halls, and keep our holy places for a spiritual service. The great need of the Christian soul is a more constant contemplation of the unseen and eternal realities, and the aesthetic sense is a trap where the contemplation is arrested and external beauty is taken for heavenly truth. The aesthetic Christian is the hardest to edify, for he is perfectly satisfied with his present attainments; since, confounding art with Christ, and its enjoyment for spirituality, he has reached a high grade of piety. All this is accomplished in him most subtly, and he has no suspicion even of his self-deception. It is for the reason of this insidious character of the peril, that we who are ministers of Christ should be careful not to foster the world's demand for artistic display in our churches; and should strive to preserve a pure spiritual worship in the use of those simple appliances which do not divert the mind, either by excessive adornment on the one side, or by baldness and deformity on the other.

(3) The body of Christ being a spiritual body, and its edification being the promotion of spiritual life, the example of the minister, whose great duty is to edify the body of Christ, should be an example of godly living. Any habit or manner which suggests to the world a hypocritical life should be avoided, even though the inference be a false one. The minister should have the respect of all, as an honest and true man. To the believer he should be known as a man whose walk is close with God. Trifling with sacred things in the pulpit or out of it; irreverent uses of the holy name of God; intimacies with men of marked worldliness; identification with worldly

society in its system of gaiety and self-indulgence; engagement in money speculation—these utterly cancel the value of a preacher's preaching, and lead the mass of men to consider him a hypocrite, and to look upon the ministry as a mere technical profession, like that of the stage.

In order that the Christian minister should *appear* a true and godly man, he must *be* a true and godly man. There must be no effort at acting. He should have tastes so pure and a mind so high that the allurements and opinions of the world should alike be unobserved by him. He should be immersed in the Word of God and instant in prayer, with heaven's light upon his soul, seeking in his whole life to shed that heavenly light upon the souls of others. Such a life in a Christian minister will always make his ministry effective in the edification of the body of Christ.

I have now, brethren, briefly sketched a view of the Church as suggested by our text. It is not a popular view. The popular view would have a large amount of ecclesiasticism and worldliness contained in it. But Christ never intended his Church to be popular. It could only be popular when a holy heart and a holy life are popular. The world has not yet arrived at that stage of sentiment. It will only reach it by conversion, and then popularity will be a mark of the truth. But now it is not so. The world, represented by its literature, has no relish for holiness. A true church will surely be unpopular, and those whose business it is to cater to the popular taste will always have a sneer ready for its faithful ministry and ministrations. Our danger is lest ministers of Christ should forget themselves and forget their holy mission, and attempt some practical compromise with the scoffing world. Wealth, refinement, society, political position, are all heavy weights on the wrong side of the scale, and it is only a self-denying godliness that can outweigh them and keep the Christian minister in his God-appointed place as the edifier of the body of Christ. May God grant unto us the fervor of Paul and the courage of Elijah in maintaining the truth of Christ against the oppositions and enticements alike which Satan is ever preparing, to destroy therewith the spirituality of the Church. Nehemiah and his co-laborers had Sanballats without Jerusalem, and Noadiah within, but yet the wall went up to completion, while the zealous workmen held each a trowel in one hand and a spear in the other. And so shall the Church of Christ (His own spiritual body) be edified to its completion, notwithstanding foes without and foes within, by its faithful ministry teaching on one hand the revealed truth of Scripture, and resisting on the other the insidious assaults of masked enemies.

The Confession of Faith. The Westminster Assembly of Divines who were employed in the preparation of the *Confession of Faith*, which forms a material part of the Constitution of the Presbyterian

Church in this country, were men alike distinguished for their piety and erudition. In every part of the work the evidences of their extreme caution and wisdom are apparent. All the doctrines admitted into it were subjected to the severe test of the only infallible rule of faith, and the phraseology in which they were clothed was chosen with the nicest discrimination. While the matter is remarkably condensed, the style is so lucid as seldom to justify controversy as to its true meaning and intent. Its chief excellence, however, is that it presents a scheme of doctrine which is admirably perfect and consistent with itself, while in each particular it confidently appeals to the Word of God for its confirmation. The Committee appointed by the Westminster Assembly (a brief historical sketch of which is given under the head—*Catechisms, Larger and Shorter*), for the composition of a Confession of Faith, and which consisted of Dr. Hoyle, Dr. Gouge and Messrs. Herle, Gataker, Tuckney, Reynolds and Vines, at first wrought at the work of preparing the Confession and Catechisms simultaneously. "After some progress had been made with both, the Assembly resolved to finish the Confession first, and then to construct the Catechism on its model." They presented in a body the finished Confession to Parliament, December 3d, 1646, when it was recommitted, that the "Assembly should attach their marginal notes to prove every part of it by Scripture." They finally reported it as finished, with full Scripture proofs of each separate proposition attached, April 29th, 1647.

The Shorter Catechism was finished and reported to Parliament, November 5th, 1647, and the Larger Catechism April 14th, 1648. On the 22d of March, 1648, a conference was held between the two Houses, to compare their opinions respecting the Confession of Faith, the result of which is thus stated by Rushworth:—

"The Commons this day (March 22d), at a conference, presented the Lords with a Confession of Faith passed by them, with some alterations (especially concerning questions of discipline), viz.: That they do agree with Their Lordships, and so with the Assembly, in the doctrinal part, and desire the same may be made public, that this kingdom and all the Reformed Churches of Christendom may see the Parliament of England differ not in doctrine."—*Hetherington's History of the Westminster Assembly*, p. 245.

The Confession of Faith, Directory of Public Worship and the Larger and Shorter Catechisms were all ratified by the Scotch General Assembly as soon as the several parts of the work were concluded at Westminster.

The original Synod of our American Presbyterian Church, in the year 1729 solemnly adopted the Confession of Faith and Larger and Shorter Catechisms of the Westminster Assembly, as "The Confession of Faith of this Church." The record is as follows:—

"All the ministers of Synod now present, which

were eighteen in number, except one, that declared himself not prepared (but who gave his assent at the next meeting), after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, except only some clauses in the twentieth and twenty-third chapters, 'concerning the civil magistrate.'

The following are the passages in the Westminster Confession which are altered in *our* Confession: Chap. xx, sec. 1, of certain offenders it is said, "they may be proceeded against by the censures of the Church, and by the power of the civil magistrate." Chap. xxiii, sec. 3, "The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

In the act preliminary to the Adopting Act, the General Synod, whilst in the act of enforcing the adoption of the Confession upon office-bearers, yet in regard to private members declares itself willing to "admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven." See Book i, § 7. In 1839, the General Assembly put forth a similar statement. See Book vii, § 2, b.

No apology is needed for the insertion of the Confession of Faith in an Encyclopedia of American Presbyterianism.

THE CONFESSION OF FAITH.

CHAPTER I.—OF THE HOLY SCRIPTURE.

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable,¹ yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation;² therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;³ and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which maketh the Holy Scripture to be most necessary,⁵ those former ways of God's revealing his will unto his people being now ceased.⁶

¹ Rom. ii, 14, 15. ² 1 Cor. vi, 21. ³ Heb. i, 1. ⁴ Luke, i, 1-4.

⁵ 2 Tim. iii, 15. ⁶ Heb. i, 1, 2.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these—

OF THE OLD TESTAMENT.

Genesis.	Chronicles, II.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Ester.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
Samuel, I.	The Song of Songs.	Habakkuk.
Samuel, II.	Isaiah.	Zephaniah.
Kings, I.	Jeremiah.	Haggai.
Kings, II.	Lamentations.	Zechariah.
Chronicles, I.	Ezekiel.	Malachi.

OF THE NEW TESTAMENT.

The Gospels according to Matthew.	Galatians.	The Epistle of James.
Mark.	Ephesians.	The first, and second Epistles of Peter.
Luke.	Philippians.	The first, second and third Epistles of John.
John.	Colossians.	The Epistle of Jude.
The Acts of the Apostles.	Thessalonians, I.	The Revelation.
Paul's Epistles—To the Romans.	Thessalonians, II.	
Corinthians, I.	To Timothy, I.	
Corinthians, II.	To Timothy, II.	
	To Titus.	
	To Philemon.	
	The Epistle to the Hebrews.	

All which are given by inspiration of God, to be the rule of faith and life.¹

¹ Eph. ii, 20.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.¹

¹ Luke xxiv, 27, 41.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God.¹

¹ 2 Tim. iii, 16.

V. We may be moved and induced by the testimony of the church to a high and reverent esteem for the Holy Scripture; and the heaviness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.²

¹ 1 Tim. iii, 15. ² 1 John i, 20, 27.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹ Nevertheless, we acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some other things concerning the worship of God, and government of the church, common to human institutions, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.²

¹ 2 Tim. i, 10. ² 1 John vi, 15. ³ 1 Cor. xi, 13, 14.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.²

¹ 2 Pet. iii, 16. ² Psa. cxix, 100, 130.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; and so in all controversies of religion the church is finally to appeal unto them.¹ But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them;² therefore they are to be translated into the vulgar language of every nation unto which they come; that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,³ and, through patience and comfort of the Scriptures, may have hope.⁴

¹ Matt. v, 18. ² Isa. viii, 20. ³ John v, 39. ⁴ 1 Cor. xiv, 6, 9, 11, 12, 24, 27, 28. ⁵ Col. iii, 16. ⁶ Rom. xv, 4.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.¹

¹ Acts xv, 15.

X. The Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.¹

¹ Matt. xxii, 29, 31.

CHAPTER II.

OF GOD AND OF THE HOLY TRINITY.

There is but one—only¹ living and true God,² who is infinite in being and perfection;³ a most pure spirit,⁴ invisible,⁵ without body, parts,⁶ or passions;⁷ immutable,⁸ immense,⁹ eternal,¹⁰ incomprehensible,¹¹ almighty,¹² most wise,¹³ most holy,¹⁴ most free,¹⁵ most absolute,¹⁶ working all things according to the counsel of his own immutable and most righteous will,¹⁷ for his own glory;¹⁸ most loving,¹⁹ gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin;²⁰ the rewarder of them that diligently seek him;²¹ and withal most just and terrible in his judgments;²² hating all sin;²³ and who will by no means clear the guilty.²⁴

¹ Deut. i, 4. ² 1 Thess. i, 9. ³ Job xi, 7, 8, 9, and xxvi, 14. ⁴ John iv, 24. ⁵ 1 Tim. i, 17. ⁶ Deut. iv, 15, 16. ⁷ Acts xiv, 11, 15. ⁸ James i, 17. ⁹ 1 Kings viii, 27. ¹⁰ Psa. xc, 2. ¹¹ Psa. cxi, 3. ¹² Gen. xvii, 1. ¹³ Rom. xvi, 27. ¹⁴ Isa. vi, 3. ¹⁵ Psa. cxv, 3. ¹⁶ Ex. iii, 14. ¹⁷ Eph. i, 11. ¹⁸ Prov. xvi, 4. ¹⁹ 1 John iv, 8. ²⁰ Ex. xxxiv, 6, 7. ²¹ Heb. xi, 6. ²² Neh. ix, 32, 33. ²³ Psa. v, 6. ²⁴ Nahum i, 2, 3.

II. God hath all life,¹ glory,² goodness,³ blessedness,⁴ in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made;⁵ nor deriving any glory from them;⁶ but only manifesting his own glory in, by, unto, and upon them; he is the alone fountain of all being, of whom, through whom and to whom are all things;⁷ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.⁸ In his sight all things are open and manifest;⁹ his knowledge is infinite, infallible, and independent upon the creature;¹⁰ so as nothing is to him contingent or uncertain.¹¹ He is most holy in all his counsels, in all his works, and in all his commands.¹² To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.¹³

¹ John v, 26. ² Acts vii, 2. ³ Psa. cxix, 68. ⁴ 1 Tim. vi, 15. ⁵ Acts xvii, 24, 25. ⁶ Job xxi, 2, 3. ⁷ Rom. xi, 36. ⁸ Rev. iv, 11. ⁹ Heb. iv, 13. ¹⁰ Rom. xi, 33, 34. ¹¹ Acts xv, 18. ¹² Psa. cxi, 17. ¹³ Rev. v, 12, 14.

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.¹ The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father,² the Holy Ghost eternally proceeding from the Father and the Son.³

¹ 1 John v, 7. ² John i, 14, 18. ³ John xv, 26.

CHAPTER III

OF GOD'S ETERNAL DECREE.

God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;¹ yet so as thereby neither is God the author of sin;² nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.³

¹ Eph. i, 11. ² Jam. i, 13, 17. ³ Acts ii, 23.

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions;¹ yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.²

¹ Acts xv, 18. ² Rom. ix, 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and angels¹ are predestinated unto everlasting life, and others foreordained to everlasting death.²

¹ 1 Tim. v, 21. ² Rom. ix, 22, 23.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.¹

¹ 2 Tim. ii, 19.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory,¹ out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;² and all to the praise of his glorious grace.³

¹ Eph. i, 4, 9, 11. ² Rom. ix, 11, 13, 16. ³ Eph. i, 6, 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto.¹ Wherefore they who are elected being fallen in Adam, are redeemed by Christ,² are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,³ and kept by his power through faith unto salvation.⁴ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.⁵

¹ Eph. i, 4. ² 1 Thess. v, 9, 10. ³ 2 Cor. vi, 30. ⁴ 1 Pet. i, 5. ⁵ John xvii, 9.

VII. The rest of mankind God has pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.¹

¹ Matt. xi, 25, 26.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹ that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.² So shall this doctrine abound with matter of praise, reverence, and admiration of God;³ and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.⁴

¹ Rom. ix, 20, and xi, 33. ² 2 Pet. i, 10. ³ Eph. i, 6. ⁴ Rom. xi, 5, 6, 20, and viii, 38.

CHAPTER IV

OF CREATION.

It pleased God the Father, Son, and Holy Ghost,¹ for the manifestation of the glory of his eternal power, wisdom and goodness,² in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

¹ Heb. i, 2. ² Rom. i, 20. ³ Gen. 1st chap. throughout; Col. i, 16.

II. After God had made all other creatures, he created man, male and female,¹ with reasonable and immortal souls,² endued with knowledge, righteousness and true holiness, after his own image;³ having the law of God written in their hearts,⁴ and power to fulfil it;⁵ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁶ Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God,⁷ and had dominion over the creatures.⁸

¹ Gen. i, 27. ² Gen. ii, 7. ³ Gen. i, 26. ⁴ Rom. ii, 14, 15. ⁵ Eccl. vii, 29. ⁶ Gen. iii, 6. ⁷ Gen. ii, 17. ⁸ Gen. i, 28.

CHAPTER V.

OF PROVIDENCE.

God, the great Creator of all things, doth uphold,¹ direct, dispose and govern all creatures, actions and things,² from the greatest even to the least,³ by his most wise and holy providence,⁴ according to his infallible foreknowledge,⁵ and the free and immutable counsel of his own will;⁶ to the praise of the glory of his wisdom, power, justice, goodness and mercy.⁷

¹ Heb. i, 3. ² Dan. iv, 34, 35. ³ Matt. x, 29, 30, 31. ⁴ Prov. xv, 3. ⁵ Acts xv, 18. ⁶ Eph. i, 11. ⁷ Eph. iii, 10.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly,¹ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently.²

¹ Acts ii, 23. ² Gen. viii, 22.

III. God, in his ordinary providence, maketh use of means;¹ yet is free to work without,² above,³ and against them, at his pleasure.⁴

¹ Acts xxvii, 24, 31. ² Hos. i, 7. ³ Rom. ix, 19, 20, 21. ⁴ 2 Kings vi, 6.

IV. The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence that it extendeth itself even to the first fall, and all other sins of angels and men,¹ and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding,² and otherwise ordering and governing of them in a manifold dispensation to his own holy ends;³ yet so, as the sinfulness thereof proceedeth only from the creature and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin.⁴

¹ Rom. xi, 32, 33. ² Psa. lxxvi, 10. ³ Gen. i, 20. ⁴ 1 John ii, 10.

V. The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;¹ and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.²

¹ 2 Chron. xxxii, 25, 26, 31. ² 2 Cor. xii, 7, 8, 9.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden,¹ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;² but sometimes also withdraweth the gifts which they had,³ and exposeth them to such objects as their corruption makes occasion of sin;⁴ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;⁵ whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.⁶

¹ Rom. i, 24, 26, 28, and xi, 7, 8. ² Deut. x, 16. ³ Matt. xiii, 12. ⁴ 2 Kings viii, 12, 13. ⁵ Psa. lxxxvi, 11, 12. ⁶ Ex. viii, 17, 32.

VII. As the providence of God doth, in general, reach to all creatures, so after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.¹

¹ Am. ix, 8, 9.

CHAPTER VI

OF THE FALL OF MAN, OF SIN, AND OF THE PENITENT THOROUGH.

Our first parents, being so created by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.¹ This their sin had

was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²

Gen. iii, 13. ² Rom. xi, 32.

II. By this sin they fell from their original righteousness, and communion with God,¹ and so became dead in sin² and wholly defiled in all the faculties and parts of soul and body.³

¹ Gen. iii, 7, 8. ² Eph. ii, 1. ³ Gen. vi, 5.

III. They being the root of all mankind, the guilt of this sin was imputed,¹ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.²

¹ Acts xvii, 26. ² Psa. li, 5.

IV. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good,¹ and wholly inclined to all evil,² do proceed all actual transgressions.³

¹ Rom. v, 6. ² Gen. viii, 21. ³ James i, 14, 15.

V. This corruption of nature, during this life, doth remain in those that are regenerated;¹ and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.²

¹ Rom. vii, 14, 17, 18, 23. ² Rom. vii, 5, 7, 8, 25.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereto,¹ doth, in its own nature, bring guilt upon the sinner,² whereby he is bound over to the wrath of God,³ and curse of the law,⁴ and so made subject to death,⁵ with all miseries, spiritual,⁶ temporal⁷ and eternal.⁸

¹ 1 John iii, 4. ² Rom. iii, 19. ³ Eph. ii, 3. ⁴ Gal. iii, 10. ⁵ Rom. vi, 23. ⁶ Eph. iv, 18. ⁷ Lam. iii, 39. ⁸ Matt. xxv, 41.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

The distance between God and the creature is so great that, although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹

¹ Job ix, 32, 33.

II. The first covenant made with man was a covenant of works,¹ wherein life was promised to Adam, and in him to his posterity,² upon condition of perfect and personal obedience.³

¹ Gal. iii, 12. ² Rom. x, 5. ³ Gen. ii, 17.

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹ commonly called the covenant of grace; wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,² and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.³

¹ Gal. iii, 21. ² Mark xvi, 15, 16. ³ Ezek. xxxvi, 26, 27.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.¹

¹ Heb. ix, 15, 16, 17.

V. This covenant was differently administered in the time of the law, and in the time of the gospel:¹ under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,² which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,³ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.⁴

¹ 2 Cor. iii, 6, 7, 8, 9. ² Heb. viii, ix, x, chapters; Rom. iv, 11. ³ 1 Cor. x, 1, 2, 3, 4. ⁴ Gal. iii, 7, 8, 9, 14.

VI. Under the gospel, when Christ the substance¹ was exhibited, the ordinances in which this covenant is dispensed are, the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper;² which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,³ to all nations, both Jews and Gentiles;⁴ and is called the

New Testament.⁵ There are not, therefore, two covenants of grace, differing in substance, but one and the same, under various dispensations.⁶

¹ Col. ii, 17. ² Matt. xxviii, 19, 20. ³ Heb. xii, 22 to 28; See also Jer. xxxi, 33, 34. ⁴ See note ², above; and Matt. xxviii, 19; Eph. ii, 15, 16, 17, 18, 19. ⁵ Luke xxii, 20. ⁶ Gal. iii, 14, 16.

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the mediator between God and man,¹ the prophet,² priest,³ and king,⁴ the head and saviour of his church,⁵ the heir of all things,⁶ and judge of the world;⁷ unto whom he did, from all eternity, give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified and glorified.⁹

¹ Isa. xlii, 1. ² Acts iii, 22. ³ Heb. v, 5, 6. ⁴ Psa. ii, 6. ⁵ Eph. v, 23. ⁶ Heb. i, 2. ⁷ Acts xvii, 31. ⁸ John xvii, 6. ⁹ 1 Tim. ii, 6.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature,¹ with all the essential properties and common infirmities thereof, yet without sin,² being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance.³ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.⁴ Which person is very God and very man, yet one Christ, the only mediator between God and man.⁵

¹ John i, 1, 14. ² Heb. ii, 17. ³ Luke i, 27, 31, 35. ⁴ Luke i, 35. ⁵ Rom. i, 2, 4.

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹ having in him all the treasures of wisdom and knowledge² in whom it pleased the Father that all fullness should dwell;³ to the end that being holy, harmless, undefiled and full of grace and truth,⁴ he might be thoroughly furnished to execute the office of a mediator and surety.⁵ Which office he took not unto himself, but was therunto called by his Father;⁶ who put all power and judgment into his hand, and gave him commandment to execute the same.⁷

¹ Psa. xlv, 7. ² Col. ii, 3. ³ Col. i, 19. ⁴ Heb. vii, 26. ⁵ Acts x, 38. ⁶ Heb. v, 5. ⁷ John v, 22, 27.

IV. This office the Lord Jesus did most willingly undertake,¹ which, that he might discharge, he was made under the law,² and did perfectly fulfill it;³ endured most grievous torments immediately in his soul,⁴ and most painful sufferings in his body;⁵ was crucified and died,⁶ was buried and remained under the power of death, yet saw no corruption.⁷ On the third day he arose from the dead,⁸ with the same body in which he suffered;⁹ with which also he ascended into heaven, and there sitteth at the right hand of his Father,¹⁰ making intercession;¹¹ and shall return to judge men and angels at the end of the world.¹²

¹ Psa. xl, 7, 8. ² Gal. iv, 4. ³ Matt. iii, 15. ⁴ Matt. xxvi, 37, 38. ⁵ Matt. xxvi, and xxvii chapters. ⁶ Phil. ii, 8. ⁷ Acts ii, 24, 27. ⁸ 1 Cor. xv, 4. ⁹ John xx, 25, 27. ¹⁰ Mark xvi, 19. ¹¹ Rom. viii, 34. ¹² Rom. xiv, 9, 10.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God hath fully satisfied the justice of his Father;¹ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.²

¹ Rom. v, 19. ² Eph. i, 11, 14.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types and sacrifices wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same and forever.¹

¹ Gal. iv, 4, 5.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;¹ yet

by reason of the unity of the person, that which is proper to one nature is sometimes, in Scripture, attributed to the person denominated by the other nature.¹

¹ 1 Pet. iii, 18. ² Acts xx, 28.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same;¹ making intercession for them;² and revealing unto them, in and by the word, the mysteries of salvation;³ effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit;⁴ overcoming all their enemies, by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁵

¹ John vi, 37, 39. ² 1 John ii, 1. ³ John xv, 15. ⁴ 2 Cor. iv, 13. ⁵ Psa. cx. 1.

CHAPTER IX.

OF FREE WILL.

God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.¹

¹ James i, 14.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;¹ but yet mutably, so that he might fall from it.²

¹ Eccl. vii, 29. ² Gen. ii, 16, 17.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;¹ so as a natural man, being altogether averse from that good,² and dead in sin,³ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁴

¹ Rom. v, 6. ² Rom. iii, 10, 12. ³ Eph. ii, 1, 5. ⁴ John vi, 44, 65.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,¹ and by his grace alone, enables him freely to will and to do that which is spiritually good;² yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good,³ but doth also will that which is evil.³

¹ Col. i, 13. ² Phil. ii, 13. ³ Gal. v, 17.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.¹

¹ Eph. iv, 13.

CHAPTER X.

OF EFFECTUAL CALLING.

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,¹ by his word and Spirit,² out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;³ enlightening their minds, spiritually and savingly, to understand the things of God,⁴ taking away their heart of stone, and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ;⁷ yet so as they come most freely, being made willing by his grace.⁸

¹ Rom. viii, 30. ² 2 Thess. ii, 13, 14. ³ Rom. viii, 2. ⁴ Acts xxvi, 18. ⁵ Ezek. xxxvi, 26. ⁶ Ezek. xi, 19. ⁷ John vi, 44, 45. ⁸ Cant. i, 4.

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,¹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,² he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.³

¹ 2 Tim. i, 9. ² 1 Cor. ii, 14. ³ John vi, 37.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹ who worketh when and where, and how he pleaseth.² So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.³

¹ Luke xviii, 15, 16. ² John iii, 8. ³ Acts iv, 12.

IV. Others, not elected, although they may be called by the ministry of the word,¹ and may have some common operations of the Spirit,² yet they never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to

frame their lives according to the light of nature and the laws that religion they do profess,³ and to assert and maintain that their may is very pernicious, and to be detested.⁵

¹ Matt. xxii, 14. ² Matt. xiii, 20, 21. ³ John vi, 64, 65, 66. ⁴ Acts iv, 12. ⁵ 2 John x, 11.

CHAPTER XI.

OF JUSTIFICATION.

Those whom God effectually calleth, he also freely justifieth;¹ by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them;² their receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.³

¹ Rom. viii, 30. ² Rom. iv, 5, 6, 7, 8. ³ Phil. iii, 9.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;¹ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.²

¹ John i, 12. ² Jam. ii, 17, 22, 26.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.¹ Yet isasmuch as he was given by the Father for them,² and his obedience and satisfaction accepted in their stead,³ and both freely, not for anything in them, their justification is only of free grace;⁴ the both the exact justice and rich grace of God might be glorified in the justification of sinners.⁵

¹ Rom. v, 8, 9, 10, 19. ² Rom. viii, 32. ³ 2 Cor. v, 21. ⁴ Rom. iii, 24. ⁵ Rom. iii, 26.

IV. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification;¹ nevertheless, they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.²

¹ Gal. iii, 8. ² Gal. iv, 4. ³ Col. i, 21, 22.

V. God doth continue to forgive the sins of those that are justified;¹ and although they can never fall from the state of justification,² yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.³

¹ Matt. vi, 12. ² Luke xxii, 32. ³ Psa. lxxxix, 31, 32, 33.

VI. The justification of believers under the Old Testament was in all these respects, one and the same with the justification of believers under the New Testament.¹

¹ Gal. iii, 9, 13, 14.

CHAPTER XII.

OF ADOPTION.

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;¹ in which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them; receive the Spirit of adoption;³ have access to the throne of grace with boldness;⁴ are enabled to cry, Abba, Father;⁵ are pitied, protected,⁶ provided for,⁷ and chastened by him as by a father;⁸ yet never cast off,⁹ but sealed to the day of redemption,¹⁰ and inherit the promises,¹¹ as heirs of everlasting salvation.¹²

¹ Eph. i, 5. ² Rom. viii, 17. ³ Jer. xiv, 9. ⁴ Rom. viii, 15. ⁵ Eph. iii, 12. ⁶ Gal. iv, 6. ⁷ Psa. ciii, 13. ⁸ Prov. xiv, 28. ⁹ Mat. vi, 30, 32. ¹⁰ Heb. xii, 6. ¹¹ Lam. iii, 31. ¹² Eph. iv, 30. ¹³ Heb. v, 12. ¹⁴ 1 Pet. i, 4.

CHAPTER XIII.

OF SANCTIFICATION.

They who are effectually called and regenerated having a new heart and a new spirit created in them, are further sanctified, individually and personally, through the virtue of Christ's death and resurrec-

tion,¹ by his word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts thereof are more and more weakened and mortified,⁴ and they more and more quickened and strengthened in all saving graces,⁵ to the practice of true holiness, without which no man shall see the Lord.⁶

¹ 1 Cor. vi, 11. ² Eph. v, 26. ³ Rom. vi, 6, 14. ⁴ Gal. v, 24. ⁵ Col. i, 11. ⁶ 2 Cor. vii, 1.

II. This sanctification is throughout in the whole man,¹ yet imperfect in this life: there abideth still some remnants of corruption in every part,² whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.³

¹ 1 Thess. v, 23. ² 1 John i, 10. ³ Gal. v, 17.

III. In which war, although the remaining corruption for a time may much prevail,¹ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome,² and so the saints grow in grace,³ perfecting holiness in the fear of God.⁴

¹ Rom. vii, 24. ² Rom. vi, 14. ³ 2 Pet. iii, 18. ⁴ 2 Cor. vii, 1

CHAPTER XIV.

OF SAVING FAITH.

The grace of faith, whereby the elect are enabled to believe to the saving of their souls,¹ is the work of the Spirit of Christ in their hearts;² and is ordinarily wrought by the ministry of the word;³ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.⁴

¹ Heb. x, 39. ² 2 Cor. iv, 13. ³ Rom. x, 14, 17. ⁴ 1 Pet. ii, 2.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, by the authority of God himself speaking therein;¹ and aceth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands,² trembling at the threatenings,³ and embracing the promises of God for this life, and that which is to come.⁴ But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace.⁵

¹ 1 Thess. ii, 13. ² Rom. xvi, 26. ³ Isa. lxvi, 2. ⁴ Heb. xi, 13. ⁵ John i, 12.

III. This faith is different in degrees, weak or strong;¹ may be often and many ways assailed and weakened, but gets the victory;² growing up in many to the attainment of a full assurance through Christ,³ who is both the author and finisher of our faith.⁴

¹ Heb. x, 13, 14. ² Luke xxii, 31, 32. ³ Heb. vi, 11, 12. ⁴ Heb. xii, 2.

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

Repentance unto life is an evangelical grace,¹ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.²

¹ Acts xi, 18. ² Luke xxiv, 47.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,¹ purposing and endeavoring to walk with him, in all the ways of his commandments.²

¹ Ezek. xviii, 30, 31. ² Psa. cxix, 6, 59, 106.

III. Although repentance be not to be posted in as any satisfaction for sin, or any cause of the pardon thereof,¹ which is the act of God's free grace in Christ;² yet is it of such necessity to all sinners, that none may expect pardon without it.³

¹ Ezek. xxxvi, 31, 32. ² Hos. xiv, 2, 4. ³ Luke xiii, 3, 5.

IV. As there is no sin so small but it deserves damnation;¹ so there is no sin so great that it can bring damnation upon those who truly repent.²

¹ Rom. vi, 23. ² Isa. lv, 7.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.¹

¹ Psa. xix, 13.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof,¹ upon which, and the

forsaking of them, he shall find mercy;² so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;³ who are there-upon to be reconciled to him, and in love to receive him.⁴

¹ Psa. xxxii, 5, 6. ² Prov. xxviii, 13. ³ James v, 16. ⁴ 2 Cor. ii, 8.

CHAPTER XVI.

OF GOOD WORKS.

Good works are only such as God hath commanded in his holy word,¹ and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.²

¹ Micah vi, 8. ² Matt. xv, 9.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;¹ and by them believers manifest their thankfulness,² strengthen their assurance,³ edify their brethren,⁴ adorn the profession of the gospel,⁵ stop the mouths of the adversaries,⁶ and glorify God,⁷ whose workmanship they are, created in Christ Jesus thereunto,⁸ that, having their fruit unto holiness, they may have the end, eternal life.⁹

¹ James ii, 18, 22. ² Psa. cxvi, 12, 13. ³ 1 John ii, 3, 5. ⁴ 2 Cor. ix, 2. ⁵ Tit. ii, 5. ⁶ 1 Pet. ii, 15. ⁷ 1 Pet. ii, 12. ⁸ Eph. ii, 10. ⁹ Rom. vi, 22.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹ And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;² yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.³

¹ John xv, 5, 6. ² Phil. ii, 13. ³ Phil. ii, 12.

IV. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much which in duty they are bound to do.¹

¹ Luke xvii, 10.

V. We cannot, by our best works, merit pardon of sin or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins;¹ but when we have done all we can, we have done but our duty, and are unprofitable servants;² and because, as they are good, they proceed from his Spirit;³ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.⁴

¹ Rom. iii, 20. ² Luke xvii, 10. ³ Gal. v, 22, 23. ⁴ Isa. lxvii, 6.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,¹ not as though they were in this life wholly unblamable and unreprovable in God's sight;² but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.³

¹ Eph. i, 6. ² Job. ix, 20. ³ 2 Cor. viii, 12.

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others,¹ yet because they proceed not from a heart purified by faith;² nor are done in a right manner, according to the word;³ nor to a right end, the glory of God,⁴ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.⁵ And yet their neglect of them is more sinful and displeasing unto God.⁶

¹ 2 Kings x, 30, 31. ² Heb. xi, 4, 6. ³ 1 Cor. xiii, 3. ⁴ Matt. vi, 2, 5, 16. ⁵ Hag. ii, 11. ⁶ Psa. xiv, 1.

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away

from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.¹

¹ Phl. i, 6.

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;¹ upon the efficacy of the merit and intercession of Jesus Christ;² the abiding of the Spirit and of the seed of God within them;³ and the nature of the covenant of grace;⁴ from all which ariseth also the certainty and infallibility thereof.⁵

¹ 2 Tim. ii, 19. ² Heb. x, 10, 14. ³ John xiv, 16, 17. ⁴ Jer. xxxii, 40. ⁵ 2 Thess. iii, 3.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;¹ and for a time continue therein;² whereby they incur God's displeasure,³ and grieve his Holy Spirit;⁴ come to be deprived of some measure of their graces and comforts;⁵ have their hearts hardened,⁶ and their consciences wounded;⁷ hurt and scandalize others,⁸ and bring temporal judgments upon themselves.⁹

¹ Matt. xxvi, 70, 72, 74. ² 2 Sam. xii, 9, 13. ³ Isa. lxiv, 7, 9. ⁴ Eph. iv, 30. ⁵ Psa. li, 8, 10, 12. ⁶ Mark vi, 52. ⁷ Psa. xxxii, 3, 4. ⁸ 2 Sam. xii, 14. ⁹ Psa. lxxxix, 31, 32.

CHAPTER XVIII.

OF THE ASSURANCE OF GRACE AND SALVATION.

Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation;¹ which hope of theirs shall perish;² yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,³ and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.⁴

¹ Job viii, 14. ² Matt. vii, 22, 23. ³ 1 John ii, 3. ⁴ Rom. v, 2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;¹ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,² the inward evidence of those graces unto which these promises are made,³ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God;⁴ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁵

¹ Heb. vi, 11, 19. ² Heb. vi, 17, 18. ³ 2 Pet. i, 4, 5, 10, 11. ⁴ Rom. viii, 15, 16. ⁵ Eph. i, 13, 14.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it;¹ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain therunto.² And therefore it is the duty of every one to give all diligence to make his calling and election sure;³ that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;⁴ so far is it from inclining men to looseness.⁵

¹ Isa. i, 10. ² 1 Cor. ii, 12. ³ 2 Pet. i, 10. ⁴ Rom. v, 1, 2, 5. ⁵ Rom. vi, 1, 2.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light;¹ yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,² and by the which, in the meantime, they are supported from utter despair.³

¹ Cant. v, 2, 3, 6. ² 1 John iii, 9. ³ Mich. vii, 7, 8, 9.

CHAPTER XIX.

OF THE LAW OF GOD.

God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.¹

¹ Gen. i, 26.

II. This law, after his fall, continued to be a perfect rule of righteousness; and as such, was delivered by God upon Mount Sinai, in ten commandments and written in two tables;¹ the first four commandments containing our duty towards God, and the other six our duty to man.²

¹ James i, 25. ² Matt. xxii, 37, 38, 39, 40.

III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits;¹ and partly holding forth divers instructions of moral duties.² All which ceremonial laws are now abrogated under the New Testament.³

¹ Heb. x, 1. ² 1 Cor. v, 7. ³ Gal. ii, 11, 16, 17.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.¹

¹ See Ex. xxi chap. and xxii chap., 1st to the 23th verse. Gen. xlix, 10.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;¹ and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.² Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.³

¹ Rom. xiii, 8, 9. (See Note 1, Section II.) ² 1 John ii, 8, 1, 7. ³ Jam. ii, 10, 11. (See Note 1, Section II.) ⁴ Matt. v, 18, 19.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;¹ yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;² discovering also the sinful pollutions of their nature, hearts and lives;³ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;⁴ together with a clearer sight of the need they have of Christ and the perfection of his obedience.⁵ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;⁶ and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.⁷ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;⁸ although not as due to them by the law as a covenant of works;⁹ so as a man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law, and not under grace.¹⁰

¹ Rom. vi, 14. ² Rom. vii, 12. ³ Rom. vii, 7. ⁴ Rom. vii, 9, 11, 24. ⁵ Gal. iii, 24. ⁶ Jam. ii, 11. ⁷ Ezra ix, 13, 14. ⁸ Psa. xxxvii, 14. ⁹ Gal. ii, 16. ¹⁰ Rom. vi, 12, 14.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;¹ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.²

¹ Gal. iii, 21. ² Ezek. xxxvi, 27.

CHAPTER XX.

OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.

The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;¹ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin;² from the evil of afflictions, the sting of death, the

victory of the grave, and everlasting damnation; as also in their free access to God,⁴ and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind.⁵ All which were common also to believers under the law;⁶ but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected;⁷ and in greater boldness of access to the throne of grace,⁸ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁹

¹ Tit. ii, 14. ² Gal. i, 4. ³ Psa. cxix, 71. ⁴ Rom. v, 2. ⁵ Rom. viii, 14, 15. ⁶ Gal. iii, 9, 14. ⁷ Gal. v, 1. ⁸ Heb. iv, 14, 16. ⁹ John vii, 38, 39.

II. God alone is Lord of the conscience,¹ and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship.² So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;³ and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.⁴

¹ Rom. xiv, 4. ² Acts iv, 19. ³ Col. ii, 20, 22, 23. ⁴ Isa. viii, 20.

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.¹

¹ Gal. v, 13.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.¹ And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship or conversation; or to the power of godliness; or such erroneous opinions or practices as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church;² they may lawfully be called to account and proceeded against by the censures of the church.³

¹ 1 Pet. ii, 13, 14, 16. ² Rom. i, 32. ³ 2 Thess. iii, 14.

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

The light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might.¹ But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture.²

¹ Rom. i, 20. ² Deut. xii, 32.

II. Religious worship is to be given to God, the Father, Son and Holy Ghost; and to him alone;¹ not to angels, saints, or any other creature;² and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.³

¹ John v, 23. ² Col. ii, 18. ³ John xiv, 6.

III. Prayer with thanksgiving, being one special part of religious worship,¹ is by God required of all men;² and that it may be accepted, it is to be made in the name of the Son,³ by the help of his Spirit,⁴ according to his will,⁵ with understanding, reverence, humility, fervency, faith, love, and perseverance;⁶ and, if vocal, in a known tongue.⁷

¹ Phil. iv, 6. ² Psa. lxxv, 2. ³ John xiv, 13, 14. ⁴ Rom. viii, 26. ⁵ 1 John v, 14. ⁶ Psa. xlii, 7. ⁷ 1 Cor. xiv, 14.

IV. Prayer is to be made for things lawful,¹ and for all sorts of men living, or that shall live hereafter;² but not for the dead,³ nor for those of whom it may be known that they have sinned the sin unto death.⁴

¹ 1 John v, 14. ² 1 Tim. ii, 1, 2. ³ 2 Sam. xii, 21, 22, 23. ⁴ 1 John v, 16.

V. The reading of the Scriptures with godly fear;¹ the sound preaching,² and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;³ singing of Psalms with grace in the heart;⁴ as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God;⁵ besides religious oaths,⁶ and vows,⁷ solemn fastings,⁸ and thanksgivings upon special occasions;⁹ which are, in their several times and seasons, to be used in an holy and religious manner.¹⁰

¹ Acts xv, 21. ² 2 Tim. iv, 2. ³ James i, 22. ⁴ Col. iii, 16. ⁵ Matt. xxviii, 19. ⁶ Deut. vi, 13. ⁷ Eccl. v, 4, 5. ⁸ Joel ii, 12. ⁹ Psa. cvii, throughout. ¹⁰ Heb. xii, 28.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied into, or made more acceptable by any place in which it is performed, or towards which it is directed;¹ but God is to be worshiped everywhere,² in spirit and in truth;³ as in private families⁴ daily,⁵ and in secret each one by himself,⁶ so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.⁷

¹ John iv, 21. ² Mal. i, 11. ³ John iv, 23, 24. ⁴ Jer. x, 25. ⁵ Matt. vi, 11. ⁶ Matt. vi, 6. ⁷ Isa. lvi, 7.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him,¹ which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,² which in Scripture is called the Lord's day,³ and is to be continued to the end of the world, as the Christian Sabbath.⁴

¹ See the 4th commandment in Ex. xx, 8, 9, 10, 11; Isa. lvi, 2, 4. ² Gen. ii, 3. ³ Rev. i, 10. ⁴ Ex. xx, 8, 10. (See note 1, above.)

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their worldly employments and recreations;¹ but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.²

¹ Ex. xvi, 23, 25, 26, 29, 30. ² Isa. lviii, 13.

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

A lawful oath is a part of religious worship,¹ wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.²

¹ Deut. x, 20. ² Ex. xx, 7.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;¹ therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.² Yet as, in matters of weight and moment, an oath is warranted by the word of God, under the New Testament, as well as under the Old,³ so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.⁴

¹ Deut. vi, 13. ² Jer. v, 7. ³ Heb. vi, 16. ⁴ 1 Kings viii, 31.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.¹ Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.² Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.³

¹ Jer. iv, 2. ² Gen. xxv, 2, 3, 9. ³ Num. v, 19, 21.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.¹ It cannot oblige to sin; but in anything not sinful, being taken, it binds to

performance, although to a man's own hurt;² nor is it to be violated, although made to heretics or infidels.³

¹ Psa. xxiv, 4. ² Psa. xv, 4. ³ Ezek. xvii, 16, 18.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.¹

¹ Isa. xix, 21.

VI. It is not to be made to any creature, but to God alone;¹ and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.²

¹ Psa. lxxvi, 11. ² Dent. xxviii, 21, 23.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.¹ In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.²

¹ Acts xxviii, 12. ² 1 Cor. vii, 2, 9.

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.¹

¹ Rom. xiii, 1, 3, 4.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;¹ in the managing whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth;² so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.³

¹ Prov. xvi, 15, 16. ² Psa. lxxxvii, 3, 4. ³ Luke iii, 14.

III. Civil magistrates may not assume to themselves the administration of the word and sacraments;¹ or the power of the keys of the kingdom of heaven;² or, in the least, interfere in matters of faith.³ Yet as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.⁴ And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief.⁵ It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.⁶

¹ 2 Chron. xxvi, 18. ² Matt. xvi, 19. ³ John xviii, 36. ⁴ Isa. xlix, 23. ⁵ Psa. cv, 15. ⁶ 2 Sam. xxviii, 3; 1 Tim. ii, 1; Rom. xiii, 4.

IV. It is the duty of the people to pray for magistrates,¹ to honor their persons,² to pay them tribute and other dues,³ to obey their lawful commands, and to be subject to their authority, for conscience' sake.⁴ Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;⁵ from which ecclesiastical persons are not exempted;⁶ much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.⁷

¹ 1 Tim. ii, 1, 2. ² 1 Pet. ii, 17. ³ Rom. xiii, 6, 7. ⁴ Rom. xiii, 5. ⁵ 1 Pet. ii, 13, 14, 16. ⁶ Rom. xiii, 1. ⁷ 2 Thess. ii, 4.

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

¹ 1 Cor. vii, 2; Mark ii, 6, 7, 8, 9.

II. Marriage was ordained for the mutual help of husband and wife;¹ for the increase of mankind with a legitimate issue, and of the church with an holy seed;² and for preventing of uncleanness.³

¹ Gen. ii, 18. ² Mat. ii, 15. ³ 1 Cor. vii, 2, 9.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent;¹ yet it is the duty of Christians to marry only in the Lord.² And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.³

¹ 1 Tim. iv, 3. ² 1 Cor. vii, 39. ³ 2 Cor. vi, 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;¹ nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife.² The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.³

¹ Lev. xviii, chap. 1 Cor. v, 1. ² Mark vi, 18. ³ Lev. xx, 19, 20, 21.

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,² and after the divorce to marry another, as if the offending party were dead.³

¹ Matt. i, 18, 19, 20. ² Matt. v, 31, 32. ³ Matt. xix, 9.

VI. Although the corruption of man be such as is apt to study arguments, vainly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage;¹ wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.²

¹ Matt. xix, 8. ² Ezra x, 3.

CHAPTER XXV.

OF THE CHURCH.

The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.¹

¹ Eph. i, 10, 22, 23.

II. The visible church, which is also catholic or universal under the gospel (not confined to one nation as before under the law) consists of all those throughout the world that profess the true religion,¹ together with their children;² and is the kingdom of the Lord Jesus Christ,³ the house and family of God,⁴ out of which there is no ordinary possibility of salvation.⁵

¹ 1 Cor. i, 2. ² 1 Cor. vii, 14. ³ Matt. xiii, 47. ⁴ Eph. ii, 19. ⁵ Acts ii, 47.

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.¹

¹ Eph. iv, 11, 12, 13.

IV. This catholic church hath been sometimes more, sometimes less, visible.¹ And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.²

¹ Rom. xi, 3, 4. ² 1 Cor. v, 6, 7.

V. The purest churches under heaven are subject both to mixture and error;¹ and some are so degenerated, as to become no churches

of Christ, but synagogues of Satan.² Nevertheless, there shall be always a church on earth, to worship God according to his will.³

¹ 1 Cor. xiii, 12. ² Rev. xviii, 2. ³ Matt. xvi, 18.

VI. There is no other head of the church but the Lord Jesus Christ.¹ Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church, against Christ and all that is called God.²

¹ Col. i, 18. ² Matt. xxiii, 8, 9, 10.

CHAPTER XXVI.

OF THE COMMUNION OF SAINTS.

All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory;¹ and, being united to one another in love, they have communion in each other's gifts and graces,² and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.³

¹ 1 John i, 3. ² Eph. iv, 15, 16. ³ 1 Thess. v, 11, 14.

II. Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;¹ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.²

¹ Heb. x, 24, 25. ² 1 John iii, 17.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous.¹ Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath, in his goods and possessions.²

¹ Col. i, 18. ² Acts v, 4.

CHAPTER XXVII.

OF THE SACRAMENTS.

Sacraments are holy signs and seals of the covenant of grace,¹ immediately instituted by God,² to represent Christ and his benefits, and to confirm our interest in him,³ as also to put a visible difference between those that belong unto the church, and the rest of the world,⁴ and solemnly to engage them to the service of God in Christ, according to his word.⁵

¹ Rom. iv, 11. ² Matt. xxviii, 19. ³ 1 Cor. x, 16. ⁴ Ezek. xii, 48. ⁵ Rom. vi, 3, 4.

II. There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.¹

¹ Gen. xiii, 10.

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,¹ but upon the work of the Spirit,² and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.³

¹ Rom. ii, 28, 29. ² Matt. iii, 11. ³ Matt. xxvi, 27, 28. (See note I, section II; Matt. xxviii, 19.)

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, baptism and the supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.¹

¹ Matt. xxviii, 19.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹

¹ 1 Cor. x, 1, 2, 3, 4.

CHAPTER XXVIII.

OF BAPTISM.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptized

into the visible church,² but also to be unto him a sign and seal of the covenant of grace,³ of his ingrafting into Christ,⁴ of regeneration,⁵ of remission of sins,⁶ and of his giving up unto God, through Jesus Christ, to walk in newness of life;⁷ which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.⁸

¹ Matt. xxviii, 19. ² 1 Cor. xii, 13. ³ Rom. iv, 11. ⁴ Gal. iii, 27. ⁵ Tit. iii, 5. ⁶ Acts ii, 38. ⁷ Rom. vi, 3, 4. ⁸ Matt. xxviii, 19, 20.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.¹

¹ Acts x, 47.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.¹

¹ Acts ii, 41.

IV. Not only those that do actually profess faith in, and obedience unto Christ,¹ but also the infants of one or both believing parents are to be baptized.²

¹ Mark xvi, 15, 16. ² Gen. xvii, 7, 9, with Gal. iii, 9, 14.

V. Although it be a great sin to contemn or neglect this ordinance,¹ yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,² or that all that are baptized are undoubtedly regenerated.³

¹ Luke vii, 30. ² Rom. iv, 11. ³ Acts viii, 13, 23.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹ yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.²

¹ John iii, 5, 8. ² Gal. iii, 27.

VII. The sacrament of baptism is but once to be administered to any person.¹

¹ Tit. iii, 5.

CHAPTER XXIX.

OF THE LORD'S SUPPER.

Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.¹

¹ 1 Cor. xi, 23, 24, 25, 26.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead,¹ but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;² so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.³

¹ Heb. ix, 23, 26, 28. ² Matt. xxvi, 26, 27. ³ Heb. vii, 23, 24, 27.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup and (they communicating also themselves) to give both to the communicants;¹ but to none who are not then present in the congregation.²

¹ See the institution, Matt. xxvi, 26, 27, 28; Mark xiv, 22, 23, 24; Luke xxii, 19, 20, and 1 Cor. xi, 23 to 27. ² Acts xv, 7.

IV. Private masses, or receiving this sacrament by a priest, or any other, alone;¹ as likewise the denial of the cup to the people;² worshipping the elements, the lifting them up, or carrying them about for adoration, and the receiving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.³

¹ ² Because there is not the least appearance of a warrant for any

of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned; the most important of which are cited above. ¹ Matt. xv, 9.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain, truly and only, bread and wine, as they were before.²

¹ Matt. xxvi, 26, 27, 28. ² 1 Cor. xi, 26, 27.

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.¹

¹ Acts iii, 21.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,¹ do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses.²

¹ 1 Cor. xi, 28. ² 1 Cor. x, 16.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries;¹ or be admitted thereunto.²

¹ 1 Cor. xi, 27, 29. ² 1 Cor. v, 6, 7, 13.

CHAPTER XXX.

OF CHURCH CENSURES.

The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.¹

¹ Isa. ix, 6, 7.

I. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.¹

¹ Matt. xvi, 19.

II. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that heaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.¹

¹ 1 Cor. 5th chapter throughout; 1 Tim. v, 20.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.¹

¹ 1 Thess. v, 12.

CHAPTER XXXI.

OF SYNODS AND COUNCILS.

For the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils,¹ and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to

appoint such assemblies;² and to convene together in them, as often as they shall judge it expedient for the good of the church.³

¹ Acts xv, 2, 4, 6. ² Acts chap. xv. ³ Acts xv, 22, 23, 25.

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.¹

¹ Acts xvi, 4.

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.¹

¹ Acts xvii, 11.

IV. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.¹

¹ Luke xii, 13, 14.

CHAPTER XXXII.

OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

The bodies of men, after death, return to dust, and see corruption;¹ but their souls (which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.⁴ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

¹ Gen. iii, 19. ² Luke xxiii, 43. ³ Heb. xii, 23. ⁴ Luke xvi, 23, 24.

II. At the last day, such as are found alive shall not die, but be changed;¹ and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.²

¹ 1 Thess. iv, 17. ² Job xix, 26, 27.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.¹

¹ Acts xxiv, 15.

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged;³ but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive according to what they have done in the body, whether good or evil.⁴

¹ Acts xvii, 31. ² John v, 22, 27. ³ 1 Cor. vi, 3. ⁴ 2 Cor. v, 10.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect;¹ and of his justice in the damnation of the reprobate, who are wicked and disobedient.² For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord;³ but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁴

¹ Rom. ix, 23. ² Rom. ii, 5, 6. ³ Matt. xxv, 31, 32, 33, 34. ⁴ Matt. xxv, 41, 46.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

¹ 2 Pet. in, 11, 14. ² Mark xiii, 35, 36, 37.

The First Bible Printed in New Jersey.

As early as the beginning of the last century laws existed in some of the colonies requiring every family to be furnished with a Bible. This supply continued to be kept up by individual exertion until the meeting of the first Congress, in 1777. To that body a memorial was presented on the Bible destitution throughout the country. This memorial was answered by the appointment of a committee, to advise as to the printing an edition of thirty thousand Bibles. The population of the colonies then was about three millions, and all the Bibles in the entire world at that time did not exceed four millions. This committee reported that the necessary materials, such as paper and types, were so difficult to obtain, that to print and bind thirty thousand copies would cost £10,272, 10s., and in their judgment was impracticable. But they recommended the following:

"The use of the Bible being so universal, and its importance so great, to direct the Committee on Commerce to import, at the *expense* of Congress, twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different ports of the States of the Union." The report was adopted and the importation was ordered.

In 1784, when the continuance of the war prevented further importation, and there was no telling how long this obstruction might be protracted, the subject of printing the Bible was again urged on Congress, and the matter was referred to a committee of three. On their recommendation the following action was taken:—

"*Resolved*, That the United States, in Congress assembled, highly approve the laudable and pious undertaking of Mr. Robert Aitken, of Philadelphia, as subservient of the interests of religion, and being satisfied of the care and accuracy of the execution of the work, recommend this edition of the Bible to the inhabitants of the United States."

This was on September 12th, 1782. In 1788 Isaac Collins, a member of the Society of Friends, and an enterprising printer of Trenton, N. J., and who established the first newspaper in that State, issued proposals to print a quarto edition of the Bible in 984 pages, at the price of four Spanish dollars. The Synod of New York and New Jersey, the same year, recommended the undertaking. Dr. Witherspoon, of Princeton, Dr. Samuel Stanhope Smith, President of Nassau Hall, and Rev. Mr. Armstrong, pastor of the Presbyterian Church in Trenton, were appointed a committee to concur with committees of any other Denominations, or of our own Synods, to revise the

sheets, and, if necessary, to assist in selecting a standard edition. This committee was also authorized to agree with Mr. Collins to append Ostervald's Notes, if not inconsistent with the wishes of other than Calvinistic subscribers.

In the Spring of 1789 the General Assembly, at its meeting, appointed a committee of sixteen (on which was Mr. Armstrong) to lay Mr. Collins' proposal before their respective Presbyteries, and to recommend that subscriptions be solicited in each congregation. This recommendation was repeated in 1790 and in 1791. Mr. Collins, in 1788, issued an octavo New Testament. The quarto edition of the Bible, thus sustained, was issued in 1791. There were five thousand copies. Ostervald's "Practical Observations," of 170 pages, were furnished to special subscribers, and were bound between the Old and New Testaments. This Bible was so carefully revised that it is still a standard. He and his children read all the proofs. In a subsequent edition, 1793-4, he states in the preface, after mentioning several clergymen who assisted the publisher in 1791: "Some of these persons, James F. Armstrong in particular, being near the press, assisted also in reading and correcting the proof-sheets." The above interesting facts on this Collins Bible are found in "The History of the Presbyterian Church, Trenton, N. J.," by Dr. John Hall, the pastor. The care that was taken by Mr. Collins is evident from the closing paragraph of the preface:—

"The publisher has only further to add that he has made the following impression from the Oxford edition of 1784, by Jackson and Hamilton, and has been particularly attentive in the revision and correction of the proof-sheets with the Cambridge edition of 1688, by John Field; with the Edinburgh edition of 1775, by Kincaid, and, in all variations, with the London edition of 1772, by Eyre and Strahan; that where there was any difference in words, or in the omission or addition of words, among these he followed that which appeared to be most agreeable to the Hebrew of Arius Montanus, and to the Greek of Arius Montanus and Leufden, without permitting himself to depart from some one of the above mentioned English copies, unless in the mode of spelling, in which he has generally followed Johnson."

At the end of the New Testament is arranged an Index, or more accurately, an Epitome of the Old and New Testaments, with a Chronological Table in parallel columns. Following these are tables of Scripture weights, measures and coins; of officers and conditions of men; and the old table of kindred and affinity. The volume closes with a Concordance, "carefully perused and enlarged by John Douname, B. A." This Concordance is not so full as Cruden's, but is very serviceable. The "Practical Observations," by Ostervald, take up each chapter separately, giving first a brief explanation and then observations, much after the manner of Doddridge.

The remarks, even in the Epistle to the Romans, are evangelical rather than Calvinistic, and contain little that would be objected to by an Arminian. This Ostervald was a "Professor of Divinity, and one of the ministers of the Church in Neufchatel, Switzerland."

The copy before me was presented to the Presbyterian Church in Flemington, N. J., which was organized in 1791. It was used as the pulpit Bible for sixty-six years. It was the gift of Jasper Smith, one of the ruling elders and President of the Board of Trustees. He was an ardent patriot of the Revolution, a devoted Christian, and a strong Presbyterian. At the time he was one of the leading lawyers of the county. To his exertions and his generous contributions was mainly due the organization of the church, which is now approaching the close of its first century. About the beginning of this century Mr. Smith removed to Lawrenceville, N. J., where he died. In his will he bequeathed to the Presbyterian church there the large farm of over two hundred acres, which is now the manse farm. This Bible of Collins is not only the first, but so far as I know, the only edition of the Holy Scriptures printed in New Jersey.—*George S. Mott, D. D.*

The First Presbyterian Church, Albany, N. Y. In May, 1760, the Presbyterians of Albany sent a very pressing supplication to the Synod of Philadelphia for ministerial supplies, and *Hector Alison*, of Drawyers, *Kettletas*, of Elizabethtown, and *Tennent*, of Freehold, were sent to minister to them in holy things. The congregation was almost wholly of Scottish descent, some probably being from Freehold, some from other parts of New Jersey, and a few from old England. The church was organized at the close of the French war, in 1763. A building was soon commenced, and their first pastor was the Rev. *William Hannah*, a graduate of King's College, in New York city, and a licentiate of Litchfield Association. When and by whom ordained is not known, but he was "received into Dutchess County Presbytery," on October 18th, 1763, when he was pastor of the Church at Albany. Mr. Hannah remained pastor about two years, and it may be added that he was afterwards suspended from the ministry, in 1767, for having abandoned its work and accepted a commission from the Governor to practice as an attorney.

The Rev. *Andrew Bay* was the second pastor. He was ordained by the Presbytery of New Castle, in 1718, and belonged to that part of it which adhered to the Synod of New York. He became pastor of the Albany Church about 1769, and remained there till 1771, when he settled at Newton, L. I. He subsequently experienced some difficulty with his congregation, and retired from the jurisdiction of the Synod in 1776. In 1775 the Church at Albany had permission from the Synod to place itself under the care of the Presbytery of New York, but it had to

struggle with many trials incident to the times, and remained without a pastor until after the close of the Revolution. In 1785 the congregation was incorporated, and on the 8th of November, of that year, the Rev. *John McDonald* was ordained and installed pastor of the church by the Presbytery of New York. He continued in that office till the year 1795. Subsequently to his removal, the pulpit was supplied for two years by the Rev. *David S. Bogart*, a licentiate of the Dutch Reformed Church. In the year 1798, the Rev. *Elihu Nott, D. D.*, became pastor of the church, and remained till 1801. His successors were the Rev. *John B. Romcyn*, called in 1804, and remaining till the close of 1808. The Rev. *William Neill, D. D.*, called in 1809, and remaining till the middle of 1816. The Rev. *Arthur J. Stansbury*, called in 1817, and remaining till the Spring of 1821. The Rev. *Henry R. Weed, D. D.*, called in 1822, and remaining till the Autumn of 1829. The Rev. *John N. Campbell, D. D.*, called in 1830, and remaining thirty-four years.

There are no dates accessible to the writer from which can be ascertained what seasons of revival may have occurred previously to the ministry of Dr. Campbell. From the number received on examination, into the church, in two years, 1826 and 1827, under the ministry of Dr. Weed, viz.: seventy-two, it is evident, however, that there must have been a season of unusual interest at that time. During Dr. Campbell's ministry of twenty years there were added to the church five hundred and eighty-two persons: on examination, three hundred and fifty-four, on certificate, two hundred and twenty-eight. Two revivals occurred during that period, the former in 1831. In that and the following year one hundred and six persons united with the church on examination. The latter occurred in 1840, during which year eighty-three persons were received on examination. There was also a season of more than usual interest in 1843.

The original trustees, in 1763, were John Macomb, David Edgar, Samuel Holliday, Robert Henry, Abraham Lyle and John Monro. The elders were Robert Henry, David Edgar and Matthew Watson.

The first house of worship was on a high hill, facing Hudson street, on a lot bounded on the east by William street, on the north by Beaver street, on the south by Hudson street and on the west by Grand street. It was a building of convenient size, fronting to the east, with a tall steeple, and cost £2813, York currency. The second house of worship was erected in 1798, and was a fine, large building; it was remodeled and fitted up with great taste, in 1831. The location, however, had become a noisy one, and the great prosperity of the church under Dr. Campbell, seemed to demand the erection of a more convenient, spacious and suitable edifice, and such an one was erected. It was a noble specimen of Gothic architecture; was commenced in the Autumn

of 1847, and was opened and dedicated to the worship of Almighty God on Sabbath, March 10th, 1850. The lot on which this edifice was built was on Hudson street, 150 feet in length, and on Philip street, on which it fronted, about 148 feet in breadth, enclosed by an iron fence of Gothic pattern.

Rev. James M. Ludlow succeeded Dr. Campbell, and was ordained and installed in November, 1864. Though but recently graduated from Princeton Theological Seminary, Mr. Ludlow brought mental culture, genius and fine intellectual and spiritual discernment to this, his first pastorate; and there was a healthful growth of the church during his ministry, which was continued till November, 1868, when he accepted a call from the Collegiate-Reformed Church, New York city. Dr. Ludlow is now pastor of the Westminster Presbyterian Church, Brooklyn. He was followed by Rev. John M. C. Blayney, who was installed October 24th, 1869, and filled the ministerial office with great fidelity till February 1st, 1880, when, principally on account of a change of climate being necessary to preserve the failing health of his family, he tendered his resignation.

During his ministry here the degree of Doctor of Divinity was conferred upon Mr. Blayney by Union College. While he was pastor valuable improvements in the church structure were perfected, involving, with the purchase of a new organ, an outlay of some fifteen thousand dollars.

There were periods of special spiritual awakening during his pastorate, and his solid qualities of mind and heart endeared Dr. Blayney to his congregation, and gained for him the respect and confidence of the entire community.

Rev. Walter D. Nicholas succeeded Dr. Blayney, and was installed in September, 1880, having previously filled the pastoral office in Temple Presbyterian Church, Philadelphia.

Like his last two predecessors, Mr. Nicholas is a young man, and endowed with an acute intellect, superior discrimination and versatility of mind; his pulpit efforts are characterized by fervor and earnestness, and there is no doubt that, under the divine blessing, with increasing years, increasing usefulness awaits him.

The beautiful edifice referred to above, having been occupied for only a generation, was disposed of during the past Summer (1883), to the Hudson Avenue Methodist Church, for the reason that the pastor, officers and members of the congregation, in view of the westward tide of the city's population, had felt impelled to place themselves in the van of this movement, and had determined to locate and build another house of worship nearly a mile away, on the corner of State and Willett streets, facing the beautiful Washington Park.

Mr. Nicholas, the present pastor, has entered upon this undertaking with indomitable energy, and has the hearty and active concurrence of his people.

The expenditure for the site, building and furnishing of the new edifice will approximate \$110,000, about \$45,000 of which has already been subscribed, and \$25,000 realized from sale of the former edifice.

The new church, though of a diverse style of architecture from the former elegant one, is after the design of the distinguished architect, J. C. Cady, of New York, and is a beautiful ecclesiastical structure.

The congregation are now worshipping in the Law School building, on State street, and anticipate the completion and occupancy of the new church by March 1st, 1884.

The German Theological School of Newark, N. J. This Institution had its origin in a successful mission work among the German people of Newark and vicinity.

THE FIRST MISSIONARY period extended from 1848 to 1869. The beginning was in the pious zeal of an humble layman, now for many years pastor of the Second German Presbyterian Church of Cincinnati, O., the Rev. G. William Winnes. He was then recently from the Barmer Mission House, in Germany, and was inspired by the missionary spirit of that Institution. Impressed with the religious condition of his countrymen in Newark, he was so stirred in soul that he began immediately to preach (as a layman). At his first service were seven hearers, consisting of his "brother and a few saloon keepers." A promising congregation soon grew into an organized church, before he was ordained. He had meanwhile come into contact with Presbyterian pastors, and his church, as well as himself, sought the care of the Presbytery. Within a few years the little church became the German mother church of the Presbytery and of the Synod. Church after church was organized, in Newark, Paterson, Bloomfield and Orange, one of the two in Paterson by the Old School branch, all the others by the New School branch, and a widening success was opened. The cheering characteristic was that the Germans led the way in religious labors for their countrymen.

The one difficulty in responding to the demand for the development of their new opportunities was in the procurement of sufficient suitable German pastors. The successive trial of adventurers, and even of good men from the father-land, resulted in repeated failures. The two principal pastors, whose churches were growing in importance, urged the Presbytery of Newark to undertake the education of a special German ministry. After much delay and much reluctance, the Presbytery began the definite consideration of enlarged missionary plans.

A MISSIONARY THEOLOGICAL SCHOOL.

In 1864 the Presbytery appointed a Commission to consider the establishment of a theological class. The German pastors had assured their American brethren that proper candidates could be obtained, and four students were presented from the First German Presbyterian Church of Newark. A pro-



HELVETIC CONFESSION
EZENGER A D 1558
PEACE VIENNA A D 1606
PEACE LINZE A D 1645
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MEMIORY TABLET (for items worthy of permanent record.)

visional Faculty was appointed, consisting of the Rev. Johann U. Guenther, pastor of the First German Church, and of the Rev. George C. Seibert, PH. D., pastor of the Third German Church, of Newark, as Instructors in German, and of Rev. Joseph Few Smith, D. D., of Newark, and Rev. Charles A. Smith, D. D., of East Orange, as Instructors in English. The four students were boarded in the house of the Rev. M. Guenther, and the lectures and recitations were held in the Lecture-room of his church. The instruction began on September 20th, 1869, and included at the first, in the German language, the subjects of Hebrew, Biblical History, Pastoral Work and German Grammar, and in the English language, once or twice a week, United States History, Natural Philosophy, English Grammar and Composition. The number of students increased during the year to nine. The second year the number became eleven, and the little building used as a dormitory was removed to a neighboring lot, and enlarged so that it could accommodate fourteen. The third year the students numbered sixteen, and a permanent location became necessary. The "Bloomfield Academy," in the town adjoining Newark, was therefore purchased, in 1872, and in the Autumn of the same year the Institution was moved thither.

The removal to the new location was followed, the next Autumn, by the formal election of a Faculty. The Rev. Charles E. Knox, then Secretary of the Board of Directors, was elected President and Professor of Homiletics, Church Government and Pastoral Theology, and the Rev. George C. Seibert, PH. D., was elected Professor of Biblical Exegesis and Theology, both of whom were installed at an inaugural service on the day of prayer for colleges, in January, 1874, in the First Church of Newark, N. J. The Institution was divided into a Theological and an Academic Department, the course being three years in each department.

Harry E. Richards, M. D., was elected, in 1878, Professor of Mathematics and of Natural Science in the Academic Department, and has since served without compensation. In 1882 the Academic Department was made to conform, in part, to the character of a German Gymnasium, and its course extended to four years. The Theological Professors devote one hour a day to this department, and assistant Instructors take the additional subjects required. The Preparatory Department is now open for the admission of other students than those studying theology. The purpose is, with the same force of instruction, to educate lay helpers to the ministry, at the same time with the education of pastors.

The first theological class of eight members was graduated in 1871. The number of students has usually been from twenty to twenty-five.

DIRECTORS AND CHARTER.

The Board of Directors is elected by the Presbytery of Newark, but is composed in part of members

outside the Presbytery. The first Board was elected in 1869. The Charter was procured on February 2d, 1871. The corporate title remains, "The German Theological School of Newark, N. J.," the removal of the Institution locating it but a mile and a half outside the city. The number of Directors was originally nine, five clergymen and five laymen. A supplement to the Charter permits the number to be enlarged to twenty-five. The election of directors and of professors is subject to the approval of the General Assembly, under whose care the Institution was taken, at the re-union in 1870.

By the provisions of the Charter, "whenever, from a cessation of German immigration, or from any other cause, it may be deemed inexpedient longer to maintain said Institution as a distinctive German Theological School, it shall be lawful for the directors, with the approval of the Presbytery of Newark, and of the General Assembly of the Presbyterian Church of the United States, to use the property and funds for any other branch of theological education, or to transfer its property and funds to any other Theological Seminary."

FUNDAMENTAL PRINCIPLES.

The following are the special principles on which the Institution is based:—

In order to reach any powerful body of foreign people, *in a large way*, there must be a native ministry, springing from among the people themselves.

In view of the great power of the German people in this land, it is wise to concede the German language during the period of transition.

Success in German churches among adult Germans, by ministers preaching exclusively in the English tongue, is *exceptional*, depends on *special* individual genius, and cannot be depended upon for a *general system* of evangelization.

In order to bring the German mind—educated through a long history so entirely different from our own—into sympathy with our doctrine and practice, a rightly-devised, wisely-conducted indoctrination of the German mind is necessary.

This indoctrination of the German people must be systematic, patient and continued, and must distinctly recognize in the German the historic and mental conditions on which it is to act.

There must be an Institution which shall indoctrinate those who are to indoctrinate the masses, in which Institution the Professors shall make this problem a special study, and where the instruction shall have constant and special reference to this object.

The instruction should be in both the languages—English and German.

The seminary should bring the student at graduation to a position *in medio*, viz., on the one hand, in full sympathy with the American Christian mind, in the doctrine, polity and practice of the Scriptures; and on the other hand, in full sympathy with the

German mind, in language and in domestic and social life. The graduate, as an *individual*, should gravitate toward the German flock; the pastor and flock, as a *mass*, should gravitate together towards the American life.

To incorporate our German Theological School with any one of our English seminaries would be to put in peril the object for which the Institution is founded, and would probably defeat its end. The practical effect of the education of German ministers by our established American theological seminaries has been to educate *away* the student from the German people, thus gaining the individual pastor, but losing the flock.

FINANCIAL SUPPORT.

The financial maintenance of the Institution has been almost entirely by benevolent contributions from churches and individuals. An endowment fund of about \$30,000 had been collected from 1870 to 1873. It advanced to \$36,000 from 1873 to 1878, but during the general financial depression of 1874 to 1878, \$10,771 of this fund was borrowed for current expenses. The amount has now been repaid, except about \$600, and this balance is secured by subscriptions.

The present endowment is a little over \$40,000, which includes the following separate funds:—

Buildings and Grounds.....	\$14,500
Newark Professorship.....	22,000
Scholarships.....	4,000
Total.....	\$40,500

THE BEGINNINGS OF RESULTS.

The following table exhibits the condition of the churches under the care of the Alumni during the last two years, and the increase in spiritual and benevolent results during the last year:—

	1881-2	1882-3
Number of Alumni.....	31	33
German churches and missions under the care of Alumni.....	33	31
Church members.....	2,594	3,292
Sunday-school members.....	3,766	4,615
Churches resulting from the labors of Alumni.....	9	10
Additions to the Church:—		
On examination.....	338	677
On certificate.....	24	69
Total.....	362	746
Contributions:—		
Benevolent objects.....	\$1,064	\$1,355
General Assembly, etc.....	115	130
Congregational objects.....	26,134	33,290
Miscellaneous objects.....	960	1,682
Total.....	28,273	36,457
The churches under the care of fourteen Alumni—graduates of the first two classes (1874 and 1875) have contributed, <i>during the past year</i> , for all the above objects.....		\$22,472
The churches under these fourteen Alumni contributed for all the above objects, from 1874 and 1875 up to April, 1882.....	\$86,596	
Up to April, 1883.....		108,534
The same churches, <i>before</i> these Alumni assumed the care, contributed for the same objects, for the same number of years.....	40,469	18,725
The <i>net gain</i> under these first two classes is \$46,187.....	\$59,869	

Theological Seminary, Danville, Ky. The General Assembly, in 1853, resolved "to establish an additional Theological Seminary, of the first class, in the West," and after an extended discussion, it was resolved to locate it at Danville, Ky., that place having received, on the first ballot, a majority of the two hundred and thirty-three ballots cast. Accordingly, the new Seminary was called the *Danville Theological Seminary*. The plan of the Princeton Seminary was provisionally adopted, and a committee appointed to revise it and report to the next General Assembly, in detail, a complete plan for the new Seminary. A full Faculty was elected, composed as follows: Rev. R. J. Breckenridge, D. D., LL. D., Professor of Exegetic, Didactic and Polemic Theology; the Rev. E. P. Humphrey, D. D., Professor of Biblical and Ecclesiastical History; the Rev. B. M. Palmer, D. D., Professor of Oriental and Biblical Literature, and the Rev. Phineas B. Gurley, D. D., Professor of Pastoral Theology, Church Government and the Composition and Delivery of Sermons; and it was ordered that the first session be opened on the 13th day of October, 1853, by the Professors elect, or as many of them as might accept the chairs tendered to them.

The overture presented to the Assembly by the twelve commissioners from the Kentucky Presbyteries undoubtedly had a potent influence in determining the location of the new seminary. In it the Synod and people of Kentucky were pledged to contribute \$20,000 towards the endowment of one of the chairs, let the Institution be located where it might, upon condition that three other chairs should be endowed with a like sum; and \$60,000 and ten acres of land for a site, should it be located at or near Danville. The hand of Dr. R. J. Breckenridge can be clearly seen in this paper, and his was the hand, too, that initiated and guided the noble effort that made it possible to make such a proposition to the Assembly. He was a commissioner from West Lexington Presbytery, and was made Chairman of the Standing Committee on Theological Seminaries; and, as Chairman of said committee, it belonged to him to draw the principal papers relating to the establishment of the Danville Seminary. He also drew the plan, which was approved by the Assembly of the following year. In all these writings his marked individuality appears. His great powers were now at full maturity; his mind, ever alert and of rare activity, was enriched with large and varied stores of knowledge; his influence in the Church was greater than that of any living man, and perhaps greater than any one man had ever exerted; his discrimination of truth was nice, his grasp of it uncommonly vigorous, his ability to state it in precise, lucid and forcible terms most remarkable. He was wonderfully fascinating at times in his intercourse with young men, impressed them with his broad generalizations, and stimulated their faculties to

unwonted activity. Though sometimes impatient of the drudgery of teaching, he possessed the highest qualities of a great teacher, and entered on his work as a Professor of Theology with a genuine zeal to serve the Church and its adorable Head therein. All the interests of the Institution received his vigilant, unwearied care; and to Robert J. Breckenridge, rather than to any other man, may be applied the title of *Founder of the Danville Theological Seminary*.

Drs. Palmer and Gurley had declined the chairs to which they had been elected; nevertheless, Drs. Breckenridge and Humphrey, with the assistance of the Rev. J. G. Reaser (now Dr. Reaser of St. Louis), as teacher of Oriental and Biblical Literature, opened the new Seminary at the time appointed by the Assembly. In the meantime, the Cincinnati school had ceased to exist; the one at New Albany was continued till after the organization of the Seminary of the Northwest by the Assembly of 1859, into which it was then merged. Though Dr. Humphrey had been less prominent in the councils of the Church than Dr. Breckenridge, he was by no means an unknown man. He had been Moderator of the General Assembly of 1851, and had been elected to a chair in Princeton by the following Assembly. His opening sermon in 1852 had attracted an unusual degree of attention. His reputation for scholarship and culture was high; and he was widely known as a faithful pastor, an able and eloquent preacher, a judicious counsellor and an accomplished gentleman. He was also considered a model for the rising ministry of the Church. Around these eminent men and the Institution they were inaugurating, gathered the affections, the hopes and the prayers, of a large body of Presbyterian people in the West and Southwest, but especially in Kentucky. The Presbyterians of Kentucky regarded the Institution as, in some sense, their own. They rallied around it with a most affectionate interest; and, above all, the blessing of God seemed to rest upon it. The first session twenty-three students were in attendance; the second, thirty-seven; the third, forty-five; the fourth, thirty-six; the fifth, forty; the sixth, forty-seven; the seventh, fifty-two; and the eighth, forty-two. The eighth session ended after the outbreak of the Great Rebellion. In the meantime, the Faculty had been filled up by the election, in 1856, of the Rev. Dr. Stuart Robinson, to the chair of Church Government and Pastoral Theology, and, in 1857, of the Rev. Stephen Yerkes, to the chair of Biblical and Oriental Literature. In 1858, after a service of only two sessions, Dr. Robinson removed to Louisville. He was a man of genial disposition, of restless activity of mind, of remarkable capacity for labor and delight in it, a learned, devoted and successful instructor, and a strong, brilliant preacher. All classes of people heard him gladly. The removal of such a man was a serious loss. But no man or men, however great or good, could sustain the Institution, at the

crisis reached in 1861. It was wrecked, but not utterly, amid the storms of civil war. Its doors remained open during those four dreadful years of internecine strife, with the exception of two months, while the larger part of Kentucky was under the heel of a Southern army; but, of course, the number of students was greatly reduced.

In December, 1861, the Southern General Assembly was constituted. This division of the Church cut off at one blow the major part of the special field of the Danville Seminary, and its difficulties were further aggravated by the division of the Synod of Kentucky, in October, 1866. Moreover, by the reunion of the Old and New School, in 1869, Lane Seminary was brought into direct competition with it in all that remained of its original field. It is to be remembered, too, that its endowment never was completed, as had been expected, and that, from this cause, it always suffered serious disadvantages. But, notwithstanding all these drawbacks, the Institution struggled on from year to year, maintaining a full course of instruction, by a full Faculty, nearly all the while, its exercises being intermitted only twice, and then but for a year each time. Since its organization, about two hundred and fifty young men have been matriculated, of whom somewhat less than a half completed their course of study within its walls.

In April, 1883, four very worthy men, all of whom had taken the entire three years' course at Danville, and "sustained a most admirable examination before the Board of Directors," were granted the usual certificate. Upon their departure, however, only three students remained in the Seminary. At the same time it was found that three professorial chairs were vacant, by reason of recent resignations which had been accepted, and that the resignation of the fourth and only remaining Professor was in the hands of the President of the Board. In these circumstances, and after long and earnest deliberation, the Board determined that it was not expedient to fill the vacant chairs at that time, but referred that subject to the next annual meeting. It was also resolved, "that the course of study in the Seminary be continued for the next Seminary year under the instruction of one Professor;" and the only remaining Professor "was requested to withdraw his resignation and continue his services for the year to come, teaching such students in the various branches of theology as may be matriculated under the rules." This request was complied with. But since the last meeting of the Board the two Committees of Conference appointed by the two Assemblies (Northern and Southern), in May, 1883, have met and agreed to recommend to their respective Assemblies "An equal joint use and occupancy of the Seminary, on condition that this occupancy be in perpetuity, and that the Seminary be removed to Louisville, Ky." And here the history of this School of the Prophets rests for the present.

Theory of Revivals. "The following things," says the Rev. Albert Barnes, "will express what is meant by a revival of religion; or the following truths are essential elements in the theory of such a revival:—

"1. *There may be a radical and permanent change in a man's mind on the subject of religion.* This change it is customary to express by the word regeneration, or the new birth. It supposes that, before this, man is entirely alienated from God, and that he first begins to love Him when he experiences this change. The previous state is one of sin; the subsequent is a state of holiness; the former is death, the latter is life. The former is the agitation of a troubled sea, which cannot rest; the latter calmness, peace, joy. This change is the most thorough through which the human mind ever passes. It effects a complete revolution in the man, and his opposite states are characterized by words that express no other states in the human mind. This change is instantaneous. The exact amount may not be known; and the previous seriousness and anxiety may be of longer or shorter continuance; but there is a moment when the heart is changed, and when the man that was characteristically a sinner becomes characteristically a Christian. This change is always attended with feeling. The man is awakened to a sense of his danger; feels, with more or less intensity, that he is a sinner; resolves to abandon his sins and seek for pardon; is agitated with conflicts of greater or less intensity on giving up his sins; finds greater or feebler obstacles in his way; and at last resolves to cast himself on the mercy of God in the Redeemer, and to become a Christian. The result is, in all cases, permanent peace and joy. It is the peace of the soul when pardon is pronounced on the guilty, and when the hope of immortal glory first dawns on a benighted mind. It may be beautifully illustrated by the loveliness of the landscape when the sun at evening breaks out after a tempest; or by the calmness of the ocean as it subsides after the storm. In the fact that such a change may occur, all Christians agree; in such a change is laid the whole theory of a revival of religion. Let many sinners simultaneously turn to God. Let conversions to Christ, instead of being few and far between, become numerous, rapidly occurring, and decided in their character, and you have all that is usually meant when we speak of revivals, so far as conversions are concerned. Still these are all individual conversions, accomplished in each case by the Holy Spirit, and in exact accordance with the design of the gospel, and evincing its glory. Each one is converted in the same way, by the same truth, by the same great agent, the Holy Spirit, as though he were alone, and not another mind had been awakened or converted. It is the conversion of a number of individuals from sin to holiness, and from Satan unto God. Look on the heavens in a clear night, and you will have an illustration of what we mean. The stars that are set in that broad zone

of light which stretches over the firmament—the milky way—are single stars, each subject to its own laws, moving in its own sphere, glorious, probably, in its own array of satellites; but their rays meet and mingle—not less beautifully because the light of millions is blended together. Alone, they all show God's power and wisdom; blended, they evince the same power and wisdom when he groups beauties and wonders into one. So in conversion from sin to God. Take the case of a single true conversion to God, and extend it to a community—to many individuals passing through that change, and you have all the theory of a revival of religion. It is bringing together many conversions; arresting simultaneously many minds; perhaps condensing into a single place, and into a few weeks, the ordinary work of many distant places and many years. The essential fact is, that a sinner may be converted by the agency of the Spirit of God from his sins. The same power which changes him may change others also. Let substantially the same views and feelings and changes which exist in the case of the individual exist in the case of others; let a deep seriousness pervade a community, and a spirit of prayer be diffused there; let the ordinary haunts of pleasure and vice be forsaken for the places of devotion, and you have the theory, so far as I know, of a revival of religion.

"2. *The second fact is, that there may be times in the life of a Christian of unusual peace and joy.* To whatever it may be owing, it will be assumed as a fact—for the truth of which I now depend on an appeal to the Christian's own feelings—that there are times in his life of far more than usual elevation in piety; times, when his 'peace is like a river,' and his love to God and man 'like the waves of the sea.' There are times when he feels an irresistible longing for communion with God; when the breath of praise is sweet; when everything seems to be full of God; when all his feelings prompt him to devotion; and when he becomes so impressed with the great truths of Christianity, and filled with the hope of heaven, that he desires to live only for God and for the skies. Earthly objects lose their lustre in his view; their brightest, gayest colors fade away; and an insatiable panting of soul leads him away from these to hold communion with the Redeemer. A light, pure, tranquil, constant, is shed on all the truths of religion, and the desire for the salvation of children, partners, parents, friends, of the Church and of the world, enchains all the affections. Then to pray is easy, and to converse with Christians and with sinners is easy, and the prospect of boundless wealth and of the brightest honors would be gladly exchanged for the privilege of converting and saving a single soul.

"When this occurs in a church, and these feelings pervade any considerable portion of the people of God, there is a revival of religion so far as the church is concerned. Let Christians, as a body, live mani-

festly under the influence of their religion; let a feeling of devotion pervade a whole church, such as you have felt in the favored times of your piety, and there would be a revival of religion—a work of grace that would soon extend to other minds, and catch, like spreading fires, on the altars of other hearts. Let a Christian community feel, on the great subjects of religion, what individual Christians sometimes feel, and should always feel, and, so far as the church is concerned, there would be all the phenomena that exists in a revival of religion. A revival in the church is a revival in individual hearts, and nothing more. It is when each individual Christian becomes more sensible of his obligations, more prayerful, more holy, and more anxious for the salvation of men. Let every professing Christian awake to what he should be, and come under the full influence of his religion, and in such a church there would be a revival. Such a sense of obligation, and such joy and peace and love and zeal in the individual members of a church, would be a revival. But in the most earnest desires for your own salvation, there is no violation of any of the proper laws of Christian action. In great, strenuous and combined efforts for the salvation of others, in unceasing prayer for the redemption of all the world, there is no departure from the precepts of Christ, nor from the spirit which he manifested on earth.

“3. *The third feature that occurs in a revival of religion, to which it is proper to direct our attention, is, that an extensive influence goes over a community, and affects with seriousness many who are not ultimately converted to God.* Many individuals are usually made serious; many gay and worldly amusements are suspended; many persons not accustomed to go to a place of prayer are led to the sanctuary; many formerly indifferent to religion, or opposed to it, are now willing to converse on it; many, perhaps, are led to prayer in secret and to read the Bible, who before had wholly neglected the means of grace. Many who never enter into the kingdom of God seem to be just on its borders, and hesitate long, whether they shall give up the world and become Christians, or whether they shall give up their serious impressions and return to their former indifference and sins. The subsiding of a revival, or the dying zeal of Christians, or some powerful temptation, or a strong returning tide of worldliness and vanity, leave many such persons still with the world, and their serious impressions vanish—perhaps to return no more.

“4. *It remains only to be added as an essential feature in a revival, that it is produced by the power of the Holy Ghost.* It is not the work of man, however human agency may be employed. Imperfections there may be, and things to regret there may be, as in all that man touches there are; but the phenomenon itself we regard as the work of the Holy Ghost, alike beyond human power to produce it, and to control it. ‘The wind bloweth where it listeth, and thou

hearest the sound thereof, and canst not tell whence it cometh, or whither it goeth;’ and such is the work of the Spirit, alike in an individual conversion, or in a revival of religion. The wind, sometimes gentle, sometimes terrific, sometimes sufficient only to bend the heads of the field of wheat, or to shake the leaf of the aspen, sometimes sweeping in the fury of the storm over hills and vales, illustrates the way in which God’s Spirit influences human hearts. You have seen the pliant osier bend gently before the zephyr, and the flowers and the fields of grain gently wave in a summer’s eve. So gently does the Spirit of God breathe upon a Church and people. So calm, so lovely, so pure are those influences which incline the mind to prayer, to thought, to Christ, to heaven. You have seen the clouds grow dark in the Western sky. They roll upward and onward, unfolding themselves, and throwing their ample volumes over the heavens. The lightnings play and the thunder rolls, and the tornado sweeps over hills and vales, and the proud oak crashes on the mountains. ‘The wind blows where it pleases;’ and thus, too, the Spirit of God passes with more than human power over a community, and many a stout-hearted sinner, like the quivering elm or oak, trembles under the influences of truth. They see a dark cloud gathering in the sky; they hear the thunder of justice; they see the heavens flash along their guilty path; and they are prostrated before God, like the forest before the mighty tempest. The storm passes by and the sun rides serene again in the heavens, and the universal nature smiles—beautiful emblem of the effect of a revival of religion.”

Thom, Rev. John Culbertson, the son of John and Mary (Culbertson) Thom, was born in Clarion county, Pa., April 19th, 1830. After graduating at Jefferson College with honor, in 1853, he was a teacher in Eldersridge Academy, Pa., for two years. In 1855 he was chosen to take charge of the Senior Male Department of the Natchez Institute, Miss., and filled this position for two years, highly esteemed by all who knew him. He studied theology at Princeton Seminary, was licensed to preach by Saltsburg Presbytery, in January, 1859. On May 19th, of the same year, he was installed pastor of the Presbyterian Church, Waynesburg, Chester county, Pa., where he was greatly beloved, and labored with much success. In July, 1865, he received a unanimous call to the Pine Street Church, St. Louis, Mo., and entered upon his labors in October. The ministry thus commenced was full of promise, but destined to a speedy termination. He died, November 28th, 1865. Mr. Thom’s gentle manners, temperate spirit, intellectual vigor, and manifest piety and devotion to his work, won him popularity and gave him success as a preacher. As a presbyter, he was marked by faithfulness, diligence and promptness. It was a rule with him, when traveling, never to let an opportunity of speaking to a

fellow-traveler about his soul go by unimproved. His end was peace. With the word "heaven" on his lips, he sank into unconsciousness, and calmly breathed his life away.

Thomas, Thomas Ebenezer, D. D., was born in Chelmsford, England, December 23d, 1812. He graduated at Miami University, O., in 1834, after which he engaged in teaching at Rising Sun, Ind., and Franklin, O. He was licensed to preach the gospel by the Presbytery of Oxford, in October, 1836, and ordained by the Presbytery of Cincinnati, in July, 1837. He was pastor at Harrison, O., 1837-8; pastor at Hamilton, O., 1838-49; President of Hanover College, 1849-51; Professor of Biblical Literature and Exegesis, in the Theological Seminary, New Albany, Ind., 1851-7; stated supply of the First Presbyterian



THOMAS EBENEZER THOMAS, D.D.

Church, New Albany, Ind., 1856-58; pastor of the First Church, Dayton, O., 1858-71, and Professor of New Testament Greek and Exegesis, in Lane Theological Seminary, O., 1871-5. He died February 3d, 1875.

Dr. Thomas was an earnest man, and exhibited great energy and decision of character. He was a scholar of high order, and a preacher of peculiar eloquence. He followed his convictions of duty at all hazards. He was frank and fearless in the avowal of his opinions, and there was no difficulty in determining on which side of a question he stood. He excelled as a debater, and always appeared to advantage in the discussions of the judicatories of the Church. By those who knew him, he was regarded as an able, conscientious and faithful man in all the positions he occupied.

Thompson, George Washington, D. D., was born in New Providence, N. J., October 10th, 1819; graduated at Rutgers College, N. J.; studied theology at Princeton, and was licensed by the Presbytery of New Brunswick. After spending a short time as assistant minister in the Church at Danville, Pa., he was installed pastor of the churches of Millinburg and New Berlin, in 1841 or 1842. During the time of this pastorate he preached also at Hartleton, where a church was soon formed. In 1847 he became pastor of the church of Lower Tuscarora, which he served until his death, January 28th, 1864. Dr. Thompson was a man of pleasing person and winning address. He had a most genial spirit, which helped to endear him to his friends. He had an acute, ready, practical mind. His preaching was characterized by plainness, pointedness, persuasiveness, and especially by adaptedness. He was peculiarly qualified to labor in revivals of religion. He was a man of faith and prayer and child-like dependence on Christ. He was a prompt and useful friend of the Boards of our Church. His labors as a pastor were successful, and in various ways he exerted a large influence for good.

Thompson, Rev. John, came from Ireland as a probationer, in 1715, and was ordained and installed in April, 1717, pastor of the congregation in Lewes, Del., where he remained until September, 1729. He accepted a call from Middle Octorara, but being harassed by dissensions among his people, he removed, in 1732, to Chestnut Level. In 1738, he visited the Valley of Virginia, and being released from his charge July 31st, 1744, made his home in the Valley. In 1744, he visited North Carolina, and again in 1751. He published at Williamsburg, in 1749, an "Explanation of the Shorter Catechism." He was then laboring in Amelia. He died in 1753, in Centre, N. C.

Thompson, Hon. John, an elder in the First Presbyterian Church, Poughkeepsie, N. Y., was born at Rhinebeck, N. Y., July 4th, 1809. Here he received his academical education. He was admitted to the New York Bar in 1830. In his profession he has commanding talent and influence. He was Representative in the Thirty-fifth Congress, from Dutchess and Columbia counties, N. Y. He has rare forensic and rhetorical gifts, which give grace to his pen and strength to his utterance. He is a diligent student, with decided literary and theological tendencies, and has found time among his many labors to write and give to the world several well-written essays, one on "Inspiration," another on the "Atonement," and another on the "Inner Kingdom." He has also published two articles, one on the "Holy Spirit," the other a vindication of the "Miracles of the New Testament." Mr. Thompson's lectures have been many, and, whenever announced, to crowded houses. At college anniversaries he has been a frequent speaker. Both Yale and Union Colleges have given him the honorary degree of A. M. He united with the Presbyterian

Church, in Poughkeepsie, February 14th, 1830, on profession of faith, and for fifty-three years has been a steady and strong adherent to its fortunes, a worker in the prayer-meeting and Sabbath school.

Thompson, Miss J. C. This is not a familiar name to the world of fashion or of science, nor to many outside of one division of the Christian host. But to thousands of Presbyterian women and children at home and abroad it is known, as associated, from their beginning, with the two magazines, *Woman's Work for Woman* and *Children's Work for Children*. As editor of these periodicals, Miss Thompson was peculiarly identified with the work of the women of the Presbyterian Church for Foreign Missions during the twelve years preceding her death.

It was the desire of her heart, in early life, to be a foreign missionary, but her health would not permit it. A close association with the life for which she had longed was, however, given her, through her sister, who went to India unmarried, and afterwards became Mrs. C. B. Newton. We may not doubt that the will to do the more active service was accepted by the Lord, nor that Miss Thompson did as real and effective work for foreign missions in her quiet place at home as if the wish of her heart had been fulfilled. And, indeed, it was not a small or light labor which she performed in this connection. Beginning, in 1870, with a list of 500 subscriptions, she saw *Woman's Work*, in a few years, sent yearly to over 10,000 subscribers, and *Children's Work*, started in 1876, to a still larger number.

As her work grew upon her hands, complications and difficulties growing sometimes also out of it, she went on quietly and patiently, under the shadow often of weakness and pain, but single-hearted and faithful, until she received the summons to "depart and be with Christ." So timid and retiring was Miss Thompson that she would shrink from the thought of having much said about her in print, yet it is due to her memory, and to the cause she so much loved, to make a record of her earnest, faithful, patient labors, in season and out of season, and her consistent walk and conversation, which left no room for doubt that she lived habitually very near to God.

Thompson, Rev. Lewis O., graduated in 1863, at Beloit College, Wis., and was awarded the Salutatory of his class. He studied theology at Union Theological Seminary, New York city, and was licensed to preach by the Fourth Presbytery of New York. In 1866 he delivered the Master's Oration at the commencement of his *alma mater*, and received the degree of A.M. In the August following he was elected a Professor at the Northwestern University, Watertown, Wis., and ordained to the Christian ministry by the Presbytery of Minnesota, January 28th, 1869. He was called back to Watertown, as President of the Northwestern University, in the Spring of 1869, and in 1876 accepted the unanimous call of the Second Presbyterian Church at Peoria,

Ill., which position he filled most acceptably, till failing health compelled him to tender his resignation, in July, 1882. Mr. Thompson's intellectual attainments and marked ability have secured the respect, and his genial Christian character the affection, of a wide and growing circle of friends. He is the author of several popular books, among which are, "The Presidents and their Administrations," "Nothing Lost," "The Prayer Meeting and its Improvement," "How to Conduct Prayer Meetings," and "Nineteen Christian Centuries in Outline."

Thompson, Pinckney, M. D., fifth son of William and Jane Thompson, was born in Livingston county, Ky., in 1828. He graduated in the Medical Department of the University of Louisville, in 1853. He was ordained a ruling elder in the church of Henderson, Ky., in 1865. For fifteen years he was Superintendent of the Presbyterian Mission Sabbath school, of which he still has charge. Dr. Thompson is President of the Kentucky State Board of Health, also of the Board of Trustees of the Henderson Colored School.

Thompson, Rev. Samuel, was received by the Presbytery of Donegal, November 16th, 1737, and ordained and installed pastor of the two churches of Upper and Lower Pennsborough, Pa., November 14th, 1739. This pastorate continued for nearly ten years. In 1745, he was released from his charge of Lower Pennsborough (now Silvers Spring), "on account of bodily weakness." Under his labors the congregation of Upper Pennsborough became very numerous and influential. His pastoral relation to it ceased November 14th, 1749. He then went to reside at Great Conewago, in Adams county, near Gettysburg, where he was installed pastor, and his labors were accompanied with the Divine blessing. On several occasions he was sent to supply destitute settlements in Virginia. In 1779 he requested leave to resign his charge, "on account of his infirmities of old age," and his people granted him "a gratuity for his support." Although this request was complied with, he continued in this partial connection with the congregation until April 29th, 1787, when his death took place, after a ministry in this region of forty-six years.

Thomson, Hon. Alexander, was an active member and a ruling elder in the Presbyterian Church of Falling Spring, Chambersburg, Pa., near to which place he was born, January 12th, 1788. When a young man, he was invited to the home of the Rev. Mr. Grier, at Northumberland, to pursue his own studies, and instruct the sons of his friend in Greek and Latin. After three years spent in this occupation, he went to Bedford, took charge of the Academy there, and studied law with Judge Riddle. After being admitted to the Bar, he soon attained the confidence of the public, both as a man and as a lawyer. He was elected to the House of Representatives in the State Legislature, and afterwards represented the district in Congress, from 1821 to 1826. To the dis-

charge of his public duties he brought the same untiring industry and scrupulous fidelity that were his characteristics through life. About the end of his Congressional career he filled a Judgeship for a very short time, in the city of Lancaster, and then became President Judge of the Judicial District composed of the counties of Somerset, Bedford and Franklin, holding that position until his term expired, under the limited tenure of the amended Constitution of 1838, when he at once entered upon a laborious and successful practice in the district.

In addition to his professional labors in the courts, Judge Thomson filled the Professorship in the Law School connected with Marshall College, from which Institution he received the degree of LL.D. Throughout life he maintained an unsullied character. As a Judge, he was laborious, able, conscientious and dignified. As a lawyer he was esteemed, not only for his industry and courtesy, but for his legal and literary attainments. He commanded the confidence of the profession and the community by his moral and religious worth.

Thomson, Rev. Eberle W., was born in Decatur county, Indiana, January 25th, 1839. In 1863 he graduated at Hanover College, and in 1866 completed his theological course at Princeton Seminary. In 1865 he was licensed by White Water Presbytery, and ordained by the Presbytery of Iowa, September, 1867. He preached at Sharon, Iowa, for two years, and supplied the Church at Ottumwa, Iowa, for six months.

In 1869 he took charge of the Presbyterian Church of Rushville, Indiana, and during a very prosperous pastorate of five years continued his labors there. This church was signally blessed with spiritual growth and activity during his pastorate. In May, 1874, he took charge of the Church at Kirkwood, Ill., where he continues his labors as one of the most efficient and successful pastors in the West.

As a preacher, Mr. Thomson is plain, practical and evangelical, his sermons never failing to open up some of the most important doctrines of the gospel, and make a good impression on the attentive hearers. As a pastor, he is entirely at home among his people, knowing them all, both young and old, and assuring every one of his watchful care and interest in his welfare. As a citizen, a man among men, few ministers of the gospel stand higher than Mr. Thomson. He is favorably known, and cordially welcomed by all who know him, whatever be their religious views.

Thomson, Samuel Harrison, Ph. D., LL. D., son of James and Sarah (Henry) Thomson, was born in Nicholas county, Ky., August 26th, 1813. His father was an elder in the Presbyterian Church, and was a descendant of a long line of Presbyterians, tracing back from Donegal, Ireland, into Scotland. His father's brother, Rev. John Thomson, D. D., was eminent in his day, and the father of William M.

Thomson, D. D., author of "The Land and Book," written while missionary in Syria. His mother, Sarah Henry, was of a family numbering among its members many ministers, some of whom were eminent.

Mr. Thomson graduated at Hanover College, ind., in 1837, and in 1844 was elected Professor of Mathematics in the same College. Although he was ordained to the ministry in 1837, yet he was never a settled pastor, his life-work being in the college, where he labored patiently and skillfully to develop the intellects of his students, and direct their hearts in the way of godliness. His influence on character was somewhat remarkable. Whilst severe in the denunciation of evil, he was merciful to the evil-doer. His life was inspired by righteousness. Numbers,



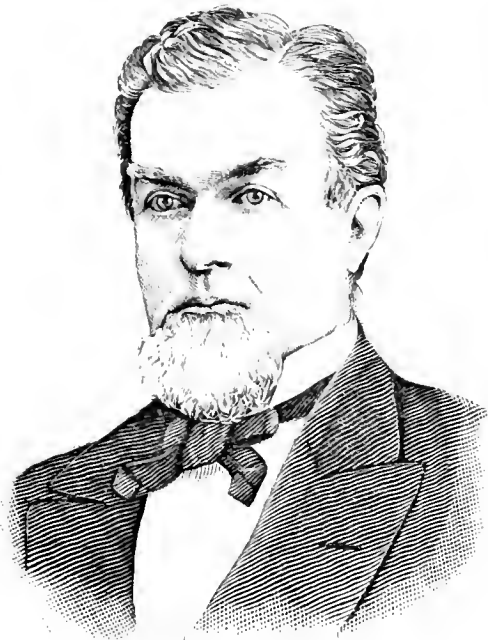
SAMUEL HARRISON THOMSON, PH. D., LL. D.

since his death, which occurred at Pasadena, Cal., September 2d, 1882, have testified that through his example and influence they were led to consecrate their lives to high and holy purposes.

Dr. Thomson was a man of broad and deep learning. In 1852 he published "The Mosaic Account of Creation," also "Geology an Interpreter of Scripture." In 1874 he issued a pamphlet on "Human Depravity," and in 1876 one entitled "Our Fall in Adam." In his last years he was engaged in preparing a work for the press, which he hoped would render more intelligible to the ordinary reader the blessed truths of the Bible, so hidden by figurative language, but before it was completed, he was called to enter within the veil, and see and enjoy the glories of the redeemed.

Thorn, Rev. David, was ordained by Donegal Presbytery, between May, 1746, and May, 1747, and was settled at Chestnut Level. He died in 1750. His son, William, was the first minister at Alexandria, Va., and died in early life.

Thornton, Hon. James D., son of William M. and Elizabeth (Anderson) Thornton, was born in Cumberland county, State of Virginia, on the 18th of



HON. JAMES D. THORNTON.

January, 1823; was educated at the University of Virginia; graduating at five of the schools of the Academic Department in that Institution, he finished his course of study there in July, 1841. Mr. Thornton was admitted to the Bar in the State of Alabama about December, 1848, and came to California in June, 1851. He was present in the first prayer-meeting ever held in the Calvary Presbyterian Church, in San Francisco, and was elected elder in said Church about May, 1857. He is now an elder in St. John's Presbyterian Church of the same city. He was appointed Judge of the District Court of the Twenty-third Judicial District of California, in April, 1878, which position he held about two years, when he was elected to his present position as Associate Justice of the Supreme Court of California for the long term of eleven years. Judge Thornton is a learned and upright judge, and a good type of the courteous, dignified Christian gentleman.

Thornton, John R., an elder in the Presbyterian Church, of Paris, Ky., thirty-five years; was born in Cardine county, Va., November 4th, 1786; died December 4th, 1873, aged eighty-seven years. He moved, with his father, Col. Anthony Thornton, to Ken-

tucky, in 1808, and studied law with Judges Nicholas and Benjamin Mills. He was ordained an elder in Paris Presbyterian Church, 1838, and retained the office till his death. He was the oldest member of the Bar in the county at the time of his death. He represented his county in the Legislature for one year, and in the Senate for eight years. He was a personal friend of Henry Clay and the leader of the Whig party in his county for many years. He was a gentleman of the old school, very courteous and genial with his friends, and affable towards all with whom he had intercourse. He often represented his Presbytery in the General Assembly of the Church, and his counsel was always wise, yet conservative.

Thornwell, James H., D.D., was born in Marlborough District, S. C., December 9th, 1812. He entered the Junior class in South Carolina College, January 4th, 1830, and graduated the following year, with the highest honors. He was licensed by Bethel Presbytery, and in 1834 was ordained and installed pastor of the Church at Lancaster Court House, and soon after the churches of Waxhaws and Six Mile were added to his charge, preaching to them as stated supply. This relation existed until 1837,



JAMES H. THORNWELL, D.D.

when he was elected to the Professorship of Logic, Belle-Lettres and Criticism, to which Metaphysics was soon added.

After performing the duties of Professor two years, he was called to the Presbyterian Church at Columbia, S. C., as pastor, which he accepted and was installed January 1st, 1840, by Charleston Presbytery. At the end of this year he was again elected

to a Professorship in South Carolina College, that of Sacred Literature and Evidences of Christianity. During the year 1841, owing to failure of health, he visited Europe, and on his return, entered with vigor upon his duties. He remained in this Professorship ten years, when he accepted a call as pastor of Glebe Street Church, Charleston, S. C. This relation existed but a few months, when he accepted the Presidency of South Carolina College, and returned to Columbia, S. C. He entered upon his duties January, 1852, and remained in this position until the Autumn of 1854, when he was elected Professor of Theology in the Theological Seminary of the Presbyterian Church in the United States. Soon after entering upon his duties as Professor in the Seminary, he became pastor of the Church in Columbia, and thus he continued to labor until his death.

Dr. Thornwell was a man of marked ability and great influence. Samuel Henry Dickson, M. D., Professor in the Jefferson Medical College, and a life-long friend, says of him: "Take him for all in all, we shall seldom see his equal. As a pastor, kind, affectionate and worthy of all reliance; as a pulpit orator, a model of glowing zeal and fervid eloquence; as a teacher, gifted with peculiar ability in the communication of knowledge, unexcelled in disciplinary prudence, exemplary in personal conduct and demeanor, humble and indefatigable in his search after truth, and utterly fearless in announcing and maintaining it. Such was the character of Dr. Thornwell, and such his life, useful and happy in a degree almost unexampled. His early death was indeed a severe infliction, a public calamity darkly overshadowing a large circle of loving friends and a community whose profound sorrow under the bereavement is mingled with grateful and reverential remembrance."

Timber Ridge Church, Virginia. Rockbridge county, Va., received her first white inhabitants in 1737. In the Fall of that year Ephraim McDowell and his wife, both advanced in years, with their sons James and John and daughter Mary, and her husband, James Greenlee, on their way from Pennsylvania, the landing-place of emigrants from the British Dominions, to Beverly's Manor, encamped on Linvel's Creek for the night. An enterprising man named Benjamin Burden, from New Jersey, but then a resident of Frederick county, Va., presented himself at their encampment, and asking permission to pass the night in their company, was cheerfully made partaker of their food and fire. During the evening he informed the family that the Governor had promised him a grant of 100,000 acres, on the head waters of the James river, as soon as he would locate a hundred settlers. In the course of the conversation, he learned that John McDowell had surveying instruments with him, and could use them, and he proposed that Mr. McDowell should go with him and assist in laying off his tract, offering him, for his services, a thousand acres, at his choice, for

himself, and two hundred acres each, for his father and brother and brother-in-law, for which he would make them a title as soon as the Governor gave him his patent, which would be when a hundred *cabins* were erected. The next day Burden and McDowell went to the house of Col. John Lewis, on Lewis Creek, near where Staunton now stands, and there the bargain was properly ratified. From Mr. Lewis' they went up the valley till they came to North river, a tributary of the James, which they mistook for the main river, and at the forks commenced running a line to lay off the proposed tract. McDowell chose for his residence the place now called the Red House; the members of the family were located around, and *cabins* were built. The neighborhood was called *Timber Ridge*, from a circumstance which guided the location. This part of the valley, like that near the Potomac, was mostly destitute of trees, and covered with tall grass and pea-vines. The forest trees on this ridge guided these pioneers in their choice and in the name. Burden succeeded in procuring the erection of ninety-two *cabins* in two years, and received his patent from the Governor, bearing date November 8th, 1739.

The first church building on Timber Ridge was of wood, and stood about three miles north of the present stone building, and less than a mile south of the Red House, on the west side of the road, near an old burying-ground in the woods, where there are now seen many graves and a few monuments. In the division which took place in the Presbyterian Church, in the years 1741-5, this congregation sympathized with the New Side, and were supplied with missionaries from the Presbyteries of New Castle, New Brunswick and New York. In 1748 they, in conjunction with the people of Forks of James, made out a call for the ministerial services of William Dean, of New Castle Presbytery. The race of this warm and ardent preacher was soon brought to a close. His death occurred soon after this call. In 1753 this congregation united with New Providence in presenting a call to Mr. John Brown, a graduate of Nassau Hall, Princeton, in 1749, and a licentiate of New Castle Presbytery. He had visited the frontiers and was willing to cast his lot among them. The paper containing his call has been preserved by his descendants in Kentucky. The amount of salary promised by the commissioners who presented the call to Presbytery is not known. Mr. Brown's residence was about a quarter of a mile from the north end of the village of Fairfield, in the direction of New Providence, a very convenient position for his extensive charge. The elders in Timber Ridge in his time were William McChung, Archibald Alexander, Daniel Lyle, John Lyle, John McKay, Alexander McClellan, and John Davidson. In New Providence, John Houston, Samuel Houston, James Wilson, Andrew Steel and John Robinson.

Before the time of Mr. Brown, there was a classical school at New Providence, and Mr. Robert Alexander taught in the bounds of Timber Ridge the first classical school in the Valley. Mr. Brown kept up a flourishing "grammar school" near his residence. In 1774 the Presbytery of Hanover adopted the school, and appointed William Graham teacher, under the care of Mr. Brown. In 1777 the school was removed to Timber Ridge. From thence it was removed to the neighborhood of Lexington. For a series of years its history is inwoven with the life of William Graham. It is now Washington College. In October, 1767, Mr. Brown resigned the ministerial charge of Timber Ridge congregation and confined his labors to New Providence the latter years of his residence in Virginia.

After the Academy became established at Lexington, and that village grew in importance and was supplied with regular preaching, Timber Ridge was greatly curtailed on that side, and by a similar increase of Fairfield it was lessened on the other side. But there has ever been, under the variety of pastors and supplies since the time of Mr. Graham, a congregation of great worth assembling in the stone church now giving evident signs of age. The associations with the house, and the very rocks around, remain vividly in the hearts of those accustomed in youth to assemble here on the Lord's Day. Governor McDowell, of Virginia, passed this meeting-house always with reverence, often with tears, and when he came in sight of the great rock, the landing place of his father and mother and himself when a child, on the Sabbath day, he was often known to have raised his hat, with a burst of emotion.

In 1796, Mr. Brown, weighed down with the intimacies of age, resigned his charge of New Providence, welcomed Mr. Samuel Brown as successor in influence and usefulness, and removed to Kentucky. The inscription over his grave in Frankfort is—

"The tomb of the Rev. John Brown, who, after graduating at Nassau Hall, devoted himself to the ministry, and settled at New Providence, Rockbridge county, Virginia. At that place he was stated pastor forty-four years. In the decline of life he removed to this country, to spend the feeble remainder of his days with his children. He died in the seventy-fifth year of his age, A. D. 1803."

Tinkling Spring Church, Augusta County, Virginia. About six miles from Waynesborough, and six from the "City of Asylums" (Staunton), upon a hillside, half concealed by forest trees, and a short distance from the road from the Gap to Staunton, is the house of worship of the Tinkling Spring congregation. To this hill and sweetly flowing spring come in crowds, on the Sabbath, the young men and maidens with the old men and matrons—the place where their great-grandfathers, emigrating from the Presbyterian country in the North of Ireland, with their families, their politics and their religion, came regularly for the services of the sanctuary. There, in a log building finished off by the widow of John

Preston, "the shipmaster of Dublin," John Craig, the first settled Presbyterian minister in Virginia after the days of Makemie, preached the gospel for twenty-four years. The southern part of the congregation of the "Triple Forks of the Shenandoah," which formerly stretched across the valley from Rockfish Gap to the Ridge, in the western horizon, had some difficulty in deciding on the place for their church building, and for a short time worshipped in different parts, at stands or tents. At length the larger portion of this southern section chose this hill, on account of its central position, and the refreshing spring that gushed forth with a peculiar sound—and took the name of Tinkling Spring. (*See Opequon Church, Stone Church.*)

In the various Indian wars and in the Revolution, this congregation showed its patriotism, and sent forth fathers and sons to meet the enemy in battle. Some of the leading military men in the expedition against the Indians were from this congregation. When a call was made for militia to aid General Greene against Cornwallis, Tinkling Spring sent her sons. Mr. Waddell, their minister, addressed to the soldiers at Midway, in the southern part of the congregation, the parting sermon. In the battle at Guilford Court House, these men were found in the hottest of the fight. Some were among the slain. Some brought away deep wounds from sabre cuts, and bore the scars through a long life, protracted in some cases to more than fourscore years.

The graveyard of Tinkling Spring congregation is to the west of the church, surrounded by a stone wall, in shape of a section of a horse-shoe, divided at the toe. Here is a white marble slab to the memory of the third minister, the Rev. John McCue. Mr. Craig, the first pastor, lies in the graveyard of Augusta Church. Mr. Waddell, in Louisa, under an apple tree, in a place chosen by himself, near where the counties of Orange, Albemarle and Louisa meet. Mr. McCue was suddenly removed, September 20th, 1818, in the sixty-sixth year of his age. His congregation assembled for worship on Sabbath morning. His family preceded him a little on their way to the house of God. After a time a messenger informed the gathered people that his lifeless corpse had been found near his own gate. Whether he had fallen from paralysis, or the restiveness of his horse, can never be known. His ministry extended over twenty-seven years. Another marble slab covers the fourth minister, the Rev. James C. Willson, who, having served this church twenty-one years, was suddenly called away on the 10th of January, 1840. He had

* The descendants of "John Preston, the shipmaster of Dublin," consisting of large numbers of his own name, and of the McDowells, Breckinridges, Cabells and others, scattered over the valley of Virginia, South Carolina, Kentucky and Missouri, about thirty years since, under the efforts of Governor James McDowell, combined in erecting to his memory a beautiful shaft, in a central part of the old burying ground of Tinkling Spring.

devoted that day to praying for and writing to an absent son, whom he had hoped to see engaged in the ministry of the gospel. Stepping into the post-office in apparently usual health, he sat down and gasped, and never moved again. Neither Mr. McCue nor Mr. Willson sustained the pastoral relation.

The southwestern end of the graveyard, which is full of mounds, but without a single inscription, is the resting-place of the ashes of the ancestors of many of the families in Virginia and Kentucky, men whose names are woven by their descendants in the web of political and religious courts, in colors too vivid to be unnoticed or mistaken. *These* are the sepulchres of men that turned the wilderness into habitations, and after assembling on that hillside to worship the God of their fathers, are gathered there to wait the coming of the Son of God, when the graves shall give up their dead.

Some dissatisfaction having arisen in the congregation, on account of the efforts of Mr. Craig's delegates to obtain by law arrears of salary due him as pastor, the people persistently declined forming any pastoral relation with any succeeding minister till 1810. After the death of Mr. Willson, the church called Rev. B. M. Smith, then pastor of the church in Danville, Va., who accepted the call, and was installed in the early part of the following Winter. He continued in this service till November, 1845, when he was called to Staunton. Heretofore Waynesboro, a village in the eastern part of the congregation, which constituted part of the charge known as "Tinkling Spring and Waynesboro," with about one-third of the whole charge, became the centre of the Waynesboro Church, as a separate charge. Over this church the Rev. William T. Richardson was called and settled as pastor, in 1846. He was succeeded by Rev. S. J. Baird, D. D., after a pastorate of nearly twenty years. Dr. Baird's successor is Rev. Frank McCutchan, by whose judicious effort was built one of the most tasteful churches in the Valley. He is still the pastor. Of the "Tinkling Spring" part, Rev. R. L. Dabney became pastor in 1847, and on his translation, in 1853, to a professorship in Union Theological Seminary, was succeeded by Rev. C. S. M. Lee, after a few years of vacancy and supplies. Mr. Lee resigned and went West some five or six years since, and was succeeded by Rev. Dr. G. B. Strickler, who has recently accepted a call to Atlanta, Ga., and the Church is vacant.

Todd, Rev. John, is said to have been a weaver before he entered Princeton College, where he graduated in 1749. He was licensed to preach by the Presbytery of New Brunswick, November 13th, 1750, immediately after his licensure he went to Virginia, and became an assistant to the Rev. Samuel Davies, in Providence Church. After the removal of Mr. Davies to Princeton, Mr. Todd became the leading Presbyterian preacher in that region. During the Revolution he was a staunch Whig. While pastor in

Virginia he taught a classical school, and the Rev. James Waddel, who was at time reading divinity with Mr. Davies, assisted him in teaching. He died July 27th, 1793.

Tokens, Tesseræ or Tickets. were written testimonials to character, much in use in the Primitive Church. By means of letters, and of brethren who traveled about, even the most remote churches of the Roman Empire were connected together. When a Christian arrived in a strange town, he first inquired for the church, and he was there received as a brother, and provided with everything needful for his spiritual or corporeal sustenance. But since deceivers, spies with evil intentions, and false teachers, abuse the confidence and the kindness of Christians, some measure of precaution became necessary, in order to avert the many injuries which might result from this conduct. An arrangement was therefore introduced, that only such traveling Christians should be received as brethren into churches where they were strangers, as could produce a testimonial from the minister of the church from which they came.

Tongues, Confusion of. The different nations of the world are at the present day yet more separated by the diversity of their speech than they are by geographical distance and position. There is a natural tendency in tongues to diverge. The habits, the wants, the productions of one people vary from those of another, and therefore words and phrases are needed and will be formed by the one which, as unnecessary, are never even conceived by the other. Thus we see continually new words establishing themselves in our own language, keeping pace with the progress of invention; photograph, telegram, are familiar examples. Again, if there is a commingling of different tribes, there will be in course of time a tongue compounded of the dialects they severally spoke. Thus of modern English, the Roman, Saxon and Norman ingredients may yet be distinguished.

Seeing that there is such a variety of languages in the world, it is a question whether they have been produced in the ways just indicated, or whether at any period there was a more sudden development of change. Those best qualified to form a judgment agree in reducing the almost innumerable existing dialects to a very small number of families. Scholars have abundantly demonstrated that, excluding certain American and African languages, the rest might be arranged in three families, called, as Max Müller and many other philologists denominate them, the Semitic, the Arian and the Turanian families. Dr. Bunsen is very nearly of the same mind, and deduces tongues from the Semitic, the Iranian and the Turanian stocks. Moreover, he thinks that there are mutual material affinities perceptible, which seem to imply a common descent. And there are indications, too, that American and African tongues, not formally ranked under the three great families, exhibit types not altogether dissimilar,

which point to one or other of them as a source. The examination, therefore, of the existing phenomena of language undoubtedly corroborate the Scripture assertion that for some time after the deluge "the whole earth was of one language and of one speech" (Gen. xi, 1).

Many philologists, however, maintain that for the developments and diversities now existing a vast succession of ages—far more than the Scripture chronology allows—must have elapsed. To meet this acknowledged difficulty the Scripture alleges the supernatural interference of God (Gen. xi, 3-9). Those who object to miraculous intervention at all, of course, cavil at the statement. They must be replied to on the broad ground of principle (*see Miracul.*). But such as see nothing incongruous in God's moral government of the world He has formed, and who deem the Scripture credible when it relates supernatural equally with ordinary events, will acknowledge the harmony of the inspired record with the results of investigation—one original tongue, an impulse of change by the divine touch, the natural ramifications of that change in the vast variety of existing tongues. And that there was time for these so far to diverge as they have done from the stock to which they belong is proved by the fact that in modern times, in our own days, a new dialect is known to establish itself in the course of a few years, or sometimes even months.

The matter is well discussed by Duns, in his "Bibl. Nat. Science," vol. 1, pp. 280-291; and his conclusions are: "1st, that human language was originally the direct gift of God to man; 2d, that at Babel He showed His sovereignty over His own gift in interfering with it, that it might subserve His purposes after the flood as it had done before; 3d, that language was originally one; and 4th, as a sound and legitimate deduction from this, that the human race was from the beginning one." Kalisch agrees so far as to say that "the linguistic researches of modern times have more and more confirmed the theory of one primitive Asiatic language, gradually developed into the various modifications by external agencies and influences."

It was God's purpose, when the families of Noah's descendants multiplied, that they should overspread the earth; and, according to an old tradition, Noah was to command their migration and to divide, as it were, the world among them. But they did not choose to so separate. In the plain of Shinar, multitudes of them resolved to settle, and to establish there a proud sovereignty. Nothing was better fitted to disappoint their plans than to confound their speech; they were compelled to leave unfinished the vast tower they had commenced, around which Babylon afterwards clustered, and to go forth apart, dwelling, according to their generations, in the various regions of the globe. The ruin now called *Birs Nimrud* has been supposed to be the remnant of the mighty tower commenced in the plain of Shinar. It may occupy the same site; but the existing fragments are of a

less ancient building, one, it would seem, erected or completed by Nebuchadnezzar. It may be added that a cuneiform inscription by this king at Borsippa, where the tower stood, has been interpreted by Dr. Oppert. It comprises a notice of the confusion of tongues: "Since a remote time people had abandoned it, without order expressing their words."

It is well to observe that we must not class the three families of languages according to the three sons of Noah; those of Hamitic descent are sometimes found using what are called Semitic tongues. But to discuss this part of the subject is impossible in the present work. It must suffice to say that the confusion at Babel did not regard tribes as such; for it cannot be satisfactorily shown that the Semitic families received one form of speech, the Japhetic another, the Hamitic a third.

Torrence, Joseph William, D. D., the ninth child of Joseph and Mary (McCreary) Torrence, was born July 21st, 1831. His grandfather, Samuel Torrence, was an elder in the Dunlap's Creek Church, Presbytery of Redstone, between the years 1780 and 1800. His parents were both brought up under the pastorate of Dr. Jacob Jennings, in that church. Having graduated at Ohio Central College, at Iberia, Ohio, June, 1858, and having completed the study of theology at the same place, under the instruction of Rev. George Gordon, its president, he was licensed to preach the same year, by the Presbytery of Central Ohio, of the Free Presbyterian Church. He was pastor of the Free Presbyterian churches of Mercer and Harrisville, Pa., from 1858 to 1864, and at Clarksville, Mercer county, Pa., from 1864 to 1868. In 1867 he and his church were received by the Presbytery of Beaver (O. S.). He was pastor of the Presbyterian Church of Frankfort, Ind., from 1868 to 1872; supply of the Church at Covington, Ind., in 1872-3; pastor of the churches of Waveland and Bethany, Ind., from 1873 to 1879; and of the Third Presbyterian Church of Toledo, from 1879 to the present time.

Dr. Torrence is an earnest, straightforward preacher. He makes free use of the Scriptures in his sermons. Having a ready command of language, while making careful preparation, he usually preaches without a manuscript. He is a faithful pastor and a successful worker in the Master's Vineyard.

Torrey, David, D. D., was born at Bethany, Pa., November 13th, 1818. He graduated in Amherst College in 1843, the valedictorian of his class. He studied theology at Andover Seminary and Union Seminary (N. Y.), graduating at the latter in 1846. He then was Tutor at Amherst College for a year, and directly after this opened and conducted for two years a private grammar school. He accepted, in December, 1849, a call to the Presbyterian Church in Delhi, N. Y., where he was the greatly beloved and honored pastor for ten and a half years. After a successful pastorate of five years in the First Pres-

byterian Church, Ithaca, N. Y., he accepted a call to the Church of Ann Arbor, which he served for a short time. After an absence abroad for more than a year, for health's sake, he accepted a call to the Presbyterian Church of Cazenovia, N. Y., where he remained until ill health again compelled his resignation, in 1881.

In personal bearing Dr. Torrey is at once genial and dignified, loving the things which make for peace, and yet always fearless in maintaining principle. In intercourse with his parishioners he knew how to be affable without any trace of obsequiousness, and was revered by them as a wise counsellor and a true and sympathizing friend. He has always manifested a peculiar interest in young men, and obtained a great hold upon them in each of his parishes. His preaching is thoughtful without being abstruse, able without being ambitious, and scholarly without being pedantic. Each of his parishes has parted with him with great reluctance, and he maintains the warmest place in the affections of them all.

Torrey, Stephen, ruling elder and licensed preacher, was born at Bethany, Pa., in November, 1808, when the surrounding region, known as the "Beech Woods," was mostly a heavily-timbered wilderness. When he was only eight years old he was accustomed to find his way for miles through the woods, alone, on horseback, to carry messages and bags of bread and pork to parties of workmen or surveyors that were under the care of his father.

He became a Sunday-school teacher almost as soon as there were any Sunday schools, about 1820, and from that time his religious activity was constant, as was also his business diligence.

During about forty years of his active life, Mr. Torrey constantly had a "Parish" a few miles out from his home, to which he went on Sundays, after the morning service, and held a Sunday school in the afternoon and a neighborhood meeting in the evening, and where he visited families as often as practicable during the week. Within the range of two or three of these parishes permanent Presbyterian churches have been established, and from the harvests which he has reaped from these obscure fields, the "good seed," which consists of "the children of the kingdom," has been scattered all over the land. Thus he illustrated the aggressive power of the elder's office, and also its educating power, by becoming so capable a teacher and lay preacher, that when he was more than sixty years old his Presbytery (Lackawanna) took him away from his business and made him Presbyterian missionary for a large territory, covering the Eastern coal region of Pennsylvania, in which work he is still (1884) fruitfully engaged, at the age of seventy-five years.

Tracy, Rev. Charles Chapin, was born in East Smithfield, Pa., October 31st, 1838; graduated at Williams College in 1861, and at the Union Theological Seminary, New York, in 1867, and was or-

dained July 7th, 1867. On August 24th of that year he set sail as a missionary for Turkey, in Asia. He labored at Marsovan, in seminary and station work, between two and three years. His wife's health becoming impaired, he took her to the capital for treatment, where he was located after her recovery for three years. Soon after his settlement there he was instrumental in establishing the first illustrated children's paper ever published in the Empire. This little pictorial he had the charge of near three years, printing it in Armenian, Armeno-Turkish and Græco-Turkish. During the same time he was writing, for two years, "Letters to Oriental Families," published in the *Evangelical Weekly*, and afterwards in book form.

When the needs of the Theological Seminary required it, Mr. Tracy returned to Marsovan, in 1872. There, during the following three years, in which he taught in the Seminary, he also preached, wrote a Commentary on Hebrews, also on Daniel, and translated Butler's Analogy for his class. In 1875 he made a visit to his native country, for rest, after which he returned to his work, reaching Marsovan on the eleventh anniversary of his first arrival there. His devotion to the missionary work is now much deeper than ever. His heart is much in the establishment of "The College of Anatolia," all the more because the Jesuits are on hand, struggling too successfully to supplant the Protestant missionaries in education. In reporting himself to his theological class record, he says, "I'm writing for one weekly paper a series of articles entitled 'Be a Man,' and addressed to the young men of the East, attempting to be a mental and moral tonic to the limp spirit of Turkdom."

Tracy, William, D. D., was born in Norwich, Conn., June 2d, 1807. He was a student in Williams College nearly three years, and a member of the class which graduated in 1833, but as he left before it graduated, his name does not appear among the graduates of the college. After leaving college, he taught about one year at Lexington, Ky., and then spent about a year at Andover Seminary, and between one and two years at Princeton Seminary. He was licensed to preach by the (Assembly's) Second Presbytery of Philadelphia, October 8th, 1835, and was ordained by the same body, April 12th, 1836, as an evangelist.

Having devoted himself to the Foreign Missionary work, he sailed for India November 23d, 1836, and after spending some months in Madras, reached the Madura district, which was to be his field of labor, October 9th, 1837. He soon after took up his residence at Tirumangalam, where he commenced his labors. Here he established a boarding school, which afterwards grew into the high grade Seminary of Pasmalal, having fifty pupils. Here he spent the next twenty-two years of his life, except a period between 1850 and 1851, when he was absent on a visit to the United States. More than two hundred and fifty young men passed through the

course of study in this school while it was under his administration, nearly all of whom became professed Christians, and afterwards held positions of usefulness and honor. He prepared many text-books in theology and Bible study, and gave important aid in revising the Tamil Bible. After a second visit to America, in 1870, he lived and labored at Tirupuvanam. On November 8th, 1877, he and Mrs. Tracy welcomed their youngest son, the Rev. James Tracy, and his wife, from the United States, as missionaries to share their labors and their home. But now the aged missionary's work was done. He died November 28th, 1877, in the seventy-first year of his age and the forty-first of his missionary service. He was conscious to the end, and his mind was at peace.

Dr. Tracy was a man of active mind, keen wit and cheerful disposition. He was gifted with great penetration, prudence, practical good sense and kindly manners, and he was greatly beloved by both the old and the young.

Traditions. The *traditions of men* cannot be allowed to supplement Scripture as a rule of faith, because the Scriptures, while undertaking to lead men to a saving knowledge of God, never once ascribe authority to any such a supplementary rule. Traditions have been a fertile source of corruption in religion, both among Jews and Christians. The Jews pretended that besides what Moses committed to writing, he received from God a variety of revelations, which he communicated verbally to Aaron, and which were orally transmitted from generation to generation. These traditions multiplied exceedingly, especially after the spirit of prophecy was withdrawn from the Church; and when Christ appeared on earth He found the Jews so far degenerated, that their religion consisted almost entirely in the observance of such traditions. Hence we find Him declaring, "Ye have made the commandment of God of none effect by your tradition." "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. xv, 6, 9). In the same way have a multitude of the corruptions in the doctrine and worship of the Romish Church sprung up. They, after the example of the Jews, pretend that Christ and His apostles delivered many things which are not found in the Scriptures, and which have come down to us by tradition. But how can it be shown that those articles of religion or institutions of worship, which they say have come down by tradition, were really received from the mouth of Christ or from the teaching of His apostles? Or, supposing that they were derived from this source, how can it be ascertained that they have been conveyed down to us without alteration or corruption? The fact is, many of these traditions which are called apostolic can be traced to their commencement at a period much later than that of the apostles. To admit unwritten traditions would open a door for all the

innovations and corruptions which the fancies of men may devise, and would make void the Law of God. But as our Lord strongly condemned the Jewish traditions, so we justly reject the mass of tradition received by the Romish Church.

Transfiguration of Christ. This very remarkable occurrence in our Lord's life is recorded by three of the Evangelists (Matt. xvii, Mark ix, Luke ix). The substance of what we learn from their accounts is, that upon a certain occasion Jesus took Peter, James and John into a high mountain, apart from all other society, and that He was there transfigured before them, His face shining as the sun, and His raiment white as the light; that moreover there appeared unto them Moses and Elias conversing with Him; and that while they spake together on the subject of His death, which was soon afterward to take place at Jerusalem, a bright cloud overshadowed them, and a voice out of the cloud proclaimed, "This is my beloved Son, in whom I am well pleased." The Apostle Peter, adverting to this memorable occurrence, says, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter, i, 16-18). This event is to be considered: 1. As a solemn confirmation of the prophetic office of Christ. 2. As designed to support the faith of the disciples, which was to be deeply tried by His approaching humiliation; and to afford consolation to the human nature of our Lord Himself, by giving Him a foretaste of "the joy set before him." 3. As an emblem of humanity glorified at the resurrection. 4. As declaring Christ to be superior to Moses and Elias, the giver and the restorer of the law. 5. As an evidence to the disciples of the existence of a separate state, in which good men consciously enjoy the felicity of heaven. 6. As a proof that the bodies of good men shall be so refined and changed, as, like Elias, to live in a state of immortality, and in the presence of God. 7. As exhibiting the sympathy which exists between the Church in heaven and the Church on earth, and the instruction which the former receives from the events which take place in the latter: Moses and Elias conversed with our Lord on His approaching death, doubtless to receive, not to convey information. 8. As maintaining the grand distinction, the infinite difference, between Christ and all other prophets; He is "THE SON." "This is my beloved Son, hear him." It has been observed, with much truth, that the condition in which Jesus Christ appeared among men, humble, weak, poor and despised, was a true and continual transfiguration; whereas the transfiguration itself, in which He showed

Himself in the real splendor of His glory, was His true and natural condition.

Travelli, Rev. Joseph S., was born in Philadelphia, Pa., April 21st, 1809. After spending some time at the Abingdon Academy, under the care of the Rev. Robert Steel, he took charge of Blackberry Academy, Harford county, Md. He graduated at Jefferson College, Pa., in 1833, and studied theology in the Western Theological Seminary. He was married to Miss Susan Irwin, of Allegheny, Pa., March 31st, 1836. In July of that year he sailed from Boston, with his wife, as a missionary of the A. B. C. F. M., to Singapore, in the East Indies, as a missionary to the Malays. He was placed in special charge of the Missionary Boarding School, which was started about the latter part of the year 1836, with some thirteen or fourteen pupils. In three years the number increased to nearly sixty. In 1840 Mrs. Travelli's impaired health required her return to the United States. Mr. Travelli was obliged, in about eight months, and for the same reason, to return also. Both subsequently desired to resume their mission work, but under the advice of many friends they finally decided not to risk a climate which had proved so disastrous.

In 1842 Mr. Travelli reorganized the Sewickley Academy, near Pittsburg, and continued it in successful operation for nearly twenty-five years. In 1865 or 1866, he became the General Agent of the Freedmen's Aid Commission of Western Pennsylvania, E. Ohio, and W. Virginia, and rendered it valuable service. He was for some ten years teacher in the Western Penitentiary of Pennsylvania, closing his useful work there in July, 1883. Mr. Travelli still resides at Sewickley. He is a gentleman of good attainments, winning address, obliging and benevolent spirit, and rejoices in every opportunity for doing good. He is faithful to duty, and highly esteemed by his brethren in the ministry, and by the community in which he lives.

Travis, Rev. Mordecai Moore, was born October 23d, 1827, in Columbiana county, Ohio. He graduated at Jefferson College, and at the Western Theological Seminary, in 1859. His first field of labor was a missionary one, consisting of a group of churches in Athens and Hocking counties, O. Here he remained about three years, during the last of which he was Superintendent of the Public Schools of Athens. In 1862, he removed into the boundaries of the Presbytery of Zanesville, and remained till 1868, engaged in teaching and superintending the schools in Newark and preaching to the Church at Brownsville, Muskingum county. In 1869 he became pastor of the Church at Chenoa, Ill., where he has been for about fourteen years. Mr. Travis, throughout his life, has been faithful in the discharge of his ministerial duties. He shuns not to declare the whole counsel of God. He enjoys the confidence and affection of the people among whom he now labors.

Treat, Rev. Joseph, graduated at Princeton College in 1757, and acted as Tutor for two years after his graduation. He was licensed by the Presbytery of New Brunswick, in 1760. In October, 1762, he was installed as colleague of Rev. Dr. Postwick, in the First Presbyterian Church, New York city. When the Revolutionary War began, the congregation was scattered, and all the ministers left the city. Mr. Treat never returned, but supplied the churches of Lower Bethlehem and Greenwich, in Sussex county, N. J., until his death, in 1797.

Treat, Rev. Richard, born at Milford, Conn., September 25th, 1708; graduated at Yale in 1725, and was installed, by Philadelphia Presbytery, pastor of the church at Abingdon, Pa., December 30th, 1731. In 1739, while hearing Whitefield preach, he was convinced of his formal state, and became deeply exercised in regard to his personal salvation. In consequence of a division in the congregation at Abingdon he resigned the charge, about 1742. The Presbyterians at Milford, Conn., made out a call for him, August 10th, 1743, but the Presbytery advised him not to accept it. He published his sermon, preached in 1747, at the ordination of Lawrence, in the Forks of Delaware, and on the death of President Finley. He labored to the close of his days, having preached on "the West Branch of the Forks" (Allen township) shortly before his decease. He died, November 20th, 1778, being revered as a peacemaker and a man full of good works.

Trinity. This word does not occur in Scripture; it has been devised by theologians to express that which the Scripture plainly teaches, that in the unity of the Godhead there are three persons; that in the mode of His subsistence the Divine being is, in some way incomprehensible to us, three and yet one.

There are many passages in the Old Testament which prove a *plurality* of persons in the Godhead; such as those passages in which one divine person is introduced as speaking of or to another. To these we can only refer. Gen. i, 26; iii, 22; xi, 7; Ps. xlv, 6, 7; ex, 1; Isa. vi, 8. All these texts plainly point out a plurality of persons in the Godhead. But it is evident from Scripture, not only that there is a *plurality*, but also that there is a *Trinity*, or only *three persons*, in the Godhead. This is plain from Isa. lxi, 1, where our Divine Redeemer thus speaks: "The *Spirit of the Lord God* is upon me; because the *Lord* hath anointed me," etc. Here one divine person is the speaker; he speaks of another divine person, whom he styles the *Spirit*; and of a third divine person, whom he calls the *Lord God*. The work of creation is ascribed to the agency of three distinct persons (Is. xxxiii, 6): "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Here three are distinctly pointed out, the *Father*, the *Word*, or the *Son of God*, and the *Breath of his mouth*, which can be no other than the *Holy Spirit*. But in the New Testament

this doctrine is still more explicitly revealed. In the history of our Lord's baptism we have a plain intimation of the mystery of the Trinity (Matt. iii, 16, 17). The *Father*, by an audible voice from heaven, bears testimony to the incarnate Redeemer; the *Son*, in human nature, is baptized by John; and the *Holy Spirit* descends upon Him in a visible manner. Hence the primitive Christians used to say to any who doubted the truth of this doctrine, "Go to Jordan, and there you will see the Trinity." Plainer still is this truth from the form of words appointed to be used in Christian baptism: "Baptizing them in the name of the Father, and of the Son and of the Holy Ghost" (Matt. xxviii, 19). To baptize in the name of one, is to baptize by His authority and dedicate to His service. This is competent only to a divine person. Now, if the Father, in whose name we are baptized, be a person, so must the Son and the Holy Ghost, for we are baptized in their name, as well as in the name of the Father. The apostolical benediction furnishes another proof of a Trinity; "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii, 14). "This is evidently a prayer, which it would be impiety and idolatry to address to any other but God. Yet three persons are distinctly addressed, and consequently are recognized as possessed of divine perfections; as knowing our wants, and hearing our requests, and able to do what we ask; as the fountain of all the blessedness implied in the terms, grace, love and communion." We have a most explicit testimony to this doctrine (1 John v. 7). "There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." The genuineness of this text has been much disputed, but the truth of the doctrine does not rest on a single text, as has been already shown.

In a book compiled by ordinary men, some attempt would probably have been made to explain the mystery of the Trinity, at all events to define the terms of the doctrine. Scripture makes none. For human language is inadequate to such a task, or even if language were not inadequate, the human understanding could not have grasped the full knowledge of a theme so high. But it by no means follows that we are to reject a thing as fact because it is above our comprehension. Continually, in ordinary life, we admit that to be true which we cannot explain. It is to the fact, then, as Scripture teaches, that we must look. And as a fact, the Scripture reveals the doctrine of the Trinity in two ways, first in passages (some of which have been noticed) in which the Father, Son and Holy Spirit are mentioned together as God, and secondly, in passages, too numerous for mention here, which speak of each as divine.

The doctrine of the Trinity is not a matter of mere speculative interest. It *essentially* affects our views of God as the object of our worship, whether we regard Him as one in essence, and one in person, or

admit that in the unity of this Godhead there are three equally Divine persons. These are two very different conceptions. Both cannot be true. The God of those who deny the Trinity is not the God of those who worship the Trinity in Unity, nor on the contrary; so that one or the other worships what is "nothing in the world," and, for any *reality* in the object of worship, might as well worship a pagan idol, which also, says St. Paul, "is nothing in the world." If God be Father, Son and Holy Ghost, the duties owing to God will be duties owing to that triune distinction, which must be paid accordingly; and whoever leaves any of them out of his idea of God, comes so far short of honoring God perfectly, and of serving Him in proportion to the manifestations He has made of Himself.

As the *object* of our worship is affected by our respective views on this great subject, so also is its *character*. We are between the extremes of pure and acceptable devotion and of gross and offensive idolatry, and must run to one or the other. If the doctrine of the Trinity be true, then those who deny it do not worship the God of the Scriptures, but a fiction of their own framing; if it be false, the Trinitarian, by paying divine honors to the Son and to the Holy Ghost, is equally guilty of idolatry, though in another mode.

Trouillard, Laurent Philip, a French Reformed or Huguenot minister, associated with Prioleau as pastor of the French Protestant Church of Charleston, S. C. He was the son of Pierre Trouillard, pastor at Sedan, and afterward at La Ferté-on-Vidame, where the son was born. He left Charleston in 1699, and became pastor of the French refugees settled on the western branch of Cooper river, where he died in 1711.

Trunkey, Hon. John, LL.D., is a Justice of the Supreme Court of Pennsylvania, and a ruling elder in the Presbyterian Church of Franklin, Pa. In these offices he does honor alike to Church and State. Judge Trunkey was born October 26th, 1828, and spent his early life on the farm that was cleared up by his father. His education was commenced in the common school of the county, and carried forward through private schools and the academy until he was prepared to commence the active preparation for the profession he had chosen for his life-work. Having studied law in the office of the Hon. Samuel Griffith, he was admitted to the Bar of Mercer county in 1851, and commenced practice as the partner of his legal preceptor. He worked on diligently, and with great carefulness, mastering the details of his profession, and laying a broad foundation for the work of coming days. In the Autumn of 1866 he was elected Judge of the Twenty-eighth Judicial District of Pennsylvania, composed of the counties of Mercer and Venango, and after a service of ten years he was re-elected, in 1876. In 1877 he was elected Judge of the Supreme Court of Pennsylvania, which

position he holds at the present time. During his public life his residence was Mercer, until 1872, when he transferred his home to Franklin, Pa.

Judge Trunkey was elected a ruling elder in the Church of Franklin, in 1876, and served for three years most efficiently and acceptably as Superintendent of its Sabbath school. In attendance upon the courts of the Church, he has uniformly shown his interest by taking part in their discussions and in giving the advantage of his judgment and counsel in all their affairs. He has been a successful man in the various walks of life. One great reason for this has been his unvarying determination to do well everything he undertook. For everything there has been forethought and diligent preparation.



DR. JOHN TRUNKEY.

His Christian character, from the beginning, has been exemplary and earnest. In his practice as a lawyer, his course has always been consistent, dignified and faithful alike to the interests of justice and the cause of his clients. As a judge, he was impartial, patient and forbearing. Whilst never in haste in the trial of causes, he yet endeavored so to master the issue before him that business was despatched with promptness and accuracy. As a Justice of the Supreme Court, his opinions have great weight with his associates, and give general satisfaction to the country, securing him the reputation of an industrious, careful and thorough jurist.

Truth, Knowledge of, Essential to Salvation. "That in the case of sane adult persons," says Dr. A. A. Hodge, "a knowledge of Christ and a voluntary acceptance of Him is essential in order to a per-

sonal interest in His salvation is proved; 1. Paul argues this point explicitly: If men call upon the Lord they shall be saved; but in order to call upon Him they must believe, and in order to believe they must hear; and that they should hear, the gospel must be preached unto them. Thus the established order is: Salvation cometh by faith, faith cometh by hearing and hearing by the Word of God (Rom. x, 14-17; Matt. xi, 27; John xiv, 6; xvii, 3; Acts iv, 12).

"2. God has certainly revealed no purpose to save any except those who, hearing the gospel, obey, and he requires that his people, as custodians of the gospel, should be diligent in disseminating it as the appointed means of saving souls. Whatever lies beyond this circle of sanctified means is unrevealed, unpromised, uncovenanted.

"3. The heathen in mass, with no single definite and unquestionable exception on record, are evidently strangers to God, and going down to death in an unsaved condition. The presumed possibility of being saved without a knowledge of Christ remains, after eighteen hundred years, a possibility illustrated by no example."

Tully, Rev. Andrew, was born at Potoscose, Roxburghshire, Scotland, May 30th, 1812. He graduated at Lafayette College, in 1837, and at Princeton Theological Seminary in 1840. He was licensed by Newton Presbytery, April 29th, 1840, and ordained and installed, November 24th, 1840, pastor of Upper and Lower Mount Bethel churches, having labored in them to some extent as a supply the previous summer. Lower Mount Bethel desiring his entire services, he was released from the Upper Church, April 26th, 1842. He was released from Lower Mount Bethel Church, October 4th, 1853, after thirteen years of faithful and successful pastoral labor, and November 9th, 1853, was installed pastor of Harmony Church, in the same Presbytery. Here he remained until April 16th, 1861, when the pastoral relation was dissolved. He then supplied the Church at Morrisville, Pa., 1861-66, when he accepted a call to the Second Church of Wantage, at Beemerville, Sussex county, N. J., where he was installed September 4th, 1867, and from which he was released April 16th, 1873. His next and last charge was the Church of Upper Mount Bethel, in which he had over thirty years before begun his pastoral work, where he was installed November 2d, 1873, and labored until his Master bade him come up higher. He died April 5th, 1880, full of the peace and hope of the gospel. His last words were: "Nearer, my God, to Thee." Mr. Tully was universally respected and loved. He was a man of warm heart, of frank and genial manners, and of generous impulses. As a preacher, he was able and scriptural, exhibiting an unction which carried the truth powerfully to the hearts of his hearers. As a pastor, he was watchful, industrious, attentive, kind, sympathizing and judicious. Large gatherings in gracious revivals marked some of his pastorates.

Tully, Rev. William Kelly, eldest son of Rev. David Tully, D.D., was born in Princeton, N. Y., November 9th, 1851. He was a student at Lafayette College, 1868-9; graduated at Princeton Theological Seminary in 1875, and was licensed to preach by the Presbytery of Newton, N. J., June 9th, 1874. He accepted a call to the Church of Medina, N. Y., June 7th, 1875, and was installed its pastor, October 15th, 1875. Here his labors were largely blessed. Considerations of health led to the resignation of this charge, July 1st, 1877. On January 1st, 1878, he was called to the pastorate of the Ocean Street Presbyterian Church, Jacksonville, Florida, where he has since ministered. Mr. Tully is an eloquent speaker, both in the pulpit and on the platform. He is very faithful as a pastor. He has done and is doing much for the cause of Presbyterianism and Missions in the South. He is the author of a number of the "Business Men's Tracts."

Turner, Rev. Douglas Kellogg, was the fourth child of Bela and Mary (Nash) Turner, and was born in Stockbridge, Mass., December 17th, 1823. Having graduated at Yale College, in 1843, he pursued the study of theology at Andover and Yale Theological Seminaries; was licensed to preach by the Hampden East Association of Massachusetts, in 1846; taught an academy at Hartsville, Bucks county, Pa., one year and a half, and was ordained and installed pastor of the Neshaminy Presbyterian Church, of Warwick, at Hartsville, April 18th, 1848, by the Fourth Presbytery of Philadelphia. After a pastorate of twenty-five years he resigned his charge April 20th, 1873. He is the author of an octavo volume, "The History of Neshaminy Church," from 1726 to 1876, containing sketches of Rev. William Tennent, Sr., and his sons, "Log College," etc. In 1883 he became Corresponding Secretary and Librarian of the Presbyterian Historical Society in Philadelphia. Mr. Turner is an excellent preacher, an able writer, and held in high esteem by his brethren.

Turner, Rev. James, the son of Richard and Nancy (Johns) Turner, was born in Bedford county, Va., May 7th, 1759. His hopeful conversion took place in 1789. Soon after he began a course of public exhortation. In this way, it became known that he had a remarkable talent for public speaking, as well as uncommon zeal for the promotion of Christ's kingdom, and the Presbytery of Hanover, within whose bounds he was exercising his gifts, soon encouraged him to give himself formally to the work of the ministry. Accordingly, on October 29th, 1791, at the age of thirty-two, he was licensed by that Presbytery to preach the gospel, the full literary course required by the Presbyterian Book of Discipline not being exacted in his case, as it was judged to be one of those extraordinary cases which would justify departure from the rule. On the 28th of July, 1792, he was ordained to the work of the ministry, and installed as colleague pastor with the Rev. Mr.

Mitchel, in what was then called the Peaks congregation, but which was really three congregations with one session. He also took charge of the New London congregation. Here he spent the whole of his ministerial life. He died January 8th, 1828. In his power over men, as a preacher, Mr. Turner was acknowledged to be without a rival among the clergy of Virginia. Dr. W. S. Plumer says—"I never saw but one James Turner in the pulpit, and I do not expect ever to see another. I have never seen any man sway an audience as he did. Old and young, learned and unlearned, saint and sinner, the white man and the black man, felt and owned his power."

Tuttle, Joseph Farrand, D. D., was born at Bloomfield, N. J., March 12th, 1818. He graduated at Mar. College in 1841; studied theology at Lane Seminary, 1841-3, and was ordained in April, 1846, by Marion Presbytery. He was pastor of the Second Presbyterian Church, Delaware, Ohio, 1846-7; colleague pastor, Rockaway, N. J., 1847-62; President of Wabash College, 1862-81. Dr. Tuttle is a fine scholar, an able preacher, and throughout his life has been earnest and successful in the service of the Master.

Tuttle, Rev. Moses, was born in New Haven June 25th, 1715. In 1747 he was ordained the first minister in Granville, Mass., and was dismissed in 1753. Here his short ministry was blessed with prosperity and peace. In 1756 he was a member of the New Side Presbytery of New Castle, and was then employed in Kent county, Del. On the union he was joined to the Lewes Presbytery. In 1761 he belonged to the New York Presbytery, and withdrew in 1769. He died at Southold, L. I., it is said, in April, 1771. After his release from Granville, he preached in various places, and died in peace.

Tyler, George Palmer, D. D., son of Royall and Mary (Palmer) Tyler, was born in Brattleboro, Vt., December 10th, 1809; graduated at Yale College in 1836; studied theology at Union Seminary; was licensed to preach by the Third Presbytery in 1839; ordained and installed pastor of the Presbyterian Church, Lowville, Lewis county, N. Y., in 1840; in 1853 accepted a call to his native village, Brattleboro, Vt., where he remained pastor for thirteen years, when he resigned and immediately took temporary charge of a church at Buckport, Me. The climate proving too severe he returned to New York, and in 1869 became pastor of the Olivet Presbyterian Church, in the village of Lansingburg, N. Y., until given up at the union of the Old and New School branches, when he took charge of the Memorial Presbyterian Church of Troy, for two years. After that the old Olivet Church was revived in a new locality, and Mr. Tyler resumed his place as pastor. Middlebury College conferred the degree of D. D., in 1865. The various churches to which he ministered lived in peace and grew in numbers. Dr. Tyler has been faithful and successful in his ministry.

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Uhl, Rev. Erskine, was born at Poughkeepsie, N. Y., April 12th, 1811. He graduated at the University of New York, in 1830, and studied theology at the Union Theological Seminary, New York city. He was teacher at Poughkeepsie, N. Y., 1863-71; Secretary of the Young Men's Christian Association, Poughkeepsie, N. Y., 1872-5, and Assistant Secretary of the International Executive Committee, of the Young Men's Christian Association, Poughkeepsie, N. Y., 1875-.

Umsted, Rev. Justus Thomas, was born in Chester county, Pa., January 23d, 1820. He studied theology at Princeton Seminary. His fields of labor have been: stated supply at South Bend, Ind., 1848-9; pastor at Muscatine, Iowa, 1850-53; pastor at Keokuk, 1855-8; pastor at Fagg's Manor, Pa., 1860-72; pastor at St. George's, Del., 1872-6, and pastor at Smyrna, 1877-. Mr. Umsted is a forcible and faithful preacher, and as a presbyter, diligent in the discharge of duty. The divine blessing has accompanied his ministry.

Unbelief, the refusing of assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting of the testimony of God's Word concerning his Son (John iii, 18, 19; xvi, 9). "It includes disaffection to God, disregard to His Word, prejudices against the Redeemer, readiness to give credit to any other than Him, inordinate love to the world, and preferring of the applause of men to the approbation of God." "Unbelief," says an old and able writer, "is the greatest sin, as it is the foundation of all sin; it was Adam's first sin; it is a sin against the gospel. It strikes peculiarly at God, is the greatest reproach of Him, robs Him of His glory, is a contradiction to His will, and a contempt of His authority." The causes of unbelief are Satan, ignorance, pride and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation (John iii, 11).

Underhill, Judge Henry B., son of Abraham and Mary (Raymond) Underhill, was born September 11th, 1821, in the city of Troy, N. Y., where his father was for many years a prominent merchant. At the age of sixteen he was received into the Presbyterian Church of that city, then under the pastoral charge of N. S. Bennan, D. D., of which church his parents were members. He was graduated at Amherst College, in 1845, and spent eight years thereafter in teaching, two years in Massachusetts and six years in Mississippi. In the Spring of 1854 he removed

to California, and spent the next six years in mercantile pursuits in the city of Stockton. He then applied himself to the study of law, to which he had previously devoted his leisure time, and was admitted to the Bar in December, 1860. In 1868 he was elected County Judge of San Joaquin, Cal. At the close of his term of office, in 1868, he was employed by the Central Pacific Railroad Company as attorney, to



JUDGE HENRY B. UNDERHILL.

secure the right of way for the railroads being built by said company, and by the Southern Pacific Railroad Company, and to attend to other real estate matters, and holds that position at the present time. He was a member of the Session of the First Presbyterian Church of Stockton for eighteen years, and for three years thereafter was an elder in Calvary Presbyterian Church of San Francisco. For a number of years past he had been eminently successful as teacher of the adult Bible class in the Sabbath school of the First Presbyterian Church of Oakland, and having removed to San Francisco, holds the same position in the Sabbath school of Calvary Presbyterian Church. Judge Underhill is one of the examples among laymen which prove that there is no conflict between culture and Christianity; that men of the most varied attainments, eminent in professional life,

second to none in intellectual force, still find their highest enjoyment in the work of the Church, and even in the teaching of its time-honored doctrines in the Sabbath school. In all the enterprises of the Presbyterian Church on the Pacific Coast the counsel of Judge Underhill is sought among the first. He was one of the committee appointed to inaugurate the new college movement, and is at present a member of its Board of Trustees. A fine personal presence, rare tact and courtesy, marked ability and transparent sincerity, are the elements of Judge Underhill's great influence and popularity.

Underwood, Rev. Henry Beman, was born in Irvington, N. J., December 25th, 1839. He graduated at Williams College, in 1862, and studied theology at Union and Andover Theological Seminaries. He was ordained, January 19th, 1866, and sustained the relation of stated supply to the following churches: Ringwood, Ill., 1865-7; East Long Meadow, Mass., 1867-8; Marlborough, N. H., 1869; Baxter Springs, Kansas, 1869-70; Hillsboro' Bridge, N. H., 1871-3; Algona, Iowa, 1873-5. After a life of diligence and usefulness in the Master's service, Mr. Underwood died, September 2d, 1875.

Union, Hypostatical, is the union of the human nature of Christ with the Divine, constituting two natures in one person. Not consubstantially, as the three persons in the Godhead, nor physically, as soul and body united in one person, nor mystically, as is between Christ and believers, but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. It was miraculous (Luke i, 34, 35), complete and real: Christ took a real human body and soul, and not in appearance; inseparable (Heb. vii, 25).

Union of Believers to Christ. The union of Christ's people to Him is represented as the foundation of an interest in His benefits, in passages such as the following: "Of him are ye *in* Christ Jesus, who of God is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*." There is, therefore, now *no condemnation* to them that are *in* Christ Jesus." "That I may be found *in* him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

This union is also represented by the strongest expressions language can supply. It is compared to the union of a vine and its branches (John xv, 4, 5). To the union of our food with our bodies (John vi, 56, 57). To the union of the body with the head (Eph. iv, 15, 16). To the conjugal union (Eph. v, 23, 30). To the union of a king and his subjects (Matt. xxv, 31, 40). To a building and its foundation (1 Peter, ii, 2, 1, 5; Eph. ii, 21, 22).

The bonds of this union are the Spirit and Faith. The Spirit being in Him and in them makes them truly one. The distance between Christ, who is in heaven, and believers, who are upon earth, is no ob-

stacle, because the Spirit is omnipresent. Through His intervention, not merely a figurative, but a real union is effected; there is one living principle in the Head and the members (1 Cor. vi, 17, 12, 13; 1 John iii, 24; iv, 13). The principal bond of the union between Christ and His people is the Spirit. But, as the union is mutual, something is necessary on their part to complete it, and this is faith. Hence Christ is said to dwell in our hearts by faith. This faith is not merely a natural act of the mind, assenting to the truth of the gospel, as it assents to any other truth, upon credible testimony, but it is a supernatural act, an effect produced by the power of the Spirit of grace, and is such a persuasion of the truth concerning the Saviour as calls forth exercises suitable to the nature of its object. It is a cordial approbation of the Saviour, a hearty consent to His offers, an acceptance of Him in His entire character as "made of God unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i, 30).

It is, we repeat, in truth, and not merely by a figure of speech, that Jesus Christ and His disciples are said to be one. They are one, not only in sentiment and affection, by consent of mind and heart, but by a real conjunction, their persons being united to His person. The Spirit of Christ actually dwells in the souls of believers. Hence, He is said to live in them, and they are said to abide in Him. Some regard the idea of such an union as a dream of enthusiasm; but the humble Christian is content to believe the testimony of Scripture, and cannot withhold his assent to a fact of which, although he is unable to explain it, the evidence which he finds in himself is conclusive. He who is led by the Spirit, enlightened, assisted and comforted by Him, cannot doubt that Christ dwells in him. This union is: 1. *Spiritual*. It is on this account that it is difficult to conceive it. The same spirit lives in our exalted Redeemer, and in His people upon earth, and hence, although separated from Him and from one another, they are but one. 2. *Without Confusion*. It is a union of persons, which imports that the parties concerned in it continue as much distinct individuals as before. As our Saviour cannot participate in the infirmities of His people, except by sympathy, so they cannot participate in His divine excellences, which are incommunicable. Christ and they are truly united, but there does not result a unity of essence, or of person, for it is not effected immediately, but through the intervention of the Spirit, and, consequently, there is no confusion of nature or persons; so that Christ is incarnate in believers, or they are deified in Him. 3. *Indissoluble*. There is no reason to apprehend that Christ will dissolve the union, because He is not fickle in His attachments, apt to be disgusted and easily irritated, but having a gracious design to accomplish, will persevere till it be completed. Those whom He loves He loves to the end. It will not be dissolved by any

act of His people. They, indeed, have inconstant hearts, and, from their own changeableness, or from the influence of external temptations, they might renounce their connection with Him, but, as He prays that their faith may not fail, so the Spirit, dwelling in their hearts, preserves it amidst the dangers to which it is exposed. (See Rom. viii, 35, 37; John x, 23.)

Being united to Christ, believers have fellowship with Him in His sufferings and death, and are therefore said to be "crucified and dead with Christ" (Rom. vi, 6, 8). They have also fellowship with Christ in His resurrection; for they are "raised up together with Him," and have communion with Him in His life (Eph. ii, 6; Gal. ii, 20). They have fellowship with Him in His victories. He spoiled principalities and powers, overcame the world, destroyed death, and vanquished the grave for them; and they shall be made more than conquerors over all these enemies, through Him (Rom. viii, 37). They have communion with Him in all the benefits which He purchased; hence they are said to be "made partakers of Christ," and to be "complete in Him who is the head of all principality and power" (Heb. iii, 14; Col. ii, 10); they have an interest in His righteousness, by which He fulfilled the law in their room, and are thus entitled to the blessing of justification; they are adopted into the family of heaven, and made heirs of God, and joint heirs with His Son Jesus Christ; they are sanctified in soul, body and spirit, being enabled by His grace to die more and more unto sin, and live unto righteousness; they now sit in heavenly places with Christ as their representing head, and in due time they shall be glorified in their own persons together with Him (Eph. ii, 6; Col. ii, 4). In short, all things are theirs, as the apostle Paul asserts; and he founds their title to all things upon their union to Christ: "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (1 Cor. iii, 22, 23).

Union Presbyterian Church, West Virginia. The Presbyterian church now called Union was originally known by the name of "Good Hope," and afterwards "Concord," bearing one or the other of these names as long as the congregation worshiped in the first building erected for their religious services. That house, which, it has been pretty satisfactorily ascertained, was built about the year 1794, stood about one and one-half miles south of the village of Union, in the midst of towering oaks, overlooking the deep vale through which Indian Creek makes its way. It was built of unhewn logs, on a stone foundation, and was twenty-five feet square.

When the county of Monroe was set off from the counties of Greenbrier and Botetourt, by Acts of the General Assembly of Virginia (1799 and 1802), and a village laid out for the county seat, with a court-

house erected thereon, then the log church on Indian Creek was abandoned, and the more spacious and comfortable court-house was allowed the congregation for their worship. The name of Union being given to the county seat, caused the congregation thereafter to bear the name of *Union*, and the organized church to be introduced into the Presbytery of "Old Hanover" as the "*Church of Union*." When the weather was pleasant, and large numbers came together, particularly on Communion occasions, the congregation assembled for worship in a shady sugar-tree grove adjacent to the village.

The majority of the early settlers in that region emigrated from the "Valley of Virginia," and were generally of "Scotch-Irish" descent, with a goodly number of English, Irish and German, the posterity of whom form a respectable and influential portion of the community at the present time. The first settlers around Union, and in convenient reach of the first Presbyterian Church, were the Alexanders, Dunlaps, Byrnsides, Erskines, Hutchinsons, Capertons, Estills, Grays, Hanlys, Vawters, Woodwards, Haynes, Chambers, Dunbars, Bensons, Beirns, Boyds, Leacees, Nickells, Youngs, Glenss, Keenans, Kelleys, Aldersons, Pattons, Clarks, Campbells, Ewings, Wileys, Parkers, Shanklins, Francis, Neels, etc.

The first permanent settlement of the whites, within the limits of what are at present the counties of Greenbrier and Monroe, was about the year 1769. Not long after the permanent settlement of the country, missionaries labored among the people both in Greenbrier and what is now Monroe counties. According to tradition, a Mr. Crawford, who came from the South branch of the Potomac, was the first missionary who came; the names of Frazier Read and some others were mentioned, but nothing definite is known as to the periods of their labors, the length of time any of them preached, or by whom they were commissioned. Their preaching, nevertheless, seems not to have been without gratifying results; since, within comparatively few years, before the year 1858, persons were living within this region who professed religion under the ministry of these missionaries, and were, some of them, burning and shining lights in the Church.

The Rev. John McCue organized the Church now bearing the name of *Union*. As Mr. McCue was the first minister of the Presbyterian Church who settled in any part of this region, and was the organizer of the Union Church, then called "Good Hope," and having, moreover, been a self-denying, faithful minister of the gospel, who prepared the way for the easier and more successful labors of those who came after him, it is met that he should be held in grateful and affectionate remembrance. To this end we present the following sketch of his life, prepared by his grandson, J. Marshall McCue, Esq., with the aid of some others:—

"The Rev. John McCue was the eldest son of John

McCue, and Eleanor Matthews, natives of Ireland, but at the time of their marriage residents of Pennsylvania. He was born about the year 1752. About the year 1765 his parents moved to the county of Nelson, Va., and settled about two miles south of the place now known as 'Axton Station.' They obtained a grant from George III, for seventy-one acres of land, bearing date in 1771, still in the possession of their descendants.

"When young McCue decided to obtain an education, he could receive but little aid from his father, who had a large family and limited means. The most he could do was to allow his son to retain whatever wages he might earn from manual labor. In pursuance of his object, it is remembered, that he would cross the Blue Ridge Mountain, at Rockfish Gap, toil as a day laborer in the fields of South river, and return to his home at night. The books and tuition paid for in this manner were duly appreciated. His name appears in the catalogue of Washington College, previous to the charter of 1782, with the degree of A. B. He was, therefore, doubtless, among the early pupils of the famous 'Liberty Hall Academy,' to which the Washington and Lee University, Va., is indebted for its origin.

"He was licensed to preach the gospel at Timberridge Church, May 22d, 1782, and at the same time appointed to labor a portion of his time, under the direction of the Presbytery ('Old Hanover'), in Greenbrier county, Va., Monroe not being set off from it. In one year after his licensure he preached his sermon for ordination at 'Old Mounmouth Church,' Va. (May 20th, 1783), and the ordination services were ordered to take place on the first Wednesday of August following, among the people of this Western region, where he had spent a year as an evangelist; at this time it appears the churches of Union and Lewisburg were organized and he installed as their *Pastor*, the churches being then denominated 'Camp Union' and 'Good Hope.' The former was afterwards denominated the 'Church of Lewisburg.'

"September 20th, 1791, Mr. McCue was released from his charge of the churches in Greenbrier and Monroe, and accepted a call from Tinkling Spring Church, with which church the people of Staunton were to have a portion of his pastoral services.

"It appears from the Records of 'Old Hanover Presbytery,' that while his main charge was in Greenbrier (then embracing Monroe), he was active and vigilant in attending to the spiritual interests of many localities, particularly in the southwest and western portions of Virginia. It is probable that he was the very first to preach the gospel in 'the Sinks,' 'the Levels of Pocahontas,' the 'Head of Greenbrier,' 'Tygarts Valley,' and numerous other places.

"His labors in Greenbrier and Monroe continued through a period of nine years and four months. He was the pastor of Tinkling Spring twenty-seven

years. He reared a large and highly respected family of five sons and as many daughters. Some of his sons, sons-in-law, and their children occupied positions of honor and trust, as those remember who are familiar with the legal and political history of Augusta county, Va." (*See Tinkling Spring Church*.)

Mr. McCue was succeeded by the Rev. Benjamin Grigsby, as the minister of the gospel in the wide field occupied by the congregation known as the "Church of Union," embracing the whole of what is now the county of Monroe and part of Greenbrier. About the year 1805-6, Mr. Grigsby received a call to the Presbyterian Church of Norfolk, Va., where his labors were terminated in 1810, by Him who "holds the stars in His right hand," being yet in the vigor of life and in the midst of much usefulness as a minister of Christ. Tradition, among those who were the descendants of Mr. Grigsby's parishioners in Monroe and Greenbrier, represents him as having been much beloved as a man, and distinguished for his ability and fidelity as a pastor, that his sermons were generally impressive, and that at all times he was heard by every class with marked attention.

The Rev. Dr. John McElhenny came to this country in the year 1808, and was installed as the pastor of the United churches of *Lewisburg* and *Union*. When he was settled here, and for many years afterwards, there was no Presbyterian minister on the east nearer than Lexington, none on the west this side of the Ohio river, and none north or south for at least one hundred miles. It may be said, therefore, as his labors could not be confined to the two congregations over which he was set as pastor, in consequence of the frequent and urgent solicitations to preach in adjacent counties, that his real field of labor was some two hundred miles square. (*See his sketch*.)

The first elders who served the Church of Union, so far as can be learned, were James Chambers, who served with Rev. B. Grigsby; William Shanklin, ordained in 1805; Owen Neel and William Haynes, probably ordained about the same time; Robert Shanklin, in 1810.

The first church built by the Presbyterians in Union was erected on the southeastern corner of the village, a frame building. It had a good session house, or apartment, attached to it, which was also used for some time as a school-room. How long this building stood we have not learned. It was succeeded by a large and more costly brick edifice, which was still occupied by the congregation when the present pastor entered upon his duties here, in the year 1842. It was built on the site of the first; not being properly constructed it became unsafe, and many were afraid to enter it when a crowd was expected; hence it became necessary to erect another, and a new site was obtained, being donated by the liberality of the late Hon. A. T. Caperton, just outside of the corporate limits of the village, on the

north. It was dedicated in the year 1855, and bids fair, at this time, (1883), to be for a long time a goodly temple for the worship of the living God.

Dr. McElhenny preached to the Church of Union from October 2d, 1808, till 1831, a period of twenty-six years. On the 19th of March, 1835, the Rev. David R. Preston was chosen pastor of the church. He accepted the call and all the preliminary arrangements were made for his installation as pastor, but he declined; but as their stated supply, preached to them regularly till the last of August, 1841, when he resigned. Mr. Preston's preaching was always instructive, perhaps too commonly didactic rather than practical, to be immediately and extensively effective.

The Church at Union was without a minister from August 29th, 1841 (when Rev. D. R. Preston gave up the charge), till October 25th, 1842, when Rev. Samuel R. Houston, D. D., was elected their stated supply, and as such served them till January 4th, 1845, when he was installed over them as pastor. Mr. Houston had been a missionary in Greece and Turkey, laboring under the direction of the "American Board of Commissioners for Foreign Missions," and having been providentially prevented from returning to the East (although every necessary arrangement had been made for his doing so), the way was open for his acceptance of a call to labor in this country; and he has now (1883) been ministering to the people of Monroe for nearly forty-one years. While the Church of Union was undivided and embraced the different out-stations served by Dr. Houston, there were received into the communion of the church, under his ministry, two hundred and eighty-eight members. When the church was divided, and the congregation connected with the village organized (1854) into a distinct church, the number of members was only sixty-eight. Since that time one hundred and fourteen have been added. At an out-station on the knobs, west of Virginia, a small building was erected in the year 1858, for the accommodation of the members residing there, where the pastor administers the Sacrament of the Supper regularly once a year. The elders of the church at this time (1883) are: Benjamin Grigsby Dunlap, Walter Douglass, Andrew H. Johnson, F. D. Wheelwright, ordained October 10th, 1880; Samuel Adger Houston, ordained October 10th, 1880.

Union Theological Seminary, New York city. The movement that issued in the founding of this Institution first took shape in the Autumn of the year 1835. A friend (Rev. Absalom Peters, D. D.) called one day on the Rev. William Patton, D. D., one of the active originators of the enterprise, to advise with him as to the disposal of some funds which a bookseller (Mr. Oliver Halsted) of New York desired to appropriate to some good object. "Let him give the sum towards the founding of a theological seminary in New York," was the reply. His friend remonstrated, raised objections to the project, and said,

"It is no place for a seminary." The matter was then argued at considerable length.

This conference resulted in a consultation, first with the bookseller (whose funds, however, were never obtained), and then with a few prominent merchants, whose generous benefactions had already given them prominence in the walks of benevolence. The project was received with favor. A meeting of a few ministers and laymen of kindred sympathies was informally called. It was held at the house of Mr. William M. Halsted, No. 60 Walker street. The more the matter was talked of and thought of, the more it seemed to be of God's ordering. At length, a formal meeting was held, Saturday, October 10th, at the house of Mr. Knowles Taylor, No. 8 Bond street. In addition to Mr. Taylor, eight other persons were present; Messrs. William M. Halsted, Richard T. Haines, Abijah Fisher, and Marcus Wilbur, Rev. Absalom Peters, D. D., Rev. Henry White, Rev. William Patton, and Rev. Esckiae Mason. After a full interchange of views, it was then and there voted unanimously "That it is expedient, depending on the blessing of God, to attempt to establish a theological seminary in this city."

Other meetings followed weekly, at the same place, with a continual enlargement of the circle. Prominent among the additional attendants were the Rev. Drs. Thomas McAuley and Thomas H. Skinner; the Rev. Messrs. John C. Brigham, Ichabod S. Spencer, William Adams, Asa D. Smith, Elijah P. Barrows, Henry A. Rowland, Charles Hall and Henry G. Ludlow; and Messrs. Fisher Howe, John Nitchie, Lowell Holbrook, James C. Bliss, M. D., Cornelius Baker, Anson G. Phelps, Rufus L. Nevins, Charles Butler, Charles Starr, John L. Mason, Norman White, Oliver Wilcox and Alexis Baker. It was thought that the establishment of the seminary would involve an expense of sixty-five thousand dollars. At their meeting of November 9th a subscription was called for, payable in five annual installments; the first, on the first day of June, 1836, provided that not less than sixty thousand dollars had been subscribed. The sum of thirty-one thousand dollars was then assumed by those present, an additional subscription of ten thousand dollars was reported at the next meeting, and every encouragement was given that the whole sum would shortly be secured.

Measures were taken at once to procure a location, and to erect a suitable edifice for the seminary. A plot of ground, two hundred feet square, between Sixth and Eighth streets, extending from Greene to Wooster streets, four full lots on each street, was selected. It formed a part of the property of "The Sailors' Snug Harbor," which shortly before had been located in the old Randall mansion, on Broadway, above Ninth street. It was subject to an annual ground-rent of eight hundred dollars. The lease was purchased for eight thousand dollars. The locality was well up-town—quite on the outskirts of the city,

The location was deemed quite eligible, near enough to the business portion of the city, and sufficiently remote for a quiet literary retreat.

A permanent corps of instructors was now to be secured. The first choice of the Directors for the Chair of Theology was the Rev. *Justin Edwards*, D. D., of Andover, Mass., and for the Chair of Biblical Literature, Prof. *Joseph Addison Alexander*, of Princeton, N. J. Both appointments were declined. Professors Extraordinary (Rev. Drs. *Thomas McAuley* and *Thomas H. Skinner*, and Rev. Messrs. *Ichabod A. Spencer*, *Erskine Mason* and *Henry White*) were appointed from among the ministerial members of the Board. On the last day of September the Rev. *Henry White*, the pastor of the Allen Street Presbyterian Church of New York, was appointed to, and soon after accepted, the Chair of Theology. The Rev. *Thomas McAuley*, D. D., the pastor of the Murray Street Presbyterian Church, and the first President of the Board, was chosen Professor of Pastoral Theology and Church Government, with the position of President of the Institution. The Rev. Prof. *George Howe*, of Columbia, S. C., was also chosen to the Chair of Biblical Literature. Dr. *McAuley* accepted, but Prof. *Howe* declined. The services of two regular Professors, and of several Professors Extraordinary, having thus been secured, the Recorder was authorized, November 24th, 1836, to announce, in the public prints, that the Seminary would be opened on the first Monday of December following. Promptly, therefore, on the 5th day of December, thirteen young men presented themselves at the house of the President, No. 112 Leonard street, and were duly enrolled as theological students. A fortnight later, Prof. *Edward Robinson*, D. D., late of Andover, Mass., was chosen to the Chair of Biblical Literature. At the end of a month he accepted, and entered upon his work. Ten additional students were enrolled during the first year.

The new seminary had thus far acquired no "local habitation." The necessities of the case made the institution somewhat "peripatetic." The plans for the building having at length been completed and approved, contracts were made for the erection of a seminary building on University Place, and of four professors' houses in the rear on Greene street. Early in March, 1837, the work was fairly begun, but with utterly inadequate resources, owing mainly to the facts, that the great fire in the city had crippled quite a number of the patrons of the seminary and that financial embarrassment prevailed throughout the country. From two of the warm friends of the Institution, however, at the close of the year, loans amounting to twenty-seven thousand dollars, secured by mortgage on the grounds and prospective buildings, were obtained, and the work of construction, which had been suspended, was resumed. The second year of instruction had commenced, and thirty new students had been enrolled.

The next desideratum for the seminary was a theological library, and for the attainment of this a kind Providence opened the way. An immense collection of rare and valuable books was in the possession of *Leander Van Ess*, who, when Roman Catholic Professor of Divinity in the ancient University of Marburg, gave himself with intense interest to the study of the original Scriptures, and was thereby led, through divine grace, into the liberty of the children of God. Grown old and infirm, he had retired from the University to the quiet little town of Alzey, in Hesse-Darmstadt, west of the Rhine, about equal distance from Mayence and Worms, and offered his great library for sale. It had cost *Dr. Van Ess* fifty thousand florins, but in April, 1838, was purchased for the seminary, for ten thousand florins, its whole cost to the Institution, when it arrived in October, all charges paid, being five thousand and seventy dollars and eight cents. It was received just in time to find its way into the alcoves of the library room of the new building, and it has served as an invaluable nucleus around which to cluster the needful volumes of the modern press.

The second year of instruction had closed with an enrollment of fifty-six students. The third year had opened with a large accession. The new seminary building was dedicated December 12th, 1838. Three years had now elapsed since the incipient movement. A "local habitation" had been secured, a large and rare library had been provided, a full and able Faculty inducted, and a position attained among the first three seminaries of the land. An Act of Incorporation was obtained March 27th, 1839, from the Legislature of the State, the name "Union" having been given it at Albany, to distinguish it probably, from the Episcopal Seminary on Twentieth street, a name not desired, much less chosen, by the board, but prophetic of the position that the Institution has ever since maintained.

After severe financial struggles, for some years, a gracious Providence interposed, and the necessary support for the seminary was received. Large amounts were contributed by the friends of the Institution, which were crowned by the princely gift, by Mr. James Brown, of New York city, of *three hundred thousand dollars*. To furnish proper accommodations for the overflow of students, two of the four houses originally owned by the seminary, and sold, were repurchased, together with a third house on the corner of Clinton place. The latter building was connected with the former by an additional edifice, in 1855. The seminary building, at the same time, was rendered much more commodious and attractive by a large addition on its northern side, and by a refurnishing of the chapel and students' rooms, providing thus much larger space also for the library, which had then grown to more than thirty-three thousand volumes.

Thus has Union Seminary grown and prospered.

Through much and severe tribulation it has attained to a position of influence, equalled by none other in the land. Its students are found in every section, in nearly every State, of the Union. They are occupying influential pulpits in our largest towns and cities. In all the newer States, and in the outlying hamlets of the older States, they are laboring, with apostolical zeal, to "build the old waste places" and "raise up the foundations of many generations." They are found in our academies, colleges and seminaries, forming the minds and cultivating the hearts of the rising generation. On every continent and ocean-group of islands they are toiling to raise the heathen from their degradation and corruption, and train them for God and glory. Union Seminary is a mighty power in the world—a grand instrumentality for building up the kingdom of our Lord Jesus Christ among men.

The Faculty of Union Seminary consists, at present, of Rev. Roswell D. Hitchcock, D. D., LL. D., *President and Washington Professor of Church History*; Rev. William G. T. Shedd, D. D., LL. D., *Roosevelt Professor of Systematic Theology*; Rev. Philip Schafl, D. D., LL. D., *Baldwin Professor of Sacred Literature*; Rev. George L. Prentiss, D. D., *Skinner and McAlpin Professor of Pastoral Theology, Church Polity and Mission Work*; Rev. Charles A. Briggs, D. D., *Davenport Professor of Hebrew and the Cognate Languages*; Secretary and Librarian, Rev. Thomas S. Hastings, D. D., *Brown Professor of Sacred Rhetoric*, and Rev. Francis Brown, A. M., *Associate Professor in the Department of Biblical Philology*.

Union Theological Seminary, in Virginia, has its location within a few hundred yards of Hampden-Sidney College. The seminary grew out of the theological school or department connected with the college. (See the notice of that Institution.) As early as the close of the last century the necessity for measures to provide for the professional training of candidates had engaged the serious attention of the Synod of Virginia and its Presbyteries, Hanover and Lexington especially. In 1796 a theological class was organized by the Rev. William Graham, rector of Liberty Hall Academy. In 1805-6 Drs. Alexander and J. H. Rice had collected funds for a library for a theological school. When the Assembly sent down to the Presbyteries an overture asking a vote on the establishment of one seminary or several synodical schools, the majority preferred one, and thus in 1812 Princeton Seminary was founded. While acquiescing in the preference of the majority, and its churches aiding in carrying out the plan of the Assembly, the Synod thought it wise to have its own schools, and appointed Dr. Hoge its Professor of Theology. He performed the duties of this office till his death, in 1820.

After an intellectual effort to secure a successor, the Synod renounced the scheme of a School of Theology to the Presbytery of Hanover, which had initiated the enterprise when first set on foot. The Presbytery,

in 1822-4, established a seminary entirely distinct from the college, and elected Dr. J. H. Rice a Professor. The Presbytery, by Trustees of the Seminary, proceeded to prepare buildings, and the Institution was opened, formally, January 1st, 1824, when Dr. Rice made his inaugural discourse. Three students had commenced the regular course in 1823; within less than eight years the number increased to fifty. The Presbytery delivered the Institution, in 1826-7, to the control of the Synods of Virginia and North Carolina, which appointed, each twelve Directors, the first meeting of the Board being held in November, 1827. The funds then amounted to \$40,000, of which \$15,000 had been invested in buildings and a library, and there were also \$20,000 in unpaid subscriptions. By great labor, Dr. Rice collected from various sources in Virginia and North Carolina, and especially in New York and Boston, considerable additions to the funds, and at his death, in September, 1831, more buildings, adequate to accommodate nearly ninety students and three Professors, were in progress to completion. His death very much retarded the growth of the seminary. But by persevering efforts, on the opening of the war, provision had been made for four Professors, and the number of students had reached about forty. The disasters of the war occasioned the loss of a large part of the funds, and rendered what was left unproductive for a year. Friends in Baltimore and New York supplied adequate means to sustain it for a year; and with help from those cities, Boston, Chicago, St. Louis and Louisville, its permanent funds were largely increased, and by 1870, reached a sufficient amount for sustaining four Professors; and now other additions provide a total of about \$70,000 of funds, the interest of which is applied, in the form of scholarships, to aid indigent candidates. The number of students has for several years ranged from fifty to seventy. The present Professors are Rev. B. M. Smith, D. D., LL. D., of Oriental Literature; Rev. Thomas E. Peck, D. D., LL. D., of Theology; Rev. H. C. Alexander, D. D., of New Testament Literature; Rev. G. B. Strickler, D. D., of Church History and Polity; and Rev. W. W. Moore, Assistant in Oriental and Biblical Literature.

Unity, oneness, whether of sentiment, affection, or behavior (Ps. cxxxiii, 1). *The unity of the faith* is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree (Eph. iv, 13). *The unity of the Spirit* is that union between Christ and His saints by which the same Divine Spirit dwells in both, and they have the same dispositions and aims, and that unity of the saints among themselves by which, being joined to the same Head, and having the same Spirit dwelling in them, they have the same graces of faith, love, hope, etc., and are rooted and grounded in the same doctrine of Christ, and have a mutual affection to and care for one another (Eph. iv, 3).

Unity of the Bible. The Bible holds a position at once independent and unique in the history and the literature of the world. It cannot be classed with books of science, though its descriptions of nature excited the admiration of Humboldt, by their fidelity and comprehensiveness, and its schedule or ground plan of the creation is verified more and more by modern astronomy and geology.

It cannot be classed with historical works, though Bunsen, after all his toil upon the monuments and traditions of Egypt, with a view to determine her "place in Universal History," has aptly said that "History was born in that night when Moses, with the Law of God, moral and spiritual, in his heart, led the people of Israel out of Egypt;" and Ewald says of the "Book of *Origins*," which he regards as in part the foundation of the Pentateuch, that "this is the first work known to us that seeks to arrange infinitesimal details of origin in one comprehensive genealogy;" and he speaks also of the stress which the Hebrew Scriptures "laid upon the Divine element in history, without in the least marring its human truthfulness"—of their "grandeur of material, and their simple force of representation," as a peculiarity by which "Hebrew historiography stands so alone in antiquity, and serves for us too as a perpetual model."

The Bible does not properly belong to the department of Mental Philosophy, though, as Lord Bacon has said, "God makes use of our reason in His illuminations, inoculating, as it were, His revelations into the notions and comprehensions of our Reason;" and therefore, we ought in every way to exercise reason in matters of religion, "provided the mind be enlarged, according to its capacity, to the greatness of the mysteries, and not the mysteries contracted to the narrowness of the mind."

And yet again, the Bible is not strictly a treatise upon Ethics or Theology. Though it assumes a knowledge of moral distinctions, and of the being, the attributes and the government of God, derivable from the light of nature; and though it adds to this in the Ten Commandments of the Old Testament and the Sermon on the Mount in the New, the highest conceptions of moral truth and duty; and though in the Psalms and Prophecies of the Old Testament, and in the discourses of Christ and the writings of the Apostles in the New, it presents views of God, of the soul, of moral character and of the future life, which no other book contains, and which in their spirituality and sublimity must forever mark this as a book apart from and above all works of speculation or imagination upon such themes—yet the Bible does not present these, its peculiar and distinguishing topics, in the form of articles of faith or of theses in Ethics or Theology. We would not think of classing it with Butler's Analogy, or with the writings of Augustine, Leighton, Calvin. There is no one alcove of a classified library in which this Book would find its special and appropriate place.

Historical; containing perhaps the earliest authentic records of the human race, the history of the Jewish nation for fifteen hundred years, the biography of Jesus of Nazareth, and the narrative of the planting and spread of Christianity—yet the Bible is not a history.

Poetical; with a sublimity and beauty of objective description, and a depth and pathos of subjective feeling, in the Psalms, the Book of Job, the prophecies of Isaiah and John, unsurpassed in any poetry of ancient or modern times; and with an adaptation to universal human nature that neither Homer, Dante, Shakspeare nor Goethe can approach, yet the Bible is not itself a poem.

Legislative; as embodying the best code of antiquity in the statutes of a particular nation, and a moral Law that rules the wide empire of earth and time, yet the Bible is not a book of jurisprudence.

Philosophical; as addressing to reason the profoundest problems in the nature of being and the government of the moral universe, tasking the highest intellects with the argument of Paul and the inner sense of John, yet the Bible is not a book of logic or of philosophy.

Nor can we even class it with other sacred books, the *Vedas* of the Hindus, the *Zendavesta* of the Persians, the *Koran* of the Moslem; for we cannot regard the Bible simply as the sacred book of the Hebrews, or the text-book of Christian doctrine and worship, or the manual of personal faith and devotion. It has its place in history and in humanity; it is not merely of the past, but for the present and future also; not for a race, but for the world, not for an age, but for all time. It is a book of universal truths for universal man. And by reason of its doctrines concerning God and man, and its union of the divine with the human for the perfecting of mankind, it stands forever apart as THE BOOK.

This Book, which cannot be classified with any other, but which, viewed merely as a literary production, exhibits so many forms of composition, has yet a unity of its own, which marks an inherent spiritual life. The BIBLE which we are accustomed to see and handle as one book, bound together within the same covers, or at most divided into two parts, the Old Testament and the New, in reality consists of sixty-six distinct productions, the works of about forty different authors. The composition of these many books extended through a period of one thousand six hundred years, from the time of Moses, more than one thousand five hundred years before Christ, to the death of the apostle John, near the close of the first century of our era. More strictly speaking, there was an interval of about four hundred years between the close of the Old Testament writings and the beginning of the New; so that the composition of the thirty-nine books of the Old Testament stretches over a period of one thousand one hundred years from Moses to Malachi. Sometimes

in this period there were long intervals between one prophet and another. Thus, after the five books of Moses and the book of Job, the oldest books of the Canon, though the historical records of the Jewish nation, and especially their religious annals, were carried regularly forward, there were no new books of piety and devotion until the time of David, an interval of more than four hundred years. At a later period, after two or three centuries, several of the prophets were nearly contemporary.

The twenty-seven books of the New Testament were all composed in the course of sixty years after the crucifixion, and all the eight writers of those books, Matthew, Mark, Luke, John, Paul, Peter, James, Jude, were contemporaries, and had personal knowledge one of another. Yet they did not compose by concert, with a view to making one joint production as the standard Christian book; but each wrote his Gospel or his Epistles in his own time and way, and for an object directly before him. Hence the books of the New Testament are not arranged in the form of a series of essays or treatises designed to supplement each other, but each fulfills some specific purpose of the writer, while they all contribute to the same general end. This fact points to the conviction of some common superintendence over the writers.

The thirty-nine distinct books, by perhaps thirty different authors, that make up the Old Testament, were not prepared as an encyclopedia is prepared, by allotting to each writer particular subjects and then classifying the several productions in one work; nor were they written consecutively, each writer in turn taking up the work where his predecessors had left it; nor were these books the production of a certain school whose disciples from time to time expounded or defended its opinions; but these books, bound together as one, were the independent compositions of men living many years, and in some cases, many centuries apart. Judge, then, of the probability that forty distinct authors, in sixty-six separate works, written at intervals during 1600 years, would agree in their conception and statement of some of the highest themes of thought that can be suggested to the human mind. Can the history of science or of philosophy furnish a parallel? We shall come back to this point presently; I now wish simply to fix the fact that *the Bible is made up of many books, by many men, who wrote apart from one another, and often at wide intervals of time.*

Again, the books that make up the Bible were written *in different countries, under various forms and conditions of national life and of civilization, and in different languages.* The books of the Pentateuch were written probably in the Desert of Sinai, though under the manifest influence of Egyptian culture; the book of Job has the air of the archaic life of the Eastern desert; the historical books of the Old Testament, the Psalms and Proverbs, and several of the

Prophecies were written in Palestine; the Prophecies of Ezekiel and Daniel, and the story of Esther, the Jewish queen, were written in the land of the Chaldeans, during the captivity; the Gospels and some of the Epistles were written in Palestine; but most of the Epistles were written away from Judea and its associations, in Asia Minor, in Greece and in Italy. Hence, though the writers concerned in the production of the Bible were of one race, it is difficult to conceive of circumstances and associations more diversified, and even opposite, than those in which they severally wrote; now, under the shadow of the monuments of Egypt, and trained in the learning and art of her early civilization; now in the wild freedom and grandeur of the desert, and amid the simple manners of wandering tribes; now at the capital of the Babylonian empire in the height of its luxury and splendor; now in the comparative seclusion of Judea, among an agricultural people of plain habits and tastes and of no literary ambition; or at the religious capital, in presence of the glory of the temple and its ritual; or again in time of war, when Judea was invaded and the temple laid waste, or the stranger and Gentile ruled in the land; and yet again, from such seats of pagan wealth, commerce, art, luxury, idolatry and dominion, as Corinth, Ephesus and Rome. Thus amid the widest contrasts of place, society, government and religion, and in contact with all the leading forms of civilization and of empire for sixteen centuries, these forty writers, themselves of one, narrow and often despised race, produced the books that compose our Bible. What were the chances that they would agree in their own views of truth, and especially in setting forth the highest spiritual truth, untinged by the social, literary and religious influences around them?

They wrote in different tongues; the old Testament writers in Hebrew, except that Daniel and Ezra, and to some extent Zechariah, show the influence of the Chaldee upon their style; the New Testament writers in Greek, except that the gospel of Matthew may have been first written in Aramean, the Chaldee dialect which the Jews brought back from the captivity, then the common language of Palestine, and probably the vernacular of our Lord Himself. And these books collectively make up the main body of the literature of the Hebrews, who were not a literary people. In other nations of antiquity we trace the rise, the progress, and the decay of a national literature, from rude beginnings up to a higher culture, then back into a fragmentary decline. But here Moses is as sublime as John, Isaiah is as weighty as Paul, and all the books are marked by the same moral characteristics, which distinguish them from other writings of antiquity. How shall we account for this, if there was not a divine superintendence over them all?

In estimating these books of the Bible from the point of unity, we must take into account also *the*

great variety of social position and of intellectual culture among their writers. Moses and Paul were, in the proper sense, men of education. Moses, from his position at court, as the adopted son of Pharaoh's daughter, had access to the schools of learning which then placed the Egyptian priesthood at the head of the science of the world. The tradition is sanctioned by Stephen, that he "was learned in all the wisdom of the Egyptians" (Acts vii, 22). Paul was trained in the chief school of Judea, under the famous Gamaliel, and his native Tarsus was a seat of Grecian culture (Acts xxii, 3), with which his letters and speeches prove him to have been familiar. Luke also was an educated physician (Col. iv, 4), and his style gives evidence of his training. Daniel and Nehemiah (Dan. v, 29; Neh. i, 11) held official posts at the pagan court of Babylon, then the leading empire of the world; and Solomon was himself a king, whose wealth and power excited the wonder of surrounding nations.

On the other hand, David was a shepherd boy (1 Sam. xvi, 11), and afterward a warrior, with no leisure for literary culture, though he created a Psalter for all ages and people. Amos was a herdsman, and was keeping his flocks in Tekoa when called to become a prophet (Amos i, 1, and vii, 14, 15). Most of the writers of the Old Testament are unknown to us, except by name; and the writers of the New Testament, with the exception of Paul and Luke, were men of no education, men taken directly from the humbler walks of life and made the apostles of a new religion for mankind.

What, then, are the probabilities that forty writers, differing thus widely in their antecedents and their surroundings—men taken from the court and from the sheepfold, from the school and from the fishing smack—would agree in their presentation of moral and spiritual truths which had tasked the most philosophical and the best disciplined minds? that without concert these would form a school of thought more comprehensive, more harmonious, and more permanent than any school of Greece?

And, to complete the survey, we must keep in view the *diversity of style and plan* in the composition of the sixty-six books that make up our Bible. We have books of *history*; the history of mankind at large from the creation until the dispersion into different nations after the flood; a history brief and fragmentary, and chiefly religious, but perhaps the oldest document in the world. After this comes the history of the Jewish people, with references to surrounding nations with whom they were brought in contact by the fortunes of war. These histories are interspersed with brief biographical sketches of patriarchs, prophets and kings.

We have also *lyrical poems* of the highest order, and *didactic compositions*, such as the books of Proverbs and Ecclesiastes; there are *idyls* too, such as the book of Ruth and the Song of Solomon; and the book of

Job has a *dramatic cast*. The Prophecies are partly poetic visions, partly historical pictures, and partly moral discourses. The New Testament is made up of the four Gospels, which give us in fragments the life of Christ, of the history of the planting of Christianity, with a biography of Paul, of numerous letters discussing points of Christian doctrine and practice, and of the grand prophetic poem, the Revelation, by John. Now, what is the probability, by any ordinary rules of literary composition, that such a variety of books, poetical, historical, ethical, philosophical, narrative, epistolary; written by so many authors, of such diversified position and attainments; written in so many different places and at intervals so distant—is there *any* probability whatever, that these works would be found to agree in their presentation of certain truths, the most sublime and the most momentous that can be entertained by the mind of man?

Now let us look at certain characteristic features of these several books which stamp them with a unity of origin and of plan, beyond the possibility of chance or the probability of human contrivance.

1. *They agree throughout in their representation of the nature and the character of God, and this, the highest conception of the Supreme Being that the human mind has ever formed.* Everywhere in the Bible God appears as a *Spirit*, having life in Himself, and the Author of life to all creatures. His power, His wisdom, His presence, His knowledge, in a word all the attributes of His being, are infinite and eternal. The account of the Creation and the Ten Commandments in the books of Moses present God as an Infinite and Almighty Spirit as distinctly as does Paul in his speech at Athens. Isaiah's vision of the divine majesty and glory is as spiritual and sublime as the visions of John eight hundred years later. When Jesus said "God is a spirit, and they that worship him must worship him in spirit and in truth," this was the same view of the divine nature that David a thousand years before, had uttered in the 139th Psalm: "Whither shall I go from thy spirit, or whither shall I flee from thy presence? Thou understandest my thoughts afar off."

The *Oneness* of God in His being is taught, or rather is assumed and recognized, equally by all the writers of the Bible, in all their books. Under whatever aspect God is presented, whether His unity is insisted upon in opposition to the many gods of the heathen, or He Himself is revealed by the three names of the Father, the Son and the Holy Spirit, He is always one and the same—the only living and true God. Moses worships Him, saying, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Ps. xc, 2); and John, in the Revelation, adores the Lord God Almighty, "which was, and is, and is to come" (Rev. i, 4; iv, 8).

The *Holiness* of God is uniformly presented by the

writers of the Bible as His crowning excellence, the sum of His moral attributes, the very essence and glory of His character. He is "the Holy One of Israel;" "the Holy One who inhabiteth eternity;" He is worshiped in heaven by angels, by cherubim and seraphim, as "Holy, Holy, Lord God Almighty." His house must be holy, His ministers must be holy, His people must be holy, all that would pertain to Him or receive His favor, must be or become holy, for He is holy.

Now this view of the Divine character, which is uniform in the Scriptures, is also peculiar to the Bible. It is not borrowed from other books or from other religions.

Some philosophers of Greece and Rome—notably Socrates, Plato, Cicero and Epictetus—approached the conception of one spiritual God, infinite in His nature and perfect in His attributes. Yet their best thoughts concerning God were crude and vague, and they themselves were in doubt of their own speculations. For the most part, even the religious treatises of antiquity contain very mixed and imperfect notions of the divine Being and His attributes, while beyond the pale of the Hebrew nation Polytheism was universal in practice. In all the literature of antiquity the books that compose the Bible are the only writings that sharply and unequivocally teach that there is but ONE God, a pure Spirit, whose nature is infinite, whose attributes are perfect. And when we examine into the character of the gods of the Old World, even among the most cultivated nations, Egypt, Babylon, Greece, Rome, we find monstrosities of the imagination, one-sided virtues marred by imperfections, deformities, frailties, passions, and even by positive and other outrageous vices. If the gods should appear on Chestnut street, in the garb and with the manners of Olympus, you would send them to Moyamensing, unless the "Black Crook" has accustomed you to their style. Nowhere did the ancient mythology approach to the idea of a God of perfect holiness, or to absolute holiness of character as essential to a right conception of the Supreme Being. Its gods were either distorted images of human qualities, or photographs of human characters, with virtues and defects intensely and even coarsely magnified.

With such imperfect and unworthy views of God continually before them in the literature and the religions of all mankind, how came it to pass that these forty men of an obscure race, shepherds, husbandmen, fishermen, or if scholars, then acquainted with the theology of Egypt, of Greece and of Rome; men, some of whom were captives under idolatrous nations, and others officials in courts where idol worship was conducted with state magnificence; how came it to pass, that these men, writing at such "divers times," centuries apart, and in such "divers manners," have given to the world a conception of God in His spirituality, His unity, His infinity, and, above all, in His holiness, which no other minds had

ever attained to, and which is confessedly the highest possible conception of the Supreme Being?

We can account for this intellectual and moral phenomenon—without a parallel in literature—if we believe that God spake through these writers; that He was revealed unto them so that they discerned His character, realized His presence, were moved by His Spirit. But can we account for their doctrine of God in any other way?

I am far from claiming that Monotheism was an original discovery of the Hebrew mind. Indeed, the study of comparative Mythology points to Monotheism, under some crude conception, as the primitive Religion—with, perhaps, the Sun as its earliest symbol, from which radiated at length the manifold forms of a symbol-worship that degenerated into the grossness of idolatry. But the peculiarity of the Monotheism of the Bible is the singleness and pureness of its conception of God as a Spirit, with the powers and attributes of Spirit in their infinity—the Jehovah, the I AM; the Eternal, the Unchanging, the Almighty; the Creator of all things, the universal Lord—the tenacity with which it adheres to *Personality*, while other systems beginning in Monotheism run to Pantheism, or to the personification of Nature; the *personal relations* into which the Bible brings the Divine Spirit with the human spirit, through His moral government, His holy laws, His paternal love; and, above all, the peculiarity of the Biblical presentation of God, is expressed in the one word *Holiness*, which, as applied to Jehovah, has no synonym.

The impression of this Biblical idea of God is strengthened, if we keep in mind that the sacred writers do not enter into argument concerning the being and character of God; do not write on behalf of a system of theology, with its theses and definitions to be maintained by proof; do not reason like metaphysicians upon the nature of the Divine Being; but give forth their sublime conception of God as an intuition of their souls, as if they saw and felt that which they speak. They assert or declare the spirituality and the holiness of God as first truths, with which they are already familiar. And the impression is still further heightened by the fact that this Biblical idea of God takes hold upon the universal mind of man with a reality and a power that no other theology can gain. What Socrates, Plato, Cicero thought concerning God, what the sacred books of the Egyptians, the Chinese and the Hindoos teach on this subject, is a matter of curiosity, and is of use in the comparison of opinions; yet none of these views seize upon the minds and hearts of mankind at large with the conviction that this belief is a necessity to their own spiritual life. But the Bible takes hold upon the human mind in all ages, among all nations, in all conditions, with the same conviction that its God is a reality, and that this one, infinite, almighty, eternal, holy Spirit is the God with whom we have to do. This peculiarity of the

Biblical presentation of God is admirably stated by Isaac Taylor, in his analysis of the 139th Psalm. "The element of the Infinite finds a coalescent surface, a point of adhesion, in the individual consciousness; a consciousness towards God which removes all other beings from our view, and which leaves us, each for himself, alone with his Creator and Judge. God is everywhere present, in the vastness of the upper heavens, in the remotest recesses of Sheol, everywhere, to the utmost borders of the material universe; but these affirmations of a universal truth are advanced in apposition to a truth which is more affecting, or which is of more intimate concernment to the devout spirit; this spirit, its faults, its terrors, its aspirations; and this animal frame, of which it is the tenant, is in the hand of God, and is dependent upon His bounty, and is cared for in whatever relates to its precarious welfare; and thus is so great a theme, the Divine Omniscience, brought home to its due culmination in an outburst of religious feeling: 'How precious also are thy thoughts unto me; O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee.' Whence came an idea of God so living, so real, so universal in its applications, so commanding in its power? Is it not the book that contains it—a book into whose whole texture is woven this supernatural idea of God—is not this book a revelation of God to the soul of man?"

Equally marked and characteristic is the teaching of this book with respect to the *government* of God. In other ancient books of philosophy and religion we find vague and uncertain speculations touching a Providence and the care of the gods for men. Some leave the world to fate; some represent a favoritism among the deities toward persons or classes; some govern the world by fixed laws; some make it the arena of conflicts between rival divinities; some see nothing but chance and human will. But in the Bible we find the grand conception of the personal government of God co-extensive with the creation; all things are upheld by the word of His power; all creatures are fed by His bounty; His tender mercies are over all His works.

Here, too, we find, far more pronounced than in any other religious system of antiquity, the doctrine of a *moral government* of God over individuals, over nations, over the entire race; a government by moral law, with sanctions of good and evil in this life, and with rewards and punishments in the hereafter; a government in which God is personally active, and to whose ends the whole course of Providence is subservient. Whence came this unique and sublime idea of the Moral Ruler and Judge of the world, a representation that illustrates the whole history of the past, that takes hold upon each individual conscience, that gives ground for penal sanctions under human laws, and hope of the final triumph of justice

and righteousness in the world? How came this idea of the Government of God to be found in this book alone, unless God Himself revealed it?

The Bible, which is so striking and peculiar in its views of God, is none the less so in its view of *Man*. Though it describes man as degraded morally and socially by sin, it does not degrade him as to his origin, does not develop him from the ape. On the one hand it represents man as the offspring and the image of God, and thus links his origin with the divinity; on the other hand it represents him as fallen and debased, through the sinful abuse of his noble and immortal powers; but, at the same time, it shows him capable of restoration, and provides the means of his recovery. This view of man, which is the key to his whole history, and which is responded to by every conscience, is a peculiarity of the Scripture, which points for its origin to Him who knows what is in man, who searcheth the reins and trieth the hearts.

And again, in the *standard of character* which it sets up before us, and in the rule of life which it lays upon us, the Bible exhibits a unity of purpose as well as a purity and sublimity of conception unparalleled in the ethics of the world. Man's whole nature, spiritual, ethical, social, and the whole range of his relations to God, to the family, to his neighbor, to society, are comprehended in the Ten Commandments; and every motive of action, in every sphere, is analyzed and defined in the Sermon on the Mount. This searching analysis, this rigid test, this severe requirement, this lofty ideal, may well inspire awe in a mind conscious of its own imperfections; but at the same time it awakens hope, because the character which the Bible requires of men commends itself to their moral approbation, and brings the highest incentives to its own attainment. While a socialistic philosophy seeks to entertain us with the promise of "the Coming Man"—alas, ever a vague and distant vision—the Bible sets before us the *New Man* in Christ, "which, after God, is created in righteousness and true holiness" (Eph. iv, 24).

I have reserved until now the most convincing, as well as the most inspiring unity of the Bible, in the hope it ever holds up to humanity through the redemption of the race. The treatment of this theme, especially by Paul and John, blends the deepest philosophy of religion with the loftiest poetry of devotion; it exhibits the unity of thought in the Bible; the unity of plan in the religion which the Bible reveals; the unity of purpose in divine Providence, unfolding and fulfilling this plan; the unity of development in history as this great purpose of redemption moves onward through the ages; and the unity of end in the final accord of the physical and moral universe through the triumph of Good over Evil, of Salvation over Sin. The recovery of man was announced on the day of his apostacy; though, by the very terms of that announcement,

this recovery would involve a long conflict between the seed of the woman and the serpent. But the method of that recovery was a mystery, obscurely hinted at by prophets who knew not what the Spirit that was in them did testify; more and more pronounced through symbols and the later prophecies; at length unveiled in the incarnation of Christ; but still a mystery of the divine love, for the ever unfolding glories of Eternity. In all this the spiritual is in close analogy with the natural, as unfolding and interpreting the mind of God.

Progressive development, unveiling more and more some hidden unity of plan, carrying out rudimental ideas through various changes of structure and condition toward a completed system, is the latest doctrine of science concerning physical nature, organized being and human society. Though in some quarters this doctrine is carried to an extreme not warranted by fact, and the unscientific attempt has been made to reduce the phenomena of consciousness, the spontaneous and the reflective movements of the intellect, and the executive and moral acts of the will, to the control of physical causes; yet Progress through changes, and Unity through variety, and System through details, is written upon the whole face of nature and the whole course of history.

Prof. Agassiz, versed in so many branches of natural history, gives it as the sum of all his studies in Nature, that in classifying creation under the order and arrangement of modern sciences, we have not *invented* a system of thought for Nature, but have simply translated into human language the thoughts of the Creator, which were expressed in the primitive relations of animal life, and there embodied for our study; that we are not introducing order into chaos by the mode in which we classify and arrange our knowledge; but in our attempts to expound Nature we are only the unconscious interpreters of Divine thoughts; that the science is not in ourselves, but in Nature, or rather in "the *plan* whose foundations were laid in the dawn of creation, and the development of which we are laboriously studying, the great divisions under which we arrange the animal kingdom being but headings to the chapters of the great book which we are reading." And having reduced his principles of classification to thirty distinct specifications of *thought* exhibited in Nature, he adds: "The combination in time and space of all these thoughtful conceptions exhibits not only thought; it shows also premeditation, power, wisdom, greatness, prescience, omniscience, providence. In one word, all these facts, in their natural connection, proclaim aloud the One God, whom man may know, adore and love; and Natural History must, in good time, become the analysis of the thoughts of the Creator of the Universe, as manifested in the animal and vegetable kingdoms, as well as in the inorganic world."

Now, just as the discovery of this original plan in

the creation, to which science leads us back through long and gradual steps of its unfolding, points to a higher unity of thought and will—the conception and action of a supreme Intelligence, and shows the mind of God in the book of Nature, so does that prophetic plan of the new creation, which we trace as the primitive and formative conception of the Scriptures through every period of their development, show the mind of God in this Book revealing His purpose of redemption as men were able to receive it, until the whole sublime mystery was unveiled by the incarnation of Christ; ever the same purpose, the same promise, the same plan; the lines of prophecy, of ritual, and of history converging more and more, until "in the dispensation of the fullness of times" (Eph. i, 10)—the *plenary* dispensation, the dispensation characterized by fullness—all things were summed up together in Christ, as all parts and functions of the body are gathered up in and under the head.

Here the analogy of the animal kingdom holds both in the normal and in the exceptional methods of development. The Vertebrate type, "which began during the Paleozoic era in the prone or horizontal fish," passed into "the locomotive series" through the reptile, the bird, the ennobled mammal, and received its crown in "the *cephalic* development" in man—the fore-limbs being made to subserve the purpose of the head. In this long process eras are sometimes marked by the extinction of living species, and the appearing of new species under the comprehensive type. This answers to the miracle, which comes in at distant intervals to mark some higher phase in the grand prophetic type, until the whole is *cephalized* (the very word of Paul)—summed up under Christ as the Head.

If we run back a little along these lines, we shall see how this unity of plan in the sphere of spiritual life, like the unity in the sphere of animal life, reflects the mind of God, and stamps the Scriptures as the utterance of His thought and will concerning man. The evidence of the plan itself, the grandeur of its conception, the brightening glory of its unveiling, and the comprehensive blessings of its consummation—these all witness that we have here no "cunningly devised fable," but "holy men of God spake as moved by the Holy Ghost" (2 Pet. i, 16, 21).

First we find in the Bible a unity of *promise* concerning the redemption of man. It was a striking and almost an exceptional feature in Christ as a teacher, that He did not profess to introduce a new and original system of truth, as is so much the manner of great teachers in science and philosophy, and of the founders of religious beliefs, but came to complete a foregoing revelation and to finish an appointed work. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill" (Matt. v, 17)—or rather to *fill out*—to expand in their true spirit, and carry on to

completion. He confirmed His own doctrine by appealing to Moses and the prophets: "Search the scriptures, for they are they which testify of me; Had ye believed Moses, ye would have believed me; for he wrote of me. If ye believe not his writing, how shall ye believe my words" (John v, 39, 40). Again, in giving his own summary of the law of love, he said: "On these two commandments hang all the law and the prophets" (John i, 45). His disciples recognized this connection between Jesus and the ancient Scriptures; as when Philip said to Nathanael, "We have found him of whom Moses in the law, and the prophets did write" (John iv, 25); and the woman of Samaria said to Jesus, "I know that Messiah cometh, which is called Christ" (Matt. xxii, 40); and the constant argument of the apostles in their early preaching was that Jesus of Nazareth fulfilled, in His person, all the conditions of ancient prophecy and promise.

Going back now upon this line of promise to the later prophets of the Hebrew Scriptures, we find in Malachi and Zechariah the announcement of the coming Purifier, the Deliverer, the Shepherd, the King, the Redeemer, with various marks of identity, all which were verified in Christ.

Going back a century earlier, to Daniel, then afar off at the court of Babylon, we find predictions of the Messiah as a Redeemer, with specifications touching His character and work which were marvelously filled out in Christ.

Yet again two centuries further back, in the prophet Isaiah, we find the most detailed delineation of the Messiah to come as the Child of Hope, as the Comforter of His people, as the suffering Redeemer, as the Prince of Peace.

Once more; in the height of the kingdom of Israel, when David had brought the tribes to be united at home and respected abroad, we find in his prophetic Psalms the announcement of a Son before whom he bowed as his Lord, of whom he predicted an everlasting kingdom and victory over death.

Then following back the course of ages to Moses, to Jacob, to Abraham, and across the flood up to the very gate of Eden, we find fewer and dimmer, but still legible and unmistakable—like ancient inscriptions on the rocks of Sinai, like footprints to be traced in the beds of sandstone—the promises of the great Prophet and Lawgiver, like unto Moses, of the Shiloh, the Prince of Peace, who shall gather the peoples to Himself, of the Seed of Abraham, in whom all nations shall be blessed, of the Seed of the woman, which shall bruise the serpent's head.

When we consider the vast intervals of time by which these prophecies are separated one from another, as by the stepping-stones of centuries, the great variety of circumstances, places and conditions in which they were uttered; in the infancy of the race, and at the moment when sin and death seemed to have destroyed all hope for mankind; in the home-

less wanderings of solitary men like Abraham and Jacob, who had nothing to build upon but faith; in the wild encampment of a horde of fugitives just escaped from serfdom into the desert; from the throne of a consolidated Kingdom, renowned in arms, favored in foreign alliance, and glorious with the tokens of Jehovah's presence; amid the dismembered fragments of that same kingdom, and in the exile of the people of God, who, sitting by the rivers of Babylon, for very grief could not sing the songs of Zion to their mocking captors; under a foreign rule, and in times of religious decline and social corruption that seemed to render hopeless the idea of reviving and deliverance; when we thus follow through so many and so distant steps, so many and so contrary conditions, these fragmentary prophecies, and find them ever adhering to one type and following one line of development, and pointing to one perfect and glorious consummation, there is nothing in all that science has discovered of the permanence of types, and the unity of plan, and the development of system in the natural world, that can exceed in impression this proof, from the unity of the promise of redemption, of the finger of God inditing and unfolding the whole.

This impression is deepened when we follow back the line of ritual and symbol. How fully did Christ instruct His disciples, and how continually did the apostles insist, that His sufferings and death were a fulfillment of the sacrificial and ritualistic system of the Old Testament. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (John iii, 14). "Thus it behooved Christ to suffer, and all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me" (Luke xxiv, 26, 46). At His first public appearance, Jesus was pointed out as "the Lamb of God which taketh away the sins of the world" (John i, 29), and he among the apostles who was best versed in the laws and customs of the Hebrews argued, that since "Christ our pass-over was sacrificed for us," and as High Priest had passed into the heavens, there was no more need of oblation or priesthood.

Now, through the whole Bible history of the Jews, we find from the date of their organization as a nation a system of sacrifices, framed first as a compensation or atonement for certain civil and ceremonial offences, and next as expressing the need of a propitiation in approaching to God. The system was cumbersome and meaningless, except in this latter view. But going back of the Levitical ritual instituted in the wilderness, to Noah as the priest of a new world, and back again beyond the flood, to Abel, we find a custom of sacrifice for which no mere natural instinct or reason can fully account. In the system of Moses we know this was expressly enjoined by God; and the prophets, while they denounced any neglect or abuse of sacrifice as a crime, also insisted that the sacrifice

was worthless unless its spiritual significance was kept in view by the offerer. Here, then, we have the same principle of unity and of development in the language of symbol and ritual as in the verbal promise: the primitive rudimental conception of sacrifice by way of atonement for sin; this conception unfolded in a great number and variety of sacrifices, in which, however, the central figure was ever the Lamb slain, and the central thought the redemption of sin; and all these emblems and types meeting in Christ by His own interpretation of His death and the exposition of it by the apostles as the consummation of this system, which then vanished away as but the prophetic shadow, the outline sketch of the true, when the Lamb slain from the foundation of the world was offered once for all, to take away sin. And so the death of Christ verifies, interprets and transfigures that mysterious system which had else remained without a key. The unity that runs through the *religion* of the Bible in its treatment of sin and reconciliation, a treatment foreign to all rationalistic conceptions of man's approach to God, argues the divine impress upon the original conception, the law of its unfolding, the dread mystery and glory of its consummation through the cross.

There remains yet another line in this unfolding of redemption, which weaves this argument into a three-fold cord which cannot be broken; the Biblical *history*, whose unity is the development of the kingdom of God in the world. The public appearing of Christ was heralded by John the Baptist as the ushering in of "the kingdom of God;" Jesus began His ministry by preaching "the Gospel of the kingdom of God;" He announced to His hearers the glad tidings that the kingdom of God was nigh to them, was among them, and might be within them. Disdaining all the kingdoms of the world as the bribe of Satan, refusing the popular cry that would have proclaimed Him king of the Jews, checking the enthusiasm of His disciples when they would have fought or died for a royal Messiah, He nevertheless declared Himself a king, the anointed Son of God, challenged the allegiance of men to Himself as Lord, and asserted the sure and perpetual triumph of His kingdom.

Running back through the Old Testament Scriptures, we find this conception of a righteous and glorious kingdom to be set up in the latter days held forth continually, both as the hope of Israel, and as the consummation of God's purposes of grace for mankind.

We go back to that primitive scene of the patriarch of the twelve tribes, dying in a strange land, his sons gathered around him, as he braces himself upon the edge of his couch, and leans upon the top of his staff and worships the God before whom his fathers, "Abraham and Isaac, did walk," and as his dimmed eyes brighten with the vision of the future, we hear him say, with the confidence of a seer to whom that vision is reality, "The sceptre shall not

depart from Judah, nor a lawgiver from between his feet, until Shiloh—the Peace—shall come; and unto him shall the gathering of the people be" (Gen. xlix, 10). Hardly is David seated upon his throne in Judah, and the ark that had rested in Shiloh brought up to Zion, when, as if to disclaim the fulfillment of Jacob's prediction in himself, the Psalmist prophesied anew the coming of the Lord's anointed, who should have "the heathen for his inheritance, and the uttermost parts of the earth for his possession" (Ps. ii).

But though Judah in the time of her prosperity must still wait for the consummation of her kingdom, yet in her times of depression and fear the promise is renewed to revive her hope. Isaiah then lifts up his voice like a trumpet, rallying the discomfited and despairing people: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever" (Isa. ix, 6,7). And Zechariah, making the hills of Palestine vocal with the welcome to Messiah, sings, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee" (Zech. ix, 9); and Micah reaches forth the prophetic benediction to Bethlehem, "Though least among the thousands of Judah, yet out of her shall he come forth that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Micah v, 2).

And all the history of the ages is brought to crystallize about this single thread of the promised kingdom of the Messiah. It is wonderful with what tenacity of assertion the Bible holds to this conception of the kingdom of God; it is amazing with what majesty of purpose, what stateliness of march, the Providence of God moves ever toward the consummation of that kingdom in the coming of Christ. Men, kings, peoples, dynasties, empires, as brought within the contemplation of this Book, are nothing, save as they touch upon this kingdom, and are the agents or opponents of its progress. Egypt, Arabia and Tyre, Assyria, Babylon and Persia, the later Macedonian and Roman empires, all are of no account save as they help or hinder the unfolding of the kingdom of God. The covenant with Abraham *posited* that kingdom in the oath of Jehovah as the guarantee of its universality and its perpetuity; the constitution of Israel under a Theocracy erected before the world a symbol of this divine kingdom, and provided within itself the means of its spiritual development; and when the fullness of time had arrived for the spiritual to burst its shell and stand forth in the beauty of Righteousness, the majesty of Truth, the power of Love, then the polity, like the ritual, fell

away, and symbol, prophecy and history met and were fulfilled in Christ.

From a wider range of view I might describe the preparation in human society, in governments, religions, philosophies, laws, for the entering in of Christianity as a fresh infusion of life and power from above into a dissolving civilization—a decaying, despairing world; and following down the course of human affairs, might also show to what extent Christianity has moulded modern society, and been the central force in the history of human progress—Christ the unity of humanity past and to come. But the subject limits me to the internal evidences of such unity found within the Bible itself. And when we consider the sublimity of redemption as a scheme of thought, the mysterious pathos and power of the symbols by which it was shadowed forth, the vastness of the kingdom in which it was embodied as its consummation, we have in these ideas picked up along the track of ages in the line of this book, and found nowhere else, a unity of promise, of ritual and of history, unfolding a unity of plan, that no growth of a national literature, no process of national development, no philosophy of history can account for. Such mighty conceptions could have originated only in the mind that encircles all worlds, foresees all ages, directs all events; and the progressive unity of redemption through all the lines of Prophecy, Ritual and History in the Bible, is the unveiling there of the mind of God. The phenomenon of this book has no parallel except in the book of creation written by the same hand; and how does the *moral* transcend the material?

Oh for the tongue of Dante, to sing, as from the highest circle of Paradise he beheld the magnificent vision of all the events of Time consummated in the Redemption, and sang

"Behold the hosts
Of Christ's triumphal march, and all the fruit
Harvested by the rolling of these spheres.
There are the wisdom and the Omnipotence
That oped the thoroughfares 'twixt heaven and earth
For which there erst had been so long a yearning."

Oh, for the vision of Kepler, to discern in the movements of the planets the timing of Christ's advent, and see all the heavenly bodies marshaled to do homage at His throne!

Oh, for the fire of Handel, to kindle prophecy and story, and even suffering, into song; and set all things in earth and heaven aglow with the music of Messiah's triumph, from the symphony of shepherds to the chorus of the redeemed!

But neither Dante, nor Kepler, nor Handel, nor all that poetry, science and music might render to such a theme, could once approach this magnificent epic of Paul, which represents all things celestial and terrestrial, physical and moral, visible and invisible, from the first inception of the creation to its final consummation, as ordered for and centred in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, . . . in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; having made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. i).

Viewing now the Bible as a whole, we find it marked by a tone or style above the common range of human thought and feeling. When we compare the style and thought of particular books with the known intellectual advantages of their authors, when we remember that David was a shepherd, and John a fisherman, we feel that something more than native genius or poetic inspiration was needed to produce such compositions from such minds. And through the whole book there is a tone of spiritual elevation, a style of thought, feeling and expression, concerning God, the soul, the invisible world, the future state, that is always sustained by these writers and is not equalled or approached by any others.

We find all the books that compose the Bible *permeated by one spirit and object, clearly divine*; it is, that by precept, by example, by a reconciliation provided and a guidance promised, they may restore man to the likeness of God, and make him a partaker of the divine blessedness by making him a partaker of the divine holiness. Men of great genius sometimes write so obscurely that both the moral and the meaning of their works are hidden from the majority of readers. Not to speak of Jean Paul Richter, who is an enigma to German scholars, who will decide what Tennyson meant to accomplish by his poem of "Maud," or Robert Browning by his "Sordello;" or whether Kant believed in a personal God or in a pantheistic soul; or whether Swedenborg believed that anything was real, or actual, or literal, outside or inside of his own brain. How often do we lay aside the writings of a man of reputed genius with the despairing question, "What is he driving at?" But one can never have a doubt of what the Bible is aiming at. There is no book so real as this, a book of realities, grand, glorious, palpable, terrible. Its God is a real, living God. Its law is a reality. Its

spiritual world is a reality. Its threatenings against evil-doers are realities; its promises and hopes are realities; its salvation is a reality; its life and death, its resurrection and judgment, its heaven and hell are realities. And these realities have an object; they are not like the drapery of Milton's "Paradise Lost," or of Dante's "Inferno." The Bible aims throughout to make men better. Perfection of character is its aim; and the revelation of God in His holiness and His mercy, in His law and His redemption is its means.

As when you see wheels, shafts, pins, bands lying apart, each finished in itself, yet each adapted to others, you know that some machine is contemplated by the founder, though you may not see how to put it together; but when you see the machine put together and in action, you perceive new fitness in every part and the grand combination of all for one end; so in the several books of the Bible, you discover an adaptation to the same end, but in the completed volume you behold the grand harmony of all the books in one object—the restoration of a sinful race to its Paradise in God! The mind that conceived such a plan, and slowly unfolding it, part by part, through the ages, brought it together finished in this book, must be divine. The Bible is a sublime symphony framed about the theme of man's reconciliation with God. The theme runs through different keys and various movements, but the listening ear catches it again and again; it emerges from the chaos of the Fall in the song of Moses, the servant of God; the harps of David and Isaiah give it a distincter and sublimer utterance; the angels breaking the silence of the midnight air chant it over Bethlehem; it rises more clear and waxes more loud in the doxologies of Paul and the choruses of John, until it rolls through the arches of heaven in one magnificent choral of earth and sky, the song of Moses and the Lamb.—*J. P. Thompson, D. D., LL. D.*

Unpardonable Sin, The. "The unpardonable sin," says the Rev. Dr. Richard Watson, "is, according to some, the ascribing to the devil the miracles which Christ wrought by the power of the Holy Ghost. This sin, or blasphemy, as it should rather be called, many Scribes and Pharisees were guilty of, who, beholding our Lord do His miracles, affirmed that He wrought them by Beelzebub, the prince of devils, which was, in effect, calling the Holy Ghost Satan, a most horrible blasphemy; and as on this ground they rejected Christ, and salvation by Him, their sin could certainly have no forgiveness (Mark iii, 22-30). No one, therefore, could be guilty of this blasphemy, except those who were spectators of Christ's miracles. There is, however, another view of this unpardonable offence, which deserves consideration: The sin or blasphemy against the Holy Ghost, says Bishop Tomline, is mentioned in the first three gospels. It appears that all the three evangelists agree in representing the sin of blasphemy

against the Holy Ghost as the crime which would not be forgiven; but no one of them affirms that those who had ascribed Christ's power of casting out devils to Beelzebub had been guilty of that sin; and in St. Luke it is not mentioned that any such charge had been made. Our Saviour, according to the account in St. Matthew and St. Mark, endeavored to convince the Jews of their error; but so far from accusing them of having committed an unpardonable sin in what they had said concerning him, he declares that 'whosoever speaketh a word against the Son of man, it shall be forgiven him;' that is, whatever reproaches men may utter against the Son of Man during His ministry, however they may calumniate the authority upon which He acts, it is still possible that hereafter they may repent and believe, and all their sins may be forgiven them; but the reviling of the Holy Ghost is described as an offence of a far more heinous nature: 'The blasphemy against the Holy Ghost shall not be forgiven unto men.' 'He that shall blaspheme against the Holy Ghost hath never forgiveness.' 'Unto him that blasphemeth against the Holy Ghost it shall not be forgiven.' It is plain that this sin against the Holy Ghost could not be committed while our Saviour was upon earth, since He always speaks of the Holy Ghost as not being to come till after His ascension into Heaven. A few days after that great event, the descent of the Holy Ghost enabled the Apostles to work miracles, and communicated to them a variety of other supernatural gifts. If men should ascribe these powers to Beelzebub, or in any respect reject their authority, they would blaspheme the Holy Ghost, from whom they were derived; and that sin would be unpardonable, because this was the completion of the evidence of the divine authority of Christ and His religion; and they who rejected these last means of conviction could have no other opportunity of being brought to faith in Christ, the only appointed condition of pardon and forgiveness. The greater heinousness of the sin of these men would consist in their rejecting a greater body of testimony; for they are supposed to be acquainted with the resurrection of our Saviour from the dead, with His ascension into heaven, with the miraculous descent of the Holy Ghost, and with the supernatural powers which it communicated; circumstances, all of which were enforced by the Apostles when they preached the gospel, but none of which could be known to those who refused to acknowledge Jesus as the Messiah during His actual ministry. Though this was a great sin, it was not an unpardonable one; it might be remedied by subsequent belief, by yielding to subsequent testimony. But, on the other hand, they who finally rejected the accumulated and complete evidence of Jesus being the Messiah, as exhibited by the inspired Apostles, precluded themselves from the possibility of conviction, because no further testimony would be afforded them, and consequently, there being no means of

repentance, they would be incapable of forgiveness and redemption. Hence it appears that the sin against the Holy Ghost consisted in finally rejecting the gospel as preached by the Apostles, who confirmed the truth of the doctrine which they taught 'by signs and wonders, and divers miracles and gifts of the Holy Ghost' (Heb. ii, 4). It was unpardonable, because this was the consummation of the proofs afforded to the men of that generation of the divine mission of Christ. This sin was manifestly distinct from all other sins, it indicated an invincible obstinacy of mind, an impious and unalterable determination to refuse the offered mercy of God. It would appear from this, that those only committed or could commit this irremissible offence, who were witnesses of the mighty works wrought by the Holy Spirit in the Apostles after Christ's ascension and the day of Pentecost. Our Lord's declaration appears chiefly to respect the Jews. This view will serve to explain those passages in the Epistle to the Hebrews in which the hopeless case of Jewish apostates is described."

"The cases which in our times," says Dr. Andrew Fuller, "appear to approach the nearest to this sin are those of persons who apostatize from the truth after having enjoyed great religious advantages, obtained much light, felt strong convictions, and made considerable progress in reforming their conduct. The apostacy of such characters, as of some among the Hebrews, is sometimes *sentimental*. Having long felt the gospel way of salvation to grate upon their feelings, they fall in with some flesh-pleasing scheme, either that of open infidelity, or some one of those which approach the nearest to it, and now, their conduct becoming equally loose with their principles, when reproved by their friends they keep themselves in countenance by professing to have changed their sentiments in religious matters. In them is fulfilled what was predicted of some by the Apostle Paul: 'They received not the love of truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie, and be damned.'

"The apostacy of others, like those described in the Second Epistle of Peter, is of a more *practical* nature. Having long felt the yoke of religion galling to their inclinations, they burst the bonds and let loose the reins of lust, and to ward off reproof and keep themselves in countenance, they affect to treat all religion with contempt, raking together the faults of professing Christians as an excuse for their own iniquities. Such characters are commonly the worst of all and the most dangerous to society; nor do I recollect any instance of their having been 'renewed again unto repentance;' 'twice dead,' they seem doomed to be 'plucked up by the roots.' In them is verified what our Lord speaks of a man out of whom should be cast an unclean spirit, which goeth forth in search of a new habitation, seeking rest but finding none,

and at length resolves on a return to his old abode.' 'And when he cometh, he findeth it empty, swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.'

"With respect to *dejected minds*, let it be observed, that no person, let his crimes have been what they may, if he be grieved at heart for having committed them, and sincerely ask forgiveness in the name of Christ, needs to fear that he shall be rejected. Such grief is itself a proof that he has *not* committed the sin against the Holy Ghost, because it is a mark of that sin to be accompanied with a hard and impenitent heart. Such characters may feel the remorse of a Cain, a Saul, or a Judas, but a tear of godly sorrow never dropped from their eyes."

Upson, Anson Judd, D. D., LL. D., is the eldest son of Dana Judd, and Mary F. (Clarke) Upson. He was born in Philadelphia, Pa., November 7th, 1823. At the death of his father, he was removed, at an early age, to the home of his maternal grandfather, in Utica N. Y. Receiving his preparatory education at the Utica Academy, he entered the Sophomore class of Hamilton College, Clinton, N. Y., and was graduated in 1843, with one of the highest honors of his class. Immediately after graduation he began the study of the law, in the office of Messrs. Spencer and Kernan, of Utica. But in 1845 he accepted a tutorship in Hamilton College, and in 1849 was appointed Adjunct Professor of Rhetoric and Moral Philosophy in the same Institution. In 1853 he was made Professor of Logic, Rhetoric and Elocution in the same college, and held this chair until 1870.

He united with the Presbyterian Church in Clinton, N. Y., November 4th, 1856, and having studied theology under the direction of the Rev. Dr. W. S. Curtis, of Hamilton College, was licensed to preach by the Presbytery of Utica, June 29th, 1859, and ordained by the same Presbytery, at Rome, N. Y., January 29th, 1868; October 23d, 1870, he was installed pastor of the Second Presbyterian Church, Albany, N. Y., as the successor of the Rev. Dr. W. B. Sprague; September 14th, 1880, he was inaugurated Professor of Sacred Rhetoric and Pastoral Theology in the Auburn Theological Seminary; February 11th, 1874, Dr. Upson was elected, by the Legislature of New York, a member of the Board of Regents of the University, a Board which has the supervision of all the colleges and academies of the State. He has been a member of the General Assembly of the Presbyterian Church twice, in 1871 and again in 1877. In 1870 he received the degree of Doctor of Divinity from Hamilton College, and in 1872 was elected a trustee of the same college. In 1880 he received the degree of Doctor of Laws from Union College. From 1845 to 1870, while connected with Hamilton College, Dr. Upson delivered

many literary and historical lectures in the State of New York and in the Western States. He has written various articles for magazines and reviews, and has published many occasional sermons and addresses.

The students under Dr. Upson, both while he was Professor of Elocution at Hamilton College, and while Professor of Rhetoric at Auburn Seminary, regarded him as singularly fitted for the great work of instructing and training young men for public speaking. He combines the rare faculties of acquisition and communication, and is able to impart knowledge and inspire enthusiasm. The high rank of Hamilton College, in the matter of preparation for the rostrum and pulpit, the use of the pen and the use of the tongue, is mainly attributable to the genius and talent of one who could condescend, from the Professor's chair, to give a stammering, awkward student such painstaking drill as that to which Demosthenes owed his oratorical efficiency.

Dr. Upson, whether as a Tutor or Professor, preacher or pastor, husband, son or friend, stands high with those who best know him.

Ustick, Rev. Hugh Stewart, son of William A. Ustick and Mary Stewart, was born at Bloomingburg, Ohio, September 9th, 1832. He graduated at Miami University, in 1853, began his theological studies in New Albany Seminary, the ensuing Fall, and was licensed to preach by Chillicothe Presbytery, in 1855. He was installed as pastor of the Church in Hamilton, Ohio, in May, 1857. His labors there were much blessed. Instant in season and out of season, he brought everything to bear upon the great work of winning souls to Christ. The constant feeling of his heart was, "the time is short," and he toiled as one who should give an account of his stewardship. He died on the 31st of October, in the year of his installation. He was greatly beloved for his Christian excellence, and his death was deeply lamented.

V

Vallandigham, Rev. Clement, was born, March 7th, 1778, in what was then Virginia, now Allegheny county, Pa. His father was Col. George Vallandigham, a native of Virginia, but one of the pioneer settlers of Western Pennsylvania, and one who took an active part in defence of the settlements against the incursions of the Indians. Mr. Vallandigham graduated at Jefferson College in 1801, and studied theology with the Rev. Dr. John McMillan. He was licensed to preach, June 25th, 1806. In May, 1807, he removed to New Lisbon, Ohio, and on the 24th day of June following he was ordained and installed pastor of the Presbyterian Church in that place. There he spent the remainder of his life, during the whole of that time officiating as pastor of that church, and part of the time having also charge of the congregations of Long's Run and Salem. He died on the 21st day of October, 1839, greatly beloved and regretted by a people among whom his ministerial labors had been eminently successful.

Vallandigham, James L., D. D., is a native of New Lisbon, O., and a son of the Rev. Clement Vallandigham, who was for thirty-two years pastor of the First Presbyterian Church of that place. He graduated at Jefferson College, maintaining a high standing in a class of thirty. After graduating, he taught for six years in several places. He was admitted to the Bar, and practiced law in his native town until 1833, when he commenced the study of theology under the direction of A. O. Patterson, D. D., who was then pastor of the First Presbyterian Church of that place. After being licensed to preach by the Presbytery of New Lisbon, he continued to teach for

some time. In 1850 he was ordained and installed as pastor of the churches of Princess Anne and Rehoboth, in Somerset county, Md. On May 14th, 1854, he was installed pastor of the churches of White Clay Creek, Head of Christiana, and Newark, Del. In 1860 he resigned the charge of the Newark Church, continuing in charge of the other two churches until 1875. In that year he became pastor of the Head of Christiana alone, and has continued in that relation ever since.

Dr. Vallandigham's preaching has always been earnest, practical, instructive and, in a good degree, doctrinal. All the churches under his care have been blessed with extensive revivals and large additions. Each of the three churches under his pastoral care erected a new edifice during his connection with them, and each is now a separate pastoral charge. In 1881 the honorary degree of Doctor of Laws was conferred upon him by Westminster College, Mo. He has published the life of his brother, the Hon. C. L. Vallandigham, two editions of an "Address on the Evils of Intemperance," was at one time an assistant editor of a Temperance paper, has frequently contributed to the press, and is the author of the "Historical Sketches of the Presbyterian Churches of the State of Delaware," published in the "Encyclopedia of Delaware." Dr. Vallandigham still resides in Newark, and enjoys the unabated affection and confidence of all the congregations of which he has been pastor, and the respect of the community at large.

Vanartsdalen, Rev. Jacob, a native of Somerset county, N. J., was ordained by the Presbytery of New Brunswick, June 19th, 1771, and in 1774 took

charge of the Church of Springfield, N. J., where he continued in the orderly and faithful performance of the duties of his office, as far as his health permitted, for more than a quarter of a century. He was released from his charge May 6th, 1801, and died October 24th, 1803.

Vance, Rev. Hugh, received his license to preach from Donegal Presbytery, about 1771, and in 1772, was ordained and settled as pastor of Tinscarora and Back Creek churches, Va. He died, December 31st, 1791.

Vance, Rev. Joseph, was born in Washington county, Pa., October 8th, 1837. He graduated at Washington College in 1858, at the Western Theological Seminary in 1861, and was licensed to preach by the Presbytery of Washington, April 19th, 1860. He was settled as pastor of the Church of Beaver Dam, Wisconsin. In September, 1865, he was called to the pastorate of the Second Presbyterian Church, Vincennes, Ind., where he labored with great acceptance till July, 1874. During the Summer of 1875 he supplied the pulpit of the Presbyterian Church, Reading, Pa. In December of that year he was called to the First Presbyterian Church, Carlisle, Pa., of which he still has charge. Mr. Vance is characterized by great gentleness of manner. His knowledge of men is wide and accurate, whilst his judgment is always tempered by a Christ-like charity. Sympathetic in all his pastoral relations, his ministrations from house to house are peculiarly welcome and efficient. His preaching necessarily partakes of his qualities as a man. In manner he is simple, direct, conversational—a manner which is the natural outcome of a logical mind, chaste imagination and devout heart. He is of the Johannean rather than the Pauline type of ministers. He is popular in the community in which he lives, loved by his people, and his general work in the ministry has not been without seals of the Divine approval. The old historic church of which he has charge is strong in numbers, social influence and sterling religious life.

Van Cleve, Rev. Robert Stansbury, was born at Beaver Meadow, Pa., October 16th, 1842. He graduated at the College of New Jersey in 1863, and studied theology at Princeton Seminary. He was ordained an evangelist by the Presbytery of Erie, December 14th, 1866, was stated supply at Westfield, N. Y., 1866, pastor 1868-9, and since 1870 has been pastor of the Church at Leetsdale, Pa. He is an instructive and impressive preacher, blessed in his ministry and beloved by his people.

Van Doren, Rev. William, was born at Griggstown, N. J., March 14th, 1811. He graduated at New Jersey College, in 1835, and studied theology at Princeton Seminary. He was Professor at Columbia College, Missouri in 1837; Professor in the Missouri State University, in 1843; Principal at Lexington, Mo., 1843-50; Professor in Westminster College, Mo., 1850-62; Teacher at Napa City, Stock-

ton and Visalia, Cal., 1862-67; and Principal at Watsonville, 1867-75. He died at Watsonville, Cal., December 3d, 1877. He was a gentleman of strong and cultivated intellect, and excelled as an instructor.

Van Dyke, Henry Jackson, D.D., was born in Abingdon, Montgomery county, Pa., March 2d, 1822. He graduated at the University of Pennsylvania, in 1843, also studied at Yale College, and completed his theological course at Princeton Seminary in 1845. He was ordained by the Third Presbytery of Philadelphia, in June, 1845. He was pastor of the Second Presbyterian Church, Bridgeton, N. J., 1845-52, and pastor of the First Presbyterian Church, Germantown, Pa., 1852-3, in both which fields his labors were successful, when he was called to his present charge, the First Presbyterian Church of



HENRY JACKSON VAN DYKE, D.D.

Brooklyn, N. Y. In 1872, after the faithful labors of nineteen years, he resigned the pastorate of the church in Brooklyn, to accept a call to a leading Presbyterian church in Nashville, Tenn. Before entering permanently upon his duties in Nashville, he went abroad, and on his return, when about to undertake them, the Brooklyn church gave him a call to resume his pastorate, which he finally accepted. Here he has since continued, the congregation having largely increased under his ministry, besides enjoying the most gratifying evidence of spiritual and temporal prosperity.

Dr. Van Dyke has an earnest and active temperament. He is very cordial with all, ardent in his friendship and sympathies, and has the courage for any effort or enterprise which he deems to be right. He is very firm in his convictions of truth and duty,

and maintains them at all hazards. He is a very effective speaker. His voice is strong and harmonious, and he displays that style of vigorous reasoning which is at once proof of sincerity and ability. He preaches with striking powers of pathos and logic. Among his published sermons are "Moses, the Servant of the Lord," "How Old Art Thou?" "The Commandment, with Promise," "The Conversion of Saul," "Politics for Christmas," "Giving Thanks for All Things," "The Character and Blessedness of the Peacemaker." These sermons all show much originality of thought, clearness of expression and earnest eloquence. In 1870 Dr. Van Dyke was prominent in the movement for the reunion of the Northern and Southern Presbyterian Church. He was one of a Committee of the General Assembly convened at Philadelphia, who were sent to the General Assembly in session at Louisville. In 1876 he was Moderator of the General Assembly at its meeting at Brooklyn. He has a high standing in the Church as an authority on doctrine and discipline.

Van Dyke, Rev. Henry J., Jr., was born November 10th, 1852, in Germantown, Pa. He gradu-



REV. HENRY J. VAN DYKE, JR.

ated from Brooklyn Polytechnic Institute in 1869; entered Princeton College with the class of 1873, and took the Junior Orator prize; was the successful writer of three prize essays, and received the Senior prize in English literature, graduating with the English Salutatory and *habetur* oration. He entered Princeton Seminary in 1874; delivered the Master's oration at college in 1876; was corresponding editor of the *Philadelphia Presbyterian*, editor of the

"Princeton Book," and was licensed to preach in 1876. In 1877, he went to Germany, was matriculated in the University of Berlin, and studied, for two terms, New Testament criticism and Christology, under Professors Dörner and Weiss. He was called to the United Congregational Church, in Newport, in December, 1878, and during his ministry there the church was blessed with marked prosperity. In September, 1882, he was called to the pastorate of the Brick Church, Fifth Avenue and Thirty-seventh street, New York. The call was accepted, and he was installed in January, 1883, immediately after which the debt of the church was paid, and twenty-two thousand dollars were contributed for repairing and decorating the building. Mr. Van Dyke is a contributor to *Harper's Magazine*, *The Contemporary*, *Princeton Presbyterian Review*, etc. He is a fine scholar, a writer of decided ability, and an able, attractive, impressive and successful preacher.

Van Dyke, Rev. John P., was born in Adams county, Pa., October 18th, 1803. He graduated at Miami University in 1826; studied theology with Rev. Dr. Bishop, of Miami University, and in 1828 was licensed by Miami Presbytery. In June, 1829, he was installed over West Union Church, Ohio, and during twenty-three years here labored with great earnestness and acceptableness. In 1852 he removed to Red Oak, Ohio, and served that church until 1854, when he was called to Frankfort Church, Indiana. Here he labored as stated supply, not accepting the call, owing to the illness of himself and family. He subsequently accepted a call to Pleasant Ridge Church, Ohio. He died August 13th, 1862. He was an able divine, remarkable for his thorough knowledge of the Scriptures, and for his skill in their interpretation. His preaching was eminently doctrinal, and yet it had such an experimental odor, and was so earnestly and practically applied, as to secure much good fruit. His daily walk was ever such as to exemplify his teachings.

Vannuys, Henry Logan, D.D., was born in Shelby county, Kentucky, on the 3d of November, 1829. His father, Tunis Vannuys, was an exemplary Christian and elder in the Presbyterian Church. His mother, Kate Demares, of Huguenot blood, was a woman of remarkable strength of character and most devoted piety. He was prepared for college under private tuition, and graduated at Hanover College, Ind., in 1848. Studied theology in the Seminary at Princeton, N. J., and graduated there in 1852. He was licensed to preach by the Presbytery of Indianapolis, and began preaching in Goshen, Elkhart county, Ind., October, 1852. He organized the Presbyterian Church of Goshen, on the 12th of March, 1853, and on the 16th of the next June he was ordained and installed its pastor, by the Lake Presbytery, and ever since has been, and now is, the acceptable, faithful and much loved pastor of the church so organized by him.

He is a man of strong will, clear conceptions, generous impulses, and scrupulously tender of the rights of others. His life is singularly pure, and all his acts are strongly characteristic of good common sense. He has few or no enemies. His sermons are terse in style, pure in diction, logical in thought, evincing great research and studious preparation, and yet free from all ostentatious display. His morning sermons are especially interesting, and listened to with marked attention, being filled with Biblical citations, historic references, poetic gems and earnest religious pathos. He is a diligent student and ripe scholar, and in 1881 Wabash College conferred upon him the degree of D. D., an honor most worthily bestowed.

Van Rensselaer, Cortlandt, D.D., was one of the Church's most beloved and useful men. He was born in Albany, N. Y., May 26th, 1808; graduated



CORTLANDT VAN RENSSELAER, D. D.

at Yale College in 1827, and studied theology at Union Seminary, Va., and at Princeton. He was ordained as evangelist by the Presbytery of West Hanover, 1835; was missionary to the slaves in Virginia, 1833-5; pastor at Burlington, N. J., 1837-40; stated supply of the Second Church, Washington, D. C., 1841-2; agent of Princeton Seminary, 1841; Secretary of the Board of Education, 1846-60; and editor of the *Home, School and Church* and *Presbyterian Magazine*. He died in Burlington, July 25th, 1860.

Dr. Van Rensselaer had his birth and education amidst decidedly Christian influences, and yet amidst those temptations to a life of indolent ease which are always incident, especially in this country, to a condition of great opulence and worldly consid-

eration. Happily, in his case, Christianity early assumed the dominion in his heart, so that he passed safely the ordeal to which Providence subjected him, and came out of the walks of the most elegant refinement, willing to work in any part of the Master's vineyard in which he could be useful. He was held in the highest esteem by his brethren in the ministry, and by all the communities in which he lived and labored. He was Moderator of the General Assembly in 1857, and a Director of the Princeton Theological Seminary, always devoted to its interests. "The office which he held during the greater part of his professional life, discharging its duties not only most faithfully, but gratuitously," says Dr. W. B. Sprague, "placed him at the head of one of the great fountains of influence by which the Seminary is sustained. Who that knew him will ever forget the fertility of his mind in projects of Christian usefulness, and the exuberance of his charity in carrying them into effect? Who can forget the kindness of his smile, the meekness and modesty of his spirit, the firmness with which he adhered to his own mature convictions, and the graceful facility and generous indulgence with which he met the adverse opinions of others, his practical obliviousness of worldly rank, his wit, sometimes taking the form of a delicate inuendo, and sometimes doing the work of a two-edged sword; his zeal and energy, shrinking from no sacrifices, halting at no obstacles, and revealing a heart deeply in communion with Him, 'who, though he was rich, for our sakes became poor?' His death was the signal for mourning much beyond the limits of his own communion. The marble that marks the place of his grave might well bear the inscription: 'An exalted specimen of sanctified humanity.'"

Van Tries, Samuel, was born in Shirleysburg, Pa. His early life was spent in Franklin county and Bedford county (now Fulton), where he engaged in the manufacture of iron. Subsequently he removed to one of his farms at the head of Penn's Creek, in Penn's Valley, Centre county, Pa. In 1851 he removed to Potter's Mills, Pa., where he resided for sixteen years. He then removed to Bellefonte, where he spent the evening of his days, and where he died, August 21st, 1883, in the eighty-first year of his age. Mr. Van Tries united with the Presbyterian Church of Sinking Creek, of which he was for years an active and consistent member. Subsequently he was chosen an elder, which office he filled with fidelity and great acceptance. As an elder, he was a model. The interests of Zion were ever near his heart. He subordinated all other interests to his religious interests. He had a tongue ever ready to speak intelligently and earnestly for Christ, and his consistent Christian life gave force to all his utterances. By his earnest prayers, his prudent counsel, his tender sympathy, and his unimpeachable sincerity, he was an efficient helper to his pastor. He was a

diligent and intelligent student of the Bible, as his unobtrusive utterances in the Bible class, in the meeting for prayer and in Christian converse fully testified. With all his other excellencies, he was a *modest man*. Ready to defer to others rather than to thrust himself into the front; shrinking from rather than courting prominence; depreciative of rather than disposed to magnify himself. With such a life, as might be anticipated, his death was peaceful.

Van Vorst, Hooper C., LL. D., was born in the city of Schenectady, State of New York. He was graduated at Union College, New York, in 1839. He pursued the study of the Law at Schenectady until 1841, when he removed to Albany, where, having finished his studies and entered upon the practice of his profession, he was shortly afterwards appointed



HOOPER C. VAN VORST, LL.D.

by the Municipal Board, Attorney and Counsel to the City, which office he held for several years. While in college he became a professor of religion, and united with the Presbyterian Church in Schenectady, then under the charge of the Rev. Dr. Backus, and in Albany he was a member of the church of which the Rev. Dr. John N. Campbell was pastor. In 1853 he removed to the city of New York, where he was quite extensively engaged in the practice of the Law, until 1868, when he was appointed, by the Governor of the State, a Judge of the Court of Common Pleas. In 1871 he was chosen by the people to be a Justice of the Superior Court of the City of New York for a term of fourteen years. Since the year 1873, however, he has, under the designation of the Governor of the State, been sitting in the Supreme Court, hold-

ing circuits and special terms, but rendering occasional service in the Superior Court. Upon coming to New York city, in 1853, he united with the Fifth Avenue Presbyterian Church, now under the pastorate of Rev. Dr. John Hall, but then under the charge of Dr. James W. Alexander. For several years he was Superintendent of the Sunday school, and is now an elder of that church. Before his election to the Bench, he was a member of the Board of Education, having charge of Public Instruction in the city of New York; and he is now a member of the Board of Foreign Missions of the Presbyterian Church, and a Trustee of the "Children's Aid Society." He was a Commissioner from the Presbytery of New York to the General Assembly which met at Saratoga, in May, 1883.

His private and social life has been marked by sincerity, simplicity of manners, warm and constant friendships, and active sympathy with charitable and religious concerns. His manner on the Bench has never been wanting in courtesy, and that "patience and gravity of hearing" which has been said to be an essential part of justice. His natural temperament is averse to extremes, and in his administration of justice he seems to have borne in mind what Bacon says of Judicature: "Where the wine press is hard wrought, it yields a harsh wine that tastes of the grape stones." His judicial course has been characterized by learning, impartiality and inflexible adherence to the law and equity of the cases brought before him. His written opinions are, in style, clear, and in reasoning, cogent and comprehensive. Not unfrequently, where appeals have been taken from his decisions, the Appellate Court has adopted, *in hæc verba*, his opinions as its own. Since his assignment to the Supreme Court, a large part of its equity business in the city of New York, has come before him. To have filled all the offices with which he has been intrusted by the confidence of his fellow-citizens, without a shadow of distrust, and especially to have discharged in so clear a manner his high judicial functions, to the general satisfaction of the Bar and the public, in a great city, whose citizens, selecting their own magistrates, elected him to its highest court when the political party to which he belonged was in a large minority, must be taken as no light confirmation of his many titles to the honor and esteem with which his career has been attended.

Vedder, Charles Stuart, D. D., is the son of Albert A. and Susan (Fulton) Vedder, and was born in Schenectady, N. Y., October 7th, 1826. Having graduated at Union College in 1851, he remained there as Tutor for one year. He entered the Theological Seminary of Columbia, S. C., October, 1860, and was licensed to preach by Charleston Presbytery, in April, 1861. He was called to the Presbyterian Church of Summerville, S. C., in the same year, and remained there until November, 1866, when he was called to the French Protestant (Huguenot) Church,

of Charleston, S. C., of which he is still the pastor. He received the degree of Doctor of Divinity from the New York University, and from Charleston College in 1876.

Dr. Vedder is a man of varied gifts, wide and accurate scholarship, and elegant culture. Cherishing a preference for historical and literary, rather than philosophical studies, he has kept abreast of the age



CHARLES STUART VEDDER, D. D.

in his chosen departments of learning; and his ample stores of knowledge are always at his command, either in the pulpit, on the platform, or in the social circle. His sermons are carefully prepared, original and fresh in matter, polished and often brilliant in style, impressive and eloquent in delivery. Dr. Vedder never uses a manuscript. Of a fine poetic sensibility, and marvelous facility in versification, he has produced many charming lyrics that have been favorably received. His warm, sympathetic nature, his genial humor, his broad charity, his rare conversational powers, and his passionate fondness for children, have made him the favorite of all classes in the community, as well as the admired and beloved pastor. His noble public spirit has ever generously responded to the frequent calls for his valuable services in the cause of education or temperance, and of philanthropy. The amiable and gentle virtues for which his character is most conspicuous are allied with great independence, dignity and manliness.

Venable, Charles Scott, LL. D., was born at Longwood, in Prince Edward county, Va., April 19th, 1827. He graduated at Hampden-Sidney College in 1842, remained another year as a resident graduate, in the further prosecution of his studies,

and in 1843 was appointed Tutor of Mathematics in the college, the duties of which office he performed for two years, at the same time pursuing the study of law. In 1846 he was elected to the chair of Mathematics and Astronomy at Hampden-Sidney, which position he held for more than ten years. The session of 1847-48 he spent at the University of Virginia, in the study of Mixed Mathematics and Engineering, and established for himself a reputation for Mathematical ability unsurpassed in the history of that Institution. In 1852 he went abroad to avail himself of the advantages of foreign Universities. From January, 1856, for one year, he occupied the chair of Physics and Chemistry in the University of Georgia. In January, 1858, he accepted the chair of Mathematics and Astronomy in South Carolina College, and discharged the duties of his department with marked ability and success. In 1865 he was elected to the chair of Mathematics in the University of Virginia, where he now is, every day adding to his reputation as a learned mathematician, an accomplished scholar, a teacher of extraordinary ability and tact, and the encourager of all that is good and honorable among men.



CHARLES SCOTT VENABLE, LL. D.

Professor Venable was one of the five commissioners, under Professor Stephen Alexander, of Princeton, appointed, in 1860, to visit Labrador and observe the solar eclipse of that year. In 1874 he was appointed visitor to the Miller Manual Labor School, in Albemarle county, Va., and still continues to serve that Institution of beneficence with the most interested zeal. He has published several mathematical works, which are recognized as of very great merit.

He has been an active and useful elder in the Presbyterian Church at Charlottesville, since 1878, and was a delegate to the Pan-Presbyterian Council which met in Philadelphia in 1880. Professor Venable's qualities of mind and heart fit him admirably for the position which he holds. He is a model college officer. His dignity of deportment, his love for young men and sympathy with them, are very marked, and render him very attractive to his pupils. In all things he is straightforward and honest. He is not simply a learned and accomplished mathematician, but a scholar of varied and extensive acquirements; a man of broad views, great public spirit, and active and enlightened sympathies.

Venable, Rev. Henry Isaac, was born in Shelby county, Kentucky, June 28th, 1811. He graduated at Centre College in 1830; at Union Theological Seminary, Virginia, in 1834, and in the same year was licensed by West Hanover Presbytery. In 1831 he sailed as a missionary for Zulu Land, in South Africa, where he labored, with great earnestness and self-denial, until he was driven from his field by war, when he returned to the United States, in March, 1839. He supplied the Church at Paris, Illinois, from October 1st, 1839, until December 1st, 1841. At the latter date he founded the Edgar Female Academy, at Paris. He was stated supply at Charleston, Illinois, from 1853 to 1856; then of Oakland Church, from April 1st, 1856, to May 1st, 1860, at which date he was installed its pastor, and continued so until 1865. After this he supplied the Church at Newton, Illinois, then Carlisle and Claiborne churches, and York Church, all in Illinois. In 1870 he became Principal of Edgar Collegiate Institute, at Paris, and continued so until a short time before his death, May 22d, 1878. Mr. Venable was a truly godly man, an earnest and faithful minister of the gospel, a true and

faithful friend, universally esteemed and loved by his brethren.

Vermilion Institute. A Presbyterian Academy at Hayesville, Ashland county, Ohio, founded in 1816; donated to the Presbytery of Richland in 1849. The Presbyteries of Wooster and Coshocton afterwards took part in its support and management. After the reunion, in 1870, it belonged to Wooster Presbytery alone, until, in 1875, when, on account of various difficulties, it was sold to the citizens of Hayesville.

The Rev. W. W. Colmery, D.D., the Rev. Sanders Dieffendorf, D.D., and Professor A. F. Ross, LL.D., were successively Principals of Vermilion. John Simpson, PH.D., was for many years a valued Instructor in Mathematics and the Natural Sciences, and the Rev. T. K. Davis was for several years Professor of Languages. The school will ever be associated most closely with the name of Dr. Dieffendorf, who presided over it nearly all the time it was a Presbyterian Academy. Before the opening of Wooster University, in 1870, Vermilion served as a college for many of the O. S. Presbyterians in Ohio. It had a large patronage, over two hundred students being in attendance for several years, and it was eminently useful. Students who went there avowed infidels or utterly careless about eternal things, because they came from irreligious families, were converted to the faith and entered the gospel ministry. Down to 1875, more than one hundred of the Hayesville students had become ministers of Christ. Some of them are occupying prominent positions in the Church, and several have been efficient missionaries in foreign lands. Both sexes were received on an equality from the beginning. And the number of Christian wives and mothers and lady teachers, at home and on mission fields, who received their inspiration and spiritual impulse at "Old Vermilion" is quite large.

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Waddell, James, D. D., was born at Newry, in the North of Ireland, in July, 1739. His parents migrated to America in his infancy, and settled in the Southeastern part of Pennsylvania, on White Clay Creek. As a student in the school of Rev. Dr. Finley, at Nottingham, he enjoyed excellent advantages for both intellectual and moral culture. Such was his proficiency, especially in the classics, that Dr. Finley took him at an early age to be his assistant. Afterward he was, for a year or more, an assistant in the celebrated school of Rev. Robert Smith, D. D., at Pequea, Lancaster county, Pa. Traveling South, he made the acquaintance of the Rev. Samuel Davies, in Hanover county, Va., and, though having been studying medicine before this, was persuaded

by Mr. Davies to abandon it and enter the ministry. He studied theology under the direction of the Rev. Mr. Todd, of Louisa county, and was licensed to preach the gospel, April 2d, 1761, by the (Old) Presbytery of Hanover.

On the 7th of October, 1762, Mr. Waddell accepted a call from the churches of Lancaster and Northumberland, Va., and on the 16th of June he was ordained at Prince Edward. The ill effect of the climate upon his health, in connection with the inroads of the Revolutionary War, led him, about the year 1776, to resign his charge and remove to the Valley of the Shenandoah. On May 1st, 1776, he received a call from Tinkling Spring Church, in Augusta. For some time his labors were confined to this Church,

but afterward they were shared by the congregation at Staunton. In 1785 he removed to an estate which he had purchased at the Eastern base of the Blue Ridge. He preached in several churches in the neighborhood, and also became, for the fourth time, a classical teacher, and received pupils in his own house.

Some time after his removal to Louisa, Dr. Waddell was overtaken with the calamity of blindness, but he continued to preach, availing himself, in his preparations, of the assistance of different members of his family, in finding the text, consulting the commentaries, etc., and the effect of his preaching was not a little heightened by the fact that he was seen to be speaking in total darkness. His latter days were eminently serene and happy. Before his decease he gave orders that all his manuscripts should be committed to the flames, that his funeral should be conducted in the most simple manner, and that his body should be borne to the grave by his own servants. His death, which was a bright scene of Christian triumph, occurred on the 17th of September, 1805.

Most persons are familiar with the glowing description given of Dr. Waddell's preaching by William Wirt, in the *British Spy*. He was peculiarly eloquent and impressive, and greatly admired by the intelligent and refined. James Barbour, Governor of Virginia, told an eminent physician in Philadelphia, that Dr. Waddell, whose pupil he had been, had spoiled him in regard to hearing other preachers.

Waddell, John Newton, D.D., LL.D., youngest son of Rev. Dr. Moses Waddell, of South Carolina, was born April 2d, 1812, at Willington, S. C. He prepared for the University of Georgia, at Athens, Ga., and graduated in that Institution, August 5th, 1829. He joined the Presbyterian Church in 1839, in Green county, Ala.; was taken under care of the Presbytery of Tuscaloosa, in the same year; was licensed by the Presbytery of Mississippi, September 15th, 1841; and was ordained by the Presbytery of Tombecbee, September 23d, 1843. He was first settled as preacher at Mount Hermon, Smith county, Miss.; then at Mount Moriah, Newton county, Miss., alternating with Montrose, Miss. This continued until 1848, when, removing to Oxford, Miss., he supplied the church there in conjunction with Hopewell Church, near Oxford. Here he continued until 1857. He then supplied LaGrange Church, where he was associated with Dr. J. H. Gray. After acting as agent of Synod of Alabama for establishing the Orphan Asylum at Tuskegee, Ala., he supplied Oxford Church again, from 1865 to 1872, partly with Hopewell Church. In 1874 he removed to Memphis, Tenn., and supplied, as his last charge, Lauderdale Street Church until 1879.

Dr. Waddell's work has been largely connected with literary institutions, in all of which he has won a high reputation. He taught the academy from 1830 to 1834, at Willington, S. C., and taught another

academy from 1842 to 1848, at Montrose, Miss. He was then elected Professor of Ancient Languages in the University of Mississippi, where he served until 1857. He was then called to La Grange Synodical College, as Professor of Ancient Languages, serving as such until 1860, when he was made President of the same college, which office he held until the college was closed by the war. In 1865, called to the University of Mississippi as Chancellor, he served in this capacity until 1874. Resigning to accept the Secretaryship of Education of the Southern Church, he served in this office until 1879, when he accepted a call to the Chancellorship of the Southwestern Presbyterian University. He is still occupying this position.

Dr. Waddell was Moderator of the General Assembly of the Southern Presbyterian Church in its meeting at Baltimore, in 1868. His whole ministry has been one of great activity and widely extended usefulness. Blessed with a vigorous constitution, and until within the last few years with fine health, he has done an unusual amount of service in all his different charges. As a preacher, he is always evangelical, instructive and attractive. He is eminently conservative in all his doctrinal views, and may be regarded as a representative man of the Southern Church. It is, however, as an educator that he has won his widest reputation. Much of his life has been spent in this department of work. In the instruction of youth and in the government of collegiate institutions he seems to have inherited the genius of his distinguished father. Eminently wise in counsel, judicious and practical in all his methods, he has never failed to secure the respect, confidence and affection of young men in all the institutions of education with which he has been connected. There is probably no man in all the Southern Church who could be placed before him in this respect. Nor are there many in all the country who to an equal degree possess those high qualities of thorough scholarship, practical wisdom, good sense, firmness and affability which make the popular and efficient college president.

Waddell, Moses, D. D., was of Irish parentage. He was born in Rowan (now Fredell) county, N. C., July 29th, 1770. He received his academic education at a school which was opened in the neighborhood under the name of Clio's Nursery. He was engaged in teaching from 1784 to 1788, at several places in North Carolina and Georgia. He graduated at Hampden-Sidney College in 1791; and was licensed by the Hanover Presbytery, of Virginia, to preach, May 12th, 1792. In 1793 or 1794 he opened a school in Columbia county, Ga., and in 1801 a school in Vienna, Abbeville District, S. C. Here he remained until 1804, when he removed to Willington, a country-seat of his own establishment, about six miles south of Vienna. In 1818 he was elected President of the University of Georgia, and in May, 1819, entered upon the duties of this office. Under his administra-

tion the Institution attained a measure of prosperity altogether unequalled in its previous history. Here he remained until August, 1829, when he resigned his place, and in February following he returned to Willington. This was the close of a course of pre-ceptorial labors that had continued forty-five years. His labors in the ministry continued six or seven years longer. Dr. Waddle closed his pre-eminently useful life, July 21st, 1840. His character, as a Christian, was unexceptionable. His piety burned with a steady flame. He was active and constant in the discharge of his ministerial duties, and he shrunk from no labor which his ecclesiastical relations imposed upon him. "He discharged," says the Hon. J. C. Calhoun, "punctually and faithfully the various duties attached to all his private relations. He was sociable and amiable, but not without a due mixture of sternness and firmness. As a minister of the gospel, he was pious, zealous, and well versed in theology generally. His style of preaching was plain, simple, earnest. He addressed himself much more to the understanding than to the imagination or passions. As a teacher he stands almost unrivaled."

Waddle, Rev. John, was born July 4th, 1837, in Ohio county, West Virginia. After graduating at Franklin College (New Athens, Ohio), in 1858, and at the Allegheny (U. P.) Theological Seminary, in 1862, he was ordained and installed pastor of the United Presbyterian Church at Decatur, Ohio, in 1863. In 1869 he received and accepted a call to the United Presbyterian Church at Kirkwood, Illinois, where he labored, with great profit to the church, and holding a very high place in the esteem of the community, until August, 1876, when he resigned the charge of this church to accept a call to the Presbyterian Church of Knoxville, Illinois, in the Peoria Presbytery. This church Mr. Waddle continues to serve, with great acceptance and profit.

As a preacher, Mr. Waddle is clear, concise, forcible, direct, scriptural, orthodox and especially spiritual. Never resorting to the sensational to attract or interest, he always comes to the pulpit with something fresh and instructive, which attracts to hold. His delivery is always impressive, though varying greatly with the character of his theme. Sometimes unimpassioned and quiet, but more frequently with considerable action, unconsciously using the arts of the elocutionist, and sometimes, especially when he speaks without notes, he becomes somewhat dramatic, when he sways an audience with great power. He is considered one of the leading pulpit orators of Central Illinois. As a pastor, Mr. Waddle is best estimated by the uniform personal attachment of his people.

Wadsworth, Charles, D. D., son of Henry and Mary Ann (Bradley) Wadsworth, was born at Litchfield, Conn., May 8th, 1811; graduated from Union College, New York, 1837; after his graduation, taught one year in Canajoharie, N. Y.; spent two years, 1838-1840, in Princeton Seminary; was

licensed by Troy Presbytery, October 23d, 1840; was ordained by the same Presbytery, February 17th, 1842, and on the same day installed pastor of the Second Church of Troy, N. Y., from which, after eight years of brilliant and most successful pulpit service, he was released, March 5th, 1850. From March 20th, 1850, to April 3d, 1862, he was, with great popularity and effectiveness, pastor of the Arch Street Church, Philadelphia. He was installed November 5th, 1862, over Calvary Church, San Francisco, Cal., and after it had been greatly enlarged and strengthened by his labors, he was released, November 13th, 1869. He was installed December 19th, 1869, pastor of the Third Reformed Dutch Church, Philadelphia. In 1873 this church united with the Western Presbyterian Church, under the new name



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of Immanuel Presbyterian Church. The court having decided that this church could not hold the church property of the Third Reformed Church, in February, 1878, Immanuel Church was united with the Clinton Street Church, under the name of the Clinton Street Immanuel Church, and Dr. Wadsworth was installed its pastor, March 25th, 1879, continuing to be so until his death, April 1st, 1882. Dr. Wadsworth was gifted with a brilliant and inexhaustible imagination, great pathos of tone and earnestness of manner, a power of presenting gospel truth in a wonderfully fresh and impressive manner. For a long course of years the large churches in which he preached were densely packed with eager hearers. In private life he was ordinarily shy, diffident and reserved, but among his special friends, was cordial, frank, and often full of humor.

Wagner, General Louis, a prominent and active elder of the Market Square Presbyterian Church, Germantown, Pa., and the efficient Superintendent of its Sabbath school, was born in the city of Giessen, Germany, August 4th, 1838. He accompanied his parents to this country in his boyhood, and learned the business of lithographic printing in Philadelphia, which he continued until 1861. At present he is engaged in the insurance business. General Wagner was a member of the City Councils, 1867-73, and was President of the Common Council, 1869-70. He was a member of the Board of Public Education, 1870-73. He has been a member of the Board of Managers of the Almshouse. He has always been deeply interested in movements looking to moral reform, and has been specially active and prominent in his advocacy of the Temperance cause. By his natural ability, indomitable perseverance and strict integrity, he has won, in a high degree, public confidence and esteem.

Waith, Rev. William, was born in Herefordshire, England, April 17th, 1796; became an attorney in London; emigrated to America in 1832, and spent a few years in secular business. On September 6th, 1837, he was ordained an evangelist by Buffalo Presbytery. He ministered successively to a Church in Burton, in Napoli, in Ellington, in Silver Creek, and in Ripley, in which last field he died in the midst of his labors, June 4th, 1860. He was a man of unfeeling warmth and generosity, approachable, kind and charitable to the lowliest sons of grief; frank and fearless, without a particle of harshness or rancor; a determined foe to oppression in all its forms; a fast friend, ever bright and cheerful, full of hope; a good preacher, Calvinistic and Presbyterian, without bigotry; a laborious and faithful pastor.

Wales, Rev. Eleazer, settled at Crosswicks, or Crossweeksung, soon after 1730, but obtained leave from Philadelphia Presbytery to resign the charge, September 19th, 1734, on account of inadequacy of support. He was called to Millstone, September 19th, 1735, and joined East Jersey Presbytery, within the bounds of which it lay. Mr. Wales was one of the first members of New Brunswick Presbytery. He is mentioned incidentally, once or twice, in Whitefield's Journal, as having come to Amwell and New Brunswick to meet him. His name is also seen in Brainerd's Diary, among the contributors to the support of his mission. He died in 1749.

Walker, Rev. Richard, son of Richard and Sarah (Henderson) Walker, was born in West Nantmeal Township, Chester county, Pa., May 1st, 1812. He learned the trade of a blacksmith, and practiced it until his thoughts were turned to the ministry. At the age of twenty years he was received, on profession of his faith, to the communion of the Presbyterian Church of Brandywine Manor, under the ministry of the Rev. J. N. C. Grier, D.D. He received his academical education at the Hopewell Academy, and

then continued his studies under the direction of the Rev. John M. Dickey, D.D., at Oxford, Pa., for about one year. He entered Princeton Seminary in 1839, and spent two years in study there; was licensed by the Third Presbytery of Philadelphia, April 8th, 1841; was ordained by the same Presbytery at Bridgeton, N. J., April 21st, 1842; was stated supply of the Womelsdorf Church, Pa., 1842; was installed pastor of the Allentown and Catasauqua churches, Pa., May 31st, 1844, and released, January 11th, 1859. He then went to Philadelphia, to take charge of a projected church on Tioga street, where he labored as stated supply for three years, during which the church was organized and a church edifice erected for its accommodation. He then returned to Allentown, where he taught a private school for several years. In 1867 he labored in the mountains, near Alburdis, Pa., where over thirty souls were converted. These became the nucleus around which the Lock Ridge Church was afterwards formed. He continued to preach in Alburdis most of the time, and occasionally in other churches, until 1870, when he was invited to devote all his time to Lock Ridge. Under his ministry the church at Lock Ridge was organized and a house of worship erected. For eight years he preached to that people every Sabbath, making, in all, ten years of service among them, with little pecuniary reward, but to the salvation of many souls. This was his last field of active labor. He was an earnest man, of thorough integrity and of fine Christian character. He died at his residence in Allentown, Pa., May 10th, 1882.

Wallace, Dr. Benjamin J., was born in Erie, Pa., June 10th, 1810. He made a profession of religion in his twelfth year. In 1827, after trying law and clerkship, he entered West Point as a military cadet, but believing himself called to a higher service, he left West Point and studied theology in Princeton Seminary. Here he felt himself at home. In 1834 he was settled in Russellville, Ky. In 1837 he was installed over the Church in York, Pa. In 1846 he was elected Professor of Languages in Newark College, Del. In 1852 he was selected as editor of the *Presbyterian Quarterly Review*. He died July 25th, 1862.

Dr. Wallace's style, both as a preacher and reviewer, was characterized by great vivacity and freshness. He was very active in ecclesiastical affairs. His last words were, "I move into the light."

Wallace, Charles Clark, D.D., was born in the city of New York, June 3d, 1832, and was the third child of William and Anna (Clark) Wallace. He graduated from the New York University in 1853, and from Union Theological Seminary in 1856; was licensed by the Third Presbytery of New York, April 9th, 1853, and was by the same ordained and installed pastor of the Union Presbyterian Church, Tremont, N. Y., June 4th, 1856, then a new enterprise in the outskirts of the city; October 11th, 1860, accepted a

call to the pastorate of the First Presbyterian Church of Perth Amboy, N. J., and was settled by the Presbytery of Elizabeth, February 1st, 1864; resigned to become pastor of the First Presbyterian Church of Placerville, California. After a successful pastorate and the erection of a new house of worship, returned East, March 1st, 1868.

Dr. Wallace is the author of several printed sermons, which have had extensive circulation, among which is "Positiveness in Preaching," delivered as the retiring Moderator of the Synod of New York. He is also an occasional contributor to the religious press. As a preacher, he is always sound, sensible and earnest; as a pastor, faithful and affectionate; as a presiding officer, dignified, discriminating and decided, and in all relations a Christian gentleman.

Wallace, Rev. J. Albert, is the eighth of twelve children of Rev. Benjamin and Mary (Anderson) Wallace, and was born at Soddy, Hamilton county, Tenn., January 16th, 1816. Graduated at King College, Bristol, Tenn., 1871, and at Union Theological Seminary, Va., 1874. He was licensed to preach by Knoxville Presbytery at Athens, Tenn., 1873, and ordained by Holston Presbytery, Synod of Nashville, April, 1874. He was stated supply to Jonesboro' and Johnson City churches from June, 1874 to June, 1876. Served, in the same capacity, Mossy Creek Church, from June, 1876, to June, 1879. From that position he was called to the Professorship of Mental and Moral Philosophy, in King College, Bristol, Tenn., which he still occupies, supplying at the same time, as stated supply, Greenspring Church, Va., and Arcadia Church, Tenn., having supplied the Blountville Church the first two years of his Professorship, instead of Greenspring. He is a very attractive preacher. His preaching is highly evangelical and practical, his style lucid and yet ornate, and his delivery graceful and impassioned.

Wallace, Rev. John, the son of Charles and Ann (Truman) Wallace, was born near the Gap, Lancaster county, Pa., October 1st, 1791. He was self-educated, both in regard to his classical attainments and theology. He was licensed by New Castle Presbytery, and ordained by the same Presbytery in 1832, and installed as pastor of the Pequea Church in Lancaster county, Pa. This was his only charge. He labored faithfully among this people. He was highly esteemed by his ministerial brethren, and was known throughout the whole region of his labors as an eminently good and faithful man.

Wallace, Rev. Marcus Jediah, was born June 19th, 1819, in Cabarrus county, N. C. Graduated at the College of New Jersey in 1849, and at Princeton Seminary in 1852. He was licensed by New Brunswick Presbytery, April 25th, 1852. He began his ministry in Texas, where he preached two years, from January, 1853, to January, 1855, as supply to the churches of Jefferson and Hickory Hill, having been ordained as an evangelist by the Presbytery of

Eastern Texas, April 4th, 1853, at Church Hill, Rusk county, Texas. Next he supplied Hickory Hill and Smyrna churches, from January, 1855, to January, 1860, when he moved to his last and longest field of labor, and became supply of Marlbrook and Greenwood (now Hope) churches, in Ouachita Presbytery, Arkansas. Here he labored assiduously and faithfully for more than eighteen years, until his death, which occurred June 21st, 1878, in the sixtieth year of his age. He had no fear of death, but during his sickness often expressed a wish to live longer, so that he might do something more for the Master. But his work was done, and well done. He was an honest, earnest, faithful preacher of the gospel, a firm and devoted friend, true in all the relations of life.

Wallace, Rev. Matthew G., a graduate of Princeton College in 1795; studied theology with the Rev. Nathan Grier, of Brandywine Manor, Pa., and removed immediately to Ohio. Mr. Wallace was among the first Presbyterian ministers who settled in Ohio. About the year 1802 he became pastor of the First Presbyterian Church in Cincinnati, which had been founded in 1790, by Rev. David Rice. Afterwards he preached at Springfield, Hamilton, and other places in Ohio. He was in the ministry nearly sixty years, and in the latter part of his life resided in Terre Haute, Ind., without charge, where he died August 12th, 1854.

Wallace, Robert, Sr., was born in the North of Ireland, in 1733; came to America at eighteen years of age; settled and married in the State of Delaware; moved to Ohio in 1801, and died in 1828, in the ninety-sixth year of his age. He was elected to the eldership of the Second Presbyterian Church, Cincinnati, July 10th, 1817, and held the office till his death. He was an exemplary Christian. A zealous patriot in the Revolution, he was sometimes under the immediate command of Washington, and received his approbation on the field of battle.

Wallace, Robert Howard, D. D., was born in Montgomery, N. Y., November 12th, 1796. His parents were members of the Reformed Presbyterian Church, with which he connected himself at the age of eighteen. In 1821 he removed his church relations to the Associate Reformed Church of Neeleytown, N. Y. His education, ordinary and classical, was very complete, under the supervision of Rev. Dr. McJimpsey of Montgomery Academy, with whom he also studied theology. He was licensed to preach by the Associate Reformed Presbytery of New York, September 15th, 1824. By solicitation of the Board of Domestic Missions of the Associate Reformed Church, he went on a horseback mission of exploration as far west, by way of Buffalo, as Detroit, the limit of civilization at that time in that direction. Returning to his native State, he was installed, October 6th, 1825, pastor of the churches of Little Britain and Caledonia, his only charge, where he was eminently successful, and where he remained

until his death, February 9th, 1868. In 1836 his son, Rev. R. Howard Wallace, was associated with him in the pastorate, soon after which the church and pastors changed their relation to the Presbyterian Church. Dr. Wallace was a man of great influence in his Denomination. Poor health and constitutional modesty led him to shrink from publicity. He was eminently manly, courteous and affectionate. A clear, logical, vigorous sermonizer and thinker, he was always effective. His style was terse and chaste, a mingling of the doctrinal, practical and pathetic. His manner was very impressive. As a pastor, he was peculiarly judicious, faithful and sympathetic.

Wallace, Rev. Robert Howard, only son of the Rev. Robert H. Wallace, D. D., was born in Little Britain, Orange county, N. Y., December 20th, 1828. His father was the pastor, for forty-four years, of the Old Scotch Church in that place. He graduated from Union College, Schenectady, with the highest honors, in 1850, and studied theology partly with his father and partly in the Associate Reformed Theological Seminary at Newburgh, N. Y. After spending a year or two in agricultural pursuits, for recruiting his health, he was licensed to preach by the A. R. Presbytery of New York, in May, 1854, after which he spent an efficient pastorate of two years with the Associate Reformed Presbyterian Church of Springfield, N. Y. In 1856 he was invited to act as colleague with his father, in consequence of the feeble health of the latter, and was subsequently installed. Some time previous to the death of his father, in 1868, both the pastors, with the church, transferred their relation to the Presbyterian Church. On the death of Dr. Wallace he remained in full charge of the church until January, 1883, a period of twenty-seven years, father and son spending more than seventy years of labor in the same pulpit. He resigned the charge on account of impaired health, from overwork.

Mr. Wallace is a man of more than ordinary mental vigor, well read in every department and a frequent contributor to current literature. He is clear and versatile as a thinker, a strong, logical sermonizer, with a shade of poetry in his composition, and a vein of the pathetic. His pulpit manner is graceful, earnest and impressive. He always preaches without manuscript. The true marrow of the gospel pervades his preaching, and God has blessed it. With integrity of character he possesses courtesy of manner and peculiar conversational ability.

Wallace, Rev. William, the son of John and Margaret (Anderson) Wallace, was born in Chester county, Pa., March 17th, 1787. He finished his education at Jefferson College; studied theology under the direction of James Hervey, D. D., and was licensed by Steubenville Presbytery in the Spring of 1821. As a domestic missionary he went through the new settlements of Eastern Ohio, hunting up families of the Presbyterian order, and when finding one or more such families in any destitute place, he would give out an

appointment for preaching, and in this way was instrumental in gathering up and forming nuclei from which have arisen some of our more prominent congregations. He was chairman of the committee of Presbytery which organized several churches, and among them the churches of Nottingham and Freeport, Ohio, of which he became pastor in 1822, and continued so for eighteen years. He died December 18th, 1841. He was a man of ardent piety and practical worth. He was faithful and successful as a pastor. As a preacher, he was plain and textual, his sermons being rather expository than topical. He was diligent in his attendance upon the courts of the Church.

Wallace, Hon. William A., was born November 28th, 1827, in Huntingdon county, Pa., of Scotch-Irish parentage, Presbyterian on both sides; received an academic education, studied law, admitted to the Bar before he was twenty years of age. He soon became proficient in land law, ranked at the head of his profession, and has been successful as a lawyer and business man. Many of the reported decisions of the Supreme Court point out his ability and influence in settling principles affecting titles in Pennsylvania.

In 1862 he was elected to the State Senate, and was re-elected 1865, 1868, 1871 and 1874, serving continuously from January, 1863, to March, 1875. He was a conservative legislator. Many laws now upon the Statute Book came from his pen, especially in 1874, when the new Constitution required appropriate legislation. He was foremost in that necessary and important work. One-third of the statutes of that session were framed by him, including the corporation, city and partnership statutes. In 1875 he was elected to the United States Senate, serving a term of six years with ability and usefulness to his State. He was the political head of his party there. Against his will, he was returned to the State Senate in 1882, and the sessions of 1883 were marked by the work of his hand in the Arbitration Statute, and the amendments to our general railroad law, making it more liberal than it had ever been before. The prevention of strikes among laboring men and the invitation of foreign capital to the State to build railroads were the purposes of these two statutes.

After the 4th of March, 1881, he became interested in developing the mineral resources of Central Pennsylvania, and he is now the head of a large railroad enterprise, pushing its lines into Central Pennsylvania and securing competition and additional transportation for the soft coal and iron ores of his locality.

Mr. Wallace has shown himself a faithful public servant, an able constitutional lawyer, and a shrewd, energetic and successful business man. In private life, and in a large circle of friends, he is held in high esteem. He is a worshiper in the Presbyterian Church at Clearfield; has several times acted as one of its Trustees; was one of the Building Committee

when the large new church edifice was erected, and contributed liberally for this purpose.

Waller, Rev. David Jewett, was born in Wilkesbarre, Pa., January 16th, 1815. After graduating at Williams College, in 1834, he entered the Theological Seminary at Princeton, and took a regular course. He was ordained by the Presbytery of Northumberland, May 1st, 1839. He has been pastor at Bloomsburg, Pa., 1839-71; stated supply at Berwick and Brier Creek, 1838-42; and missionary, residing at Bloomsburg, 1871—. Mr. Waller is a gentleman of pleasing address, energy of character, and decided intellectual ability. As a preacher, he is clear, logical and instructive. He has been Moderator of the Synod of Philadelphia. He is thoroughly conversant with the law of the Church, and in its judicatories is a ready, independent and forcible speaker.

Wallis, Rev. James, was born at Sugar Creek in 1762. He received his early education at Liberty Hall, in Charlotte, and took his collegiate course at Willsborough, S. C. He was ordained pastor of the church in New Providence in 1792, and remained in charge of the same congregation till his death, which occurred in the year 1819. Besides performing his duties as a minister, he was for several years at the head of a classical school. He was a trustee of the University of North Carolina from 1810 till his death.

Walsh, Rev. Henry, the son of William and Sarah Walsh, was born near Dublin, Ireland, August 5th, 1821. He was for a time a student at Oglethorpe University, Ga., went through the regular course at Princeton Theological Seminary, and was licensed by Raritan Presbytery in 1852. He was pastor of Carmel and Macedonia churches, N. C., and Edmiston Church, Miss., all of which he served faithfully and acceptably. His death occurred February 14th, 1861. Mr. Walsh was a man of noble and generous impulses, warm in his attachments, genial, and uniformly cheerful in disposition, would make any sacrifice to serve his friends, and took the deepest interest in all with whom he was connected. He was characterized by uncommon energy and perseverance, and was never happier than when promoting some benevolent object. Liberal himself, he sought on all occasions to make others so, upon gospel principles and from gospel motives.

Walton, Rev. William C., was born in Hanover county, Va., November 10th, 1793. In the Autumn of 1811 he repaired, under the direction of the Presbytery of Winchester, to Hampden-Sidney College. On the 22d of October, 1814, he was licensed to preach the gospel, though he was still a student at Hampden-Sidney, and remained there a considerable time afterwards. After preaching for some time to the congregations of Smithfield and Berryville, on the 25th of April, 1818, he was ordained by the Presbytery to the work of the gospel

ministry, and on the 6th of May was installed pastor of the Church in Hopewell. Early in 1823 he accepted a call to the Third Presbyterian Church in Baltimore, where he remained about eighteen months and then returned to Virginia. After laboring in various places, and suffering almost constantly from bodily indisposition, he accepted a call, in the Spring of 1827, to the Second Presbyterian Church in Alexandria, and was installed as its pastor on the 3d of July following. In August, 1832, he became pastor of the Free Church in Hartford, Conn., in which relation he continued until his death, which, after a scene of Christian triumph such as is rarely witnessed, occurred February 18th, 1834. The most prominent characteristic of Mr. Walton's ministry seems to have been his unceasing direct efforts to promote revivals of religion. A very interesting memoir of his life was published in 1837, by the Rev. Joshua Danforth, D.D. He represents him as having been one of the most zealous and devoted of ministers. In a letter, he says of him, "He was gentle in temper, never denunciatory, remarkable for amenity of manners, opinions, life. He loved souls and the glory of God."

Wampler, Rev. John Matthias, was the third son of Leonard and Anna Mary (Martin) Wampler, and was born in Littlestown, Adams county, Pa., January 20th, 1811. His parents and ancestors for some generations back were of the German Reformed Church. He made a profession of religion at and was received into the First Presbyterian Church of Steubenville, Ohio, then under the pastorate of the late Rev. C. C. Beatty, D.D., LL.D., in August, 1831. He was the first of his kindred known to him to make this diversion from the Church connection of his ancestors, yet no truer Presbyterian of the Westminster line, doctrinally considered, lives to-day.

He followed the printing business, including his apprenticeship, some ten years. A part of this time he was associated with Rev. Drs. W. L. Breckinridge and Jos. G. Monfort in originating and publishing the *Presbyterian Herald*, at Louisville, Ky., during the progress of the O. S. and N. S. Presbyterian controversy. He commenced his literary studies in The Miami University, Oxford, Ohio, under the Presidency of Rev. Dr. R. H. Bishop, in January, 1839, and graduated there in 1843, under the Presidency of Rev. Dr. George Junkin. He studied theology under Rev. Dr. Joseph Claybaugh, in the Associate Reformed Theological Seminary, at Oxford, Ohio, and was licensed to preach the gospel, April, 1845, by the Presbytery of Oxford, and ordained to the work of the ministry by the Presbytery of Indianapolis, in August, 1848. After ten years pastoral work, two years at Shelbyville, and eight at Monticello, Ind., on invitation, he united with his former associate, Dr. J. G. Monfort, as joint proprietor and editor of the *Presbyterian of the West*, afterwards the *Presbyter*, from January, 1857, to

November, 1870. In April, 1871, he removed from Cincinnati to Oxford for rest and the education of some of his children. Four years of his stay there he ministered to a neighboring church. In May, 1881, on invitation, he returned to Cincinnati, and became one of the editors of the *Herald and Presbyter*, a leading paper in the Presbyterian Church, which position he holds at this writing.

Time has dealt gently with Mr. Wampler. At seventy-two he is still compact, erect and vigorous, capable of enduring much, physically and mentally. Unobtrusive modesty, dignified manliness and great kindness of heart characterize his manner. His preaching is logical, clear and impressive, strong in Scriptural proofs, filled with the pith and marrow of the gospel. As an editor, he is prudent, practical, perspicuous, scholarly in exegesis, incisive and destructive in polemics, as is attested by his contest with Bishop Kingsley some twenty years ago, while Dr. Kingsley was editing the *Western Christian Advocate*, and chose to antagonize Calvinism.

Wanamaker, John, was born in Philadelphia, in 1838. With the ordinary advantages of school education, his early youth was spent in a clerkship in several mercantile establishments in the city. Subsequently engaging in business for himself, his career was a decided success. He made a profession of faith in the church of the late Rev. John Chambers, D. D., of whom he was a great favorite. Active as a Christian, he set himself, with much skill, energy and perseverance, to the work of doing good. He started, in the southwestern part of the city, a Sunday school, in a shoemaker's shop. This, at the time, was a section of Philadelphia greatly in need of spiritual culture, but under the religious appliances brought by him to bear upon it, it soon began to present an improved and promising aspect. One after another the saloons with which the region had abounded disappeared, pleasant homes were built in their places, and morality and Sabbath observance succeeded disorder and vice. As time advanced, a beautiful stone structure arose, with these words graven on its front: "*A Little Child Shall Lead Them.*" On Sundays three thousand scholars gathered in the spacious assembly room. This room was of itself attractive, with its frescoes of blue and gold, and its cool silvery fountain in the centre. Presently, too, the adjoining church was built, for the twelve hundred members which had grown up from the Sabbath-school, Mr. Wanamaker giving \$60,000 toward this enterprise, as a thank-offering for God's blessing on his work (see *Bethany Presbyterian Church*).

On his twenty-third birthday he decided to embark in the clothing business. Two of his mottoes were: "He is a rewarder of them that diligently seek Him," and "No man is ever lost on a straight road." Soon his wonderful business capacity began to show itself, and has continued to do so until the present time, at which he is the owner of three stores, covering

nearly seven acres, one of them the largest retail dry goods store in America, with 3000 employees. When the Centennial Exposition was talked of, and Philadelphia looked about for men to aid in the vast enterprise, John Wanamaker was one of the first called to the National work. He was made chairman of the Bureau of Revenue, and, with the aid of the Board of Finance, he raised the first million dollars; he was chairman of the Press Committee that brought the subject before the whole country, and with much labor and judicious management, he stood by and helped carry the enterprise through to its success. From its very inception he has been a prominent member of the Young Men's Christian Association in the city, was its President for thirteen years, until his resignation in 1883, and has given it \$100,000.



JOHN WANAMAKER.

Mr. Wanamaker has taken an active part in every good work in Philadelphia. He was one of the founders of the Christian Commission. The Moody meetings received from him an earnest support. He has built a church near his country home at Jenkintown; has aided hospitals and orphanages, and from year to year gives very largely in private charities. He is a gentleman of warm winsomeness of temperament that will keep him always young. As a speaker, he is forcible and impressive. He is characterized by unlagging industry and the strictest system. On his business desk are the words, framed, "*Nulla dies sine linea*—no day without a line." He has hosts of friends, and is evidently happy in using, for the grand purposes of religion and humanity, the signal prosperity and the large influence which, under Providence, he has acquired.

Ward, Ferdinand De Wilton, D. D., comes of a sturdy stock, morally, intellectually, physically. He was born at Bergen, Monroe county, N. Y., July 9th, 1812. He graduated at Union College, N. Y., in 1831, and studied theology at Princeton, N. J. He was stated supply at Albion, N. Y., 1831; stated supply of the Tenth Church, Philadelphia, Pa., 1835-6; was ordained an evangelist by the Presbytery of Rochester, August 31st, 1836, and, in that year, as a missionary of the A. B. C. F. M., sailed for India, and made the provinces of Madras and Madras the centres of ten years of faithful, and, under the blessing of God, fruitful missionary labor. Since his return to his native country, he has been stated supply of the First Church, Rochester, N. Y., 1849; pastor of the Second Church, Geneseo, 1849-58; pastor of the Central Church, Geneseo, 1858-61; stated supply at Phelps, Groveland and East Avon, N. Y.; pastor of the Central Church, Geneseo, 1866-71, and District Secretary of the American Bible Society, 1871-5. In all his varied spheres of labor he has been greatly blessed, and enjoyed a deserved popularity for his sterling character, of which benevolence is a leading ornament.

Dr. Ward published a volume in Tamil, at Madras. He is also the author of "India and Hindus," "Christian Life," "Summer Vacations Abroad," "History of Rochester," "Religious History of Livingston County, New York," besides numerous smaller publications, all of which indicate ripe scholarship, and have met with the most encouraging reception. Dr. Ward still maintains his cherished home at Geneseo, where, in a community that loves him much, he spends his time, impelled by a constant desire and effort to do all the good he can. His hand, heart, pen and voice are continually at work for the promotion of the grand causes of humanity and religion.

Wardlaw, Thomas Delacey, D. D., was born at Warrenpoint, County Down, Ireland, November 1st, 1826; graduated at Belfast College in 1844; came to the United States in June, 1846, and entered Princeton Seminary that year, where he graduated in 1849. He was licensed by the Presbytery of New Brunswick, February 7th, 1849.

He began to preach as stated supply at Port Carbon, Pa., May 1st, 1849; was ordained and installed as pastor, January 29th, 1850, and continued in this relation until October 5th, 1852, when he accepted a call to the Church at Paris, Ky. He was installed at the latter place April 6th, 1851, and released March 29th, 1858, when he accepted a call to the Church at Clarksville, Tenn., from which he was released November 23d, 1867. He then removed to Shelbyville, Tenn., where he continued to reside to the end of his life. At Shelbyville he became Principal of a Young Ladies' Seminary, which he conducted with singular ability and success, at the same time supplying the neighboring Church at Petersburg, from 1868 to 1871,

and that of Bethsalem, from 1871 to 1877. He died, August 29th, 1879.

Dr. Wardlaw was a man of superior scholarship and extensive literary culture. He was a close student, prepared for the pulpit with great care, and his sermons were models of composition, full of well-digested thought, presented with freshness and earnestness. He was somewhat metaphysical, but always lucid and logical. As a pastor, he was greatly beloved and valued by the churches under his charge. He was a constant friend, a true man, a genial companion, simple and unostentatious in manner, strong in his convictions, firm as a rock, yet becomingly tolerant of the opinions of those who differed from him. As a teacher, he was eminently successful.

Warfield, Benjamin Breckinridge, D. D., is the oldest son of his parents, William Warfield and Mary C. Breckinridge, oldest daughter of Dr. R. J. Breckinridge. He was born at Lexington Ky., November 5th, 1851, and graduated at the College of New Jersey in 1871, and at Princeton Seminary in 1873, after which he pursued his theological studies for a time at Leipsic, Germany. He was stated supply of Concord Church, Ky., 1875; of the First Church, Dayton, O., 1876; and of the First Church, Baltimore, Md., 1877. He was ordained an evangelist by the Presbytery of Ebenezer, April 26th, 1879. In 1878 he was appointed Instructor in the Western Theological Seminary, Allegheny, Pa., and in 1879 was elected Professor of New Testament Literature and Exegesis in the same Institution, which chair he still occupies, and with much ability and acceptableness. Dr. Warfield's scholarship, for one so young, is of a high order, and promises well for the future. He has contributed several valuable critical papers to the *Presbyterian Review* and the *Southern Presbyterian Review*, and is the author of an excellent tract entitled "The Divine Origin of the Bible," which has been published by the Presbyterian Board of Publication.

Warford, Rev. John, was licensed by the Presbytery of New Brunswick in 1776, and was ordained in 1777. In July, 1789, he was installed pastor of the Presbyterian Church at Salem, N. Y., where he preached for fourteen years. His heart was enlisted in the cause of Christian philanthropy and missionary enterprise.

Washington College (now Washington and Lee University), is in Lexington, Va. In 1771 the Presbytery of Hanover took into consideration the great expediency of erecting a seminary of learning. The result of this consideration, delayed for several years, was finally reached in 1771. On the nucleus of a school taught by Rev. John Brown, pastor of New Providence Church, the Presbytery organized the Augusta Academy, retaining Mr. Brown in its general inspection, and employing Mr. William Graham, a recent graduate of Nassau Hall, as teacher. In 1776-7 the academy was removed to

Timber Ridge, a Board of Trustees of twenty-four gentlemen, including Mr. Graham, then rector, was appointed, Presbytery reserving "forever the right of visitation." Buildings were erected on land given for the purpose, and funds secured to procure books and apparatus. The school was prosperous. But the troubles of war decreased the number and also the income of the teachers. Mr. Graham moved to a farm near Lexington, still retaining the superintendence of the school. This plan proved inexpedient, and an eligible site about three-fourths of a mile from Lexington being secured and buildings erected, the school, now called "Liberty Hall," in keeping with the spirit of the time, was removed to this new location. Mr. Graham continued rector till 1797. Meanwhile, in 1789, he had formed a "class for students of theology," the first ever formed in Virginia. General Washington having received from the Legislature of Virginia one hundred shares of the "James River Canal Company," he generously appropriated the donation to the Liberty Hall Academy, the name of which was changed to Washington Academy. The Trustees had been incorporated in 1783, and authorized to confer degrees.

From 1798 to 1799 Dr. Samuel L. Campbell was rector. He was succeeded by Rev. George A. Baxter, who, on the change of charter, by which the academy became a college, in 1813, became President in 1829; he was succeeded by Lewis Marshall, M.D., 1830, and he by Henry Veltake, LL.D., in 1834. Rev. Dr. Henry Ruffner presided over the Institution from 1836 to 1848. The college was made his sole legatee by Mr. John Robinson, and received about \$40,000 net proceeds of his estate.

During Dr. Ruffner's presidency the college received a donation by the Cincinnati Society of \$25,000. Deducting for erection of building and other expenses, there remained of these sums and \$50,000, Washington's donation, about \$100,000 of vested funds, when Rev. Dr. George Junkin succeeded Dr. Ruffner in 1848. He having resigned, about the opening of the war, the college remained, till its close, without a President. Four Professors and two Tutors had been associated with Dr. Junkin. In 1865 the Trustees called to the presidency Gen. Robert E. Lee, whose life of active and successful administration was cut short in 1870, and he was succeeded by his son, Gen. Geo. W. Custis Lee. The charter of the College was again changed, raising the Institution to the grade of a University. Large additions have been made to its fund during the period of 1866 to 1883. Now, there are, including the President, eight Professors and three assistant Instructors. The Institution, notwithstanding its separation from all formal relations to the Presbyterian Church, has still, in its Board of Trustees of fifteen members, fourteen by education Presbyterians, and of them, twelve are ministers, elders and members of the Church. Of the Faculty, a majority are officers and members of

the same Church. The Institution is still a feeder of Union Seminary.

Washington and Jefferson College, Pa. The history of this Institution is essentially that of higher education in Western Pennsylvania. The first settlers of the region planted the school and the church while engaged in clearing away the forests and defending their houses against the Indians. The pioneer Presbyterian ministers favored the establishment of academies in which pious young men might be instructed in the rudiments of classical learning, with a view to their preparation for preaching the gospel. Such schools were conducted from as early as 1782, in Washington county, by Dr. John McMillan, at Chartiers, by Dr. Thaddeus Dod at Ten Mile, and by Dr. Joseph Smith at Buffalo, in connection with their ministerial work. As early as 1787 an academy, chartered by the State, was established at Washington, of which two years later, Dr. Dod was appointed the Principal. In 1791 a similar Institution was chartered and founded at Canonsburg, to which the pupils of Dr. McMillan's Latin School were soon transferred. It was the germ from which Jefferson College grew, and for which a charter was obtained in 1802. In like manner the Washington Academy developed into Washington College, which received its charter in 1806.

The first President of Jefferson College was Rev. John Watson, who had been a student of the Canonsburg Academy. He was elected August 29th, 1802, and died in November of the same year. The office was filled successively by Rev. James Dunlap, Rev. Andrew Wylie, D.D., Rev. William McMillan, A. M., Rev. Matthew Brown, D.D., LL.D., Rev. R. J. Breckinridge, D.D., LL.D., Rev. Alexander B. Brown, D.D., Rev. Joseph Alden, D.D., LL.D., and Rev. David H. Riddle, D.D., LL.D.

Rev. Matthew Brown became pastor of the Presbyterian Church of Washington and Principal of the Academy in 1805. When the charter of Washington College was secured, the next year, he was elected to the Presidency, and retained the position for eleven years. His successors in office were Rev. Andrew Wylie, D.D., Rev. David Elliott, D.D., LL.D., Rev. David McConaughy, D.D., Rev. James Clark, D.D., Rev. James I. Brownson, D.D. (*Pro. Tem.*), and Rev. John W. Scott, D.D., LL.D. The distinguished educators who served the Colleges of Jefferson and Washington, as Presidents, were seconded in their labors by able and devoted men who filled the several chairs of instruction. They cannot even be named in this sketch, but their work, performed under many discouragements, lives in the grateful memories of hundreds who were helped by them in the paths of knowledge. These Institutions attracted students from all parts of the West and South, and Eastern Pennsylvania, and their alumni have always taken high rank, both in the Church and State. A healthy and dominant religious influence prevailed in them

throughout their history. Revivals of religion of great power occurred at intervals, which resulted in the conversion of many of the students, and the consecration of not a few to the ministry of the gospel. A large majority of the Trustees and Professors have been connected with the Presbyterian Church, and from that Denomination their support was chiefly derived. From 1852 to 1865 Washington College was under the care of the Synod of Wheeling. An ample return for all expenditures made in their behalf was received in the number of ministers educated in their halls. Of three thousand graduates over fourteen hundred became preachers of the gospel.

But their contiguity and the fact that they appealed to the same constituency alike for patronage and pecuniary support, operated as a barrier to their sufficient endowment. Many enlightened friends of education withheld their help, under a conviction that no sufficient reason appeared for the co-existence of two colleges, having identical aims, and under circumstances calculated to excite rivalry and inspire efforts to build up one at the expense of the other. Efforts to bring about a union were often made, beginning as early as 1807, and repeated in 1815, 1817, 1843, 1847 and 1852; but all negotiations to this end were fruitless until Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, Ohio, made an offer of fifty thousand dollars, conditioned upon a union. The time at which this generous proposal was made was propitious for securing its favorable consideration. The number of students had been reduced, owing to the large numbers of young men who had entered the military service of the country. The sale of cheap scholarships by both Institutions, gave them an insufficient endowment, and cut off all income that had formerly been derived from tuition fees. The advance in prices incident to war times increased their financial embarrassments, and rendered their continuance impossible without debt or increase of resources. These circumstances, in a measure, prepared the way for the acceptance of Dr. Beatty's proposition.

By an Act of the Legislature, passed March 4th, 1865, Washington and Jefferson College was established. It was provided that the Senior, Junior and Sophomore Classes should be instructed at Canonsburg, and the studies of the Freshman Class and the Scientific and Preparatory Departments should be conducted at Washington. Rev. Jonathan Edwards, D. D., was elected President, and Rev. James Black, D. D., Vice-President and Executive of the department at Washington. This dual arrangement continued four years, and furnished sufficient evidence that it was an impracticable mode of management. The Board, acting upon unmistakable indications of public sentiment, applied to the Legislature for an amendment to the Charter, which was passed February 26th, 1869, authorizing the consolidation of the departments and their location at a

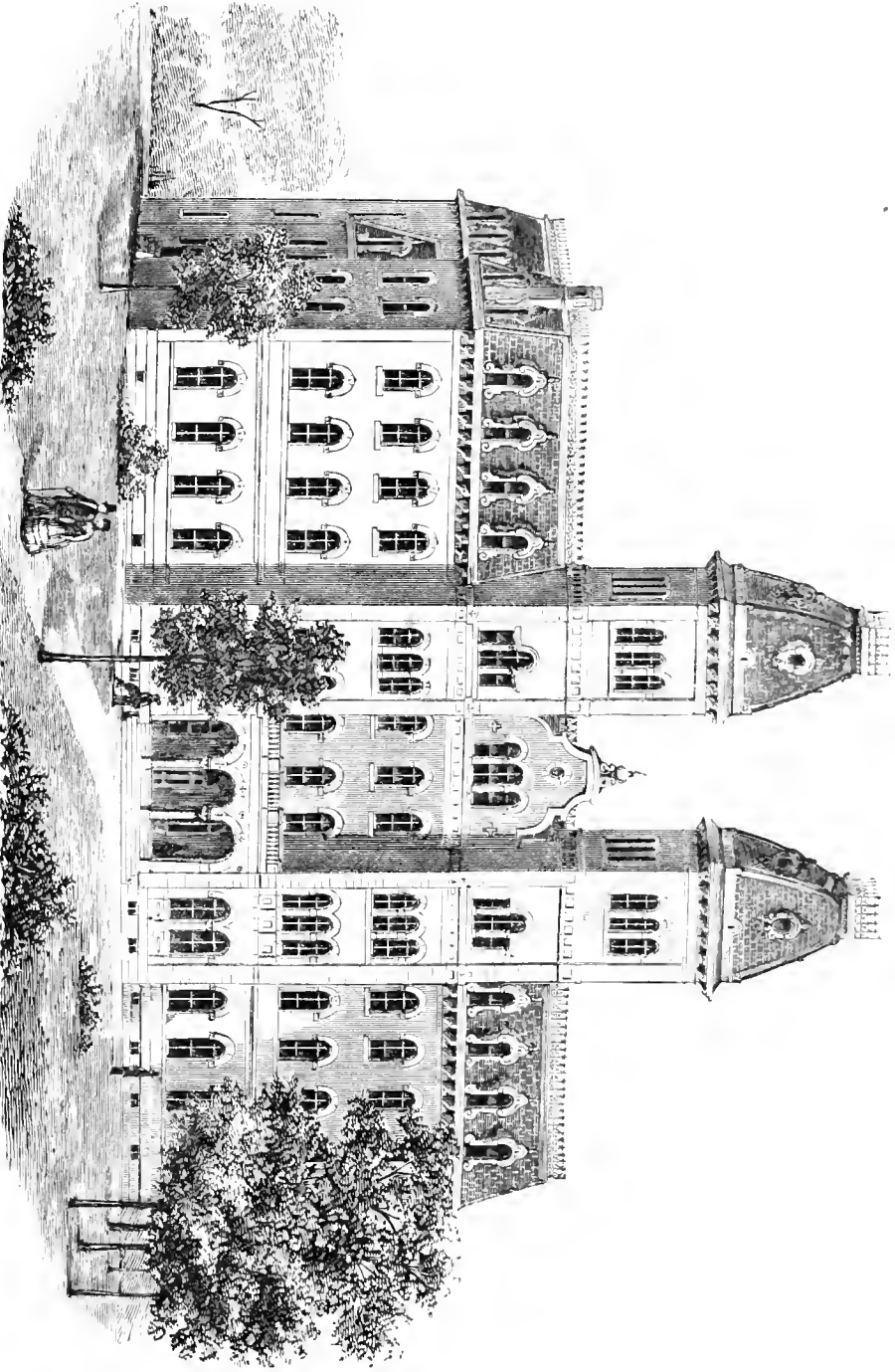
place to be determined by a majority of two-thirds of the Board. Under the provisions of this act the college was finally located at Washington. The decision being unsatisfactory to some who had favored the choice of Canonsburg, suit was entered to test the legality of the proceedings by which the result had been attained. The action of the Board was sustained by an unanimous decision of the Supreme Court of Pennsylvania, and an appeal being taken to the Supreme Court of the United States, it was in like manner affirmed by that high tribunal.

In April, 1869, Dr. Edwards resigned the presidency to accept a call to the pastorate of the Second Presbyterian Church of Baltimore. The office was filled temporarily by Rev. Dr. Samuel J. Wilson, of the Western Theological Seminary, and Rev. Dr. James L. Brownson. Rev. George P. Hays, D. D., was elected President August 3d, 1870. During the legal troubles, an injunction forbidding the teaching of the upper classes at Washington caused the majority of the students to enter other colleges, and the patronage of the college was largely turned away; but under the administration of Dr. Hays, the number of students increased. Efforts were soon started which resulted in the erection of a large and elegant college building. The Chair of Agriculture and Correlative Branches was endowed by Dr. F. J. Lemoyne, of Washington, Pa., who subsequently endowed the Chair of Applied Mathematics. Dr. Charles C. Beatty further signified his interest and confidence by the endowment of the Steubenville Professorship of Greek. By these large gifts the future of the college seemed to be secured. Its former friends were encouraged and many new ones were gained. Dr. Hays resigned, June 20th, 1881, to engage in pastoral work in Denver, Colorado. He was succeeded by Rev. James D. Moffat, D. D., who was elected November 16th, 1881, and inaugurated June 20th, 1882. His administration began under favorable auspices.

The Faculty now consists of the President and nine Professors. The college possesses buildings and grounds worth more than one hundred thousand dollars, and a productive endowment of two hundred thousand dollars. This endowment will be increased in due time by the reception of about thirty thousand dollars bequeathed by the late Dr. Beatty.

The following classification of the Alumni of college, including the graduates of the colleges before and since their union, will be of interest, as indicating in some measure the character of work done: Of the whole number of graduates, 3196, about 80 per cent. entered the three professions of Law, Medicine and the Ministry, and a good proportion of the rest engaged in teaching. 1406, or 44½ per cent. of all graduates entered the ministry, a larger number and proportion, than any other college related to the Presbyterian Church can claim. Since the union in 1865, 169, or nearly 40 per cent. of gradu-

WASHINGTON AND JEFFERSON COLLEGE, WASHINGTON, PA.



ates have entered the ministry. It may not be improper to add the numbers of those who may be said to have reached eminence in their professions, United States Senators, 6 or 8; members of Congress, over 50; Cabinet officers, 6; Judges of Courts, 60; Presidents of Colleges, 46; College Professors, 75; Professors in Theological Seminaries, 25; Principals of Female Colleges, 25.

Waterbury, Jared Bell, D. D., was born in the city of New York, August 11th, 1799; graduated, with high honors, at Yale College in 1822; was a student two years in Princeton Seminary, and was licensed to preach November 13th, 1825, by the Presbytery of New York. He was, for a time, an agent for the American Bible Society, and then became pastor of a church at Hatfield, Mass. Whilst residing there, he published a small volume entitled "Advice to a Young Christian, by a Village Pastor," which was widely read and very useful. In 1829 he was called to Portsmouth, N. H., and remained for two years in a happy and useful ministry, which he was compelled to resign on account of ill health. For nearly fourteen years from February 20th, 1833, he was pastor of the Presbyterian Church at Hudson, N. Y., and his earnest and fervent pulpit services, his genial and social manners, his glowing and untiring zeal, and his godly life, secured for him the unbounded affection and respect of the whole Christian community. He was pastor of the Bowdoin Street Church in Boston, Mass., from September 15th, 1846, until June, 1857. Subsequently he served as a city missionary in Brooklyn, with great earnestness, until stricken down with paralysis. His death occurred December 31st, 1876.

Dr. Waterbury was a man of warm piety, and always watchful for opportunities of winning souls to Christ. As a pastor, he was faithful, sympathetic and earnest. In his prime he was a preacher of unusual excellence and power. He wrote much for the religious newspapers, and published a considerable number of sermons and tracts, besides six or eight volumes. Among his last utterances was this: "Jesus is with me, Jesus is with me."

Watkins, Judge Francis Nathanael, is now nearly seventy years of age, but older in merit, as a citizen, an upright judge and faithful and beloved ruling elder. Of a pious ancestry, many eminent in both Church and State, he has not only followed the good examples set before him, but has added lustre to names well known and honored in the State to which he belongs. In the church Session of the Farmville Church, in Virginia, he has always been a ready and efficient aid, and indeed leader, in all that was proposed for the promotion of sound doctrine, pure church order and the piety of the charge, over which he has long held the part of an *overser*. Early introduced, under wise parental care, to the communion of the church, and at an early period of mature life into the office of ruling elder, he has

faithfully sustained himself, by God's grace, in "works of faith and labors of love." He has ever been found on the side of truth and righteousness, in all the relations of society. While acting as a judge, few of his decisions were properly revoked by higher courts, and when a ruthless and disgraceful partisanship deprived him of the office he *honored*, the entire community, irrespective of party, still deeply mourned the event. As the financial officer of the Board of Trustees of Union Seminary, his services have been invaluable. He has so cared for the funds committed to his trust and management, for nearly forty years, that not only has not a cent been lost through any fault of his own, but thousands of dollars have been added to the investments, by his sound judgment and prompt efforts. Though his many and pressing public duties, have prevented his frequent appearance in the higher Church courts, yet when present, he has proved sound in judgment and zealous for the interests of Zion. Long may he yet live to adorn his station!

Watkins, Rev. John S., was born at Mayo, Halifax county, Va., January 4th, 1844. He was educated at Brooklyn Academy, Hampden-Sidney College and the University of Virginia, at the last of which Institutions he graduated in 1867. After teaching for two years, he studied theology at Union Theological Seminary, Va., and was noted while a student for fidelity and proficiency in his studies. In 1872 he was licensed to preach the gospel, and was installed the same year pastor of Roanoke Church, Roanoke Presbytery, in which relation he continued for six years. He took charge of the First Presbyterian Church of Raleigh, N. C., in September, 1878, of which he has the pastoral oversight at present. Mr. Watkins is a godly man, a diligent pastor and a profitable preacher. He is gentle in spirit and manner, but of unswerving principle; thoroughly in accord with the doctrinal standards of the Church of which he is an honored and able minister, and yet of marked independence of mind and character; gracious and pleasing in his intercourse with men, yet sincere and manly. He is earnest and successful in the great work to which his life is consecrated.

Watson, Rev. John, was born of poor but respectable parents, west of the mountains of Pennsylvania. When a boy, he lived with a gentleman keeping a tavern and retail store, who taught him writing and arithmetic, in order that he might be a useful assistant in his business. Every leisure moment was devoted by young Watson to the study of such books as he could command. Judge Addison, of the Court of Common Pleas in the Western District of Pennsylvania, lodged at the public house where the lad lived, and returning to his lodgings one night at a late hour, after the family had retired to rest, found the young barkeeper reading Horace by fire-light. The Judge promised to bring him suitable books at the next session of the Court. When

that time arrived, Watson, anticipating the hostler, seized the bridle of Judge Addison's horse, and at the same time cast an impatient look at the portmanteau. "I have brought you the books, my lad," said the Judge. "Never," said Watson, when relating this incident, "did I experience a more joyful moment. My heart was so full I could not utter a word." A Latin Grammar, Æsop's Fables, Selectæ Veteri Testamento, and a good Latin Dictionary, formed the treasure.

Having diligently improved himself, as he had leisure in his business, in the ancient classics, and in various branches of literature and science, young Watson, through the influence of Rev. Dr. John McMillan, to whom his worth became known, was appointed as assistant teacher in the Academy of Canonsburg. After eighteen months Dr. McMillan procured him a place, on the Leslie Fund, in the College of New Jersey. Here he took charge of the grammar school, in order to sustain himself, in part, during his education, and at the same time recited in his class. During his college course he was distinguished for his excellent standing as a scholar, for his amiable disposition, conciliatory manners, unblemished morals, and unaffected piety. On returning to his native State, he was immediately chosen Principal of the Academy at Canonsburg, and soon after, by an able and powerful appeal to the Legislature, he obtained the charter of Jefferson College.

Mr. Watson was licensed to preach the gospel in 1798, one year or less after he left college. Soon after his licensure, he accepted a call to a small congregation about three miles from Canonsburg, and continued to preach regularly to this people on the Sabbath, and occasionally on week days, until a short time before his death, which occurred November 30th, 1802. Mr. Watson, in the pulpit, had at his command a ready flow of simple, chaste, and sometimes elegant language, which enabled him to express his thoughts without effort, in the most intelligible manner. He made no appeals to the passions, aiming solely to enlighten the understanding and touch the conscience. In these two points he was very successful; for his language was so simple and natural that it could be understood by a child, and his aim so honest and direct that it brought conviction to the heart.

Watson, Rev. Samuel Lytle, the son of David and Margaret (Adams) Watson, was born at Bethel, York county, S. C., February 5th, 1798. He graduated from South Carolina College in 1820; taught for two years, to procure the means of continuing his studies; entered Princeton Seminary in 1823, and was regularly graduated thence in 1826; was licensed by the Presbytery of South Carolina, November 17th, 1826; went immediately as a missionary to Alabama, then a new and thinly settled State, where he remained nearly a year, Montgomery being the chief place of his labor. He then returned and was or-

dered as an evangelist by the Presbytery of South Carolina, March 15th, 1828. In November of the same year he became stated supply of the Steele Creek Church, Mecklenburg county, N. C., and was installed as its pastor by the Concord Presbytery, May 23d, 1829. Here he labored, with great success, and to the satisfaction of the people, until March 13th, 1840, when the pastoral relation was dissolved on his acceptance of a call from the Bethel Church, S. C., over which he was installed, April 25th, 1840. In this church he labored as pastor for forty-two years, a fact that speaks volumes for the faithfulness and the devotion of the pastor, and for the sincerity of the people in their attachment to God's worship and the ambassador whom He sent to them. In September, 1882, he asked the Presbytery to dissolve the pastoral relation, on account of the infirmities of age, which rendered him unable to discharge its duties. But he still preached as opportunity occurred. His last sermon was on the third Sabbath before his death. He died, November 13th, 1882, in his eighty-fifth year. In his last hours he was calm and peaceful, fully sustained by the hopes of the gospel he had so long and faithfully preached. Mr. Watson was a man of fine personal appearance, cheerful in conversation, with a voice full of melody in age, as that of youth. Quiet and unostentatious in all that he did, scrupulously avoiding everything like display, he exerted a gentle yet persistent and unfaltering influence for good, which only the registers of eternity can exhibit.

Watson, James Clemson, D.D., was born in Donegal township, Lancaster county, Pa., January 27th, 1805; graduated at the College of New Jersey, in 1827, and studied theology at Princeton Seminary. He was licensed by the Presbytery of Philadelphia April 23d, 1830; was ordained by the Presbytery of Carlisle, October 14th, 1832, and on the same day was installed pastor of the United churches of Gettysburg and Great Conewago. Here he labored nearly seventeen years, until he was released, August 29th, 1849. His next charge was at Clinton, N. J., where he was installed, November 21st, 1849, and was released December 3d, 1850. His third charge was at Kingston, N. J., where he was installed February 19th, 1851, and was released October 17th, 1854. His fourth and last charge was at Milton, Pa., where he was installed December 11th, 1854, and continued until he was released by death.

In the beautiful region of the Susquehanna, where Dr. Watson spent the last quarter of a century of his life and ministry, he acquired a wide and great influence. His ministerial work in the church at Milton was a most faithful and successful one. The closing months of his life were darkened by the great misfortune which befell his town and congregation, through a sweeping conflagration, in which their pleasant house of worship was consumed. He was a man of positive convictions, and was quite ready to

utter them. He stood in the old paths, taught the old theology, and strove to build up his church on solid Scriptural foundations. He died August 31st, 1880, in the seventy-sixth year of his age.

Watt, Rev. James, a graduate of Princeton College in 1763, was ordained and installed pastor of the Presbyterian Church at Cape May, N. J., by the First Presbytery of Philadelphia, in 1770. Mr. Watt died November 19th, 1789. His tombstone has the following inscription:

"If disinterested kindness, integrity, justice and truth deserve the tributary tear, here it is claimed."

Watt, Rev. James B., was born in Fairfield District, South Carolina, April 4th, 1820. After spending some time in Erskine College, he studied theology privately with James Boyce, D. D., of Due West, S. C., and was licensed by the First Presbytery of the Associate Reformed Synod of the South. When he had labored some years successfully in several congregations of the Associate Reformed Church, he changed his ecclesiastical connection, being received into Concord Presbytery in 1858, immediately after which he took charge of Big Steel Creek and Pleasant Hill churches, and was, in a short time, duly installed. Here, for nearly two years, he labored, in season and out of season, the Lord crowning his labors with success and giving him as much favor in his new sphere as in his old. He died, September 16th, 1860, in hope of a blissful immortality. Mr. Watt was popular as a man in the private walks of life. As a preacher, he was equally popular—always instructive and reaching the hearts of his hearers. As a pastor, he was laborious, preaching from house to house. He was the author of several meritorious versifications of choice Psalms, and, as correspondent of *The Due West Telescope*, he wrote freely for the press.

Waugh, Rev. Samuel, was a native of Pennsylvania. He was licensed by Donegal Presbytery in 1777, and was settled as the pastor of the united churches of Pennborough and Monaghan, Pa., in 1782, in which relation he continued till his death, in January, 1807. Mr. Waugh was a sound divine, a very acceptable preacher and highly esteemed by his people.

Waxler, William Hall, was born in Philadelphia, December 13th, 1837. He received his education mainly at Port Royal Seminary, a Mathematical and Classical Institute, near Frankford. He graduated from the Law Department of the University of Pennsylvania, July 3d, 1860; was admitted to the Bar, January 19th, 1861, and at once energetically engaged in practice. He is a prominent member of and ruling elder in the Presbyterian Church. He was one of the originators and Secretary of the Frankford and Philadelphia Passenger Railway Company, afterward merged into the Second and Third Streets road, and is an officer in various other local corporations, including the North Cedar Hill Cemetery Company, of which he is a Director and an

originator. He has earnestly devoted himself to his profession, in which he has been very successful by his strong intellect and inherent energy.

Wayland, Abraham, M. D., was a native of Virginia, born in 1792. After pursuing the practice of medicine in that State until 1837, he went to Missouri, and settled in Clarke county. He was confident of his conversion in early childhood, but he did not publicly confess Christ until 1832. In the year 1816, the year in which the first Presbyterian organization was formed on Missouri soil, he organized what he believed to have been the first Sabbath school west of the Blue Ridge. Soon after his removal to Missouri, he and his brother began holding a prayer-meeting at St. Francisville, which culminated in a revival of great power, and which was conducted by them three weeks without the presence of a preacher. As the result of this meeting, a large number of persons were converted, and three churches were organized in the town, one of them a Presbyterian church, known as the DesMoines Church, of which Dr. Wayland became an elder. Those three churches were the first of any kind organized in Clarke county.

Dr. Wayland was "not slothful in business," and by means of a lucrative practice he was blessed with large fortune. To give of his means to the Lord was a joyful privilege and pleasant duty; and he was enabled to give during his life the sum of *seventy thousand dollars*, one-third of his entire estate. His piety was no less conspicuous by the fervency of spirit with which he served the Lord. He was a man of faith, prayer and earnest attachment to God's House. His presence and counsel in the courts of the Church will long be remembered by those who had the privilege of his fellowship there. Dr. Wayland, full of years and blessing, passed to his reward April 21st, 1875.

Wayne, Rev. Benjamin, was born June 4th, 1824, in New Orleans, La.; graduated at Oakland College, Miss., in 1845; at Princeton Seminary in 1848, and was licensed by the Second Presbytery of Philadelphia, October 6th, 1847. Mr. Wayne never was an installed pastor. He was called to become pastor of the Church at Plaquemine, Iberville Parish, La., in 1850. He declined the call, but served that Church as stated supply for six years, 1850 to 1856. In 1860 he began to preach in what was then known as Jefferson City, a suburb of New Orleans, now annexed to it, and called the Sixth District of the city. In 1861 a church was organized there, now known as the Napoleon Avenue Presbyterian Church, which Mr. Wayne continued to supply until his death. From 1856 to 1860, inclusive, he acted as Agent for the Trustees of the Synodical Board of Publication, first for the collection of funds in the Synod of Mississippi, and afterwards in the general management of its book-store in New Orleans. In addition to his duties as preacher and agent, in 1869, he accepted a

position as principal in a public school in New Orleans, which he held until near the time of his death. This event occurred August 21st, 1879. Mr. Wayne was a useful citizen and an assiduous and earnest minister, laboring with untiring zeal where his lot had been cast, among all classes and conditions of people. He had won the esteem and regard of all who knew him.

Weaver, Philip, ruling elder. Mr. Weaver was born in Manchester county, Md., May 31st, 1806. Removed in early life to Selma, Ala., where he died, September 4th, 1875. He was installed as elder of the Presbyterian Church in Selma, Ala., in June, 1846. At that time Selma was a small village, and the church but recently organized. As a successful merchant, in a growing town, he wielded an immense influence for good. The old records show that he was regular in his attendance upon the meetings of Session, and faithful in taking heed to himself, to all the flock over which the Holy Ghost had made him an overseer. During successive pastorates he stood in his lot as a ruler; and to his liberal contributions, unobtrusive piety, untiring energy and fervent prayer, much of the growth of this church is to be attributed. Having served his generation well and faithfully, he "fell asleep," in a good old age, beloved by all.

Webb, Rev. Joseph, the son, probably, of the minister of Green's Farms, Conn., graduated at Yale in 1715, and became a member of Synod in 1720, being the pastor of Newark. He is said to have been dismissed from his pastoral charge in 1736; his name is mentioned as a member of Synod till 1740. He and his son, a student in Yale College, were drowned, October 21st, 1711, while crossing the ferry at Saybrook, Conn.

Webb, Rev. Robert A., second son of Robert C. and Elizabeth (Dooch) Webb, was born in Lafayette county, near Oxford, Miss., September 20th, 1856; entered Colleoka Institute, in Manry county, Tenn., in 1871, and after remaining there three years and a half, entered the Sophomore Class in Stewart College, now the Southwestern Presbyterian University, at Clarksville, Tenn., and graduated, with the honors of the class, in 1877. In September of the same year he entered the Theological Seminary at Columbia, S. C., and completed the course in May, 1880. He was licensed at McMinnville, Tenn., by the Presbytery of Nashville, April 19th, 1880, and ordained by the Presbytery of Bethel, S. C., April 1st, 1882. After this, Mr. Webb supplied Moore Memorial Church, Nashville, Tenn., the Presbyterian Church at Albany, Ga., and the Second Presbyterian Church of Charleston, S. C. He is now settled as pastor over Bethel Church, York county, S. C.

Webster, Rev. Richard, was born in Albany, N. Y., July 14th, 1811, and early became a subject of converting grace. He graduated at Union College in 1829, and at Princeton Theological Seminary in 1834. He was anxious to go on a foreign mission to

India, but his deafness proved an insurmountable obstacle. He then determined to devote himself to missionary labors at home. He began his career at South Easton, but shortly after organized a church at Mauch Chunk, November 1st, 1835, over which he was settled as pastor. His labors were not confined to this spot, but extended over the coal region in the counties of Lehigh, Northampton, Columbia, etc. He aided in founding a dozen churches, and was the father of Luzerne Presbytery. He died June 19th, 1856, in the forty-fifth year of his age.

When it was announced to him that he was dying, he expressed his doubts, because he felt naturally, and in the full possession of all his faculties. "If it be death, it is such a death as I have never dreamed of. I never dreamed of such a heaven. It is most glorious, but, what is wonderful, it is not strange. It is only a brighter home." Such was the euthanasia of this excellent man, expiring in the prime of life.

Mr. Webster had a tenacious memory, a fondness for antiquarian lore and a familiarity with the details of church history that was astonishing. His deafness and near-sightedness drove him to solitary studies, particularly in the line of historical research. He had poetical gifts, but published nothing. He was genial and social, given to sportive and satirical sallies, full of anecdote and sparkling wit, yet, withal, a man of prayer, submitting with patience to his lot, and exemplary as a pastor, attentive and tender in affliction. He was a frequent correspondent for the religious periodicals, under the signature of K. H. He prepared a "Digest of the Acts of the General Assembly," and materials for a "History of the Presbyterian Church," published as a posthumous work by the Presbyterian Historical Society.

Webster, Rev. Samuel Eyres, was born in Chester county, Pa., July 26th, 1848; studied theology at Princeton Seminary, and was ordained by the Presbytery of Westminster, April 11th, 1871. He was pastor of Bellevue Church, Gap, Pa., 1871-5; of the First Church, Mansfield (Washington), N. J., 1875-80, to which churches more than 500 persons were added during his ministry, and since the latter year has had charge of the First Church, Williamsport, Pa., where his labors have been signally blessed. He is a thoroughly orthodox, strong and impressive preacher, and a most laborious pastor. He is loyal to the Standards and faithful in presenting the doctrines of the Church. He is a bold and courageous man of God, and denounces sin in its various forms with an uncompromising voice. He is one of the rising pastors of the Church, and stands in the front ranks of the young preachers of our day. (*See First Presbyterian Church, Williamsport, Pa.*)

Weed, Henry Rowland, D. D., was born at Ballston, N. Y., July 20th, 1789; graduated at Union College in 1812, and at Princeton Theological Seminary in 1815. He was ordained by the Presbytery of New York, January 4th, 1816; was pastor at Ja-

maica, L. L., N. Y., 1816-22; pastor of the First Church, Albany, N. Y., 1822-29; Agent of the Board of Education, 1830-32; stated supply of the First Church, Wheeling, Va., for some months, then pastor until 1870, though for a few years preceding his resignation, through the infirmities of age, the active duties of the pulpit and pastorate devolved upon his junior co-pastor, the Rev. D. W. Fisher. Dr. Weed was an able, earnest, faithful and successful preacher. He contributed occasionally anonymous articles to the religious periodicals of the Church, including the *Biblical Repository*, but avoided regular authorship. For the use of his own Bible class, he published a series of questions on the Confession of Faith, which was afterwards published by the Presbyterian Board of Publication. He died at Philadelphia, December 11th, 1870.

Weir, James Wallace, was born at Harrisburg, Pa., August 9th, 1805. His great-grandfathers, Weir and Wallace, fought together in the siege of Derry; their grandchildren (Samuel Weir and Mary Wallace) met on the bank of the Susquehanna a hundred years after, and were united in marriage.

In 1824 Mr. Weir undertook to edit a small religious paper, and with this view learned type-setting. Whilst thus engaged, he received an appointment in a bank at Harrisburg, which he accepted. For five years he was clerk in the Branch Bank of Pennsylvania, located there; for eleven years he was Teller in the Harrisburg Bank, and for thirty-one years was Cashier of the same Institution, which is now known as the Harrisburg National Bank, and which, under his cashiership, greatly prospered.

Mr. Weir was a writer of force and varied ability, and the author of several poems of much merit. The principal productions of his pen are a "Treatise on Sabbath-school Instruction," "Duties of Laymen," and "Social Prayer," all of which were received with marked favor, and recommended by gentlemen of high literary standing.

Mr. Weir was an elder of the Presbyterian Church at Harrisburg, from 1831 until his death; was connected with the Sunday school about fifty years, and was Superintendent of the school of that Church for over forty years. He was one of the first, firmest and most influential friends of the anti-slavery and temperance causes. In 1859, he was elected a corporate member of the American Board of Commissioners for Foreign Missions, and long continued to promote its interests in every way in his power.

Mr. Weir resided, with the exception of six months, in the city of his birth, and his steadfast residence only tended to increase his influence and to endear him more and more to his neighbors. On his seventieth birthday the personal friends of the distinguished financier united in an ovation of respect to him, such as is not often paid to men who had a purely private character. No man better deserved it than James Wallace Weir. No man in the State had a

more unsullied reputation, and no man in any community, reaching the age of seventy, had a purer personal reputation. Uprightness, benevolence, energy, geniality, courage in duty, fidelity in earth's various relations, all sanctified and adorned by religion, eminently marked his symmetrical character.

Welch, Ransom Bethune, D.D., LL.D., is a native of Greenville, N. Y. He graduated from Union College in 1816, and studied theology at Andover and Auburn. Ordained and installed at Gilboa, N. Y., by the Classis of Schoharie, 1854; Gilboa, 1854-6; Catskill, 1856-69; Professor of Logic, Rhetoric and English Literature in Union College, 1860-76, and since 1876, has been Professor of Christian Theology in Auburn Seminary. He received the degree of D.D., from Rutgers College in 1868, also from the University of the City of New York, 1868, and the degree of LL.D., from Maryville College, 1872. Dr. Welch is an eminent scholar, a forcible writer and an instructor of marked ability. He has published "Notes on Theology," "Faith and Modern Doubt," also many articles, addresses, etc.

Welch, Thomas R., D. D., son of John Welch



THOMAS R. WELCH, D. D.

and B. J. Rice, was born in Jessamine county, Ky., September 15th, 1825. Having pursued preparatory study at Bethel Academy, in Nicholasville, he entered Centre College, May, 1841, and was graduated, A. B., September, 1846. After a year spent in reading law and teaching school, he passed to the Theological Seminary at Princeton, in September, 1847, where he remained two sessions and was then licensed to preach by the Presbytery of West Lexington, Sep-

tember, 1849. During the next year he supplied the pulpit at Warsaw, Ky., after which he resumed his theological studies in the New Albany (Ind.) Seminary, from which he received the usual certificate, May, 1851. Proceeding at once to take charge of the Church at Helena, Ark., he remained there eight years, when he was called to the Church at Little Rock. His ordination took place at the hands of the Presbytery of Arkansas, in session at Batesville, April 11th, 1852.

He became pastor of the First Church at Little Rock, the capital of the State, in December, 1859. There he still abides, beloved of men and approved of God.

His *alma mater* conferred on him the degree of D. D., in 1870. In 1872 he was Moderator of the General Assembly at Richmond, Va. In 1877 he was a member of the First General Presbyterian Council at Edinburgh. In 1880 he represented the State of Arkansas at the Centenary Sunday-school Celebration in London. He is President of the Board of Trustees of Arkansas College, and a Director of the Southwestern Presbyterian University at Clarksville, Tenn., of which Institution he was, a year ago, elected a Professor and Vice-Chancellor; a position he declined, in obedience to the decision of his Presbytery that he should not leave his pastoral charge.

Dr. Welch has had a busy life, and made an enviable record. Of fine presence, genial manners, ready sympathy, he finds welcome everywhere. Especially are they attached to him who have experience of his wise and faithful pastoral ministry in seasons of perplexity, wandering, sickness or sorrow. A well-grounded theologian, a clear thinker, a lucid expositor, he is a model preacher of the gospel, rightly dividing the Word, shunning not to declare all the counsel of God, feeding the flock, and warning and entreating them who are without.

By long residence, abundant labors, eminent administrative ability, Dr. Welch is the Presbyterian Nestor of Arkansas, and no man in the State is held in higher esteem or wields a stronger influence.

Wellford, Hon. Beverly Randolph, third son of Dr. Beverly R. Wellford, President of National Medical Association, 1853, and Professor of *Materia Medica*, in the Medical College of Virginia, 1851-70; was born in Fredericksburg, Va., May 10th, 1828. Mr. Wellford graduated in the Centennial Class, 1847, of the College of New Jersey, and began the practice of law in Fredericksburg, Va., in September, 1849. In 1851 he removed to Richmond, Va., where he continued the practice of his profession, and was elected, by the General Assembly of Virginia, Judge of the Seventh Judicial Circuit, including the city of Richmond and county of Henrico, in March, 1870, and re-elected by the General Assembly, December, 1878, for an additional term of eight years. He was baptized in the Presbyterian Church, of Fredericksburg, Va., of which both his parents were members,

under the ministry of Rev. Samuel R. Wilson, D. D., who died when a Professor in Union Theological Seminary. Judge Wellford was received as a communicant in the same church, on profession of faith, in 1853, and afterward removed to Richmond, where he was ordained as ruling elder, in the First Presbyterian Church, in 1857; was elected by the Southern



DR. BEVERLY RANDOLPH WELLFORD.

General Assembly, in 1866, a member of the "Committee of Publication," which position he still fills.

Wentworth, Stephen Girard, belonged to that large and well-known family which came to this country from England many years ago. He was born in Williamstown, Mass., October, 1811. Early in life, at the age of nineteen, and without means, he came to Monroe county (now, W. Va., where he remained for six years. In 1837 he moved to Brownsville, Saline county, Mo., where he resided for three years. He removed to Lafayette county, Mo., in 1840, where he has since lived, most of the time in Lexington.

Mr. Wentworth united with the (O. S.) Presbyterian Church of Lexington, Mo., in 1841, then under the ministry of Dr. J. L. Yantis. He was, in 1847, elected deacon, and served the Church faithfully as treasurer for many years. In 1872, having "obtained a good degree," he was chosen ruling elder, which office he held while he lived.

By industry, energy, frugality and wisdom, he soon began to acquire property, which he not only kept and increased, but used wisely and well. Besides sharing in every good word and work in his church and community, and conferring many private benefi-

tions of which the public knew nothing, he gave largely to the cause of education. The "Elizabeth Aull Seminary," a school for young ladies belonging to his church, more than once received substantial tokens of his friendship, while the "Wentworth Male Academy," of Lexington, Mo., owes its existence to his liberality, and will doubtless long perpetuate his name and that of his son, in whose memory it was founded.

As a Christian, Mr. Wentworth was quiet and unassuming, but earnest and sincere; as an officer, he was "found faithful," always ready to do the duty laid on him; as a friend and neighbor, he was peaceable, generous and kind, and as a citizen, trustworthy and large-hearted. A good man and true, he loved God and served his generation by the will of God.

West, Nathanael, D. D., was born in the province of Ulster, Ireland, in the year 1794; pursued his theological studies in Edinburgh, and entered the ministry in 1820, in the Independent connection. He emigrated to this country in 1831, and was installed pastor of the Church of Meadville, Pa., May 11th, 1836. This relation continued until June 26th, 1838. He subsequently labored at Northeast, Pa.; Monroe, Mich.; Pittsburg, McKeesport, Belmont and Hestonville (united), Pa. He died September 2d, 1864.

Dr. West was endowed by nature with a stalwart frame, great powers of endurance, and an energy that was almost invincible under ordinary difficulties. In mind he was gifted above the ordinary range of men, although his mental characteristics were peculiar. His powers of analysis and his strength of memory were astonishing. His knowledge of the Scriptures was such, that he could not only quote at length verbatim, but give chapter and verse. In this respect he was almost literally a living concordance. As a preacher, he was original, fluent and eminently Scriptural and instructive. In the Old Testament Scriptures, in every tree and shrub, in every nail and stone of the temple, he saw something that pointed to the gospel and the work of Christ. From his treasure he brought forth things new and old.

Westcott, Lorenzo, was born July 21st, 1825, at Fairton, N. J. He graduated at the College of New Jersey, at Princeton, in 1852, and at the Theological Seminary there, in 1855. He was Tutor in Princeton College from January to June, 1856; was licensed by the Presbytery of New Brunswick, April 26th, 1854; from May to December, 1855, supplied the pulpit of the First Church of Wilmington, Del., in the absence of its pastor; was ordained by the Presbytery of Nassau, October 16th, 1856, in Brooklyn, N. Y., and on the same day installed as pastor of the Greene Avenue Church in that city, where he labored until that relation was dissolved, April 21st, 1858. He then became pastor of the Warrior Run Church, at McEvensville, Pa., over which he was installed by the Presbytery of Northumberland, June

15th, 1859. Here he labored faithfully and successfully, being greatly beloved, until he was released, May 2d, 1865.

On June 1st, 1865, Mr. Westcott became Professor in Lincoln University, Chester county, Pa., and continued to labor with great assiduity in that position until June 30th, 1872, when he entered upon a Professorship in Howard University, at Washington, D. C., continuing to fill it until his death, which occurred June 5th, 1879. He was a man of great purity of life, a courteous gentleman, a wise presbyter, a faithful minister of the gospel, an able Professor, a warm-hearted Christian. He was profoundly interested in the education and elevation of the colored race, and zealously consecrated thereto his strength and talents and skill. Great numbers of those whom he taught and helped deeply mourned his departure.

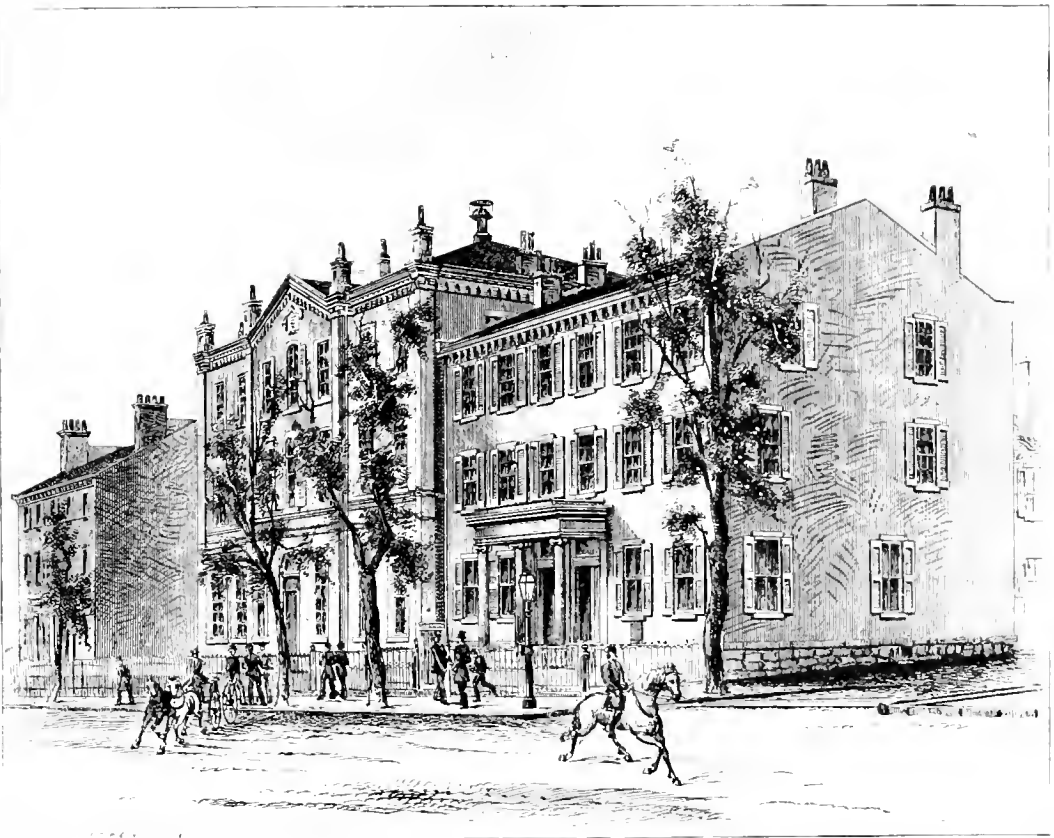
Western Theological Seminary, Allegheny, Pa. The founders of this Institution were among the most sagacious and penetrating men of their times. And yet the title by which they desired that it should be known, shows how limited were their conceptions of the developments which were to occur in the early future of our country. They called it the Western Theological Seminary, a designation which, though appropriate then, could only be thought of now for a theological Institution located on the Pacific coast.

A complete history of this seminary was prepared some years ago, by the Rev. James I. Brownson, D. D., and may be found in the "Centenary Memorial," a volume published at Pittsburg, in 1876. From this record, containing a graceful tribute to the character and usefulness of the Institution, much of the following has been condensed.

With a desire to provide for the great Valley of the Mississippi, the General Assembly of 1825 resolved that it was expedient to establish a theological seminary in the West. Five commissioners were appointed to examine sites and report to the Directors. These commissioners were: General Andrew Jackson, of Tennessee; Hon. Benjamin Mills, of Kentucky; Hon. John Thompson, of Ohio; Rev. Messrs. Obadiah Jennings and Andrew Wylie, of Pennsylvania.

The first meeting of the Board of Directors was held in Chillicothe, Ohio, July 15th, 1825, and in November of the same year they met in Washington, Pa. In April, 1826, they convened in Wheeling, Va., when, after considering offers, nine of which were from Ohio, one from Indiana, and two from Pennsylvania, a decision was made in favor of Allegheny, Pa. Sharp competition had been displayed in reaching this result, and when the report was made in the General Assembly, the contest was renewed. With the hope of securing harmony, the subject was referred to the Assembly of 1827, by which, in due time, the selection of Allegheny was confirmed.

The offer made by Allegheny was a donation of



WESTERN THEOLOGICAL SEMINARY, ALLEGHENY, PA

\$20,000 in installments, together with the release of eighteen acres from the one hundred which had been set apart in the original location of the town for the purpose of a common pasture, these eighteen acres being worth in fee simple about \$20,000. The acceptance of these acres became the occasion of protracted and vexatious litigation, which was only terminated December 2d, 1849, when all the ground, except about one acre, was deeded to the city of Allegheny, under the obligation of a perpetual lease; the city, on the other hand, binding itself for a perpetual loan of \$35,000, with an interest of \$2100, to be paid semi-annually.

The original location of the seminary building was on what is now known as Monument Hill, a very expensive excavation having been necessary to prepare for the substantial, capacious and imposing building, which in due time appeared. Though portions of the interior were in an unfinished condition for several years, it was, nevertheless, ready for occupation in the Spring of 1831. It contained a chapel, with a gallery, in which was the library, and about eighty dormitories for students. This building, with which many interesting and precious recollections are connected, was destroyed by fire in the Winter of 1851. The difficulty of securing an adequate supply of water for ordinary purposes had always been one of the penalties of the elevated location, and when the building was found to be on fire, its rapid destruction was regarded as inevitable, most of the inmates escaping with the loss of all they possessed.

As negotiations with the city had already resulted in an agreement to relinquish the location on Monument Hill, measures were at once adopted to rebuild the Institution on the reserved ground, where it now stands. In the meantime the exercises were conducted with but little interruption, in the rooms of the First Presbyterian Church, Allegheny.

The present structures of the seminary are eight in number. The main building, containing the chapel, class rooms and twenty dormitories, is healthfully and beautifully located, facing the West Park, where it can be seen by travelers entering the city on the Pittsburg and Cleveland, and the Pittsburg, Fort Wayne and Chicago Railways. It was built in 1855, at a cost of a little over \$22,000. On either side of this main building are two houses for the Professors. The two on the west side were built in 1854, and will be remembered by some, as having been occupied for several years by Drs. Elliott and Jacobus. Those on the east were built in 1856 and were occupied by Drs. Plumer and Wilson.

The remaining three structures are at a distance of one square west, on the opposite side of Ridge avenue. The central building is Memorial Hall, containing superior accommodations for fifty-nine students, each suit of rooms consisting of a parlor and a bed chamber. The original building, known as Beatty Hall, was reared in 1859, through the generosity of

Mrs. Hetty E. Beatty, of Steubenville, O. Neither the name nor the arrangement of the building had ever fully met the approval of the honored patron of the Institution whose benevolence it was intended to commemorate. In 1876, therefore, Rev. Dr. C. C. Beatty proposed to rebuild and enlarge this structure, at a cost of \$20,000, on condition it should be known as Memorial Hall. In November, 1877, this hall was formally dedicated.

On the west of Memorial Hall is the Library, a fire-proof building, erected in 1876, containing 22,657 volumes, and well adapted in all its appointments to the purposes for which it was reared. On the east of Memorial Hall is the latest accession to the property of the Institution, consisting of a large dwelling, which, according to the purpose of Dr. Beatty, will give place in a few years to two Professors' houses, for which the grounds are amply sufficient.

The Professors who have filled the chairs of this Institution have been recognized as among the most godly, learned and influential ministers of their times. As suggestive of pleasant and profitable reminiscences, their names, departments and periods of service, are here given. Jacob I. Janeway, D.D., Theology, 1828-29; Luther Halsey, D.D., Theology, 1829-36, and History and Church Government, 1836-37; John W. Nevin, D.D., Oriental and Biblical Literature, 1829-40; David Elliott, D.D., LL.D., Theology, 1836-51, and Polemic and Historical Theology and Church Government, 1854-74; Lewis W. Green, D.D., Oriental and Biblical Literature, 1840-47; Alexander T. McGill, D.D., History and Church Government, 1841-51; Melancthon W. Jacobus, D.D., LL.D., Oriental and Biblical Literature, 1851-76; William S. Plumer, D.D., Theology, 1851-62; Samuel J. Wilson, D.D., LL.D., Church History, 1857-83; William M. Paxton, D.D., Sacred Rhetoric, 1860-72; Archibald A. Hodge, D.D., Theology, 1864-77; William H. Hornblower, D.D., Sacred Rhetoric, 1871-83; Samuel T. Lowrie, D.D., New Testament Literature and Exegesis, 1874-77.

Four of these Professors have died during the period of official connection with the Institution. The Summer of 1883 will be remembered long and sadly for that dark and mysterious dispensation by which, within two months, Professors Wm. H. Hornblower and S. J. Wilson were removed by death.

The present Faculty is as follows: William H. Jeffers, D.D., LL.D., Old Testament Literature and Exegesis; elected in 1877. Samuel H. Kellogg, D.D., Didactic and Polemic Theology and Lecturer on comparative religions; elected in 1877. Benjamin B. Warfield, D.D., New Testament Literature and Exegesis; elected in 1878. Thomas H. Robinson, D.D., Sacred Rhetoric, Church Government and Pastoral Theology; elected in 1883. Robert Dick Wilson, A.M., Instructor in Biblical and Ecclesiastical History, and History of Doctrines; elected in 1883. An instructor in Elocution is also employed during each term.

This seminary had always been under the care of the General Assembly, by which its directors and professors were chosen, until 1870, when it accepted the powers offered by the action of the General Assembly (see minutes of Assembly for 1870, page 62), and its directors have since fulfilled their trust in accordance with this new plan, proposed at the time of the re-union. Its Board of Directors is composed of forty members, in four classes, and its Board of Trustees, having charge of its financial affairs, is composed of twenty-one members, in three classes.

Some years ago, the Elliott Lectureship was founded by the Alumni of the Seminary, providing for a course, each year, on some subject related to the evidences of the Christian religion. In October, 1879, Alexander F. Mitchell, D.D., of the University of St. Andrews, Scotland, delivered a course of lectures on the History of the Westminster Assembly.

In 1880 a course of study was established for those who might wish to enjoy the advantages of a fourth year. The number of those who avail themselves of it is increasing.

There are endowments for thirty-two scholarships and five professorships. The endowments amount to \$400,000, and the real estate is worth \$75,000.

There can be no more suitable conclusion to this brief history, than a tribute to the character and influence of that munificent benefactor of the Institution, Charles Clinton Beatty, D.D., LL. D. He was appointed one of its Directors in 1827, and at the time of his death he was the President of its Board of Directors. For more than fifty years he gave it his wise counsels and his earnest prayers. Seldom absent from the meeting of either Directors or Trustees, he was always thoroughly acquainted with its spiritual, sanitary and financial condition. He gave to its treasury, at various periods, more than \$200,000, and the influences originating in these acts are telling to-day at the ends of the earth, and they will continue to operate while time shall last.

Westervelt, Rev. William E., is the seventh son and youngest child of Peter A. and Catharine Burdans Westervelt, and was born near the city of Paterson, N. J., January 17th, 1829. His classical course was pursued under private teachers, all Presbyterian clergymen, in Paterson and in Johnstown, N. Y. He entered the Theological Seminary at Princeton in September, 1851, and graduated in the Spring of 1857. In April of the same year he was licensed to preach the gospel by the Presbytery of Passaic, and for six months from the 1st of the ensuing June he supplied a mission station in Windham, Conn., under care of the Home Board. He was ordained and installed the first pastor of the Presbyterian Church, in Bloomsbury, N. J., in April, 1858; and from September, 1861, to April, 1864, he supplied the Presbyterian Church of Burlington, Iowa. In November, 1865, he was installed pastor over the Presbyterian Church in South Amboy, by the Presbytery of New

Brunswick, where he labored with success three years; then was called to the Presbyterian Church in New Hamburg, N. Y., which he served as pastor until November 1st, 1876. From January, 1877, to April, 1880, he supplied the Presbyterian Church in Milerton, N. Y. After a few months of rest, he supplied for nine months the Presbyterian Church in Chesapeake City, Md.; and on the 1st of November, 1881, he entered upon his labors in his present field, Roxborough, Philadelphia, and was installed on the 30th of the same month.

Westminster Confession of Faith. Most of the Confessions of the Reformed and Lutheran churches were composed by single authors, or by a small group of theologians to whom the task of drawing up a standard of doctrine had been committed. Thus, Luther and Melancthon were the principal authors of the Augsburg Confession, the common standard of faith and bond of union of the Lutheran churches. The Second Helvetic Confession was composed by Bullinger, to whom the work was entrusted by a number of Swiss theologians, and the celebrated Heidelberg Catechism was composed by Ursinus and Olevianus, who had been appointed thereto by Fredrick III, Crown Prince of the Palatinate. The old Scotch Confession, which was the standard of the Presbyterian Church of Scotland for nearly one hundred years before the adoption of the Westminster Confession, was composed by a committee of six theologians, at the head of whom was John Knox, appointed by the Scottish Parliament. The Thirty-nine Articles of the Church of England and of the Episcopal Church of America were prepared by the bishops of that church in 1562, as the result of the revision of "The Forty-two Articles of Edward VI," which had been drawn up by Archbishop Crammer and Bishop Ridley, in 1551.

The "Canons of the Synod of Dort," of high authority among all the Reformed Churches, and the Standard of the Church of Holland, were, on the other hand, drawn up by a great international Synod convened in Dort by the States General of the Netherlands, and composed of representatives of all the Reformed churches except that of France. And the Confession of Faith and Catechisms of our Church were drawn up by a large and illustrious National Assembly of divines and civilians convened in Westminster, England, by the Long Parliament, from July 1st, 1643, to February 22d, 1648. (See CATECHISMS.)

"For a considerable time after the Assembly commenced its deliberations," says *He theington*, "the chief subjects which occupied its attention were the directories for public worship and ordination, and the form of Church government, including the power of Church censure. Till some satisfactory conclusions had been reached on these points the Assembly abstained from entering upon the less agitating but not less important work of framing a Confession of Faith. But having completed their task, so far as

depended upon themselves, they appointed a committee to prepare and arrange the main propositions which were to be discussed and digested into a system by the Assembly. The members of this committee were Dr. Hoyle, Dr. Gouge, Messrs. Herle, Gataker, Fackney, Reynolds and Vines, with the Scottish commissioners. These learned and able divines began their labors by arranging, in the most systematic order, the various great and sacred truths which God has revealed to man, and reduced these to thirty-two distinct heads or chapters, each having a title expressive of its subject. These were again subdivided into sections, and the committee formed themselves into several sub-committees, each of whom took a specific topic, for the sake of exact and concentrated deliberation. When these sub-committees had completed their respective tasks, the whole was laid before the entire committee, and any alterations suggested and debated till all were of one mind. And when any title or chapter had been thus fully prepared by the committee, it was reported to the Assembly, and again subjected to the most minute and careful investigation, in every paragraph, sentence and word. It is exceedingly gratifying to be able to state, that throughout the deliberations of the Assembly, when composing the Confession of Faith, there prevailed almost an entire and perfect harmony. There appear, indeed, to have been only two subjects on which any difference of opinion existed among them. The one of these was the doctrine of election, concerning which, as Baillie says, they had long and tough debates. 'Yet,' he adds, 'thanks to God, all is gone right, according to our mind' (*Baillie*, vol. II, p. 325). The other was, that 'the Lord Jesus, as King and Head of His Church, has therein appointed a government in the hand of church officers, distinct from the civil magistrate,' which appears as the fundamental proposition of the chapter entitled, 'Of Church Censures.' This proposition the Assembly manifestly intended and understood to contain a principle directly and necessarily opposed to the very essence of Erastianism, and it was regarded in the same light by the Erastians themselves; consequently it became the subject of long and earnest discussion, and was strenuously opposed by Lightfoot and Coleman, especially the latter. But Coleman falling ill and dying, before the debate was concluded, it was carried, the sole dissentient voice being that of Lightfoot.

Some discussion took place on the thirty-first chapter in the Confession, respecting Synods and Councils; but that subject also was carried in the express language of the Assembly, and without any Erastian modification. The first half of the Confession was laid before the Parliament early in October, 1646, and on the 26th of November the remainder was produced to the Assembly in its completed form, when the Prolocutor returned thanks to the commit-

tees, in the name of the Assembly, for their great pains in perfecting the work committed to them. It was then carefully transcribed, and on the 3d of December, 1646, it was presented to Parliament, by the whole Assembly in a body, under the title of 'The humble advice of the Assembly of Divines and others, now by the authority of Parliament sitting at Westminster, concerning a Confession of Faith.' On the 5th, Parliament ordered 'five hundred copies of it to be printed for the members of both Houses, and that the Assembly so bring in their marginal notes, to prove every part of it by Scripture' (*Whitlocke*, p. 233). There is strong reason to believe that the House of Commons demanded the insertion of the Scripture text for the purpose of obtaining an additional period of delay, as indeed Baillie pretty plainly intimates.

The Assembly, accordingly, resumed their task, and after encountering a number of interposing obstacles, again produced the Confession of Faith, with full Scriptural proofs annexed to all its propositions, and laid it before the Parliament on the 29th day of April, 1647. The thanks of the House were given to the Assembly for their labors in this important matter, and 'six hundred copies were ordered to be printed for the use of the Houses and the Assembly, and no more, and that none presume to reprint the same till further orders' (*Rushworth*, vol. vi, p. 473).

The appointed number of copies having been printed, they were delivered to the members of both houses by Mr. Byfield, on the 19th of May, when it was resolved to consider the whole production, article by article, previous to its being published with the sanction of Parliament, as the Confession of Faith held by that church on which they meant to confer the benefits of a national establishment. But the deliberations of the Parliament were interrupted by the insurrection of the army, and the numerous protracted and unsatisfactory negotiations in which they were engaged with the King, so that they had not completed their examination of the Confession till March, 1648. On the 22d day of that month a conference was held between the two houses, to compare their opinions respecting the Confession of Faith, the result of which is thus stated by Rushworth: 'The Commons this day (March 22d), at a conference, presented the Lords with the Confession of Faith passed by them, with some alterations, viz.: That they do agree with their lordships, and so with the Assembly, in the doctrinal part, and desire may be made public, that this kingdom, and all the Retorned churches of Christendom, may see the Parliament of England differ not in doctrine. In some particulars there were some phrases altered; as in that of *tribute* being due to the magistrate, they put *dues*; the degree of marriage they refer to the law established; particulars in discipline are recommended, and for the title, they make it not 'A Confession of Faith,' because not so naming, 'I confess,' at the beginning

of every section, but, 'Articles of Faith agreed upon by both houses of Parliament,' as most suitably to the former title of the Thirty-nine Articles' (Rushworth, vol. vii, p. 1035).

"Such was the last positive enactment made by the English Parliament respecting the Confession of Faith, for the subsequent mention made of it, and of other particulars in Presbyterian Church government, during the course of their negotiations with the king, were not enactments, but attempts at accommodation with His Majesty, with the view of endeavoring to secure a satisfactory basis for a permanent peace to Church and State. And it will be observed, that the only material defect mentioned in this reported conference between the Houses is, that 'particulars in discipline are recommitted.' These 'particulars' are said to have been the thirtieth chapter, 'Of Church Censures;' the thirty-first chapter, 'Of Synods and Councils;' and the fourth section of the twentieth chapter, 'Of Christian Liberty and Liberty of Conscience.' The enumeration of these particulars rests on the authority of Neal (vol. ii, p. 429), which is by no means unimpeachable, but it is in itself probable, being quite consistent with the views of the Erastians, whose chief hostility was directed against the power of Church discipline, of which the chapters specified contain an explicit statement according to the judgment of the Assembly. It is of some importance to remark, that these 'particulars in discipline' were not rejected by the English Parliament, as is generally asserted, but merely recommitted, or referred to a committee to be more maturely considered. But as the Parliament itself not long afterwards fell under the power of the army, and was at length forcibly dissolved by Cromwell, the committee never returned a report, and consequently these particulars were never either formally rejected or ratified by the Parliament of England."

"The Confession of Faith and Larger and Shorter Catechisms of the Westminster Assembly," says Dr. A. A. Hodge, "were adopted by the original Synod in North America, A. D. 1729, as the 'Confession of Faith of this Church,' and it has been received as the standard of faith by all the branches of the Presbyterian Church in Scotland, England, Ireland and America, and it is highly revered, and its Catechisms used as a means of public instruction, by all the Congregational bodies of Puritan stock in the world.

"Although the Westminster Assembly resolutely excluded from their Confession all that they recognized as savoring of Erastian error, yet their opinions as to church establishments led to views concerning the powers of civil magistrates concerning religious things (*circa sacra*), which have always been rejected in this country. Hence, in the original 'Adopting Act,' the Synod declared that it did not receive the passages relating to this point in the

Confession, 'in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.'

"And again, when the Synod revised and amended its Standards, in 1757, in preparation for the organization of the General Assembly, in 1789, it 'took into consideration the last paragraph of the twentieth chapter of the Westminster Confession of Faith, the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter, and having made some alterations, agreed that the said paragraphs, as now altered, be printed for consideration.' As thus altered and amended, this Confession and these Catechisms were adopted as the doctrinal part of the Constitution of the Presbyterian Church in America in 1788, and so stand to this day."

The original articles of the Westminster Confession as to the civil magistrate which are altered in our confession are as follows:—

Westm. Conf. chap. 20, § 4, of certain offenders it is said: "They may be proceeded against by the censures of the Church and by the power of the civil magistrate." Chap. 23, § 3: "The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven, yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." Chap. 31, § 2: "As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion, so, if magistrates be open enemies to the Church, the ministers of Christ themselves, by virtue of their office, or they with other fit persons, upon delegation from their churches, may meet together in such assemblies."

It is proper to add that, in the act preliminary to the Adopting Act, the General Synod of our Church, whilst in the act of enforcing the adoption of the Confession upon office-bearers, yet in regard to private members declares itself willing to "admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven" (See Baird's Digest, Book I, § 7). In 1839, the General Assembly put forth a similar statement (See Book VII, § 2, b).

Westminster Presbyterian Church, of Minneapolis, Minnesota, was organized August 29, 1857, by a committee of the Presbytery of St. Paul, con-

sisting of Rev. J. G. Riheldaffer and Rev. H. Matthy. Eight persons were enrolled as members, and Mr. A. W. Oliver, now deceased, was elected and installed ruling elder. The first church building was dedicated about three and a half years later, March 17th, 1861. Rev. J. G. Riheldaffer, D. D., preached the sermon. During the first ten years succeeding the organization the congregation was supplied by Rev. Benjamin Dorrance, Rev. Levi Hughes, Rev. James McKee, Rev. Robert Strong and Rev. Robert A. Condit, in the order named. Mr. Condit, now a Professor in Coe College, Iowa, was the first installed pastor, and served the church for three years. During his ministry the church edifice was enlarged, in order to meet the exigencies of the growing congregation. The Rev. Robert F. Sample entered upon the pastorate March 8th, 1868, in response to a call extended to him the previous January, whilst supplying the Andrew Church, in the eastern division of the city. The membership at this period was about 100, and the eldership consisted of Messrs. A. W. Oliver, J. C. Williams, L. H. Williams and C. E. Vanderburgh. In 1870 the church building was again much enlarged, but the extension soon proved inadequate. The corner-stone of the present edifice was laid July 13th, 1880. Rev. Daniel Stewart, D. D., pastor of the Park Avenue Church, Minneapolis, Rev. W. T. Beatty, D. D., of Pittsburg, Pa., and Rev. J. B. Donaldson, of Hastings, Minn., assisted the pastor, Dr. Sample, in the interesting exercises, which attracted an immense audience. The erection of the large structure was much delayed by the difficulty encountered in transporting the stone from the quarries of Lake Superior. The spacious Lecture-room was occupied for the first time August 10th, 1882. The main audience room was completed a few months later, and the church was dedicated, without debt, on the third Sabbath of its occupancy, March 11th, 1883. The sermon was preached by Rev. Herrick Johnson, D. D., then Moderator of the General Assembly. The dedicatory prayer was offered by the pastor. Drs. Edward D. Neill, J. G. Riheldaffer and others assisted in the services, which were attended by about two thousand persons. Although the capacity of the church was large, it was taxed to the utmost from the first, and the congregation, which has already sent out two colonies, and was maintaining three missions, inaugurated a new enterprise, under the auspices of the Presbyterian Alliance, in another part of the city, now known as the Bethlehem Church.

The Westminster Church edifice is built of brown stone, and with its great proportions, deep reveals, and massive towers, has a substantial appearance, which suggests that it has been built for all time. It is entered through three broad portals, and from the large halls pleasant stairways lead to the audience room and galleries above. The lecture room is on the first floor, and around it are located Sunday school and Bible-class rooms and parlors. The pastor's study occupies

the second story of the large south tower, and communicates with the pulpit. The main audience room is sixty-eight by ninety feet, and fifty feet in height. The floor slopes on three sides from the outside walls to the centre of the fourth, where the pulpit is located, the radiating point for the seven aisles, dividing the circular sweep of pews into convenient lengths. The gallery is remarkably graceful in its outline, and the large organ occupying the space above the pulpit is incased in an elaborate frame which harmonizes with the rich walnut finish of the church. The frescoing, with its delicate shadings and chaste designs, is considered a marvel of beauty. This commodious church, with a frontage of one hundred and thirty-four feet, a depth of eighty-nine feet, the main spire one hundred and ninety feet in height, one of the best appointed, most beautiful, and acoustically most perfect church edifices in this country, was erected and furnished at a cost of one hundred and fifty thousand dollars.

But the glory of the house is the divine presence. The spiritual life and growth of the church is a subject of devout gratitude. Precious revivals have been enjoyed at different periods. The preaching of the gospel, the great facts of sin and salvation by the cross emphasized, and the office and work of the Holy Ghost made continually prominent, has gathered the largest congregation and membership in the Northwest. The present pastorate has extended, at the present date (1884), through sixteen years, and the influence of Westminster Church reaches to remote regions. It is represented in the foreign field by Rev. Graham C. Campbell, at Gaboon, Africa, and by Mrs. Robert M. Mateer, at Cheifor, China. Its Sabbath school is characterized by Scriptural intelligence, spirituality and benevolence, and the Ladies' Missionary societies by great devotion to the interests which led to their formation. The entire history of this church is a signal commentary on the words of Christ: "And I, if I be lifted up, will draw all men unto me." (*See picture of church, p. 892.*)

To this sketch of Westminster Church, we add notices of the other Presbyterian churches in Minneapolis.

ANDREW CHURCH.

The Westminster and Andrew Churches are twins, with respect to the date of permanent organization. Both were organized at the same time, and by the same committee of Presbytery. The Andrew was then known as the "First Presbyterian Church of St. Anthony." Its earliest beginning may be dated from 1849-50 when Rev. E. D. Neill preached on alternate Sundays at the Falls. In July, 1750, Rev. Wm. T. Wheeler, formerly a Congregational minister to Africa, commenced preaching, at the request of Mr. Neill; and the members being mostly Presbyterians, it was decided to call the church the "First Presbyterian Church of St. Anthony." Rev. Mr.

Wheeler was succeeded by Rev. Chas. Secombe, who persuaded the society to drop the Presbyterian name and be known as the "Congregational Society." When the Presbyterian element of the society finally organized as a church in 1857, the former name was resumed, but the Congregational portion may be considered as the original of the present Congregational Church Society of the East Division.

The first members of the "First Presbyterian Church of St. Anthony" were Richard Chute, Mrs. Mary E. Chute, Mrs. Margaret Edwards, S. H. Lea, Joseph Van Eman and Mrs. S. Van Eman. Richard Chute was elected ruling elder, and acted as clerk of the Sessions until July 10th, 1867, when he was succeeded by Gen. H. P. Van Cleave. In June, 1858, Rev. Levi Hughes, of Logansport, Ind., was engaged to preach both for this church and for the Westminster, at a salary of \$1000 per year. The first prayer meeting was held in "Edwards' Hall," October 7th, 1858, and on the tenth of the same month a Sunday school was organized, with six teachers and twelve scholars. In January, 1860, Mrs. Catharine Andrews and daughter, of New York city, donated, through the "Church Extension Board," \$1000, to aid in erecting a church building; and, by act of legislature, a year later, the name was changed to "Andrew Presbyterian Church," in honor of the donors.

A building was erected on Second street and about Fourth avenue, southeast, and was dedicated April 14th, 1862. In May, 1860, the Rev. Mr. Hughes removed from the city and was succeeded in September following by Rev. James McKee, who remained until 1865. From June 17th, 1866, to March 8th, 1868, Rev. R. F. Sample was pastor, and during this time thirty-four members were added to the society. From March 1st, 1869, to March 1st, 1870, Rev. David Pelton served, and was succeeded May 1st, 1870, by Rev. Isaac W. Montfort, who acted until July, 1872. In November, 1870, the building was removed to its present site on Fourth street, between Seventh and Eighth avenues, southeast. Rev. David Stewart was pastor from August 1st, 1872, to May, 1875, and Professor E. J. Thompson, of the University, supplied from May 16th, 1875, to May 26th, 1877. Rev. C. T. Chester was then engaged as pastor and served four years. After the Rev. Mr. Chester's pastorate, Rev. J. H. Edwards supplied for a time, but the society remained without a regular pastor until the recent engagement of Rev. Peter Stryker, D.D., of Saratoga Springs, under whose ministrations the church is now prospering finely, with a membership of over one hundred, and a Sunday school of over two hundred scholars.

PARK AVENUE PRESBYTERIAN

Church was organized May 22d, 1853, by Rev. G. H. Pond, the pioneer missionary, as the "First Presbyterian Church of Minneapolis." It prospered for a time, but the members finally became scattered and for five years services were suspended. August 19th,

1860, it was reorganized by Rev. A. C. Rutison, as a successor of the "First Presbyterian Church of Minnesota," and was in fact the continuation of the Presbyterian Church of St. Peter or Fort Snelling, the oldest church of any denomination in the State, the St. Peter Church having been organized at the Fort, June 14th, 1835, by Rev. Thomas S. Williamson.

The first building owned by the society was located on the corner of Eighth street and First avenue, south. The present building on Park avenue and Tenth street was completed about ten years ago. Rev. D. Stewart, D.D., was pastor from June, 1875, to 1881, since which time the present pastor Rev. S. M. Campbell, D.D., has served. This church maintains the Bloomington Avenue Mission, which is in charge of Rev. Mr. Bowers with J. A. Tyler as Sunday-school superintendent. The Mission will probably be organized this year as a separate church. Park Avenue Church has over three hundred communicants, and a Sunday school of four hundred members. Its contributions to various objects have been liberal.

THE FRANKLIN AVENUE PRESBYTERIAN

Church was formally organized December 21st, 1873, in a building previously occupied by the First Church, that had been moved to a lot donated by Rev. George W. Jackson. A Sunday school had been held in that locality, as a mission from Westminster Church, since January, 1873. The pulpit was supplied by Professor E. J. Thompson and Rev. E. D. Neill until July 1st, 1874, when Rev. A. A. Kiehle took charge, and remained until succeeded by Rev. I. Faries, in February, 1878. The present pastor is Rev. D. E. Wells.

The society has a membership of one hundred, with a Sunday school of over four hundred pupils, under the superintendency of Judge C. E. Vandenburg, who has done much for the church, although himself an elder in the Park Avenue Church.

THE FIFTH PRESBYTERIAN

Church, which occupied its cosy new building, in Oak Lake addition, on Sabbath, February 16th, 1884, for the first time, was started in 1873, as a mission from Westminster Church. It was organized as a church in 1879, with Rev. A. W. Benson as pastor, succeeded after five months by Rev. David Rice, D.D., who was followed by Rev. R. Macquesten, the present pastor.

The church has a membership of about sixty, and a Sunday school of over two hundred pupils. The new building has a pleasant location on Lyndale avenue in Oak Lane addition. The erection of the edifice was commenced in 1882, and is now nearly completed at a cost of \$8000.

BETHLEHEM PRESBYTERIAN

Church is the youngest child, but promises well. It was formerly organized January 4th, 1884, at a meeting held in Avery's Hall, on Nicollet avenue and Twenty-sixth street. It had previously existed for about a year as a mission from Westminster Church.

Rev. Joseph Lanman is the pastor in charge of the society, which has now about forty members. R. L. Stillman has donated to the society the building formerly used by Westminster Church. The building will be repaired and moved to a lot on Blaisdell avenue, in a locality now being rapidly populated.

Whallon, Rev. Edward Payson, the son of Rev. Thomas and Harriet S. (Bickie) Whallon, was born in Putnamville, Ind., March 30th, 1819. He graduated at Hanover College in 1868; studied theology for two years at the Northwestern Theological Seminary, and was licensed by the Presbytery of Madison (O. S.), April 13th, 1870. He supplied, for about one year and a half, the Presbyterian Church of Kasson, Minn., where he was ordained by the Presbytery of Winona, April 25th, 1871. He subsequently spent one year in the Union Theological Seminary, New York city, where he graduated in 1872. He was pastor of the Church of Liberty, Ind., from May, 1873, until August, 1878. He was installed pastor of the Church of Vincennes, Ind., in 1878, and still holds this position, to the great acceptance of the congregation. He was elected a Trustee of Hanover College in 1879, and re-elected in 1883. In 1882, upon the consolidation of the Synods, he was elected Stated Clerk of the Synod of Indiana. A faithful preacher and pastor, a good organizer and a methodical worker, a large degree of success has crowned his labors.

Wharey, Rev. James, was born in Rutherford county, N. C., June 15th, 1789. He entered Hampden-Sidney College, and while he pursued his studies, he paid for his board by teaching several children in the family of the steward. It is supposed that he never graduated, but prosecuted both his literary and theological course simultaneously. Here he spent about five years, being employed, during part of the time, as Tutor in college. He was licensed to preach the gospel by the Presbytery of Hanover, in 1818. He commenced his ministry in the counties of Amherst and Nelson, spending a portion of his time as Principal of an academy. He continued to labor in Amherst but a year and a half. In the following Spring he went on a missionary tour through the eastern portion of the State, having received a commission from the Young Men's Missionary Society of Richmond. Subsequently he consented to become chaplain of Hampden-Sidney College and pastor of the College Church for one year. Here his labors were greatly blessed. Near the close of the year 1822 he went to the village of Cartersville, and labored for a time, but was not long suffered to remain in this position. His able and useful ministry at the College was "known and read" of many. The churches of Bird and Providence, in Goochland county, gave him a unanimous call, which he accepted, and was installed their pastor in 1824. Here, after eighteen years of useful labor, he ended his days. He died April 29th, 1842. Mr. Wharey was

a good scholar. His mind acted slowly, but safely and vigorously. His style of composition often rose to a high degree of beauty. He wrote for the religious periodicals of the day, on a variety of topics. A series of articles which he furnished for the *Southwestern Religious Telegraph*, on the subject of Baptism, and another series in the same paper, on Church History, were so popular that their publication in a more durable form was called for, and they were published in separate volumes. He was a good and useful man, loving to preach, to serve on committees, or to engage in any service, however humble, to which the voice of his brethren or the voice of Providence might seem to call him.

Wheeler, Francis Brown, D.D., is of ministerial descent, his father, grandfather and four uncles having been clergymen. He was born in North



FRANCIS BROWN WHEELER, D.D.

Adams, Mass.; graduated at the University of Vermont in 1812; studied theology at Andover Theological Seminary, and was pastor of the Congregational Church at Jericho Centre, Vt., from January 2d, 1815, until January 2d, 1850. During this pastorate he was for two years Superintendent of the common schools in Chittenden county, Vt. From May 29th, 1850, to September 7th, 1851, he was pastor of the Congregational Church in Brandon, Vt. On the 6th of December, 1854, he took charge of the First Congregational Church in Saco, Maine. His pastorate there was one of marked success and power, being blessed, in the Winter of 1857-8, with a wonderful display of Divine grace in the congregation, and resulting in large accessions to the Church. The

health of his family required him to relinquish this field, and he accepted a call from the First Presbyterian Church, Poughkeepsie, N. Y., over which he was installed May 12th, 1859. Here he has since labored very faithfully and acceptably. Frequent additions have been made to his congregation, and at two different times there have been special revival gatherings. His church has had a steady and solid growth.

Whilst Dr. Wheeler is Calvinistic in his theology, he is broadly and thoroughly identified with all true progress wherever found. In his preaching, he is simple, practical and emotional; free and unconstrained in manner, with rare gifts in extemporaneous utterance. As a pastor, he is eminently faithful to his flock. Dr. Wheeler has been a voluminous writer for the religious and secular press; has published several sermons; given especial addresses on many public occasions, and is the author of many hymns, some of which have found their way into books of praise.

Whelpley, Rev. Philip Melancthon, was born in Stockbridge, Mass., in December, 1791. Thoroughly educated by his father, who was one of the most accomplished teachers of his day, in 1812 he commenced the study of theology, under the direction of the Rev. Dr. Richards, of Newark, N. J., and was licensed to preach early in October, 1814, by the Presbytery of Jersey. On April 25th, 1815, he was ordained and installed pastor of the First Presbyterian congregation in New York. Here he passed the whole of his brief ministerial life, his death occurring July 17th, 1824. His career, though short, was brilliant and useful. He was characterized by gracefulness of manner, elegance of diction, melody of voice and eloquence of thought. His preaching was progressively good, and spiritual and effective till the close of his ministry. He was valued by his co-presbyters. Among his last expressions he was heard to say, "The Lord Jesus is near. The will of the Lord be done."

Wherry, Rev. Elwood Morris, was born at South Bend, Pa., March 26th, 1843. He graduated at Jefferson College in 1862, and after his graduation was engaged, for a time, in teaching. He was ordained an Evangelist by the Presbytery of Donegal, May 8th, 1867. He was missionary in India, at Rawal Pindi, 1868-69, and at Lodiana, 1869. He returned to his native country several years ago, and spent a short time, during which he rendered good service in kindling missionary zeal in the churches, and then went back to Lodiana, where he now is earnestly serving the cause he so much loves.

Whilldin, Alexander, was born in Philadelphia, January 28th, 1808. His parents were both members of the Presbyterian Church. His father was a sea-captain, and a native of New Jersey. In 1812, leaving France on a return voyage to this country, he never reached our shores, no tidings of

his fate ever coming to relieve the suspense of the bereaved family. This sad event left the subject of this sketch an orphan at the early age of four years. The widowed mother, with her son and two daughters, went to reside at the old homestead, in Cape May county, N. J. There, on the old farm near the courthouse, he lived for twelve years. In his sixteenth year he returned to Philadelphia, and entered a store, as a clerk.

In 1832 Mr. Whilldin started business for himself, and continued in mercantile life until 1881, when, on account of declining health, he withdrew from active pursuits. For twenty-one years he was connected with the Old Pine Street Presbyterian Church, and was, during that time, with the exception of the first year, a Ruling Elder, and zealously devoted to the duties of his office. For twenty-three years he has filled the same position, with the same spirit, in the Presbyterian Church, Broad and Green, of which the Rev. R. D. Harper, D. D., is now pastor.

During his long and useful life Mr. Whilldin has been called to many prominent positions of honor and responsibility, the duties of all of which he has discharged with fidelity—credit to himself and advantage to the institutions and associations he represented. He has been for sixteen years a Director of the American Sunday-school Union, for fifteen years President of the Philadelphia Sabbath Association, for twenty years President of the American Life Insurance Company, for twenty-three years a Director of the Children's Union Home, for forty-one years a Director of the Seamen's Friend Society, for thirty-five years a Manager of the Pennsylvania Colonization Society, for thirty years a Trustee of Lincoln University, for fifteen years a Trustee of the General Assembly, and a Director of the Presbyterian Hospital since its organization. Mr. Whilldin is a devoted friend of the cause of Temperance. He has always been very liberal in support of the interests of religion and humanity. His record is that of a model merchant, courteous gentleman, generous philanthropist and exemplary Christian.

Whitaker, Ephor, D. D., is a son of Reuel and Sarah (Westcott) Whitaker, and was born in Fairfield township, Cumberland county, N. J., March 27th, 1820. He graduated, with the highest honors of his class, in July, 1847, at Delaware College; at the Union Theological Seminary, New York city, in 1851; was licensed to preach by the Third Presbytery of New York, in April, 1851; and on September 10th, of the same year, was ordained and installed pastor of the First Church of Southold, Long Island, where he continues to discharge the duties of his office.

For forty-five years Dr. Whitaker has written freely for the press. He published, in 1865, a volume entitled "New Fruits from an Old Field;" in 1872, a small collection of his hymns; and in 1881, an elaborate "History of Southold, Its First Century, from 1610 to 1710," and the next year he suc-

vised the printing of the first volume of the "Southold Town Records, from 1651 to 1792." Many of his separate sermons and addresses—biographical, patriotic, educational, etc., have been printed. Six times he has represented the Presbytery of Long Island in the General Assembly. He was Moderator of the Synod of New York and New Jersey during the year 1869, and of the Synod of Long Island during the year 1872-3. He has served the Presbytery of Long Island as Stated Clerk for the last twenty-eight years, and continues this service. The congregation of Southold, under Dr. Whitaker's pastoral care, has greatly improved the church edifice, doubled the size and value of the parsonage, bought the site of the chapel and built the edifice, purchased the grounds and erected and established the Southold Academy, which belongs to the church, and enlarged the church cemetery. And though most of the young people of the congregation remove to the cities or to the West, yet the membership of the church has increased during his pastorate. He has preached as often as three times a week throughout his ministry.

Whitaker, Rev. Nathanael, was born on Long Island, February 29d, 1722, and graduated at Nassau Hall in 1752. He was installed pastor of the congregation in Chelsea, near Norwich, Conn., February 25th, 1761. He went to Great Britain with the Rev. Sanson Ocum, of the Mohegan tribe, to solicit funds for a mission school, among the Indians, and they had great success. On his return, he accepted a call to the Second Church in Salem, Mass., May 9th, 1769. In 1773, he, with fourteen friends, withdrew, formed a Presbyterian congregation, which was called the Third Church, and united with Boston Presbytery, November 27th, 1773. On the breaking out of the war, he espoused warmly the cause of independence. He removed to Maine and subsequently to Virginia, and died January 21st, 1795, at Woodbridge.

White, Charles, D. D., was born at Randolph, Mass., December 25th, 1795; graduated at Dartmouth College, with the first honors of his class, in 1821, and received his theological education at Andover, Mass. After preaching for a time at Theford, he was settled over the Presbyterian Church in Cazenovia, N. Y., and again at Owego, N. Y., from which charge he was dismissed, after his election to the Presidency of Wabash College. He entered upon the duties of his office in October, 1841, so that his presidency was of just twenty years' continuance. From the first he discharged its duties to the entire satisfaction of the trustees, the patrons, and the students under his care. By his intellectual strength, and his rich and varied learning, he commanded their respect, and by his great simplicity of character and goodness, he won their affections. He died October 29th, 1861. President White's pulpit productions were generally rich specimens of elaborate thought

and polished diction. In theology, he was sound and conservative, preferring one clear "Thus saith the Lord," to a thousand brilliant and plausible speculations.

White, Emerson Elbridge, A. M., LL. D., son of Jonas White and Sarah (Gregory) White, was born in Mantua, Portage county, Ohio, January 10th, 1829. He was educated at Ewingsburg (Ohio) Academy and the Cleveland University. He taught in Ewingsburg Academy and Cleveland University (Instructor in Mathematics), and has since filled the positions of Principal of the Brownell Street School, Cleveland, 1851; the Cleveland Central High School, 1854; Superintendent of the Public Schools of Portsmouth, Ohio, 1856; State Commissioner of Common Schools of Ohio, 1863; and President of Purdue University, Lafayette, Ind., 1876-83. He was President of the Ohio Teachers' Association in 1863; of the National Superintendents' Association in 1866; of the National Educational Association in 1872, and is now President of the National Council of Education—the highest and most important educational organization in the country. He was editor and proprietor of the *Ohio Educational Monthly* from 1861 to 1875, and of the *National Teacher* from 1870 to 1875. He was the writer of the memorial to Congress on the National Bureau of Education, and author of the accompanying bill introduced into the House by General Garfield, of Ohio, and subsequently passed. He is also the author of several valuable school text books, and of a large number of papers and addresses on Education, which have been published from time to time and widely circulated.

Dr. White has been an elder in the Presbyterian Church since 1863, and was a delegate to the World's Presbyterian Council at Edinburgh, Scotland, in 1877. He has won his way, through native ability and much of earnestness and devotion, to the front rank of American teachers. He has shown large capacity for organization and for effective administration, and has had a wide and successful experience in college work. As a speaker, he is both winning and forcible, especially in the discussion of educational topics. As an elder, he has always been highly useful, both in our particular church and in Presbytery and Synod, where his influence has been highly prized.

White, Erskine Norman, D. D. (son of Norman White and Mary A. Dodge), was born in New York, May 31st, 1833. He was graduated at Yale College in 1854, and at Union Theological Seminary, New York, in 1857. After studying a year or two abroad, he was ordained, June 7th, 1859, by the Reformed Dutch Classis of New York. He was pastor of the R. D. Church of Staten Island, from 1859 to 1862; of the Presbyterian Church, New Rochelle, N. Y., from 1862 to 1868; of the Westminster Presbyterian Church, Buffalo, N. Y., from 1868 to 1874, and of the West Twenty-third Street Church, New York

city, since 1874. He received the degree of S. T. D. from the University of New York, 1874. He is one of the Directors of the Union Theological Seminary, and is upon the Building Committee for the new buildings. He has published a few occasional sermons; a history of the West Twenty-third Street Church, and several articles in the *Reviews*. Two translations in the *American Theological Quarterly*: "Infant Baptism," in *The Presbyterian Quarterly* and *Princeton Review*, 1873, and "The Reorganization of Synods," in *The Presbyterian Review*, 1881.

Dr. White was a member of the Assembly's Special Committee of Seven, which in 1880 reported the Overtures for the consolidation of the Synods and the enlargement of their powers, and which, by its judicious management, carried those Overtures through the Presbyteries. He was one of the working members of that committee. To him was specially assigned the consolidation feature of the movement; and to his wise leadership in connection with President Darling, the church is indebted especially for the adoption of the Consolidation Act by the Assembly of 1881. He has been engaged, without interruption, in pastoral work for nearly twenty-five years. No man stands higher in New York Presbytery. He is a genial friend, an instructive preacher, a faithful and successful pastor, a conscientious and prudent presbyter, devoted to our Church and to its Head and always at work for both.

White, Henry, D. D., was born at Durham, N. Y., June 19th, 1800. He was graduated at Union College, in 1821, with high honor, having especially distinguished himself in the departments of mathematics and philosophy. He then pursued his theological studies at Princeton. His only pastorate was in the Allen Street Church, New York, over which he was installed during the Winter of 1827-8, and where he remained until he was elected Professor of Theology in Union Seminary, at the time of its founding, 1836. This professorship he retained until the time of his death, which occurred August 25th, 1850.

Dr. White, as a Pharos, stood above the shoals of theological speculation. Whoever sailed by him avoided wreck. He was a steady warning to keep the open sea, or to anchor in the roadstead. He had little sympathy with that class of minds which love most the dangerous places of theological study. Not that he would leave such places unsounded, unsurveyed, but that he distrusted the fascinations which such places have for the venturesome and the curious. His system was pre-eminently clear and simple. His aim was to teach what he himself had learned from the Bible as a *revelation*. That which the Scriptures did not reveal he was not anxious to explain. He peculiarly disliked the mists of German philosophy, by which the students of his day were often befogged.

Dr. White's preaching was remarkable and strong. He at once alarmed and attracted his hearers. If Sinai thundered from his pulpit, the light of the Cross also beamed there, like that of the seven lamps which burned with steady radiance amid the flashes of the Apocalyptic vision of the throne. Circling about all the symbols of terror was the sign of mercy, the "rainbow, in sight like unto an emerald." He was still in the vigor of manhood when he died, but ready to be unclothed and clothed upon. During the last year of his earthly life, he supplied the pulpit of the Sixteenth Street Presbyterian Church, in New York, and there preached, not only with the power, but also with the success of his earlier days, using old weapons, repeating old victories.

White, Rev. James C., was born at Lancaster, Mass., October 12th, 1806, where his ancestors settled in 1617. At two years of age James went to live with his uncle, Dea. Samuel Farrar, of Lincoln, Mass. At fifteen he became a clerk in Boston, where he afterwards established "White's Bonnet and Dry Goods Store," over which his sign remained forty years. In 1825 he was converted and united with the church of which Dr. Lyman Beecher was pastor. He was one of the original members of Salem Street Church, and for many years one of its deacons. In 1840 he entered Lane Theological Seminary at Cincinnati; was appointed Chaplain in the Cincinnati Hospital and County Jail, and graduated in 1843.

In 1841 and 1842, Mr. White gathered and organized the Tabernacle Presbyterian Church in that city, and remained its pastor until 1850. On account of failing health, he then went abroad and spent a year. Upon his return he organized the Congregational Church in Springfield, Ohio, where he remained until 1851, when he was called to the Plymouth Congregational Church of Cleveland, and was its pastor for seven years. From 1861 to 1866 he was pastor of the "Free Congregational Church" at Providence. He then accepted a call to the First Orthodox Congregational Church, of Dayton, Ohio (which he had organized while a pastor at Springfield). He removed to Chicago in 1869, and was pastor of the Oakland Church for three years, when the disasters connected with the "great fire" led him to accept a call from the Popular Street Presbyterian Church, Cincinnati, in the vicinity where he was licensed, ordained and installed thirty years before. With this church he still continues his labors. Mr. White is a practical preacher, of deep nervous intensity and persuasive appeal, drawing around him business men and young people with great social and affectionate power. He is now at the age of seventy-seven, but "his eye is not dimmed nor his natural force abated." In 1845, Mr. White published "Religion as it Should Be," which went through three editions. He has also recently written "Personal Reminiscences of Dr. Lyman Beecher." Many discourses and lectures have also been published.

Mr. White has the degree of A. M. from Wittenberg College. Although much engaged in organizing or reorganizing churches and building church edifices, a thousand persons have united with the churches under his care.

White, John, Sr. was the eldest child of Thomas and Jane Reynolds White, of Scotch-Irish descent, and was born near Emmittsburg, Frederick county, Maryland, in the year 1764. His education was received in the schools and academies of his native county. In early life he engaged in agricultural pursuits at "Harmony Grove," near Frederick city, Md., where he lived the remainder of his life. He united with the Presbyterian Church in Frederick city a short time after its organization, and was elected and ordained a ruling elder of the same church in 1820, during the pastorate of Rev. Patrick Davidson. He served the church in this office until his death, which occurred October 7th, 1833.

Mr. White was a man of sterling worth to the community in which he lived and to the church of which he was a model member, faithful elder, and liberal supporter. He was a Christian of devoted piety. His son, Mr. William White, has been a deacon for forty years in the same church in which he was an elder; and his daughter, Miss Sarah A. White, like her father, is its most generous contributor, and one of its most faithful and devoted members.

Rev. Joseph Smith, D. D., an eminent divine, who was Mr. White's pastor when he died, wrote concerning him: "Few have surpassed him for a life of industry, strict integrity, and generous kindness and hospitality of disposition. . . . The foundation on which he had placed his immortal hopes did not fail him in the hours of sickness and at the approach of death. The light of peace and Christian hope broke in upon his soul and shone steadily and calmly, as he entered the dark valley. . . . And thus, in the full exercise of his reason and under the sunshine of the Holy Ghost, he 'slept in Jesus.'"

White, Rev. Nathan Grier, was born at Fagg's Manor, Pa., April 11th, 1810. He graduated at Dickinson College, Pa., in 1828. After leaving college he was engaged for a time in teaching. He studied theology at Princeton Seminary. He was ordained by the Presbytery of Carlisle, June 11th, 1831, and installed pastor of the churches of McConnellsburg, Green Hill and Wells Valley, Pa. These churches he served faithfully and successfully for thirty years. In 1861 he took charge of the Church at Williamsburg, Pa., where his earnest labors were blessed. This pastorate he resigned in 1883. Mr. White is a man of modest, retiring disposition, but of decided ability. He has been very faithful during his ministry of fifty years, and is highly esteemed by his brethren.

White, Rev. Robert, was born in Montgomery county, Pa., about the year 1755. received his class-

ical education at Norristown, under the direction of General Porter; studied theology under the Rev. Nathan Grier, of the Forks of Brandywine; became pastor of the Church at Fagg's Manor in 1810, and after a faithful and successful ministry there, of twenty-five years, died September 20th, 1835. He published a sermon designed to prove that Job was Melchisedec. His successor in the ministry, the Rev. Alfred Hamilton, said of him: "His people regarded him with great affection, and thought him, as he was in truth, a laborious, tender-hearted, prayerful pastor."

White, Rev. Sylvanus, was born in 1704; graduated at Harvard University in 1723, and was ordained by a Council, November 17th, 1727, pastor of the Church of Southampton, where, amid confusions and divisions growing out of the great revival, he seems to have dwelt in peace among a united people. After a ministry of fifty-five years, in which he was honored and revered, and happy in the affections of a large and warmly attached congregation, he died, October 22d, 1782.

White, Rev. William P., was born in Honeybrook, Pa., in 1810. He was brought into the church early in life. He partly prepared himself for Amherst College, where he graduated in 1867. He graduated at Princeton Theological Seminary in 1870, and was licensed by the Presbytery of Donegal in 1869. He was called to be pastor of the Church at Plymouth, Pa., and ordained and installed by the Presbytery of Lackawanna in 1870. In this relation he continued thirteen years, with the divine blessing on his labors. He was stated clerk of the Presbytery. He has been a valuable correspondent of the *Presbyterian*, and a contributor for various papers. A number of sermons have been published by him. He was an earnest advocate of Temperance and co-laborer of Rev. Thomas P. Hunt in Wyoming Valley. In April, 1883, he was called to his present promising charge at Mt. Airy, Philadelphia. Mr. White is a vigorous writer, an able preacher, a good pastor, and a very useful member of the judicatories of the church.

White, William Spottswood, D. D., was born in the county of Hanover, Va., July 30th, 1800. His parents were connected with the congregation gathered in that part of the colony, by the Rev. Samuel Davies. His collegiate education was at Hampden-Sidney, and while a student of that Institution, the ministry of its venerable President, Dr. Moses Hoge, was blessed in awakening such conviction of sin as led to his conversion. His theological instruction was under the Rev. John H. Rice, D. D., and he was one of the first students under that eminent Professor of Theology in Union Seminary. He was licensed to preach the gospel by the Presbytery of East Hanover, in 1827. His first field of labor was in the counties of Nottoway, Amelia, Lunenburg and Dinwiddie, during which time his ordination took place. In 1832, he removed to Scottsville, and be-

came pastor of the church in that place. Here his labors, as before, were greatly prospered. After two years he accepted an appointment as General Agent of the Virginia (a branch of the American Tract Society, with a special reference to the "Volume Enterprise." After two years of very arduous and successful labor, he was settled as pastor in Charlottesville. During his residence there he conducted a large and prosperous female school, and was twice elected Chaplain to the University of Virginia. In 1818 he became pastor of the Presbyterian Church in Lexington, which was his home to the end of life.

If this outline were filled with the details which might be supplied, it would present before us the portrait of a beloved, devoted servant of Christ, worthy of the admiration of all, and to be held in everlasting remembrance. Dr. White was a man of no common endowments. With no relish for subtle speculations of any sort, he had a solid, vigorous understanding, a thoroughly good common sense, a wide knowledge of men and the springs of human action, together with a remarkable tact in finding access to them. He was an able, earnest and most successful preacher, with a rare gift for illustrating the subject in hand, both by similitudes and by incidents from general history, and by those which had come under his own observation. In every field in which he was called to labor his ministry had an ample seal of the Divine blessing. His fine social qualities, together with his tender sympathy, amiable, pacific disposition and fervent piety, endeared him to all as a friend and a pastor. He was an eminently wise, good and loving husband and father, and his household was a scene of domestic affection. On account of failing health his pastoral charge was resigned some time before his death, which took place November 29th, 1873. It was full of Christian peace. His memory is precious, and his name remains among the good and the great which so profusely adorn and enrich the history of the Synod of Virginia.

Whiting, Rev. Albert, was born in Milton, Saratoga county, N. Y., May 27th, 1847, and was a son of Jonathan and Hester Maria (Gilbert) Whiting. He was graduated at Union College in 1869, and in the same year entered Princeton Seminary, graduating in 1873. He was licensed by New Brunswick Presbytery, April 10th, 1872, and was ordained by the Presbytery of Perth, then in connection with the Established Church of Scotland, at Perth, Lanark county, Ontario, Canada, July 30th, 1872. Mr. Whiting never labored in an organized church either as pastor or stated supply. In May, 1870, soon after his licensure, he began to preach in remote settlements among the Canadian forests, and continued the same work during the Summers of 1871 and 1872, his field covering parts of Lanark, Fontenac and Renfrew counties, Ontario, where he preached in log school-houses, in shanties, and sometimes in the open woods. But his heart was in the work of

Foreign Missions. Having been elected to the Presbyterian Board of Foreign Missions, he sailed for China in the Summer of 1874. After spending a few months at Suchow, after his arrival, he went with his wife and the Rev. Charles Loman, to establish a station at Nanking. The difficulties were many, but he overcame them all; made warm friends of those who opposed him; gained the respect of his Mandarin neighbors, and was accomplishing great good. Then came the terrible famine in Northern China. American Christians responded to the appeals for help, and the missionaries were called on to disburse the funds. In March, 1878, a call was made for volunteers to go into the province of Shensi and carry relief to the dying multitudes. Mr. Whiting at once offered his services, although fully appreciating the risks. His wife seconded his plans. Having reached Fai Yuen, he was attacked by typhus fever, under which he rapidly sank, and died April 25th, 1878, in the thirty-first year of his age, very peacefully and resignedly. He was a noble young man, of strong faith and earnest consecration to the Master's work.

Whiting, John, was born in Luray, Page county, Va., March 4th, 1811. In his early manhood he removed to Montgomery, Alabama, and was a distinguished ornament of the city and State. He was for twenty-five years an eminently useful member, and for twenty-three years a highly honored and beloved ruling elder, of the Presbyterian Church in Montgomery, Ala. When he was made the hopeful subject of renewing grace, he devoted himself with determined purpose to the service of his redeeming Lord, by a public profession of his faith, and from that period his life was one uniform exhibition of modest piety and beautifully consistent Christian deportment. When elected to the responsible office of a ruling elder, he gave himself up to the high duties which that important position involved, with a diligence, a steadiness and a perseverance which never faltered, ever interested in the peace, unity and purity of the Church, and ever ardent in his aspirations for the promotion of vital piety and the extension of the gospel. Though naturally modest, unobtrusive, and even diffident of himself, he was nevertheless a highly intelligent, a firm and unflinching advocate for everything that was true, just, honest, pure, lovely and of good report; and constantly set his face, like a flint, not only against all errors in doctrine, but against every form of immorality in life. Hence, in the church, the Sunday school, the social prayer meeting and in the community his influence was always felt, and was of the most salutary and beneficial character.

In compliance with the wishes of the public, Mr. Whiting accepted and undertook the management of the South and North Alabama Railroad, an enterprise which was regarded greatly important to the public welfare of the State of Alabama. To improve the

financial condition of this Institution, with the activity and energy so characteristic of the man, he was induced to visit the North when in a state of feeble health, needing rest and quiet rather than exposure to a journey rendered dangerous by fatigue and accident. It was under these circumstances he gave up his life, in the city of New York, in the service of his country. After a very brief illness, in the meridian of his fame, in the vigor and maturity of his faculties, on the 5th of February, 1869, at the Astor House, in the city of New York, he breathed out his earthly life, within a month of closing his 57th year, and entered into rest.

His last words were memorable. They were spoken to his medical attendant and friend, and are thus touchingly given by him: "The day before he



JOHN WIESTLING.

died there was a bright flash of his fleeting spirit that I can never forget. His eyes were closed, he was uttering incoherent words, and it seemed that reason had forever fled; when he opened his bright eyes, fixed them on mine, and said, in a slow, steady voice, "De, X —, there are lies that bind a man to his family, his friends and his country; but to one who feels that he has endeavored to do his duty to God and man, and whose trust is firmly fixed in Christ, death has no terrors."

His passage through the dark valley, though unchorded by the presence of his dearest kindred and most intimate Christian brethren, was made bright by the presence of his Redeemer.

Whittlesey, Rev. Eleazer, was probably a native of Bethlem, Conn. He graduated at Nassau

Hall in 1749, and was licensed by New Castle Presbytery in 1750. For a time he supplied vacancies. A log church was put up near Muddy Creek, in Peach Bottom Township, York county, Pa., and there Mr. Whittlesey preached, gathering the congregations of Slate Ridge and Chanceford. He also labored faithfully in Harford county, Md., and was the means of establishing a number of congregations. He was a man tenderly loved for his zeal and integrity. He died December 21st, 1751.

Wick, Rev. William, was born at Southampton, L. I., in 1768. He received his classical and scientific education at Canonsburg Academy, Pa., and studied theology under the direction of the Rev. Dr. John McMillan. He was licensed to preach August 28th, 1799, and was ordained and installed pastor of the two churches of Youngstown and Hopewell, September 3d, 1800. To these churches his labors were mainly devoted, though he spent considerable time as a missionary in the destitute settlements. His death took place March 29th, 1815. He had the reputation of being an excellent man and a faithful missionary.

Wiestling, B. J., M.D., a ruling elder in the Church in Middletown, Pa., was born September 16th, 1805, near Harrisburg, and was the son of Dr. Samuel C. Wiestling, a native of Lower Saxony, who came to this country about 1760. He belonged to a family distinguished for its physicians. Two of his older brothers were men of note in the profession, and two of his sons also are in the same calling. For five generations some members of the family have been in the profession. Dr. Wiestling read medicine with his two brothers, and then studied at the University of Pennsylvania, where he graduated in 1827. He located at Middletown, Pa., in March, 1832, and continued in practice there, highly successful and greatly beloved, until his death, which occurred July 30th, 1883.

Dr. Wiestling was no ordinary man. It may justly be said of him that in all the relations of life he was one of the best of men. Skilled and successful in his profession, and greatly beloved and trusted by his patients for his wise care and tender sympathy in their sufferings, it was as a husband and father and as a Christian that his character was most marked. He made his home a place of great attractiveness by the generous hospitality and piety that filled it. He confessed Christ when young, and became a ruling elder of the Presbyterian Church in Middletown on October 29th, 1850, and continued in the office until his death. He was a most intelligent and devoted Christian. With a mind clear and vigorous, he had a heart so deeply interested in the doctrines of the gospel that he became a thorough and enthusiastic student of the Bible and spiritual things. His familiarity with the Scriptures, and his ability to quote them, were quite remarkable. He was quite superior as a theologian, especially searching the

Word of God for the things that bore directly upon the highest experiences of the Christian life. His mind and heart were daily and largely occupied with religious themes. His devotion to Christ was unquestioned. He was a complete and undoubted believer in spiritual verities, and lived in habitual communion with them. He loved the truth, rejoiced in it, lived by it. Few men could be found who were so eager and inquisitive in studying and meditating upon the great themes of thought in the New Testament as was Dr. Wiestling. As a direct result of his earnest religious life, he was free from spiritual doubts and fears, and "made his calling and election sure." Charitable toward others; kind and generous in feeling; a faithful church officer; a tender husband and loving father; upright, prayerful and irreproachable in life; he has left a name and memory that will be gratefully recalled by all who learned to know him.

Wiley, Calvin Henderson, D. D., son of David L. and Anne Wiley, was born near Alamance Church,



CALVIN HENDERSON WILEY, D. D.

Guilford county, N. C., February 3d, 1819. He entered the Junior Class in the University of North Carolina, taking at the same time the studies of the Sophomore Class, and winning the highest honors in both. He was graduated in the year 1840, and having studied law during the Senior course, was admitted to the Bar in the Winter of 1840-41. He served two years in the Legislature, in the House of Commons (1850-52), when he was actively engaged in devising and promoting measures of public value. In 1852 he was elected the first State Superintendent

of Common Schools, and was re-elected to this office six times in succession. This position he occupied with much credit to himself and great advantage to the State. On retiring from it, he received, through the Legislature, the thanks of a grateful people, and history honors him as the "Father of Common Schools in North Carolina." He has held the position of Trustee of the State University for a number of years, and is officially connected with graded schools, as Chairman of the Board of Commissioners, in his town.

Dr. Wiley is the author of several publications of literary merit and public value, among which are "Alamance," "Roanoke," and a "History of the State," designed as a text book for common schools. He was also one of the founders of the *North Carolina Presbyterian*. Having previously studied theology, he was licensed to preach the gospel by the Presbytery of Orange in 1855, and in 1866 he was ordained *sine titulo* by the same body, and although he has never been settled as pastor, he has been abundant in labors as a minister of Christ. As a preacher, he is strong, practical and eminently Scriptural, his discourses being always instructive, earnestly delivered, and often marked with passages full of feeling and power. In 1869 Dr. Wiley accepted an appointment as General Agent of the American Bible Society for Middle and East Tennessee. In 1874 he was transferred to North Carolina, and two years later South Carolina was included in his field. He is a man of strength and intense activity, courteous in bearing and affable in manner, and for intellectual worth, wide sympathies and sturdy devotion to the best interests of his native State, is second to none of his contemporaries.

Willard, Mrs. Carrie McCoy, daughter of Joseph White, M. D., was born at Newcastle, Pa., May 3d, 1853. She early manifested a strong missionary spirit, forming a society of little girls before she was eleven years old. In her eleventh year she had a protracted sickness, descending so low as to be apparently dead. From this she never fully recovered; so that her work has been performed in spite of much physical weakness. During this early sickness, while too weak to leave her room, she wrote notes to her playmates on the subject of religion. When sufficiently recovered to be carried into the church she made, in her twelfth year, a public profession of her faith in Christ. The state of her health prevented her from taking the usual course of studies pursued by girls.

Early manifesting a talent for drawing and painting, she commenced lessons with a teacher at home. Afterward her art studies were prosecuted at the Academy at Cincinnati and the National Academy at New York, finishing with portrait painting at Pittsburg, Pa. In September, 1874, she accepted the position of teacher of painting and drawing at the College, Monmouth, Ill., where she remained two

years. On April 24th, 1879 she was married to Rev. Eugene S. Willard. In the Spring of 1871 they were commissioned as missionaries to the Chilcat tribe, at the head of Lynn channel, in southeastern Alaska. From her home among the glaciers Mrs. Willard commenced a series of mission letters that awakened great enthusiasm in the localities where they were received, and which afterward were gathered together and published in a volume for mission libraries.

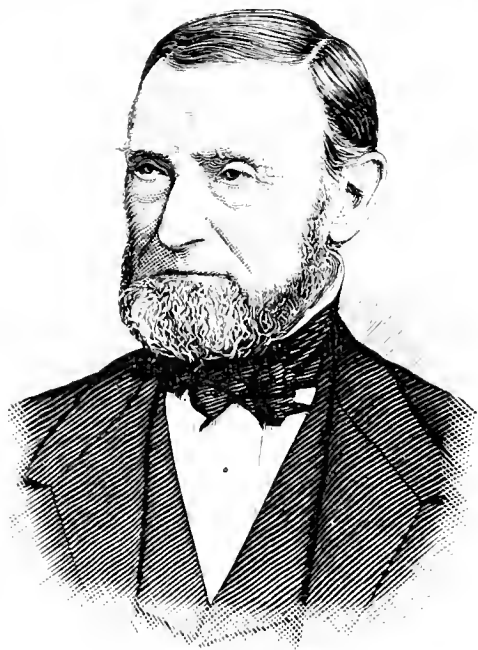
Williams, Rev. Augustus W., was born in the city of Syracuse, N. Y., October 31st, 1814. His parents removed to Battle Creek, Michigan, in 1846, where he received his primary education. He graduated at Marietta College, Ohio, in 1869, delivering one of the philosophical orations and being elected a member of the Phi Beta Kappa Society. He studied theology at Lane Seminary, and under the tuition of his uncle, Rev. Lucius J. Root, at Upper Alton, Ill. He was licensed to preach by the Presbytery of Lansing, April 10th, 1872. He became stated supply to the Presbyterian Church, Greencastle, Indiana, July 1st, 1872, and was so until July 1st, 1874. For three months he preached for the Church at Shelbyville, Ill. After an absence of several years abroad, he was installed pastor of the Wharton Street Church, Philadelphia, October 5th, 1875, and still continues in this relation. He is a faithful preacher and presbyter, and earnestly active in doing good.

Williams, Rev. Benjamin H., who was, from 1811 to 1851, pastor of the Church at Pine Ridge, Presbytery of Mississippi, was distinguished by his personal worth, his scholarly acquisitions and his fidelity as a minister. Mr. Williams was a native of New Jersey; was graduated at the Princeton Seminary, in 1842, and, until his settlement at Pine Ridge, labored as a domestic missionary in Louisiana. In 1854 he was called to the Church at Vicksburg, and commenced his pastorate with unusual promise of usefulness. It pleased God, however, early to remove him to a higher ministry. He fell a victim to the yellow fever, with which the city of his residence was scourged, during the Fall of 1855.

Williams, Jesse L., a ruling elder in the First Presbyterian Church of Fort Wayne, Ind., was born May 6th, 1807, in North Carolina, near Guilford Court House, the vicinity of one of the battle-fields of the Revolutionary War. His parents were members of the Society of Friends. When he was seven years old the family removed to the North, residing first in Cincinnati, and subsequently near Richmond, Ind. While yet a youth he joined an engineering corps, making the first examining survey, with the then bold view of connecting the Lakes and the Ohio river by a canal. He was thus engaged in the location and construction of the Miami Canal in the State of Ohio. The State of Indiana entering upon a similar enterprise, its Legislature invited Mr. Williams to undertake, as Chief Engineer, the building

of its canal, known as the Wabash and Erie. This work he assumed when he was twenty-five years of age, and in that capacity was connected with it from its inception to its completion, and until its supersession by the later system of railroads. For the past twenty-five years he has been interested in railroads, projecting lines and furthering their construction.

Since 1832 Fort Wayne has been the place of Mr. Williams' residence. In 1830, while yet a young man, he became a Presbyterian. Arriving at the little town in the forests of Northern Indiana, he found a Presbyterian church, recently organized, under the care of the Rev. James Chute. The following year he was made a ruling elder, in which office he has ever since continuously served. From the very first days of pioneer hardship and struggle,



JESSE L. WILLIAMS.

he was not only closely identified with his local church, but maintained an active interest in the general cause of Presbyterianism throughout his section of country, showing hospitality to all exploring Home Missionaries, enjoying wide personal acquaintance with the ministry throughout the State, and encouraging and aiding many a young Timothy in the early "day of small things." He has been an efficient Director of the Theological Seminary of the Northwest from its organization to the present, and a frequent attendant as Commissioner at the meetings of Presbytery, Synod and General Assembly, in the business of which he has taken an active and influential part.

Williams, Joshua, D.D., was born in Chester county, Pa., August 8th, 1767, and was of Welsh extraction. He graduated at Dickinson College, in

1795, at the age of twenty-eight, and studied theology with Dr. Cooper, pastor of the Middle Spring Church, Presbytery of Carlisle. His first charge was Paxton and Derry, October 2d, 1799. He was installed over the Church of Big Spring (or Newville) Church, April 14th, 1802, where he labored for twenty-seven years, till 1829, when, in consequence of the infirmities of age, he resigned.

Dr. Williams, though quiet and unassuming in his general demeanor, was an acute reasoner, a profound metaphysician after the school of Edwards, a well-read theologian, a grave divine, an evangelical and didactic, but earnest preacher. He was much sought after as a theological instructor. Rev. David Elliott, D.D., one of his students, considered him as having an intellect of high order, and fitted to rank with the most gifted. Upon his tombstone, in the cemetery at Newville, is the following inscription, which was written by the Rev. J. W. Nevin, D.D. :—

"In memory of Joshua Williams, D.D., pastor of the Presbyterian Church at Big Spring, from A.D., 1801, to A.D., 1829; called home August 21st, A.D., 1838, in the seventy-first year of his age.

"A man of vigorous and comprehensive mind; in thought acute, original and profound; learned and able in his profession; firm, enlightened and independent in his views of truth; as a preacher, sound, evangelical and instructive, and in his general walk and character, a consistent Christian, whose life, systematically ordered by principle, rather than by impulse, adorned the gospel which he proclaimed to others. Though formed to take rank with the conspicuous of the age, he shrank from observation while living, and courted no fame beyond the sphere of his own pastoral charge. Here his memory is enshrined in many hearts, and his voice will long continue to be heard from the grave where he sleeps; may it find an echo in every spirit, and be as the 'still small voice' from heaven, that leads to righteousness and to God."

Williams, Meade, C., D. D., son of Jesse L. Williams and Susan (Creighton) Williams, was born in Indianapolis, Ind., December 18th, 1840. He was early dedicated to the Lord in the faith of the covenant. He was brought up in Fort Wayne, Ind. He graduated at Miami University, with one of the honors of the class, in 1861; at Princeton Theological Seminary, in 1864, and was licensed to preach, a few weeks after leaving the Seminary, by the Presbytery of Fort Wayne. He supplied for three months one of the Presbyterian churches in Circleville, Ohio. In October, 1865, he was settled at Sterling, Ill., and continued to be pastor there nearly eight years. He resigned a pastorate of four years in Sandusky, Ohio, on account of failing health. After a year's respite he began labor in the Church at Williamsport, Md. Since November, 1880, he has been pastor of the Church in Princeton, Ill. Dr. Williams is an instructive and successful preacher. He has contributed articles frequently to the different religious papers, many of which, displaying ability, have been on points of interest connected with the revision of the English New Testament.

Williams, Rev. Stephen, was born in Somersetshire, England. He emigrated to the United States when young, and having made a profession of

religion, he was taken under the care of Baltimore Presbytery, in May, 1821, and licensed to preach the gospel, but was never ordained. He began his labors in the ministry among the sailors, having charge of the Seamen's Bethel in Baltimore. He subsequently became city missionary, preaching in the missionary institutions, and in the streets and lanes, and visiting the poor, sick, afflicted and dying. He probably attended as many funerals, assisted as many brethren, and supplied as many churches, as any minister that ever lived in Baltimore. He had the respect and confidence of almost every one who knew him. He died December 15th, 1866.

Williams, William W., D. D., was born in Vernon, Oneida county, N. Y., October 25th, 1821. For fifty years his father was an elder in the Presbyterian Church in Vernon, and the son was early



WILLIAM W. WILLIAMS, D.D.

taught the principles and practice of the religion of Christ. When seventeen years of age he experienced that great change, the new birth, and soon afterward joined the church. He prepared for college at Vernon Academy and Dr. David Nelson's Mission Institute, at Quincy, Ill. He took his college course at Amherst, and graduated from the Auburn Seminary in 1846, and was licensed to preach by the Presbytery of Cayuga, and by the Onondaga Presbytery ordained, at Canillus, 1848, and at the same time and place installed pastor of the Presbyterian church in that village. In 1853 he was called to the First Church, in Toledo, Ohio, and installed pastor, where he has remained for more than thirty years. His ministry in Toledo has been one of eminent success.

When he entered on that field he found many and stubborn hindrances to the progress of the work he had taken in hand, but the Master has greatly blessed the marked wisdom and faithfulness of his plans and labors, so that 938 members have been received into the church, and the society has become strong and influential. It is by far the largest church in the Presbytery of Maunee, and it abounds in the work of the Lord in all appropriate directions. One church building has been enlarged and two others built for the parent society, and two fine chapels for mission churches.

Dr. Williams' manner, both in private and in public, is eminently gentle, persuasive and courteous, and so long as strength shall be given him for his work he will remain in Toledo, held in honor and love by all who know him. A large part of his success has resulted from his labors in his Sunday school. He has himself acted as its superintendent, and it would be difficult to find a school, large or small, which has had better management or yielded better results.

Williamson, Rev. Alexander, was born near Newville, Pa., September 17th, 1797; graduated at Jefferson College, Pa., in 1818; was missionary in Mississippi, 1823-5; was ordained an evangelist by the Presbytery of Salem, April 8th, 1825; was stated supply at Corydon, Ind., 1825-35; at Lebanon, 1835-9; at Delphi, 1839-42, at Monticello and Indian Creek, 1842-6; and at Corydon, 1846-9. He died at Corydon, Ind., July 11th, 1849, leaving the record of an earnest, faithful and devoted minister of the gospel.

Williamson, Hugh, M.D., F.R.S., was born in West Nottingham township, Chester county, Pa., December 5th, 1735, and from his very earliest childhood gave strong indications of marked intellectuality. He graduated at the Philadelphia College, May 17th, 1757; studied theology for a time under the direction of Rev. Dr. Samuel Finley, and in 1759 went to Connecticut, where he still pursued his theological studies, and was licensed to preach the gospel. He preached but a short time—not exceeding two years—when he found that his health was not adequate to the duties of the office, and left the pulpit and entered upon the study of medicine. About 1760 he was appointed Professor of Mathematics in Philadelphia College, but continued his medical studies, which, after 1764, were completed at the University of Edinburgh, in London, and at Utrecht.

Dr. Williamson practiced medicine in Philadelphia for a few years. In 1768, he was chosen a member of the American Philosophical Society. In 1770 he published *Observations on Climate in the "American Philosophical Transactions"*. In 1772 he visited the West Indies, to collect contributions in aid of the Academy at Newark, Del. In 1773 he went with Rev. John Ewing to Europe, to solicit further aid for this Institution. On his return to this country he

settled at Edenton, N. C. At the close of the war he served as a representative of Edenton, in the House of Commons of North Carolina. He was next sent to Congress from "the old North State," where he continued for three years, as long a term as the law at that time allowed. He was a member on that memorable occasion, December 23d, 1783, when Washington, at Annapolis, tendered his commission and claimed the indulgence of retiring from the public service, and his fine commanding figure is prominent in the grand picture of this sublime scene, which was painted by Trumbull, and which now adorns the rotunda of the Capitol at Washington. In 1786 he was one of the few delegates sent to Annapolis to revise and amend the Articles of Confederation of the Union, and in 1787, he was a delegate from North



HUGH WILLIAMSON, M.D., F.R.S.

Carolina to the Convention which framed the Constitution of the United States. He was a zealous advocate of the new Constitution, and was a member of the State Convention which adopted it. He served in the first and second Congress, and then declined a re-election.

In 1789, Dr. Williamson removed to the city of New York, where he continued industriously to write on various philosophical subjects; was an advocate of the great New York canal system, an active promoter of philanthropic, literary and scientific institutions, and in 1812, gave to the world his "History of North Carolina." He died May 23d, 1819. He was an ornament to his country, and one of the most eminent and useful men which it has yet produced. An interesting memoir of him was prepared and pub-

lished by the distinguished Dr. Hosack, of New York, and has now a place in the Transactions of the New York Historical Society.

Williamson, Rev. James, was one of four brothers who entered the ministry in the Presbyterian Church. He was born near Newville, Pa., June 11th, 1795; graduated at Washington College, Pa., in 1817; was ordained by the Presbytery of Luzerne, in June, 1821; was stated supply at Athens Pa; pastor of Silver's Spring Church, Pa., 1823-37; of the Church at Milton, 1838-45; of the churches of Hazleton and Millinburg, of the churches of New Windsor and Taneytown, Md., 1849-54; of the Church at Athens, Pa., 1854-58; of the Church of West Kishacoquillas, 1858, and stated supply of the Church of Little Valley. He died March 10th, 1865. Mr. Williamson was an earnest Christian, a good preacher and a faithful pastor. He was a gentleman of dignified bearing and very agreeable manners, highly esteemed by his brethren in the ministry and by the congregation of which he had charge.

Williamson, Rev. Moses, son of David and Tamar (McKnight) Williamson, was born near Newville, Pa., May 7th, 1802. He graduated at Dickinson College, Carlisle, Pa., in 1824; taught for a short time in the Academy at Bellefonte, Pa.; graduated at Princeton Seminary in 1828, afterwards spent six months at Andover Seminary, and was licensed by the Presbytery of Carlisle, April 28th, 1828. From October, 1828, until September, 1829, he supplied the Church at Christiana, Del., at the same time preaching at Elkton, Md., where there was at that time no church organization. After supplying the Church at Cold Spring, Cape May county, N. J., for some time, he was installed as its pastor, July 6th, 1831. In this pastoral charge he continued to labor patiently and faithfully over forty-nine years, during which time there were added to his church not less than four hundred and ninety persons. He died October 30th, 1880, in the seventy-ninth year of his age. His end was peace. There was not a cloud in his spiritual sky. His last words concerning his future were, "Christ is all my desire." He was an eminently good man, and was beloved by all who knew him.

Williamson, Rev. Samuel McCulloch, was a native of North Carolina, and graduated at Yale College in 1823. He removed, in 1826, to Tennessee, with a view to enter upon the practice of the legal profession, but after some time was led to devote himself to the service of Christ; then, sacrificing his worldly interests, he placed himself under the tuition of Dr. Blackburn, and in 1829, was licensed to preach by Shiloh Presbytery. After travelling as a missionary in Western Tennessee, and laboring for a brief period among the Chickasaw and Choctaw Indians, he settled, in the Fall of 1830, at Memphis, where he soon succeeded in gathering a prosperous congregation, and by his constancy and firmness, in improving the moral tone of the community.

In connection with his charge at Memphis, which he retained for three years, he preached at two other stations, one ten and the other twenty-four miles distant. It was not uncommon for him to preach five times in a week, and in order to fulfill his appointments he was often obliged to make his horse swim the swollen streams which abounded in that region at certain seasons of the year. His labors as an Evangelist were particularly successful. On removing from Memphis he labored first with the Mountain and Covington congregations, and subsequently at Lagrange and Bethany, until his death, in 1846. Unsparing in his devotion to the great work of his life, Mr. Williamson accomplished much during his short ministry. For activity and energy of mind, clearness of thought, impressiveness and earnestness of manner, and fervid unaffected eloquence, he had not his superior, either in the pulpit or at the Bar, in the whole Western District.

Williamson, Samuel, D.D., son of Samuel and Ann (Starr) Williamson, was born in York District, S. C., June 12th, 1795, began his academical studies with Rev. James Wallis, and was graduated from South Carolina College in 1818, with high-class standing. He studied theology with Rev. James Adams, of South Carolina; was licensed by Concord Presbytery April 14th, 1822, and ordained by the same and installed pastor of Providence Church, May 24th, 1827. Having taught classical schools with success, both before and after his ordination, he was chosen Professor of Mathematics in Davidson College, in 1840, and in the following year promoted to the presidency, which post he occupied till his resignation, in 1854. During his presidency he received the degree of Doctor of Divinity. From 1857 till 1876 he served the churches of Washington and Columbus, in Arkansas, where he died, March 12th, 1882.

Dr. Williamson was a man of remarkable mental vigor, a fluent and impressive preacher, industrious, active and faithful. By his skill, prudence and patience he conducted the new College of Davidson through its most trying period of existence. He was at the same time President, Pastor and Professor of Rhetoric, Logic, Moral and Mental Philosophy, Mineralogy, Geology, Chemistry, Political Economy and International Law, and meanwhile, had to conduct a poorly endowed college, so as to satisfy its patrons, retain its students, keep up its finances and please a Board of forty-eight Trustees. Though immeasurably overworked, he kept the college alive in troublous times, almost till the arrival of a brighter era, when, with ample endowment, it was able to launch forth on a happier career. The Church in the Carolinas owes to Dr. Williamson a debt of gratitude for those years of toil and self-denial. His memory is still precious in the hearts of the long list of students who were trained for usefulness under his guiding counsels. His closing years were spent in

the bosom of his family, and his remains rest in the cemetery of the Presbyterian Church in Washington, Arkansas.

Williamson, Rev. William, was educated in Scotland, his native country, and came to Virginia with a view to engage as a teacher. He was licensed to preach by the Presbytery of Hanover, October 12th, 1792, and was ordained the next year. He resided for a time near Gordonsville, and preached in the adjacent congregations, but afterwards removed to the valley of the Shenandoah, and took his position in Warren county, near Front Royal. He subsequently removed to Loudon county, established a classical school near Middleburg, and preached in the counties of Loudon and Fauquier, as he could find opportunity. He continued his labors till he was about eighty years of age. He was a man of powerful intellect, and a bold and exciting preacher.

Willson, Rev. Robert Edmund, was born in America (now Northeast), N. Y., March 28th, 1807; graduated from Hamilton College in 1831, and studied theology at East Windsor and Auburn Seminaries. He was ordained and installed at Hammondsport, N. Y., by the Presbytery of Bath, December, 1838, where he remained fourteen years. He was at Corning four years, Clyde fourteen years, Havana five and a half years, an evangelist residing in Hudson, N. Y., 1875-8, and since then has lived in Philadelphia, Pa. His life has been one of fidelity to duty and usefulness in the Master's service. Mr. Willson has published "A Review of a Farewell Sermon by the Rev. Mr. Russ," and sermons, reviews and articles.

Wilmot, Rev. Walter, was born at Southampton, Long Island, in 1709; graduated at Yale in 1735, and was installed pastor at Jamaica, April 12th, 1738. In the great revival, Jamaica was highly favored. Mr. Wilmot died August 6th, 1744. He was greatly beloved by his people.

Wilson, Alexander G., D. D., was a student of Eldersridge Academy, Pa., the intellectual and religious birth-place of so many great and good men. After graduating at Jefferson College, in 1856, he became Associate Principal of Beaver Academy for one year. He then went to Natchez, Miss., and after teaching five months in a family, he became Principal of the High School Department, and then Superintendent of the Natchez Institute, the public school of the city. He studied theology in the Seminary of the Northwest, at Chicago, and was pastor of the Church at Onarga, Ill., from 1865 till 1870. He was then called to Beloit, Wis., and remained there for a year as pastor. His next pastoral charge was the Church at Streator, Ill., where he remained till 1875, when he removed to Iowa, and was Professor of Ancient Languages and head of the Faculty in Parsons College, from 1875 to 1878. He subsequently was Professor of Latin and Biblical Instruction, and Principal of Ferry Hall, in Lake Forest University, Ill.

He was Moderator of the Synod of Northern Illinois, in the famous Patton and Swing trial, and managed the deliberations of that body with great ability and fairness. Dr. Wilson is a gentleman of scholarly attainments, affable disposition, and beloved by those who know him. He now resides at Elgin, Ill., and is Principal of the Elgin Academy.

Wilson, Rev. A. W., was a native of South Carolina, and was blest in having had in early life excellent religious training. He graduated at Davidson College in 1873, and at the Theological Seminary of Columbia in 1876, and a year prior to that event he received license from Bethel Presbytery to preach the gospel of Christ. Mr. Wilson went to Mississippi in the Fall of the year 1876, and entered upon a field of labor, embracing the churches of Greenwood and Roebuck, in the Yazoo Valley. His introduction there awakened general interest, and gave new life to Presbyterianism in that comparatively destitute section. He raised the standard of the Cross before the eyes of those who seldom heard the voice of ministers of the Word. At a meeting of the Presbytery of Central Mississippi, held at the Roebuck Church, in October, 1876, he was received from Bethel Presbytery as a licentiate, and a call for one-half his time, from the church in which Presbytery met, was placed in his hands. He was accordingly ordained and installed pastor. On the 27th day of December of that year he was united in marriage with Miss Mary H. Carothers, daughter of Rev. W. W. Carothers, of Summerfield, Ala., and soon after settled in the town of Greenwood. To the two churches he continued to labor until the end of his life, giving also a part of his services in the last two years to Trece Church in Carroll county. The influence which he wielded became strong and extensive. The hearts of the people were won by the minister, and the work was prosecuted in earnest spirit. His strength was mainly in the pastoral work, which extended over a wide district. He was willing and adapted to this department of ministerial duty; hence he could not rest at ease when the impression existed in his mind that the sick could be comforted, the poor assisted, or sinners moved to seek Christ by his personal efforts.

Mr. Wilson was a man of truly missionary spirit, and paid frequent visits to vacant churches. Modest, social, unassuming and zealous, he gained the good will of the masses. As a preacher, he was earnest, faithful, and often very impressive in the pulpit. By untiring labors, amiable and unselfish spirit, and by personal sacrifices made for the cause of the Master, he acquired the name and character of a model Christian, and proved himself a faithful minister of Jesus Christ. He died April 1st, 1882.

Wilson, Rev. Daniel Love, the youngest son of James and Margaret Wilson, was born near Churchville, Augusta county, Va., February 16th, 1849. He was graduated, with high honors, at Washington and Lee University, Lexington, Va., in 1870. The

same year he entered Union Theological Seminary, Va. In April, 1874, Lexington Presbytery licensed him to preach the gospel, and in September, ordained and installed him pastor of the Church at Broadway, Va. After a successful pastorate of five years, he became pastor of the Church in Pulaski, Tenn., where he now resides. Mr. Wilson is a young man of scholarly attainments and habits. As a minister, he has been eminently successful. During his ministry at Broadway, there was a large ingathering of souls. He is a man of pleasant address, and a preacher of more than ordinary ability.

Wilson, Rev. David Morrison, was born March 6th, 1819, in Charlestown, N. H. In 1828 the family removed to Ohio. He spent 1838-9 at Woodward High School, Cincinnati, and was a student, 1840-1, at Pleasant Hill Academy. He graduated at Lane Theological Seminary, June 9th, 1847. On October 16th, 1847, he was ordained at a meeting of Synod at College Hill, and the same day was married to Miss Emeline B. Tomlinson. December 29th, 1847, Mr. and Mrs. Wilson set sail for Boston, under appointment of the American Board, as missionaries to Syria, arriving at Beirut, March 8th, the following year.

Mr. Wilson was associated with Rev. Horace Foot, at Tripoli, Syria, from November, 1848 to November, 1854, when Mr. and Mrs. Foot left for the United States. In the Summer of 1854, however, Mr. Wilson superintended the Mission Female School, at Abeih, on Mount Lebanon. In the Spring of 1861, on account of the failure of Mrs. Wilson's health, they returned to the United States.

Soon after their arrival in this country, Mr. Wilson took charge of the Congregational Church at New London, Butler county, Ohio, where he engaged in the work of teaching and preaching until October 12th, 1864, when he removed to Radnor, Delaware county, Ohio, and was stated supply of the Congregational Church at that place until December, 1867, when he removed to Athens, Tenn., where he has since resided, having charge of a Presbyterial Church known as Mars Hill, and another a few miles distant, at Pleasant Forest.

Mr. Wilson is a man of extensive reading and varied information, and possessing a retentive and ready memory, no one can listen to his conversation without being surprised at his wide range of knowledge in history, theology, and in Biblical and general literature, and in his wise discrimination in the use of the facts at his command. Mr. Wilson is a man of clear judgment, strong convictions, indomitable and persevering in his efforts to promote the cause of truth and righteousness.

His missionary life, both at home and abroad, has been one of no little toil and self-sacrifice for the Master. Ever faithful and indefatigable in his work, he still felt grieved, in leaving the foreign field, that the results of his labors were not fuller and

more apparent. But he planted better than he thought, for the seed he sowed in tears has since sprung up and yielded an abundant harvest.

Wilson, Henry Rowan, D. D., was born near Gettysburg, Pa., August 7th, 1780. He graduated at Dickinson College in 1798, and having prosecuted his theological studies under the direction of Dr. Nisbet, partly in connection with his college course and partly after he had completed it, he was licensed to preach by the Presbytery of Carlisle, in 1801. His first charge was a congregation in Bellefonte, in 1802, of which he was the founder. He was also Principal of the academy in the same place. In 1806 he was made Professor of Languages in Dickinson College, acting part of the time as assistant to Dr. Davidson, pastor of the church at Carlisle. In 1813 he was installed over Silver's Spring Church, and in 1823 over the Church of Shippensburg. In both charges he was diligent and successful. From 1838 till 1842 he was General Agent of the Board of Publication. In 1842 he was installed over Neshaminy Church, where he was greatly beloved; but his health giving way, he resigned in 1848. He died March 22d, 1848.

Dr. Wilson was an eminently faithful and successful preacher. He was Stated Clerk of the Synod of Philadelphia (Old School) for twenty-three years, up to the date of his decease, and the minutes were beautifully kept. He was tall and athletic, and of dignified presence. His life was an eventful one. More can be said of him than that he passed through scenes of some interest, grew old, and then died. He had that steadiness of purpose and energy of execution for which, from his earliest labors in the gospel, there was a demand. He was one of those ministers who, by their character, stamp an impression upon the times in which they live, give a fixedness to the order, the government, the instruction and standard of piety in the Church, by which they, being dead, yet speak. His ministerial labors were abundant. His preaching was marked by all that seriousness of manner and weight of instruction which are the fairest ornaments of the Christian pulpit. He was ruled by a sense of duty in his labors. Not the increase, but the *work* was his. Not the measure of his success, but the command of Christ and the assurance that God would bless and prosper His own truth—this was the rule and the measure of his toil. For months before resigning his last charge he was carried from his bed to the church and placed in a chair, in which posture he delivered his message, amidst much bodily weakness and suffering. He died with the language of praise upon his lips, most beloved by those who knew him best and lauded by all pious men of every name.

Wilson, Hugh Nesbitt, D. D., was born at Elizabeth, N. J., May 7th, 1813. He graduated at the College of New Jersey in 1830, and at Princeton Theological Seminary in 1831. During the years 1833-35, he was Tutor in the College, and proved

himself a faithful, thorough and able instructor. He was licensed by the Presbytery of Elizabethtown, April 23d, 1835, and ordained as an evangelist by the same Presbytery, October 7th, in the same year. As pastor of the Church at Southampton, Long Island, for nearly sixteen years, his labors were largely blessed, and he enjoyed the unbounded love of an attached people. For reasons connected with his health, he resigned this charge April 13th, 1852. June 23d, in the same year, he was installed over the Church at Hackensacktown, N. J., where he labored six years, with great acceptance and success. In May, 1858, he became pastor of the Second Reformed Dutch Church, of New Brunswick, N. J., and labored there four years. In 1861 he was again installed as pastor of the Church at Southampton. But after three years, his health, which had for a long time been far from strong, hopelessly failed, and he resigned, May 1st, 1867. After this date, he resided in Germantown, Philadelphia, until his death, which occurred June 4th, 1878. Dr. Wilson was, in the truest sense of the term, a Christian gentleman. He was a fine classical scholar, and a man of extensive reading. As a preacher, he was earnest, affectionate, instructive and popular. The blessing of God attended his labors in every place where he was settled.

Wilson, James Duncan, D. D., was born at Spring Mills, Centre county, Pa., April 3d, 1836. He graduated at Amherst College in 1858, and at the Union Theological Seminary, New York city, in 1862. After teaching for a year in the academy at Lawiston, he was stated supply of the Spring Street Presbyterian Church, New York, until 1863, when he became its pastor, in which relation he continued until 1869. During his ministry here, the church was blessed with great prosperity. On retiring from this charge, he accepted a call to the Central Presbyterian Church in the same city, where he has since labored with diligence, acceptableness and success. Dr. Wilson is a gentleman of genial spirit and attractive manner. He is endowed with a strong intellectual capacity. He is in the fullest sense a worker. Activity of mind and body with him is his most happy condition. As a preacher, he is scholarly, faithful, and often very effective. As a pastor, he is earnestly devoted to the welfare of his congregation, and is by them held in affectionate regard, for his nobility.

Wilson, James P., D. D., was born in Lewes, Del. He graduated at the University of Pennsylvania, in 1788. He acted, for some time, as Surveyor-General for the State of Delaware. He was admitted to practice at the Bar. The unexpected death of his wife, and the assassination of his brother before his eyes, made such an impression of the importance of eternal things that he quitted the law for the pulpit. He was ordained pastor of the Lewes Church, as successor of his father, in 1804. In 1806 he accepted a call from the First Church in Philadelphia. In May,

1828, he retired to his farm, a little south of the village of Hartsville, Bucks county, about twenty miles from the city, on account of the infirm state of his health, preaching, nevertheless, to his congregation as often as his health permitted. For some years before his death his infirmities compelled him to preach sitting on a high chair in the pulpit. His resignation of his pastoral charge was accepted in the Spring of 1830.

Dr. Wilson was characterized by a few eccentricities, but they were overlooked, or only excited a smile, in view of his sterling worth. As a preacher, he was perfectly deliberate and unimpassioned, handling the most abstruse subjects in a masterly manner, speaking for an hour without the least assistance from notes, yet drawing on the stores of a memory replete with recondite learning, especially of the Greek and Latin Fathers. He was regarded as one of the most learned divines of the day. He was of a tall and lank figure, and pallid, from a habit of blood-letting. His published works consisted of "Occasional Sermons," a "Hebrew Grammar without Points," "Lectures on the New Testament," an edition of Ridgeley's "Treatise on the Holy Trinity, with Notes," treatises on church government, on which subject he held some peculiar notions, etc.

Dr. Wilson's remains are buried in a spot selected by himself, in the graveyard of Neshaminy Church, near the tomb of the celebrated William Tennent, the founder of the "Log College."¹ On his monument is the following inscription:—

JAMES P. WILSON, D. D.

Born, February 23d, 1799.

Died, December 9th, 1830.

Placide hic pœquisit Jacobus P. Wilson, per annos bis septem composuisses, sermoes in dolo digna tractans. Quod sum et fui, jam non est, viat or. Quod, de supra, vi d. 94. Brevi quid ipse taturus, nunc postore versu. Natus, 1799. Obiit, 1830.

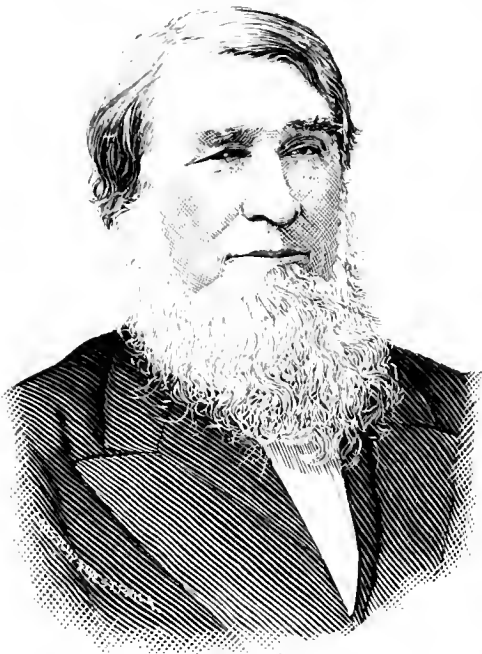
For the benefit of the reader who is not familiar with the Latin language, this may be translated thus:

Here I James P. Wilson, rest in calm peace. During fourteen years, I preached a law, then a forward treating of sacred themes. Now, traveler, you know what I am and have been. What I am about to do, on the last day you will see. Now dwell, in your mind, on what you yourself will be in a short time!

Wilson, Rev. John, as early as 1702, preached in the Court House at Newcastle, Del., but had no pastoral relation to the congregation there. In 1708 the Presbytery directed him to preach alternately, on the Sabbath, at Newcastle and White Clay, and monthly, on a week-day, and quarterly on a Sabbath, at Appoquinimy. In 1710 he was succeeded by Mr. Anderson, at Newcastle, and probably devoted all his time to White Clay till his death, in 1712. He conducted the Presbytery's correspondence with divided or uneasy congregations, with Scotland, and with Sir Edmond Harrison, in London.

Wilson, John Leighton, D. D., was born in Sumter county, S. C., March 25th, 1809. His parents were William and Jane James Wilson. He graduated at Union College, New York, in 1829. Taught

school one year at Hadriß's Point, near Charleston, S. C. Graduated at the Theological Seminary, Columbia, S. C., in 1833, being a member of the first class of that Institution; ordained in the Spring of 1833, as a missionary to Africa, by Harmony Presbytery. Studied Arabic at Andover Seminary, Mass., during the Summer of 1833. In November, 1833, he sailed from Baltimore, Md., on a voyage of exploration to Western Africa, returning the following Spring. As the result of this exploration, he decided on Cape Palmas, Western Africa, as the most promising place to commence his missionary work. Extended accounts of this exploration were published in the *Missionary Herald*, of Boston, in the year 1834. In May, 1834, he was united in marriage to Miss Jane Elizabeth Bayard, of Savannah, Ga., daughter



JOHN LEIGHTON WILSON, B.D.

of Nicholas Bayard, M. D., and Miss McIntosh, the daughter of Gen. Lauchlin McIntosh, of Revolutionary note. In 1834 Mr. and Mrs. Wilson sailed for Cape Palmas, where they arrived at the close of the year. They remained at Cape Palmas seven years. During these years they accomplished the following work: a Church of forty members organized, more than a hundred native youth educated, the Grebo language reduced to writing, a grammar and dictionary of the language published, the gospels of Matthew and John translated, and, with six or eight other small volumes, published in the native language. In 1842 Mr. and Mrs. Wilson removed to the Gaboon river, 1200 miles southeast of Cape Palmas, and commenced a new mission amongst the Mpongwe people. Here, again, the language was reduced to writing for the

first time. A grammar, a vocabulary, portions of the Bible, and a number of small volumes were published in the native language. In the Spring of 1853, owing to the failure of Mr. Wilson's health, he and his wife returned to America. In the Autumn of 1853 he entered the office of Foreign Missions in New York, and continued to discharge the duties of that office until the outbreak of the Civil War, when he returned to his home in the South. In 1854 he received the title of D. D. from Lafayette College, Easton, Pa. At the organization of the Southern Presbyterian Church, Dr. Wilson was appointed Secretary of Foreign Missions. This office he has continued to hold to the present date (1883), without interruption. During this period, for seven years, the Home Mission work was combined with that of Foreign Missions, Dr. Wilson having care of both.

In 1854 Dr. Wilson published a volume of five hundred pages on "Western Africa, Its History, Condition and Prospects." Dr. Livingstone pronounced this book the best volume on that part of Africa ever published. In 1852 a strong effort was made in the British Parliament to withdraw the British squadron from the coast of Africa, under the impression that the foreign slave trade could not be broken up. Dr. Wilson wrote a pamphlet, showing that the impression was erroneous, and indicating what was wanting to make the effort to suppress the slave trade successful. The pamphlet fell into the hands of Lord Palmerston, and was, by his order, published in the *United Service Journal*, afterwards in the "Blue Book" of Parliament. An edition of 10,000 copies was circulated throughout the kingdom. Lord Palmerston informed Dr. Wilson that this pamphlet put an end to all opposition to the continuance of the squadron, and in less than five years the trade itself was brought to an end.

During his residence in New York Dr. Wilson acted as editor of the Foreign Department of the *Home and Foreign Record*, and since that time has edited "*The Missionary*." He has published, in whole or part, thirty Annual Reports on Foreign Missions and seven on Home Missions. He has published thirty or more articles in the *Southern Presbyterian Review*, and in other literary and scientific Reviews. While in Africa, Dr. Wilson procured and sent to the Boston Society of Natural History the first specimen of the gorilla known in modern times.

Dr. Wilson has a commanding presence. His features are clearly marked and indicate physical and intellectual strength. His manly form is graced with quiet dignity. Affable and courteous in address, he exerts over those about him a great charm. His varied information makes him the attractive centre of the social circle. He is just in judgment, wise in counsel, practical in methods, and endowed in an eminent degree with executive ability. His life has been devoted to foreign missions, both in the active service in the field and in the direction and manage-

ment of the work from the office at home. In this work he has achieved his greatest distinction, and for it will be longest remembered. Dr. Wilson's public life has now covered fifty years. These fifty years have recorded wonderful progress in the foreign mission work. They constitute a great missionary age in the history of the Church. It is only fair to remark that amongst the great workers in this branch of Christian service, Dr. Wilson stands with the first. He is still in the vigorous exercise of his powers, the able and efficient Secretary of Foreign Missions for the Southern Presbyterian Church.

Wilson, John Makemie, D. D., was born in Mecklenburg county, N. C., within the bounds of the Sugar Creek Congregation, in 1769. In his boyhood he was the intimate friend and playmate of Andrew Jackson, and, young as they were, they are said to have shared largely in the patriotic spirit of the times. He graduated at Hampden-Sidney College, with the highest honor, in 1791, and studied theology under the direction of the Rev. Dr. James Hall. In 1793 he was licensed to preach by the Presbytery of Orange, and immediately after he was sent, by the Commission of Synod, on a missionary tour through the counties of the lower part of North Carolina. He was ordained as pastor in Burke county, about 1795. His labors in Burke county were eminently successful, both in planting new churches and in ministering to the growth of those already in existence, and when he left the county he carried with him, in a high degree, the grateful respect and good-will of those who had enjoyed his ministrations. In 1801 he accepted a call from the congregations of Rocky River and Philadelphia, in which he labored for about eleven years. He commenced a school in 1812, which he continued for about twelve years, and twenty-five pupils of which became ministers of the gospel. As a teacher, he was at once eminently popular and successful. He died July 30th, 1831.

Dr. Wilson possessed a strong, penetrating and well cultivated mind. Soundness of judgment, energy of purpose, and great prudence, were striking features of his character. His piety was manifested, not by impulses, but by works of righteousness. He had a peculiar talent for ministering to the happiness of others. His manner of preaching was marked by a faithful and judicious exhibition of the truth. As a member of the judicatories of the Church, no man of his day was held in higher repute. In this department of ministerial duty it was universally conceded that he possessed almost unrivaled power.

Wilson, Joseph R., D. D., is the youngest son of the late Judge James Wilson, of Steubenville, O., and was born in that town February 28th, 1826. He graduated at Jefferson College, as valedictorian of his class, in 1845, and then commenced his studies in theology at Allegheny Seminary (Presbyterian), completing them at Princeton. He was licensed to preach the gospel by the Presbytery of Steubenville,

in 1848; was called, in 1849, to the Chartiers Church, in what was then known as the Presbytery of Ohio, by which body he was in that same year ordained and installed.

In 1851 Mr. Wilson accepted a Professorship of Natural Sciences at Hampden-Sidney College, Va., whence he was called to the Presbyterian Church at Staunton in 1851, and from there, in 1857, to the much larger Church at Augusta, Ga. Meanwhile, he received the title of Doctor of Divinity from Oglethorpe University, which was then in a flourishing condition, near Milledgeville, Ga. Dr. Wilson's pastorate in Augusta embraced thirteen years of happy and successful labor, which, in 1870, he reluctantly left, to obey the order of his General Assembly to enter upon the duties of the Professorship of Homi-



JOSEPH R. WILSON, D. D.

letics in the Theological Seminary at Columbia, S. C. This Institution failing pecuniarily and in other respects not necessary to particularize, he removed to the city where he now resides, as pastor of the First Presbyterian Church, Wilmington, N. C.

In 1861 Dr. Wilson was elected Permanent Clerk of the General Assembly of the Presbyterian Church (South); in 1865 was chosen its Stated Clerk, which office he still holds, and in 1879 was the Assembly's Moderator during its sessions at Louisville, Ky. He is a thorough scholar, an accomplished theologian, a powerful preacher and a devoted pastor.

Wilson, Joshua Lacy, D. D., was born in Bedford county, Va., September 23d, 1771. After his father's death, the family settled in Kentucky. When twenty-two years of age, he entered the Ken-

tucky Academy, at Pisgah, where he remained about a year, then spent a year and a half at a private school, and subsequently taught a school himself in Frankfort, Ky. During his residence here he commenced the study of law. Having decided to enter the ministry, he went to live in the family of Rev. James Vance, who was then engaged in conducting a classical school near Louisville. He assisted in the school, at the same time pursuing his theological studies under the direction of Mr. Vance. He was licensed to preach in 1802, and was ordained in October, 1804, when he took charge of the churches of Bardstown and Big Spring. In 1805 he sat as a member of the Commission of Synod in the Cumberland difficulties. In 1808, he became pastor of the First Presbyterian Church in Cincinnati, where he remained for thirty-eight years, part of the time teaching a classical school.

Though Dr. Wilson possessed originally a vigorous constitution, it was greatly impaired, while he was yet in early manhood, by a protracted illness occasioned by exposure in rescuing a lad from drowning. His ministry was exercised in the midst of much bodily suffering, and for a long period he was obliged to preach in a sitting posture, and sometimes with his eyes entirely closed, on account of an inflammation induced by studying before daylight, it being his custom for many years to rise at three o'clock in the morning. He died August 11th, 1846, after most intense suffering, but, in the midst of it all, evincing the most tranquil submission to his heavenly Father's will.

Dr. Wilson published quite a number of sermons. He was highly acceptable as a pastor. In social intercourse he was always friendly and agreeable. As a preacher, at the period of his greatest strength, he was decidedly among the ablest of the day. His sermons, though not read, were clear and logical in their structure. No matter whether he exhibited doctrine or enforced duty, he did it with an air of strength and boldness that showed his hearers that he deeply realized the importance of what he was saying and that he was bent upon making them feel it too. In an ecclesiastical judicatory he was perfectly at home, and was always felt to be a controlling spirit. He was perfectly familiar with the forms of ecclesiastical procedure, and in the most involved cases was never perplexed as to the cause which ought to be pursued. In or out of a deliberative body, he would have followed his convictions of duty, if they had required him to break every earthly tie or even led him to the martyr's stake.

Wilson, Rev. Lewis Feuilleteau, was born at St. Christopher's, one of the West India Islands, in June, 1753. He was sent to a grammar school in London, at which he continued until he completed his seventeenth year, at which time he accompanied an uncle, who migrated to America and settled in New Jersey. He was graduated, with honor, at

Princeton College, in 1773. He commenced the study of divinity under the direction of Dr. Witherspoon, in 1774, and soon after this he was chosen Tutor in the college, and held the office about one year. Being interrupted in his theological studies by the breaking up of the college, he studied medicine, embarked in the cause of American independence, and entered, as a surgeon, the Continental army, which position he filled several years. Some time afterward he settled as practicing physician in Princeton, N. J. In 1786 he took up his residence in Fredell county, N. C., and in 1791 was licensed to preach by the Orange Presbytery. His efforts in the pulpit, from the first, were received with marked approbation, and in a short time several respectable congregations endeavored to secure him as their pastor. In June, 1793, he was installed pastor of the Fourth Creek and Concord churches, and continued in this relation about ten years, with uninterrupted harmony. He died, in perfect peace, December 11th, 1801. Mr. Wilson occupied a highly respectable rank as a preacher. "The language of his precepts and practice," says Dr. R. H. Morrison, "was one." By a life and conversation conformed to the gospel, he silently exhorted those to whom he ministered, as the great Apostle of the Gentiles did the churches—"My little children, be ye followers of me, even as I am a follower of Christ."

Wilson, Rev. Matthew, was born in New London, Chester county, Pa., January 15th, 1731; was licensed by New Castle Presbytery before May, 1754, and was employed to teach the languages in the Synod's School, at Newark. He was installed before May, 1755, pastor of Lewes and Cool Spring churches, Delaware, and he was sent, for three months, in the following Spring, to Virginia, where the congregation at Indian River, in 1768, became part of his charge. He was engaged as a teacher, a physician and a pastor, and was eminent in all these professions. He was skilled in jurisprudence, and highly esteemed for his counsel. He was zealous in the cause of American independence, and inscribed the word "Liberty" on his cocked hat, that no one might doubt his sentiments. He died March 30th, 1790.

Wilson, Rev. Miles C., was born in Kishacoquillas Valley, Millin county, Pa., July 12th, 1829, and had his preparatory education at Milnewood Academy. He was a fine scholar, and a good debater, a methodical thinker, and in every way a pleasant, genial man. After graduating at Jefferson College, in 1856, he entered Princeton Seminary, but his health failing somewhat, in the winter of 1857, he went South in the Spring, and engaged in teaching at LaFayette, Ala., and afterwards started a school of his own at Montgomery. In the Fall of 1859 he returned to Princeton Seminary, and graduated in the Spring of 1861. He was licensed by the Presbytery of Huntingdon, in 1860, and taught for several years in academics and select schools after leaving the seminary.

preaching occasionally, as time and opportunity afforded. In 1868 he went to Iowa, spending some time in Sioux City, preaching also in St. Joseph, Mo., and became stated supply of the church in Sidney, Iowa, and continued to preach there till the time of his death, June 15th, 1870. While serving this church, a new building was erected, to which he contributed nearly all his salary.

Wilson, Rev. Peter, was ordained by the Presbytery of New Brunswick, about 1785, and was settled as pastor at Hackettstown and Mansfield Presbyterian churches, N. J., where he remained until his death, July 24th, 1799.

Wilson, Robert G., D.D., the son of John and Mary (Wray) Wilson, was born in Lincoln county, N. C., December 30th, 1768. He graduated at Dickinson College, Pa., in 1790, and studied theology under the direction, partly of his pastor, the Rev. Mr. Cummins, and partly of the Rev. William C. Davis. He was licensed to preach by the Presbytery of South Carolina, April 16th, 1793, and on May 23d, 1794, was ordained and installed pastor of Upper Long Cane Church, in Abbeville district. He had, at the same time, the charge of the Church at Greenville. During his connection with these churches his labors were signally blessed to their edification and enlargement.

He was offered a professorship in South Carolina College, and was also invited to become Principal of an academy, in Augusta, Ga., with very flattering pecuniary prospects in each case, but he declined these offers, and accepted a call to the pastorate of a small church, then lately organized in Chilli-cothe, O., with a salary of only four hundred dollars. Here he gave half his labors, for seven years, to Union Church, five miles from the town. He was honored with the degree of Doctor of Divinity, by the College of New Jersey, in 1818.

Dr. Wilson remained pastor of the church at Chilli-cothe nineteen years, greatly beloved by his people and fellow citizens, and signally blessed in his labors. In 1824 he resigned his charge, by advice of Presbytery, and accepted an invitation to the Presidency of the Ohio University, at Athens. Over this Institution he continued to preside, with great acceptableness and success, until 1839, when, on account of the increasing infirmities of age, he resigned the office and returned to Chilli-cothe. Not content to remain inactive, he here labored as a stated supply for Union Church for seven years. He died April 17th, 1851. Dr. Wilson, as a preacher, was solemn, instructive, impressive, and often affecting, in respect to both manner and matter. He excelled as a member of the judicatories of the Church. He was firmly and fully established in the faith and order of the Presbyterian Church, and was jealous of any efforts that seemed to him designed to modify either.

Wilson, Rev. Robert W., the son of Rev. Robert and Elizabeth (Harris) Wilson, was born in

Washington, Mason county, Ky., July 12th, 1821. He was educated in Miami University, Ohio, and began his divinity studies in Lane Theological Seminary, finishing his course in the Associate Reformed Presbyterian Theological Seminary, Oxford, Ohio. He was licensed by Oxford Presbytery in 1842, and the following year was, by the same Presbytery, ordained and installed pastor of Bethel Church, Butler county, Ohio. Here he labored with zeal for five years, when he resigned to assist in the management of the Salem Academy, South Salem, Ohio. Whilst engaged in teaching, he preached for two years at Rocky Spring Church. He was then invited to the Church at Bloomingburg, Ohio, as co-pastor with the Rev. William Dickey, and entered upon his work in October, 1851. When Father Dickey was called to glory, Mr. Wilson became pastor of the congregation and served it with great fidelity. As a preacher, he blended the doctrines of grace with the practical duties of our holy religion. In his daily walk and conversation he exemplified the doctrines of the gospel and adorned his ministry. He was a man of unusual and retiring modesty, tender and affectionate sympathies, uniform and cheerful piety, affable and gentle manners, and of untiring and self-denying devotion to the office and work of a bishop. Ever ready to visit the sick and attend at the house of mourning, he gained the affection of all classes in the community and was known by old and young only to be loved.

Wilson, Rev. Samuel, graduated at Princeton College in 1782. He was licensed to preach by the Presbytery of Newcastle, and was called to the pastorate of Big Spring (now Newville), Presbyterian Church, Pennsylvania, March 21st, 1786. In this charge he remained, laboring faithfully, acceptably and successfully, until called to his reward in 1799. There is yet in the hands of one of the descendants of Mr. Wilson, at Newville, the call which was given to him, signed by two hundred and four persons, in which the congregation binds itself "to pay, on his being ordained to be our minister, and for his discharge of his duties of said office, the sum of one hundred and fifty pounds, Pennsylvania currency, in specie, and allow him the use of the dwelling-house, barn, and all the clear land on the globe, possessed by our former minister, also plenty of timber for rails and firewood, likewise a sufficient security for the payment of the above-mentioned sums during his incumbency."

Wilson, Samuel B., D.D., Professor of Theology in Union Seminary, Va., was born in South Carolina, about the year 1782. He served his generation, by the will of God, in the ministry of the gospel, for a period of over sixty years. His entrance into the ministry was through the methods of study pursued by candidates before the existence of theological seminaries. With characteristic fidelity he had made his preparation, with the thoroughness which

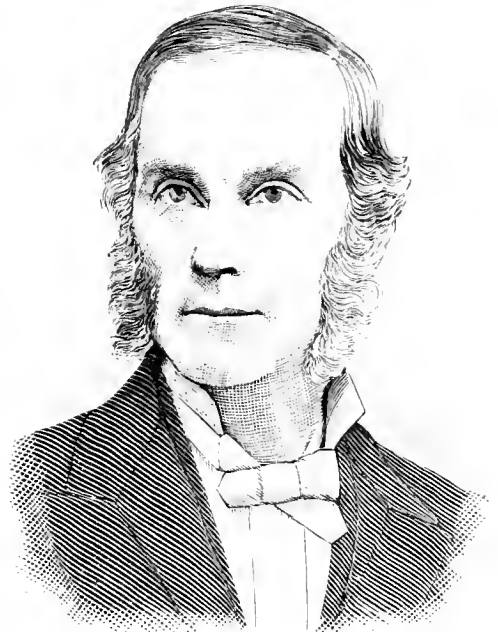
produced the abiding results of his labors in his pastoral life of thirty-seven years, and constituted the basis of his ability in the training of students coming under his instruction. In all his ministerial relations, as preacher, pastor, presbyter and professor, he was sound in doctrine, easy and graceful in speech, sensible and judicious in counsel among his people and in the church courts, and to all with whom he had to do, ever the pattern of a finished Christian gentleman. In his declining years, when deafness had almost destroyed his successful performance of his duties, every proposition made by him for resigning his position was promptly put aside by his colleagues and the authorities of the seminary; not only because his long and faithful services justified the Board to their constituents in retaining him in the *status of an Emeritus Professor*, but also because all who knew his relations and influence felt that the Institution was the better for the presence of such a man in its walls, even should he not enter a lecture-room. After a long and painful decline, through all of which he illustrated eminently the traits of meekness and patience and the sentiments of abiding faith and love to His Redeemer, he fell asleep in Jesus, in the month of August, 1869. Two of his sons and three of his grandsons entered the ministry, and one of his daughters married a minister. The blessing of Isaiah lix, 21, still follows his descendants.

Wilson, Samuel Jennings, D.D., LL.D., was born near the town of Washington, Pennsylvania, in the year 1828. His father, Henry Wilson, died more than thirty years ago. His excellent mother, Mrs. Jane Dill Wilson, to whose Christian training and self-denying devotion to his interests he confessed himself a large debtor, was permitted to live until she realized her rich reward in the distinguished honor and success of her son. His elder brother, the Rev. Thomas Dill Wilson, another object of the same mother's devotion, died in 1858, when in full success as pastor of the Presbyterian Church of Xenia, Ohio, leaving two sons, children of the covenant, both now acceptable ministers in the Church of their ancestry.

Dr. Wilson's youth was spent on the farm where he was born, with only the advantage of ordinary country schools, until his entrance as a student into Washington College. He was graduated from that Institution in 1852, receiving the first honor of his class. It was in 1849, during a powerful revival in the First Presbyterian Church of Washington, under the early ministry of the Rev. Dr. Brownson, that, along with many other students of the college, he was brought to accept Christ and confess him before men. From the college he at once passed into the Western Theological Seminary, at Allegheny, Pa., and, with similar standing, was graduated, in 1855. Receiving licensure from the Presbytery of Washington, he supplied the First Church of Steubenville, O., for a season, during the absence of its pastor, the Rev. H. G. Comingo, in Europe. Shortly afterwards he re-

ceived a unanimous call to the pastorate of the Second Church of Wheeling, but, under urgency, declined it to accept the position of assistant instructor in the Seminary, out of which as a student he had just passed. For a Summer session of five months, during his theological course, he had admirably conducted the department of Ancient Languages in his Alma Mater, suddenly made vacant by the death of Prof. Nicholas Murray.

His marked success as instructor led to his unanimous election, by the General Assembly of 1857, as Professor of Ecclesiastical History and Homiletics in the seminary, into which chair he was formally installed April 27th, 1858. In accordance with their decided preference, and in the enjoyment of their full confidence, he thus took his place in the Faculty,



SAMUEL JENNINGS WILSON, D. D., LL. D.

along with those honored servants of God, Drs. David Elliott, Melancthon W. Jacobus and William S. Plumer. These venerable men have all since been called to their reward and "their works do follow them." The lapse of a quarter of a century, duly celebrated by the Alumni, April 18th, 1883, amidst the closing exercises of the session, found the Junior advanced to his seventh year as the Senior Professor of the beloved seminary he served so well. With some modification, his chair of instruction was that of "Sacred and Ecclesiastical History and the History of Doctrines." The death of Dr. Jacobus, in 1876, devolved upon him the executive headship of the Institution. And there he continued, in the highest honor and usefulness, having been permitted to impress himself upon the characters of four or five

hundred ministers of the Presbyterian Church, a goodly proportion of whom sound the trumpet of the gospel in the lands of heathenism. To his ability, vigilance and steadfastness the continued prosperity of the seminary is largely due. In the fullness of his strength he was the accepted leader of an enterprise founded in the faith and devotion of the fathers of Presbyterianism in Western Pennsylvania, and if the past be a true prophecy of the future, the blessings yet to be expected from that most excellent school of the prophets are beyond human calculation. He died August 17th, 1883.

Whilst Dr. Wilson's accurate and varied learning would have qualified him for any chair in the seminary, he was also one of the most eloquent and acceptable preachers of the Presbyterian Church. Along with his professorship he acted as pastor, for a number of years, of the Sixth Presbyterian Church of Pittsburg, only ceasing on account of his increased responsibilities as senior Professor. Many, also, were the efforts made from time to time to win him to some of the most prominent pulpits in the land. But he was ever true to the manifest call of the Church and her Lord. Few, if any, of our prominent men have been so frequently called upon to deliver addresses on college commencement and other public occasions, or have acquitted themselves more satisfactorily. At the age of forty-six years he presided, with great success, over the General Assembly of the reunited Presbyterian Church, as its Moderator, in 1871, in the city of St. Louis, and his opening sermon the following year, at Cleveland, upon the world-wide work and promised glory of the Church, will long be remembered as one of the most able and effective discourses ever listened to by that venerable body. In like manner he was made the first Moderator of the consolidated Synod of Pennsylvania, which held its sessions in Harrisburg, in October, 1882. Upon the consolidation of the two colleges in Western Pennsylvania, in March, 1869, under the joint name of Washington and Jefferson College, he was induced to act as temporary President for the remainder of that year, and thus graduated the class of 1869. He was also an efficient Trustee of the united college from the first, and was at the time of his death Vice-President of the Board. In 1861, only three years after his inauguration at Allegheny, he received the honorary degree of D. D. from the authorities of Washington College, and some years later the title of LL. D. was conferred upon him by one of the colleges of Ohio.

This sketch may be fitly closed by reference to Dr. Wilson's representative service in connection with the Presbyterian Alliance. He was a member of the Joint Committee which assembled in London and adopted the constitution of that body. His very able paper on "The Distinctive Principles of Presbyterianism," read before the Second General Council

of the Alliance, at Philadelphia, in 1880, attracted marked attention, and had been accounted one of the soundest and best contributions of that great body to the cause of Biblical truth. He had also been chosen by the last General Assembly as one of its representatives in the Third Council, which is to meet in 1884, at Belfast.

Wilson, Samuel Ramsay, D. D., was born at Cincinnati, Ohio, June 4th, 1818. He graduated at Hanover College, Ind., in 1836, and completed his professional studies at Princeton Theological Seminary. He was licensed by the Presbytery of New Brunswick, August 5th, 1840, and ordained by the Presbytery of Cincinnati, April 26th, 1842. He was associate pastor with his father in the First Church of Cincinnati from 1842 to 1846, and then pastor until 1861. In 1862 he took charge of the Grand Street Church, New York city, where he remained a year and a half. From 1864 to 1865 he was in charge of the Mulberry Church, Ky., and from 1865 to 1880 he was pastor of the First Church of Louisville, Ky. In 1880 he accepted the pastorate of the Second Church of Madison, Ind., where he remained two years and a half, when he removed to East Seranton, Pa.

Dr. Wilson is a strong and able theologian, and an earnest gospel preacher. Strongly conservative in his theology, thoroughly Presbyterian in his feelings, and having the courage of his convictions, he has frequently been engaged in controversy in regard to Church polity and doctrine. In his prime he was one of the ablest preachers in the Presbyterian Church.

Winchester, Rev. Samuel G., was born in Hartford county, Md., February 17th, 1805. At an early period he developed a talent for oratory. He gave himself to the study of the law, but becoming converted under the preaching of Dr. W. Nevins, he turned his back on the law and determined to become a preacher of the gospel. His father was so offended that he disinherited him. After pursuing the full course of study in the Seminary at Princeton, he was ordained pastor of the Sixth Church of Philadelphia, May 4th, 1830. After seven years there spent, his failing health induced him to accept a call to Natchez, Miss., where he remained four years. He died, of congestion of the brain, August 31st, 1841, at the early age of thirty-six.

Mr. Winchester was tall and slender, and had an open, prepossessing countenance and pleasant voice. He dispensed with notes, and knew how to blend the didactic and the hortatory. He was a practical debater, and forced his antagonists to respect his youth. His published writings were a few tractates of practical character.

Wines, Rev. Frederick Howard, was born at Philadelphia, Pa., April 9th, 1838. He graduated at Washington College, Pa., in 1857, and for a time was Tutor in the Institution. He was stated supply of Calvary Church, Springfield, Mo., 1860-1; or-

dained by the Presbytery of Sangamon, October 29th, 1865; pastor of the First Church, Springfield, Ill., 1865-69, and Secretary of Board of Charities, Illinois, 1869. His residence is at Springfield.

Wing, Conway Phelps, D.D., was born on the Muskingum, twelve miles above Marietta, Ohio, February 12th, 1809; graduated at Hamilton College in 1828, at Auburn Theological Seminary in 1831, and was ordained and installed pastor of the Church at Lotus, Wayne county, N. Y., by the Presbytery of Seneca, September 27th, 1832, where he labored with success. In 1836 he accepted a call to a church in Ogden, N. Y., where he also labored four years, with large accessions to his church. From 1838 he was pastor of the Presbyterian Church in Monroe, Mich. After spending six months in Tennessee,



CONWAY PHELPS WING, D.D.

preaching to Presbyterian churches at Pulaski and Columbia, he accepted a call to a church in Huntsville, Ala. April 28th, 1848, he was installed pastor of the First Presbyterian Church, Carlisle, Pa. This relation he sustained, with great fidelity to his duties and marked earnestness and ability as a preacher, respected and beloved by those who knew him, until October, 1875, when he resigned his charge.

Dr. Wing is an earnest Christian, a cultivated and genial gentleman, an accomplished scholar, a graceful writer and an able, instructive and impressive expounder of divine truth. Among his other publications are articles in the *Presbyterian Quarterly Review*, the chief of which were two on Abelard, two on the "Historical Development of the Doctrine of the Atonement," one on "The Permanent in Chris-

tianity," one on "Miracles and the Order of Nature," in the *Methodist Quarterly*. He was also the writer of two elaborate articles on "Federal Theology," and "Gnostics and Gnosticism," in McClintock's and Strong's Cyclopaedia, and in 1868 he translated, with large additions, Dr. C. F. Kling's Commentary on Second Corinthians, for Dr. Schaaf's American edition of Lange's Commentary.

Wishard, Rev. Samuel Ellis, was born December 18th, 1825, in Johnson county, Ind. He graduated from Wabash College in 1853, and completed his theological studies at Lane Seminary in 1856. He was licensed to preach April, 1855, and the same year was appointed a missionary to Turkey by the American Board. But in that desired work he was not permitted to enter. During a four years' pastorate at Rushville, Ill., from 1857, and a six years' pastorate at Tecumseh, Mich., his ministry was greatly blessed. Equally manifest tokens of divine favor were vouchsafed on his labors at Battle Creek, Mich., and at Franklin, Ind., and in a marked manner on his service for three years as an evangelist, aiding pastors in special revival work. In May, 1880, he accepted a call to the Fifth Church, Chicago. The three following years were years of spiritual blessing to that church. In August, 1883, he engaged as Synodical missionary for the State of Kentucky.

Mr. Wishard has given to the press a memorial volume of the Rev. F. R. Gallagher, a history of the Presbyterian Church of Franklin, Ind., several tracts and weekly articles in the *Herald and Presbyterian* newspaper. He has preached more than 3500 sermons, and held 4100 prayer and Bible meetings. His controlling purpose seems to be, not to please men, but to *save* them. He is a faithful, fearless, forcible preacher, presenting the claims of God with such clearness and honest earnestness, as to leave no excuse to the drowsy professor or hiding-place for the convicted sinner. There is withal a quaint humor sparkling out through his glowing utterances that enhances their power and attractiveness.

Wisner, William Carpenter, D. D., was born in Elmira, N. Y., December 7th, 1808. He graduated at Union College in 1830. He first studied law, then studied theology privately. He was ordained pastor of the Third Church, Rochester, N. Y., October 24th, 1832. His fields of labors were: Rochester, 1831-2; Athens, Pa., East Avon, N. Y., eighteen months; Second Church, St. Louis, Mo., 1836; Lower Church, Lockport, N. Y., 1837-42; First Church, Lockport, 1842-76. He died July 14th, 1880. Dr. Wisner was Moderator of the General Assembly in St. Louis, in 1855. He published "Pre-*lacy and Parity*," 1841, and many sermons and articles. He was a man of inexhaustible and irresistible humor and drollery, and of solid greatness of attainments and of character.

Dr. Wisner was for some thirteen years a member

of the Board of Trustees of Auburn Theological Seminary. The Board of Commissioners, at the meeting in 1881, in the record which they made of their testimony to his high character and valuable services, said: "A man of high attainments and honorable distinction in the Presbyterian Church, he gave to the Board of which he was a member the benefit of timely counsels and great practical wisdom, and never ceased to manifest a deep and anxious interest in the welfare and usefulness of this beloved Seminary. And it should also be mentioned as a proof of this, and as a mark of his generosity, that one of his latest acts was that of presenting to the Seminary his carefully selected private library, to be added to the library of this Institution, and also a portrait of his father, the Rev. Dr. William Wisner, of Ithaca. And while we bow to God's will in depriving us of his assistance, we thankfully record our estimate of his high character, and his untiring devotion to the interests of theological learning."

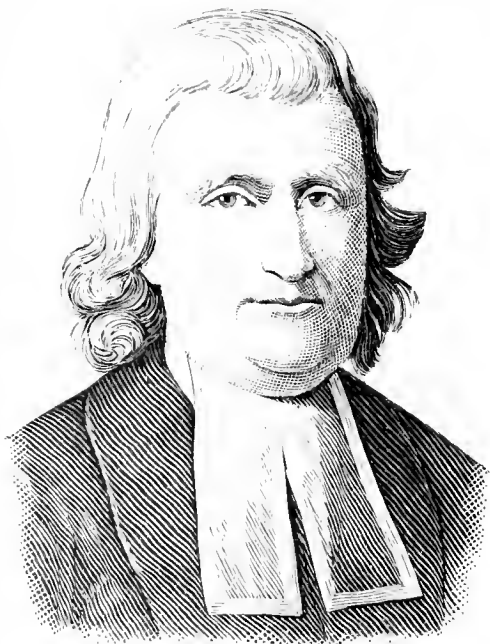
Wiswell, George Franklin, D. D., was born at Whitehall, N. Y., in 1820. He was educated in Middlebury College; a student in the Union Theological Seminary, 1841-4; ordained June 18th, 1845. He was pastor at Southold (L. I.) N. Y., 1845-50; Financial Secretary of the Union Theological Seminary, 1850-3; pastor at Peekskill, N. Y., 1853-6; pastor at Wilmington, Del., 1856-67, and since 1867 has been in charge of the Green Hill Presbyterian Church, Philadelphia, Pa. Dr. Wiswell is an affable gentleman, a faithful pastor and an able and successful preacher. He was a member of the N. S. Reunion Committee, in place of Dr. Thomas Brainerd. He is an active and efficient member of the Presbyterian Board of Publication. He moves forward quietly in the discharge of his duties to his congregation, has their confidence and affection, and is favored with the divine blessing on his ministry.

Witherow, Rev. Benjamin Howard, was born at Fairfield, Pa., February 23d, 1840; graduated at Jefferson College in 1859; studied theology at Allegheny Seminary, and was ordained by the Presbytery of Burlington, August 30th, 1864. He was pastor at Cream Ridge, N. J., 1864-69, and at Columbia, Pa., 1869-73, in both which charges he labored faithfully and successfully, having the confidence and esteem of his people. He died in Shippenburg, Pa., February 7th, 1876.

Witherspoon, A. J., D. D., was born in Lancaster, S. C. He graduated at the South Carolina College. After studying theology privately, he was licensed by Bethel Presbytery, and devoted himself to the Foreign Mission field, but the state of his health prevented him carrying his solemn purpose into execution. He had pastoral charge of Montpelier, Geneva and Laurel churches, in Marengo county, Ala., where his labors were blessed. After relinquishing this position, he went to Mobile and took charge of Warren Chapel Mission, which was formed

into a church in eighteen months. He organized five churches, as evangelist of South Alabama Presbytery. For some years he has had charge of the Bethel Chapel for Seamen, in New Orleans. Here he has accomplished much good by his faithful labors. This useful Institution, so worthy of public sympathy and support, was founded in 1877; begun upon a small scale, accommodating about 250 persons in the reading room and concert hall, and now it provides entertainment for 800.

Witherspoon, John, D. D., LL. D., was a branch of a very respectable family, which had long possessed considerable landed property in the East of Scotland. He was lineally descended from John Knox, well-known as a distinguished instrument of spreading the reformed religion in that part of the



JOHN WITHERSPOON, D. D., LL. D.

United Kingdom. He was born, February 5th, 1722, and his father was at that time minister of the parish of Yester, about eighteen miles from Edinburgh. His father was eminent, not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses. Young Witherspoon was very early sent to the public school at Haddington, where his father spared no expense in his education. He had been at that seminary but a little while when he attracted particular notice; he was distinguished for assiduity in his studies, for soundness of judgment, and for clearness and quickness of conception among his schoolfellows, many of whom afterward filled some of the highest stations in the literary and political world. At the age of fourteen he entered the University of Edinburgh, where he advanced with a great degree of credit in all the

branches of learning, until the age of twenty-one, when he was licensed to preach the gospel. When a student at the Divinity Hall, his character stood remarkably high for his taste in sacred criticism, and for a precision in thinking and a perspicuity of expression rarely attained at so early a period.

From Beith, where he was first settled as pastor, he soon received a call to the large and flourishing town of Paisley, where he enjoyed great reputation, and labored with uncommon success. During his residence at Paisley, he was invited to Dublin, in Ireland, to take the charge of a large and respectable congregation. He was also invited to Rotterdam, in the United Provinces, and to the town of Dundee, in his own country, but he could not be induced to quit such a sphere of comfort and usefulness as Paisley offered him. He rejected also, in the first instance, the invitation of the trustees of the College of New Jersey, in America. But, urged by all the friends whose judgment he most respected, and whose friendship he most valued, hoping, too, that his sacrifice might be more than repaid by his being made peculiarly useful in promoting the cause of Christ and the interests of learning in the New World, and knowing that Jersey College had been consecrated from its foundation to those great objects to which he had devoted his life, he consented on a second application. And true it is, that after the election of Dr. Witherspoon to the presidency, learning received an extension that was not known before in the American Seminaries. He introduced into their philosophy all the most liberal and modern improvements of Europe; he made the philosophical course embrace the general principles of policy and public law; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency, from the barrenness of the schools, and from the excessive refinements of those contradictory but equally absurd and impious classes of skeptics, who either wholly deny the existence of matter, or maintain that nothing but matter exists in the universe. The number of men of distinguished talents in the different professions who received the elements of their education under Dr. Witherspoon demonstrates how eminent his services were to the College of New Jersey.

Dr. Witherspoon continued directing the Institution of which he was President, with increasing success, till the commencement of the American War, but that calamitous event suspended his functions and dispersed the college. He then entered upon a new scene, and appeared in a new character. Still, however, he shone with his usual lustre. Knowing his distinguished abilities, the citizens of New Jersey elected him a delegate to the convention which formed their republican constitution. In this convention he appeared, to the astonishment of all the members of the legal profession, as profound a civilian as he confessedly was a philosopher and divine.

From the Revolutionary committees and convention of the State, he was sent, early in the year 1776 a representative of the people of New Jersey, to Congress of United America. He was seven years member of that body, which, in the face of immense difficulties and dangers, secured to America the establishment of their independence. Dr. Witherspoon was always firm amidst the most gloomy, formidable aspects of affairs, and always displayed the greatest presence of mind in the most embarrassing situations. His name is affixed to the Declaration of Independence.

Towards the close of his life, however, Dr. Witherspoon felt and gratified an inclination to retire from the political scene, on which he had long acted with uncommon dignity and usefulness. He withdrew a great measure, from the exercise of all the public functions that were not immediately connected with the duties of his sacred office. For more than six years before his death he suffered the loss of his sight, which continued to hasten the progress of his disorders. These he bore with a patience and a cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful would not permit him, even in this depressing situation, to desist from the exercise of his ministry and his duties in the college, which was frequently led into the pulpit, both at home and abroad, during his blindness, and he always acquitted himself, even then, in his usually accurate, impressive and excellent manner. He had the happiness of enjoying the full use of his mental powers to the very last. He died, November 15th, 1791, in the seventh year of his age. The College of New Jersey lost in him a most distinguished President, America one of her ablest statesmen, and the Church of Christ one of her most valuable ministers. His writings, which are well known, were collected into four volumes, octavo, and of which a uniform edition was published at Philadelphia, in 1803, and at Edinburgh in 1804, in nine volumes, 12mo.

Witherspoon, Statue of. As an expression of their admiration of Dr. John Witherspoon, and his eminent services to the church and the country, a majestic statue of him has been erected by his friends in Fairmount Park, Philadelphia. The site is Lansdowne Drive, just east of Memorial Hall, the foundation of the pedestal having been completed Tuesday, November, 16th, 1875, in the presence of a considerable number of ministers, ruling elders and laymen, together with a deputation from the Andrew's Society of Philadelphia. After prayer by the Rev. W. W. Barr, D.D., of the United Presbyterian Church, the corner-stone of the monument was laid by the Rev. George W. Musgrave, D.D., LL.D. On account of the inclemency of the weather, the assembly proceeded to Machinery Hall, of the Centennial Buildings, where the Rev. William P. Breckinridge, D.D. (to whose commendable and indefatiga-

activity the whole enterprise mainly owes its success), occupying the chair, an address was delivered by the Rev. William Adams, D.D., LL.D., of New York. At the conclusion of the oration a handsome Presbyterian flag was presented by the young ladies of West Spruce Street Presbyterian Church of Philadelphia to the Centennial Committee of the General Assembly. It was presented by George Junkin, Esq., and received by Col. J. Ross Snowden, chairman of the committee.

On Friday, October 20th, 1876, the colossal statue of the colossal Presbyterian statesman, patriot and divine was unveiled, in the presence of a large concourse of people, many of whom had come from a distance to witness the interesting occasion. The Rev. William P. Breed, D.D., Moderator of the Synod of Philadelphia, assisted by the Rev. Thomas McCauley, Moderator of the Synod of New Jersey, took charge of and conducted the exercises. Prayer was offered by the Rev. Dr. George W. Musgrave. Dr. W. O. Johnstone announced the one hundredth psalm. Scripture selections were read by the Rev. J. B. Dales, D.D. The Rev. Henry C. McCook, D.D., gave a history of the effort to erect the monument. The Rev. Stephen W. Dana, D.D., Secretary of the Centennial Committee, then announced the hymn:—

"Great God of nations, now to thee
Our hymn of gratitude we raise,
With humble heart and bending knee
We offer thee our song of praise."

The contents of the corner-stone were stated by the Rev. Samuel Irenæus Prime, D. D., one of the earliest and warmest friends of the enterprise. The recital of the inscriptions was then given as follows, by the Rev. Wm. M. Paxton, D. D., of New York:—

On the east side:—

"John Witherspoon, D. D., 11, 12, a lineal descendant of John Knox Born in Scotland, February 5th, 1722; ordained minister in the Presbyterian Church, 1743; President of the College of New Jersey, 1768-1791. The only clergyman in the Continental Congress. A signer of the Declaration of Independence. Died at Princeton, N. J., November 15th, 1794."

On the west side:—

"This statue is erected under the authority of a committee appointed by the General Assembly of the Presbyterian Church in the United States of America, July 14th, 1876."

On the south side:—

"Proclaim liberty throughout all the land unto all the inhabitants thereof."—Lev. XX, 10

On the north side:—

"For my own part of property I have some; of reputation none; that reputation is staked, that property is pledged, on the issue of this contest. And although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they should descend thither by the hand of the executioner than desert, at this crisis, the sacred cause of my country."—*Dr. Witherspoon*

Just as Dr. Paxton pronounced the word *country*, the Hon. D. W. Woods, of Lewistown, Pa., a grandson of Dr. Witherspoon, pulled a cord, and the flag which had enveloped the statue fell, suddenly exposing to view the colossal form of Witherspoon.

After the shouts of applause which this unveiling evoked, Dr. Paxton resumed his address. At its conclusion, the Rev. J. Addison Henry, D.D., of the sub-committee, then gave out the hymn:—

"God bless our native land"

This was followed by an oration by His Excellency, Joseph D. Belle, Governor of New Jersey, President of the Board of Trustees of Princeton College. The statue was presented to the Fairmount Park Commission, by the Hon. J. Ross Snowden, LL.D., Chairman of the General Assembly's Centennial Committee, and accepted by the Hon. John Welsh, President of the Fairmount Park Commission. Thanks to the Park Commission were extended, in behalf of the General Assembly's Centennial Committee, by the Rev. George Hale, D.D., Treasurer of the Committee. The doxology was announced, with some remarks, by the Rev. Alfred Nevin, D.D., LL.D. After the singing of the doxology, the benediction was pronounced by the Rev. James McCosh, D.D., LL.D., who, also, in response to loud calls from the crowd, made an address. Dr. McCosh was followed in a brief speech by Dr. Stuart Robinson, of Louisville, Ky., who was also called out by the crowd.

The whole enterprise received a most fitting climax in the services of Sabbath evening, the 22d of October, when, in the West Spruce Street Presbyterian Church, the Rev. W. S. Plumer, D. D., LL. D., of Columbia, S. C., delivered, by request of the Centennial Committee of the General Assembly, in the presence of a large and intelligent congregation, a discourse upon the life and writings of Dr. Witherspoon. Thus were concluded the exercises in connection with an event which acquires peculiar importance from the fact that this statue, so far as known to us, is the first statue of a Christian man, as such, yet erected in our Republic.

Witherspoon, Rev. Thomas S., was licensed by the Presbytery of South Alabama, October 23d, 1830, and ordained November 10th, 1832. His whole ministerial life, of fifteen years, was spent within the bounds of the Synod of Alabama. His talents were commanding, and apparently without an effort he made himself familiar with any subject, if not master of it. He was a sound Presbyterian, a ready debater and an able preacher. His influence was deservedly great. He was a lovely man and a faithful minister. At the time of his death (October 20th, 1845), he was engaged in raising funds, by appointment of Synod, for the endowment of the Alabama Professorship in Oglethorpe University. When the endowment was completed, after his decease, the Synod, in testimony of their high appreciation of his worth and services, substituted the name of Witherspoon for that of Alabama, thus making it the *Witherspoon Professorship*. The Presbytery of Alabama, in a minute adopted relative to the death of Mr. Witherspoon, April 3d, 1846, says: "He had labored long and faithfully and well. He fell at his post, on the field

of labor, beloved of the churches, wept by his numerous spiritual children, lamented by his brethren of Presbytery, and honored of God. His was a bright star, that suddenly set in unclouded lustre."

Withrow, John Lindsay, D. D., was born at Coatesville, Pa., March 19th, 1837; graduated at the College of New Jersey, in 1860; studied theology at Princeton, and was ordained by the second Presbytery of Philadelphia, May 23d, 1863. His first pastoral charge was the Church at Abington, Pa., 1863-8. He was pastor of the Arch Street Church, Philadelphia, Pa., 1868-73; pastor of the Second Church, Indianapolis, Ind., 1873-6; and is at present pastor of the Park Street Congregational Church, Boston, Mass. Dr. Withrow is a gentleman of genial and benevolent spirit, and of much energy of character. In all his pastoral settlements he has attained a high popularity for his pulpit ability and achieved success. He is also a graceful writer, often contributing to religious journals.

Witness of the Spirit. There can be no question in regard to the reality of the *witnessing of the Spirit*, for it is expressly declared that, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii, 16). What is this witness? We believe it to be *the testimony of the Spirit in the Word of His grace, in which he fully and plainly declares that all such, and only such, as are described in Scripture are the children of God.* In such passages as these: John i, 2; 1 John iii, 24; 1 John iii, 10; Matt. v, 10; 1 John v, 4; 1 John ii, 5, the Spirit designates the graces and dispositions which prove our adoption. He enables those who possess them to perceive these evidences, to compare their characters with the Scriptural marks of trial, and hence to conclude and infer that they are the children of God.

This belief is confirmed by the following considerations:—

1. The whole train of the Apostle's reasoning in the chapter shows that the witness spoken of is a testimony founded on observing the graces of the Spirit. The words are connected with the two preceding verses: "As many as are led by the Spirit of God, they are the sons of God." "As many as resign themselves to the guidance of the Spirit's influences, show that they are brought into covenant relation with God. "And ye," who are real Christians, "have not the Spirit of bondage again to fear;" ye are not animated with a servile spirit, that merely trembles at the rod of a master; "but ye have received the Spirit of adoption"—the noble, ingenuous and affectionate disposition of children—"whereby we cry, Abba, Father"—whereby we are disposed to go to God, and act towards Him, as children to a parent. By thus leading us, and giving us the disposition of children, he proves that we bear a child-like relation to God. For (this is the exposition of Doddridge, who adds "for" to complete the sense, and show the

causality), "the Spirit itself beareth witness with our spirit, that we are the children of God."

2. The act of the Holy Spirit which, in the passage above quoted, is termed "witness," is elsewhere denominated a *sealing* and an *earnest* (2 Cor. i, 22; Eph. i, 13, 14). The apostle may have alluded to the custom, prevalent among all nations, of marking with a seal the goods bought, that the owner might know and claim them, or to the custom of setting a seal upon what was dedicated to God, or to be offered to him in sacrifice, or to its necessity in making instruments of writing valid, or to the seals of junices, which are wont to bear their image. In any of these senses, the expression applied to believers means, that when God by his Spirit seals his people as his own, he impresses on them his eternal purity and truth, which remains upon the heart, just like the impression which is left upon the wax by the seal. It is the evidence by which they are known as his; they have the image of their Father enstamped upon them by the Spirit of promise.

The phrase "earnest of the Spirit" presents the same view of the subject. An *earnest* is a pledge of something promised; a part of the price agreed for between a buyer and seller, by giving and receiving of which the bargain is ratified; a part of the promised inheritance granted now in token of the possession of the whole hereafter. This earnest, which is the same as the seal, and so similar to the witness of the Spirit, cannot be a noted declaration, or sudden suggestion; it is that grace which is "glory begun below," the vital, gracious, and sanctifying influences of the Holy Ghost.

3. The same truth is established by considering what is the *uniform language of the Scriptural saints*, when declaring their confidence in the pardon of their sins, and their title to heaven. They point to the graces which the Holy Spirit has wrought in their hearts, to the good works which he has enabled them to perform. "Hereby do we know that we know him, if we *keep his commandments*" (1 John ii, 3). Paul knew that a "crown of righteousness was laid up" for him, because he had "fought a good fight," and had "kept the faith." This is the constant language of the saints of Scripture, and it is unnecessary to quote the many texts that declare it; they uniformly derive their confidence from considering that they have that holiness and love to God, which are at once the marks and the fruits of union to Christ.

The view of the subject now presented is sustained by the opinions of some of the greatest divines and holiest men that have adorned the Church. Flavel, in his "Sacramental Meditations," says: "In sealing or witnessing to the believers, the Spirit doth not make use of an audible voice, nor of the ministry of angels, nor of immediate and extraordinary revelations; but He makes use of His own graces implanted in our hearts, and of his own promises written

in the Scripture, and in this way He usually brings the doubtful, trembling heart of a believer to rest and comfort." President Edwards, in his "Treatise on the Affections," observes: "Many have been the mischiefs that have arisen from a false and delusive notion of the witness of the Spirit; that it is a kind of inward voice, suggestion, or declaration of God to man; that he is beloved of Him, pardoned, elected, or the like; sometimes with and sometimes without a text of Scripture; and many have been the false and vain, though very high, affections that have arisen from hence. And it is to be feared that many thousands of souls have been eternally undone by it." "The Spirit," remarks Baxter, "witnesses our sonship as a reasonable soul witnesseth that you are a man, and not a beast. You find by the acts of reason that you are a reasonable soul, and then you know that, having a reasonable soul, you are certainly a man; so you find by the works or fruits of the Spirit that you have the Spirit, and then finding that you have the Spirit, you may certainly know that you are the child of God. Take heed, therefore, of expecting any such witness of the Spirit as some expect, viz: a discovery of your adoption directly, without first discovering the signs of it within you, as if, by an inward voice, He should say unto you, 'Thou art a child of God, and thy sins are pardoned.'" "The Spirit bears testimony to the sonship of believers," says Dr. Dick, "when He brings to light, by His operations upon their souls, the evidences of their adoption; and thus makes their relation to God as manifest as if He assured them of it with an audible voice." "I could not," says Dr. Chalmers, "without making my own doctrine outstrip my own experience, vouch for any other intimation of the Spirit of God than that which He gives in the act of making the Word of God clear unto you, and the state of your own heart clear unto you. From the one you draw what are its promises; from the other what are your own personal characteristics; and the application of the first to the second may conduct to a most legitimate argument, that you, personally, are one of the saved; and that not a tardy or elaborate argument either, but with an evidence quick and powerful as the light of intuition."

Woman, The Mission of. In an admirable sermon on this subject, Dr. Adolphe Monod says:—

"I open to the first pages of the first book, so well named Genesis, because it reveals the secret of all existences in their wonderful origin, and throws out to us, as if spontaneously, the highest philosophy in primitive acts, recounted with the simplicity of primitive times. There, immediately after those few words in which God sums up the general mission of humanity, 'Let us make man in our image,' do we discover another, in which he sums up, in like manner, the special mission of *woman*, before creating her in her turn: 'It is not good that man should be alone; I will make him a helpmeet for him.' This applies to

every woman; not simply to the one who is married; for Eve is not only the wife of the first man; she is also the first woman; and, the representative of all her sex, as Adam is of ours, she presents in herself, as in a sort of miniature, a type of her sex.

"Let us start out with this thought, which presides at your very birth; and let us take, as our guide in developing it, the inspired oracles of the old and new economy. We shall not be in danger of going astray in a path where God himself has marched before us. And well is it that your own heart will achieve the demonstration, and oblige you to say, while listening to the claims of God's Word upon you, Yes, this is truly what I ought to be; this is truly what I ought to do.

"'It is not good that man should be alone.' Loaded with the gifts of God, he still wants something, of which he is himself ignorant, or of which he knows nothing except by a vague presentiment—a helper 'like to himself;' without which life is to him but a solitude, and Eden a desert. Endowed with a nature too communicative to be self-sufficient, he demands a partnership, a support, a complement, and only half lives while he lives alone. Made to think, to talk, to love, his thought is in search of *another* thought, to stimulate it and reveal it unto itself; his word dies away in sadness on the air, or awakens a mere echo which does violence to it, rather than responds to it; and his love knows not where to fasten itself, and, falling back upon himself, threatens to become a devouring self-love. His whole being, in fine, aspires to another self; but that other self does not exist: 'For Adam there was not found a helpmeet.' The visible creatures which surround him are too far *below* him; the invisible Being who has given him life, too far *above* him, to unite their condition to his. *Then*, God formed woman, and the great problem was solved. Behold here, what Adam demanded; that other self which is himself, and at the same time *not* himself. Woman is a companion whom God has given to man to charm his existence, and to double it by sharing it with another. Her vocation, by birth, is a vocation of charity.

"To this vocation corresponds the *place* which God has assigned to woman. It is not an inferior place; woman is not only a helper for man, but a helper 'like to himself.'¹ She ought, then, to march along as his equal, and it is only in this condition that she can bring to him the assistance which he requires. But it is, nevertheless, a secondary and dependent place; for woman was formed after man, made for man, in short, taken from man. This last characteristic speaks volumes to man. Taken from him, 'she is bone of his bone, and flesh of his flesh,' and so closely united to him that he cannot depreciate her without depreciating himself. But at the same

¹ This is the rendering of the French for "helpmeet,"—Un aide semblable à lui. TRASSI.

time, taken from him, she owes to him the life which she breathes and the name which she bears. By what right—I ought to say with what *heart*—can she dispute with him the first rank? Her position by birth is a position of humility. A vocation of charity in respect to man, in a position of humility next to man: *This* is the mission of woman. As to the rest, that vocation and that position, revealed by the same acts, resulting from the same principle, are so inseparable in the formation of woman, that we may include them in the general idea of renunciation, bearing in turn upon self-will and self-glory.

“This commentary upon Moses I have taken from Saint Paul recalling to the Corinthians the condition of woman, in order to justify his prohibition to her of praying or prophesying with the head uncovered. This subject does not require him to enlarge upon woman’s vocation of charity; he merely indicates it in saying ‘the woman was created for the man.’

“But observe in what terms he explains her position of humility: ‘But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. The man is the image and glory of God; but the woman is the glory of the man. Neither was the man created for the woman; but the woman for the man.’ Is not this the doctrine which I just found in Genesis? But this doctrine the Apostle enforces with a rigor which would be out of place in any other mouth; and for the general idea of dependence at which I pause, *he* substitutes the more precise one of subordination. He concludes from thence that woman ought, ‘because of the angels,’ who contemplate what is passing upon the earth, and particularly in the church, ‘to bear upon her head a mark of the authority’ under which she is placed. Man, whose birth formed a part of that great work of creation which inspired the angelic songs of joy, being the image and glory of God, owes it to God to appear with the head lifted up to the view of the whole universe. But woman, whose formation is an event of the second scheme, and, so to speak, of a family character, being the glory of the man, owes it to him to remain hidden in a comparatively narrow inclosure, as a modest spouse in her own home.

“The intention of the Apostle is the more marked as the instructions which he gives here are intended for woman in rare cases. For it is only as an exception that a woman can be called to pray or prophesy before men. The order which God has established for a certain end he is free to modify so as the better to gain that end. We sometimes see that in promoting the good of man, a woman is called to depart from the way prescribed to her; it may be to prophesy, as the women of Corinth, as the four daughters of Philip, the deacon, or as the mother of King Lemuel. It may be, as Deborah, to judge a people, or even to preside over a mighty expedition. In such cases

woman must obey, and she shall be blessed in her obedience: ‘Blessed above women shall Jaed be, blessed shall she be above women in the tent.’ But then, as ever, aside from what is essential to the extraordinary ministry with which she is clothed, she should remain a woman, according to St. Paul, and, all inspired as she is, to caution the man, should remember that she is ‘the glory of the man,’ and should withdraw herself from the eyes of the world.

“Such being the order of creation, it remains to inquire if the primitive mission of woman was changed by the fall of our race, which disturbed so deeply the work of God. Satan commenced by beguiling the woman, after which he employed her to beguile man: a doubly skillful move, by which he was most sure to succeed with her, because she is weaker than man, and close to man, and because she has greater power over him than he has over her. But has this sweet empire been given to her that she may domineer over the conscience of man, become a snare to him rather than a support, and return to him, for the life which she received from him, sin and death? God punished her for her abandoned charity, by that supreme suffering without which she could not henceforth continue the race of man; and for her unacknowledged humility, by abasing still lower her condition. ‘Thy desires shall be unto thy husband, and he shall rule over thee.’ Woman is compelled to look to her husband for all that she desires—here is her increased dependence; and to live under his authority—here is her dependence converted into submission.

“Think not, meanwhile, that she ceases to be an ‘helpmeet’ unto him. Alas! when was this tender aid more needed? Such is the mercy of God, that the moment in which He humbles woman is also the moment in which He confers upon her a ministry greater and more humane than ever. In order to elevate and re-establish between the two sexes the disturbed equilibrium, it is by a virgin that He will one day give to man the longed-for Restorer, who shall destroy the works of the devil; and the first name under which He announced His Son to the world is that of the ‘seed’ of the woman: ‘And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ Thus, the relations are not essentially changed by the fall; the vocation of woman is still one of charity, and her position that of humility. Only everything has taken a more serious character; the charity has become more spiritual, exercised in a more profound humility. Ashamed of herself, and anxious to re-establish herself, woman lives henceforth but to repair the wrong which she had done to man, in heaping upon him, with the consolation which can sweeten the present bitterness of sin, the warnings which may prevent its eternal bitterness.

“Another commentary borrowed from St. Paul: ‘I

will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.' Woman, says the Apostle here, was second in birth and first in sin—double reason why she should continue in an attitude of modesty, silence and submission. Behold here, in no equivocal terms, the place of humility that we have already assigned to woman. But the Apostle would have her make it a place of honor by Christian beneficence. There is a chaste adorning which admirably befits her—that of good works; *good works*, these are the tresses, the gems, the jewels, the adornings which give her beauty in the eyes of God and man. Nor is this all. Woman shall procure salvation for man, at the same time that she obtains it for herself, by the child-bearing of the promised seed. This salvation a woman shall give to the world, in the fullness of time, by giving birth to the Saviour; but the woman, whoever she may be, will also give it to him in her way, who teaches him to know and love the Saviour. Here again is this mission of charity which we have assigned to woman, and which imposes upon her the obligation, we say rather which confers upon her the privilege, of consecrating herself with redoubled tenderness, not only to the consolation of suffering man, but also to the salvation of sinful man, whose attention she shall turn to Jesus Christ.

“Woman is then, according to Scripture, which is to say according to God, since the creation, and more especially since the fall, a *companion* given to man, to labor for his good, and above all for his spiritual good, in an attitude at once modest and submissive.

“Thus Scripture instructs us; and nature teaches the same lessons. The task assigned by God to each half of the race discovers itself in their dispositions, reveals itself in their instincts. Consult, now, yourselves, and tell me why you were so created, if not for the mission which we have recognized as yours by the Word of God.

“Your place, we have said, is a place of dependence and humility. Upon this point St. Paul hesitates not to appeal to the instinctive convictions of his readers, when, after forbidding a woman to pray or prophesy with her head uncovered, he adds: ‘Judge in yourselves; is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering?’

These principles appear so incontestable to the Apostle that they cannot be denied, except by an unworthy spirit of chicanery, which ought not to be entertained. ‘But if any man seem to be contentious, we have no such custom, neither the churches of God.’ Evidently, the long or short hair characterizes here a general and profound distinction between man and woman.

“When man goeth forth from his house and gives himself to his labor until the evening, he chooses outward activity for his task, public life for his domain and the world for his theatre. What do I say? He presents himself in the sight of the angels, and places himself in affinity with the entire universe. He cannot carry too far the name and the image of that God whom he has a mission to represent, not only upon the earth, but before the whole creation. To resist the feeling which calls him to go forth, in order to shut himself up within the narrow circle of the domestic hearth, this would be on his part weakness, forgetfulness of himself, inidility to his mission; nothing more remains but to put a spindle into his hands and a distaff at his feet.

“But it is altogether different with woman; the heart is her theatre; the domestic life her sphere; the in-door activity her work; and the long hair with which the Apostle is pleased to see her covered is an emblem of an entire existence, hidden and silent, in the bosom of which she accomplishes, most faithfully and most honorably, the primary obligations of her sex. ‘Woman,’ says a great writer of the age, ‘is a flower which emits not its perfume except in the shade.’ To retire from notice, to remain quiet, to devote herself to her dependents, to keep the house, to govern the family, *this* is her modest ambition. If the wise man paints for us ‘a woman, noisy and turbulent, appearing in the streets, whose feet abide not in the house,’ you will recall the woman to whom this applies.

“Indeed, is not the humble sphere which we assign to woman the one for which her whole being is predisposed and designed beforehand? That more delicate conformation, but more frail; that more rapid pulsation of her heart; that keener nervous sensibility; that exquisiteness of her organs, and even the delicacy of her features; all contribute to make her, according to the expression of Peter, ‘a weaker vessel,’ and render her constitutionally unfit for stern and unyielding cares, for affairs of state, for the labors of the cabinet, for all that yields renown in the world.

“And do not her intellectual powers hold her equally distinct? It is sometimes asked whether they are equal to those of man. They are neither equal nor unequal; they are different; having been wisely adapted to a different end. For the work reserved to man, woman has faculties inferior to those of man, or rather she is not adapted to it. I speak here of the rule, not of the exceptions. That there may be

among women some minds fitted for cares confined primarily to the other sex; or that there may be for an ordinary woman some situations belonging to man which she is obliged to fill in default of his doing it, I readily grant, provided these exceptions are clearly indicated by God, or demanded by the interests of humanity. After all, in the mission of woman, humility is but the means, charity is the end, to which all must be subordinated; and why should not God, who has made exceptions of this nature in sacred history, also make them in general history? Be that as it may, I leave the exceptions to God, and to the individual conscience; and, jealous of discussing irritating, personal or even disputed questions, I confine myself here to the rule.

"Now, as a rule, that comprehensive glance into politics and science which embraces the world, that bold flight of metaphysics and of the lofty poetry which, transcending its limits, ventures into the void of thought and imagination, this is not the business of woman. *Language* even, above all ours (let us not sacrifice this useful remark to the fear of provoking a light smile), language, that simple philosophy of the people, often more profound than that of the schools, this sieve of the common reason, which, of all the bold expressions of the individual mind, allows only those to pass which respond to the good sense of all, proves this. It does not permit a woman to make herself notorious. It will not apply to her the word 'man' accompanied by a feminine termination, except as an expression of ridicule or blame. The epithets taken from public life honor man, but dishonor woman in different degrees. To cite only those examples which the delicacy of this place authorizes, endeavor to say, a 'woman of science,' a 'great woman,' a 'woman of affairs,' a 'woman of state;' in like manner talk of a '*domestic* woman!'

"But, on the contrary, while she acts within a narrow circle—narrow in extent, but vast in influence—where we exhort woman, with the Scriptures, to limit her action, she has faculties superior to those of man, or rather which belong to her alone. There she finds her compensation, while she shows herself mistress of the domain, and calls into use those secret resources which I should call *admirable*, were it not that a more tender feeling inspires me towards her and God who endowed her with them; that practical insight which we might say is all the more 'merring because quick; that glance which seems to prefer to be more brief that it may be more clear; that art of penetrating into hearts by, I know not what subtle road, to us unknown and impracticable; that incessant omnipresence of mind and body at all points at once; that vigilance as exact as unperceived; those numerous and complicated expedients of domestic administration, always at hand; access always open to every appeal; and that perpetual audience given to all the world; that freedom of action and of thought in the midst of bitter pains and accumulated embar-

assments; that elasticity shall I say? or that indefatigable weakness; that exquisite delicacy of feeling; that tact so studied, if it were not instinctive; that fidelity of perfection in little things; that adroit industry to accomplish what she will with her fingers; that charming grace with which she animates the sick, cheers the drooping, awakens the sleeping conscience, opens the heart long closed; and, in fine, all the many things which we know not how to discern or to accomplish without borrowing her hands or her eyes.

"But, after all, to what advantage is the statement of these facts, when we can appeal to an inward sentiment, planted by the Creator in the depths of your soul, and which has preceded all personal reflections, all the announcements of others, and even the testimony of the Book of God? That elasticity, that modesty, to which a woman never ceases to pretend, even after she has ceased to keep it—what is this but the proof engraven upon your heart, and transferred irresistibly to your countenance, that order, repose, honor, is found for you in an attitude of dependence and reservedness? Dependence and reserve; the right of which never appears more inalienable than in certain delicate occasions, when the same nature is making a cruel play in efforts of one part against the other, without either obtaining a victory. What woman, conscious of this dependence, has not wished, at least sometimes, the arm of a man for support, and for a shelter the name of a man? But what woman also, in the feeling of this reserve, keeps not her wish within her own bosom, waiting till she is sought—waiting, if need be, till death, hastened perhaps by the inward fire with which she would rather be consumed than let it outwardly be known?

"This invariable order of marriage, which assigns the initiative to man, and the appearance of which you will not allow, is not a refinement of civilization, nor even a scrupulousness of the gospel; it is a law imposed by woman, upon all times, without excepting the most barbarous, and upon all nations, without excepting the most savage. I exaggerate. I have a vague remembrance of having read, in I know not what account of a distant voyage, that a people was discovered among whom woman takes the first step. Only, it is a country where she is degraded to the rank of the brute, and men are cannibals.

"If nature is in harmony with revelation as to the *place* which becomes your sex—one of humility—it is equally so as to the *task* belonging to it—one of charity. Here, again, here above all, that which is within the *Book* is confirmed by that which is within the *heart* of woman. For what is your natural inclination, if it is not *to love*? I forget not, in speaking in this way, that your sex is no more exempt than ours from the egotism which reigns in fallen humanity. But try to recollect yourself, and to withdraw into the depths of your being; penetrate beyond the ravages which sin has made there, even

to that primitive ground (allow me the expression) which came forth from the hands of God, and tell me if love is not its essence and base. 'More superficial than man in everything else;' a Christian thinker has said, 'Woman is more profound in love.' We are familiar with that touching word of a woman, 'Love is only an episode in the life of man; it is an entire history in the life of woman.' (Madame De Staël.) She might have said yet more; it is her whole being. Your origin itself, as Moses narrates it, sufficiently indicates this. That of man, formed from inanimate dust, has something more supernatural, more striking, more magnificent about it; that of woman, taken from the throbbing flesh of sleeping man, seems more intimate, more loving, more tender.

"But, as regards love, it is less the *degree* than the *character* that is important. Love is the depth of your being, but what love? Think, and you will find it to be that which most predisposes you to the vocation of benevolence assigned you by the Scriptures. There are two kinds of love: the love which receives, and the love which gives; the first delights itself in the feeling which it inspires and the sacrifices which it obtains. The second satisfies itself in the sentiment which it approves and in the sacrifices it accomplishes. These two kinds of love hardly exist separate, and woman knows them both. But do I presume too much of her heart in thinking that with her the *second* predominates; and that her device, borrowed from the unselfish love of which our Saviour has given us an example, is this: 'It is more blessed to give than to receive'? To be loved, I know it well, my sisters, is the joy of your heart; alas! a joy perhaps refused; but to love, to devote yourselves out of love, is the need of your soul; it is the law, even, of your existence, and a law which no one should hinder you from obeying. Man also knows how to love and must love; it is in love that St. Paul sums up all the obligations that married life imposes upon him: 'Husbands love your wives,' as he sums up those of woman in submission: 'Wives submit yourselves unto your own husbands.' But we are now occupied, not with the faculty of the obligation, but with the inclination.

"Now love, it must be acknowledged, is less spontaneous, less disinterested in man than in woman. It is less spontaneous. Man often needs to conquer himself before he can love; woman only needs to listen and to follow her inward impulse. This is the reason, perhaps, why Scripture, which frequently commands the husband to love, refrains from enforcing it upon the wife, as if she were competent, from her nature to supply it. But, above all, it is more *disinterested*. Man loves woman more for himself than for her; woman loves man less for herself than for him. Man, because he is not sufficient unto himself, loves her whom God has given to him; woman, because she feels herself impelled to love

him whom God has given to her. If solitude depresses man, it is because life has no charm apart from an 'helpmeet'; if woman dreads to live alone, it is because life is without an aim, unless she can be an 'helpmeet' to some one. We might say of her, if I may be permitted this reference, for the sake of the serious spirit in which I hazard it, We love her because she first loved us.

"Moreover, what is the sentiment which has become among all nations and languages of the earth the type of a love at once pure, living and profound? It is woman's love; maternal love; maternal love, which exhausts life without exhausting itself, and which, after suffering everything, labors by day and watches by night, considering itself sufficiently repaid with a caress or a smile; maternal love, celebrated as well by moralists as by poets, but whose praises, we believe, may be included in this one: that paternal love, itself, gives it the pre-eminence. What do I say? This same love is that of which God made choice, when He sought among all human affections an emblem for the love which He Himself bears to His people. 'But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.' We might expect to see our Father in Heaven replying to this doubt which offends Him, by making an appeal to the love of a father for his child. But no, to a mother's love he appeals; and to this mother He gives the name of *woman*, as if to give honor to the treasure of riches deposited in the heart of woman, found in the heart of the mother: 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.'

"But if such is the heart of woman, how can we fail to recognize a soil prepared expressly for this vocation of charity, which the Scriptures assign to you close to man? Love not only inspires woman with a desire to furnish this career of devotion, but it also gives her the *courage* for it. *Courage*, that is the word. Yes, at the risk of seeming to advance a paradox, I was about to say there is a kind of courage, and that which is the most necessary to do good, which impels your sex much further than ours. I speak not of active courage; here man excels you, and ought to excel. You yield to him without regret the merit of intrepidity which would ill become your sex; and a man of spirit has dared to say, and that without violating the truth, that 'women affect fear as men do courage. I speak of passive courage, which is more constantly required than any other in the daily and humble practice of good works, and of which woman furnishes the most beautiful examples. Man knows best how to *do*; woman, best how to *endure*. Man is more *enterprising*, woman more *patient*; man more *bold*, woman more *strang*. Would you be convinced of it? Behold her in that sorrow of sorrows reserved to her sex, at the cost of which is human life; see her and compare her with man, in solitude,

in sickness, in poverty, in widowhood, in oppression, in secret martyrdom. I say designedly *secret* martyrdom; for in public martyrdom man maintains himself in the rank of honor by the grandeur of the theatre; but when it comes to that martyrdom cautiously and cruelly hidden in the subterranean cells of the Inquisition, be assured the advantage is on the side of woman. God knew all this, when he portioned out life so that woman should have more of sufferings and less of pleasure than man; at least if we do not place in the first rank the pleasure of doing good. This pleasure woman enjoys even in suffering, and attaches herself, by her suffering, to him for whom she suffers.

“To a being thus formed, who dare dispute her vocation of self-sacrifice? a vocation which her heart revealed to her ages before a line of Scripture was given to the world! Tell me not that Scripture alone holds woman to the special obligation imposed upon her to labor for man’s spiritual good, by a holy charity which seeks God and eternity for him before everything else. Admirable to behold! nature has provided for it: not, it is true, sufficiently to make up for the teachings of revelation, but enough to make up for their deficiency, enough to make them perceived. For who does not know that woman’s keener sensibility, her more open heart, her more sensitive conscience, her less logical mind, her finer and more delicate temperament, render her more accessible to piety, while, at the same time, her occupations being less abstruse, less continuous, less absorbing, than ours, leave her more leisure for prayer and freedom for the services of God? Who knows not also that the first conditions of success in spiritual mission which everything contributes to mark out for her, are found less in activity, in word, in direct action, which man almost entirely appropriates to himself, than in that penetrating influence of example, of silence, of self-forgetfulness, which is peculiar to the woman who is truly a woman?”

“Yes, we declare it boldly, if Scripture is not right, if woman was not made for a mission of charity in humility, nature has missed its aim; for woman has been called to one work and prepared for another.

“Yet understand us aright; I have not entered this place to flatter woman, but to sanctify her. In saying that nature has prepared you for the duty which Scripture imposes upon you, I have not meant to say that you are, in your natural state, capable of fulfilling it. By one of those contradictions which the fall has introduced into our race, troubling the work of creation without destroying it, woman is at the same time prepared and *unprepared* for her vocation; prepared, inasmuch as she possesses peculiar qualities which wondrously adapt themselves to it; unprepared, inasmuch as she has other qualities which interfere with it. ‘It is the enemy who has done this.’ In the same heart where the hand of God deposited the precious germs of a life conformed to

the mission of woman, Satan has secretly sowed those noxious germs which choke or neutralize, the first. He has done more. He has sought, with his infernal skill, to corrupt these healthful germs in your heart, and to gather from good seed evil fruit.

“Yes, these precious resources with which the Creator has endowed you to accomplish your work, the tempter knows how to convert into obstacles to this same work. Under his mysterious and formidable influence we see this activity degenerate into restlessness; this vigilance into curiosity; this tact into artifice; this penetration into temerity; this promptness into unsteadiness; this gracefulness into coquetry; this taste into studied eloquence; this versatility into caprice; this aptness into presumption; this influence into intrigue; this power into domination; this sensitiveness into irritability; this power of loving into jealousy; this necessity of being useful into a passion to please.

“The two principal tendencies which we have recognized in woman, humility and charity, have been perverted. The same mental peculiarity which assigns to her the narrow circle of home as her sphere, inclines her to take small views of things, and to centre her attention upon a single point, with a strength proportioned to the narrowness of the field which she embraces; and, little accustomed to doubt either of things or of herself, impatient of contradiction for want of believing more than she can understand, she enters insensibly upon a way of haughtiness, by a road which ought to lead to humility. And then this same necessity of the heart which impels her to love and to self-devotement, exposes her to the danger of self-seeking, even in self-forgetfulness, and of carrying this renunciation to extremes—hardly willing that good should be done unless she can have a hand in it; jealous of the man she would help and please without rivalry; envious of the woman who also aspires to help and please; jealous, envious—note it well—from very strength of love, but a love transformed into passion and self-will, in the dread laboratory of the temper! Then woman, whom we cheerfully believe superior to man in spiritual things, if the essence of holiness is love, and the essence of love sacrifice, applies to evil noble instincts, which might enable her to excel in goodness, and delivers herself up to sin with an *abandon*, at the same time energetic and heedless, such as man hardly understands; carrying to a greater extent than he, vain glory, egotism, avarice, intemperance, anger, hatred, cruelty, love of the world, and forgetfulness of God, as if she would justify the old adage, ‘the greater the height the greater the fall.’ The heart of woman is the richest treasure upon earth; but if it is not *God’s* treasure, it becomes the treasure of the devil; and one might be tempted sometimes to think that instead of having been given by God to man to be an ‘helpmeet’ to him, the devil formed her, saying, It

is not good that man should be alone; I will make a *snare* for him.

'Accuse me not of slandering woman. I no more calumniate her now than I flattered her a moment since. I spoke then, and speak still, according to the Bible. The Scriptures, which delineate, with so much complacency, the graces of woman and her humble virtues, present her faults and wandering with a vividness unusual to them, and which they seem to reserve for this subject alone. St. Paul knows no worse scourge for the church than those women whom he describes in his first Epistle to Timothy. 'For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.' In the same book of Proverbs which closes with a sublime description of the virtuous woman, Solomon overwhelms with the strokes of his bitter and almost satirical eloquence, not only the abandoned woman, whose murderous work no one has described with a more horrid horror (ye young, ponder his maxims!), but every woman unfaithful to the mission which she has received of God. The foolish woman, 'who plucketh down her house with her hands;' the brawling woman whose companionship is more grievous than 'to dwell in the corner of the house-top, or in a desert land;' the vicious woman, 'who is as rottenness in the bones of her husband;' the odious woman, who is 'one of the four things which disquiet the earth;' the fair woman without discretion, whose beauty is as 'a jewel in a swine's snout;' the contentious woman, 'this continual dropping in a very rainy day; whosoever hideth her hideth the wind, and the ointment of his right hand which betrayeth itself.' This same Solomon, in old age, gathering up the remembrances of his whole life, confesses that he had vainly sought a woman after his own heart. 'And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands; whose pleaseth God shall escape from her, but the sinner shall be taken by her. Behold, this have I found, saith the preacher, counting one by one to find out the account, which yet my soul seeketh, but I find not; one man among a thousand have I found, but a woman among all those have I not found.'

'These astonishing declarations the Bible confirms and completes by its narratives, which are so many lessons. After explaining by Eve the entrance of sin into the world, it explains to us by Adah and Zillah, Launch the first polygamist and blasphemer; by the daughters of men ensnaring the sons of God, the corruption of the earth and the deluge; by Hagar, the faith, the charity, the peace of Abraham for a time disturbed; by the women of the house of Laban, the faithfulness of Jacob for long time concealed; by Judith and Basmath, the profane indifference of Esau; by the revenge of an adulterous wife, the injustice of Potiphar; by the daughters of Moab, the

most terrible plagues of Israel in the desert; by the daughters of Canaan, her wickedness and idolatry after the conquest; by Delilah, the shameful humiliation of Samson; by the companion of the Levite of Ephraim, a whole tribe cut off; by Bathsheba, David ceasing to be David; by strange women, Solomon serving other gods, and gathering from fall after fall the warnings which he would at a later period give to the world; by Jezebel, wicked Ahab, perjurer and murderer; by Athaliah, the kings of Judah following in the way of the kings of Israel; by Herodias, Herod beheading John the Baptist in spite of himself; by the Jewish women, Paul and Barnabas persecuted and driven from Antioch; by the prophetic woman of the Apocalypse, the corruption of the whole earth. Holy liberty of the Scriptures, which declare equally the good and evil, not to exalt human nature nor to humiliate it, but to give glory to God who creates the good and repairs the evil! This heart of woman, so ardent but so passionate, so tender but so jealous, so delicate but so susceptible, so impulsive but so hasty, so sensitive but so irritable, so strong but so weak, so good but so bad, must be subdued and transformed, in order that the sap of life which inundates it may return to its legitimate course, diffusing itself wholly in the flowers of humility and the fruits of charity!

'*Subdued and transformed*: but by whom? Ah! from whom could you expect this grace, but from the Son of God, who, not content with having, through the organ of his inspired servants, restored your place and revealed your mission, has come Himself to show you the ideal of it in His life, and to open for you the way to it by His cross? Jesus living, perfect type of the gentle virtues as of the strong, is an example for woman as for man; and Jesus crucified, sole victim who expiates sin, is the only source of this holy love which, varying merely in the application, frees from sin both man and woman. But between man and woman, if Jesus could sooner find access on the one side than on the other, would it not be on the part of woman? He, who is love; He, who 'came not to be ministered unto, but to minister;' He who satisfied himself only in privation and sacrifice; He, in fine, who took upon Him our nature in order to ascribe the highest charity in the most profound humility?

'Am I mistaken, my sisters (it is for you to say), am I mistaken in thinking that there is nothing upon earth more in sympathy with Jesus Christ than the heart of woman? Superfluous question! Ah, no, I am not deceived, or your heart would deny all its instincts! The Christian faith, so truly founded in the depths of humanity that it is not wonderful only because common, adapts itself so marvelously to all the needs of your moral being, that you cannot be truly woman except upon condition of receiving the gospel. The Christian woman is not only the best of women, but at the same time most truly a woman.

Oh, you, then, who would accomplish the humble and benevolent mission of your sex—*beneath the cross, or never!*

“Indeed, my dear sisters, the first aid which man has a right to expect from you is spiritual aid. It is little to be indebted to you for the consolation of this life of a day, if he owes not to you, so far as it is in your power, the possession of eternal life. Not only that true charity which subordinates time to eternity, demands it of you, but justice itself, as we have shown from the Scriptures. Your sex has an original wrong to repair towards ours, and a spiritual wrong. That with which we reproach you in the fall where we have followed you, if we feel not bound to restrict our reproaches to ourselves, is not that death which you have introduced into the world, neither that embittered life which your sympathy even cannot always alleviate—it is a much greater evil, the only real and absolute evil—*Sin*, which the first man was doubtless inexcusable in committing, but which he was beguiled to commit by woman.

“Imagine Eve kneeling with Adam beside the corpse of one son murdered by the other, whom the divine curse drives far out upon the wild and solitary earth. In sight of the visible and present fruits of sin, and with the thoughts of its invisible and future results, if the tender look of Adam said not to Eve, ‘Give me back the favor of my God! give me back my peace with myself! give me back the days of Eden, and my sweet innocence, and my holy love for the Saviour and for thee!’—doubt not that SHE said all this to herself! To her, it seemed very little to heap upon him the consolations of earth, if she could not bring to him those of Heaven; and, unable to repair the wrong she had done him, she urges, she implores him to turn his weeping eyes to the Deliverer promised to repair all, to re-establish all, and to open to the fallen but reconciled race a second Eden, more beautiful than that to which the sword of the cherubims henceforth forbade entrance. If such are the sentiments of Eve, let her be blessed, although she be Eve! With this heart, Eve approximates Mary; and in the woman who ruined the world by sin, I discover already the woman who will save it by giving to it the Saviour.

“Well, now, this that she would do, do yourselves. Though no one of you has been an Eve to man, yet be each of you a Mary to him, and give him a Saviour! This, this is your task! But if you respond not to it, refusing to pass your life in the exercise of beneficence, you shall fail of your calling; and, after having been saluted of man by the name of ‘good woman,’ ‘deaconess,’ or ‘sister of charity,’ you shall be accounted of God, ‘as sounding brass and a tinkling cymbal!’ But, how can you give the Saviour to others, if you do not possess Him in your own heart? Women who hear me, yet again—*beneath the cross, or never!*

“We say nothing of those holy women of the Old

Testament, who died in faith before coming to the Saviour, ‘not having received the promises, but having seen them afar off and embraced them;’ neither of the pious Sarah, nor the modest Rebekah, nor the tender Rachel, nor the heroic Deborah, nor the humble Ruth, nor the sweet wife of Elkanah, nor of the prudent Abigail, nor of the interpid Rizpah, nor of the retiring Shunamite. We confine ourselves to the women of the New Testament.

“Beneath the cross, Mary, more touching now than at the cradle, offering herself without a murmur to the sword which pierces her soul, associates herself with the sacrifice of her son by a love more sublime than any other after that of the adorable Son, and presents to us a type of the Christian woman, who knows not how to aid and to love but in keeping her eyes fixed upon ‘Jesus, and him crucified.’ Beneath the cross, Anna, the prophetess, type of the faithful woman, gives glory first, in this same temple, where ‘she served God day and night with fastings and prayers,’ to Him whom the aged Simeon had confessed by the Spirit, and in spite of her fourscore and four years, renews the energy and activity of youth ‘to speak of Him unto all them that looked for redemption in Jerusalem.’ Beneath the cross, Mary of Bethany, type of the contemplative woman, eager for the one thing needful and jealous of that good part, sits now at the feet of Jesus and feeds in silence upon the word of life; and at another time, in the same silence, anoints those blessed feet with pure spikenard, of great price, and wipes them with the hairs of her head, as if she could not find a token sufficiently tender of her respect and love. Beneath the cross, Martha, her sister, type of the active woman, sometimes lavishes her unwearying attentions upon a brother whom she loved, sometimes busies herself for the Saviour whom she adored, serving Him in every-day life, invoking His aid in bitter suffering, and blessing Him in the joy of deliverance. Beneath the Cross, the Canaanitish mother, type of the persevering woman, surpassing in faith and light those apostles whom she wearies with her cries, triumphs over the silence, refusal, disdain even, by which the Lord himself seems to contend against her invincible prayer, and wrests from Him at last, with the cure so much desired, the most brilliant homage that any child of Adam ever obtained: ‘Oh, woman, great is thy faith! be it unto thee as thou wilt.’ Beneath the cross, Mary Magdalene, freed from seven devils, type of the grateful woman, surpassing these same apostles in love and courage, after them at Calvary and before them at the sepulchre, is also chosen from among them all, the first to behold her Lord as He comes forth from the tomb, and charged to carry the good news of His resurrection to those who would announce it to the world. Beneath the Cross, Dorcas, ‘full of good works and alms deeds,’ type of the charitable woman, after a life consecrated to the relief

of the poor and of the widows of Joppa, in her death shows what she was to the Church by the void she left in it, and by the tears she caused to flow; and, in the same spirit, Phœbe, the deaconess of Cenchrea, "a successor of many," and in particular of the Apostle Paul, gives birth in all succeeding times, by her example, to a multitude of deaconesses, clothed or not—it little signifies—with this official title before men. Beneath the cross, Priscilla, type of the servant of Jesus Christ, shares with Aquilla, her husband, many of those perils incurred to preserve to the Church of the Gentiles their great missionary, or engages in those conversations by which the faith of the eloquent Apollos was enlightened and strengthened; and, in the same spirit, Lydia hazards her life by opening her house to the apostles, which, transformed at once into a church, becomes the centre of evangelical charity in Philippi and Macedonia.

"What more shall I say? Shall I speak of Julia, and Lois, and Euodias, and Sinyche, and Mary, and Persis, and Salome, and Tryphena, and Tryphosa, and of the many women of the gospel, and of so many others who have followed in their steps, the Perpetuas, the Monicas, the Mary Calamys, and the Elizabeth Frys? Beneath the cross, with the Bible in hand—this Bible, to which no human creature owes more than she, both in respect to the world and to Christ—beneath the cross—it is *there* that I love to see woman! Restored to God, to man, to herself, so worthy in her submission, so noble in her humility, so strong in her gentleness, gathering all the gifts she has received to consecrate them to the services of humanity, with an ardor which we hardly know how to exhibit except in passion, she obliges us to confess that she who effaced our primitive holiness, is also she who now offers of it, on this apostate earth, the brightest image."

Woman's Executive Committee of Home Missions of the Presbyterian Church. This Committee was organized in New York city, December 12th, 1878.

Its formal organization was the culminating of work commenced years before in widely separated sections of the Church. Women's societies for Home Missions date back to the commencement of the century. "The Female Cent Societies" of New Hampshire, established in 1805, have raised in that State over \$100,000 for Home Missions. Similar societies existed in other States. In the larger number of churches, however, woman's work took the form of "sewing societies," and was satisfied with the preparation of one or more "boxes" of clothing for home missionaries. In 1830 Rev. Sheldon Jackson became Superintendent of Presbyterian Missions for the Rocky Mountain Territories. Within his field were all the Mormons, nearly all the Mexicans, and a large number of the Indians of the United States. He early realized that the only effective method of reaching them with the gospel was

through mission schools. But the charter and custom of the Board of Home Missions prevented its engaging in school work. In 1867 a few Christian women of different denominations, under the lead of Mrs. E. T. Throop Martin, formed a Union Missionary Society, to establish schools in New Mexico and Arizona. This suggested to Dr. Jackson the formation of a Woman's Home Mission Society of the Presbyterian Church, to carry on, in connection with the Board of Home Missions, the school work among Mexicans, Mormons and Indians. He at once commenced its advocacy in the newspapers and public addresses, and when, in 1872, he commenced the publication of the *Rocky Mountain Presbyterian*, it was made the special advocate of Women's Home Mission Societies. In 1873 the Presbyteries of Colorado and Wyoming (Utah), under his leadership, recommended the organization of distinct societies of women for home missions. In the same year he prepared and published a blank constitution for their use. In this movement he was ably seconded by Rev. Henry Kendall, D.D., Senior Secretary of the Board of Home Missions.

Together they persistently kept woman's work in Home Missions prominently before the Church and Committees of successive General Assemblies, with the following results:—

The Assemblies of 1872 and '73 recommended that the women, not content with making "boxes of clothing" the measure of their interest in Home Missions, should also contribute money.

The Assembly of 1874 reiterated the recommendation to raise money, designated the months of October, November and December as the time, and directed the Board of Home Missions to appoint in the various centres suitable women, who should take the oversight of the work.

The Assembly of 1875 took a long step forward, and recommended the organization of a distinct Woman's Home Mission Society, with auxiliary societies, under the advice and control of the Board of Home Missions or its officers. Upon this several Synods and Presbyteries recommended the formation of societies.

The Assembly of 1876 took another advanced step, and recommended to the Synods to appoint committees of women to co-operate with the Board in this special work. In response to this the seven Synods of Albany, Cincinnati, Colorado, Michigan, New Jersey, New York and Pittsburgh appointed committees.

With the increase of "Woman's Societies" the school-work began to assume such proportions that it had to be recognized. Consequently, the Assembly of 1877, recognizing the fact of its existence, formally authorized the Board of Home Missions to assume the charge of it and enlarge it as rapidly as the Woman's societies provided the funds.

At the Assemblies of 1875-6-7, Drs. Kendall and Jackson conducted popular meetings in behalf of this

movement, which have been since continued by the Woman's Executive Committee.

Although the General Assembly of 1875 had recommended the organization of a Woman's Home Mission Society, and fourteen Synods had appointed auxiliary committees, yet up to 1878 the movement had not culminated in a central society.

In view of this, Dr. Sheldon Jackson, during the Winter and Spring of 1878, corresponded with women known to be deeply interested in Home Missions in different parts of the Church, with reference to a convention for the organization of a central Society during the meeting of the General Assembly at Pittsburg. This convention met in the First Presbyterian Church of Pittsburg, on the 24th of May, 1878, with Mrs. W. A. Herron in the chair and Mrs. W. N. Paxton, Secretary. The result of the meeting was the appointment of a committee of twelve ladies to confer with the Ladies' Board of Missions in New York, as to their willingness to devote themselves as a society exclusively to Home Missions, thereby becoming the Woman's Home Mission Society of the Presbyterian Church. In case the Ladies' Board declined the proposal, then the committee were empowered to call another meeting and complete an independent organization. Mrs. S. F. Scovel was made chairman and Mrs. O. E. Boyd, secretary of this committee.

The conference took place in New York city, July 11th, 1878, the committee having spent the preceding day at Elizabeth, N. J., in special prayer for the presence and direction of the Holy Spirit.

The Ladies' Board declining to make the proposed change in their organization, the committee called a convention of the Synodical Committees to meet in New York city, December 12th, 1878. This meeting resulted in the formal organization of the Woman's Executive Committee of Home Missions, with Mrs. Ashbel Green, President; Mrs. S. F. Scovel and Mrs. J. B. Dunn, vice-Presidents; Mrs. F. E. H. Haines, Corresponding Secretary; Mrs. J. D. Belle, Recording Secretary; and Mrs. M. E. Boyd, Treasurer. The columns of the *Rocky Mountain Presbyterian* being offered, that paper was made the official organ of the Committee. In the Spring of 1880 "The Woman's Board of Missions of the Southwest," and in February, 1882, "The Woman's Board of Home and Foreign Missions of Long Island," connected their home work with the Executive Committee. In April, 1883, "The Ladies' Board of Missions of New York" discontinued their home department, and their work in the State of New York was happily and harmoniously consolidated with the Woman's Executive Committee, making one grand National Society of Presbyterian women.

The growth of the movement is shown by the following statistics: In 1876, seven Synods, auxiliary; in 1877, fourteen; in 1878, twenty-two; in 1879, twenty-seven; and in 1882, when the Synods had

been consolidated into the twenty-one in the United States, eighteen were auxiliary. The receipts were, for the year 1879 (three months), \$2287.32; 1879-80, \$11,467.49; 1880-81, \$27,793.24; 1881-82, \$53,081.83; 1882-83, \$67,557.32.

The senior Secretary, Mrs. F. E. H. Haines, displayed great executive ability in the management of the affairs of the Society, and in its formative period was its life and front. From 1879 to 1883 about fifty leaflets have been printed and circulated by the tens of thousands. The Society has also organized and held a large number of public meetings in various parts of the Church.

Wood, Rev. Charles, is the only son of (elder) John J. and Mary Wood, and was born in the city of Brooklyn, N. Y., June 3d, 1851. Having graduated at Haverford College, Pa., in 1870, he entered the Theological Seminary at Princeton, where he completed his professional education in 1873. He was licensed to preach by the Presbytery of West Chester, in 1872, and immediately upon graduation from Princeton was called to the Central Presbyterian Church, Buffalo, N. Y., over which he was installed in 1874. Resigning his charge in 1878, he went abroad for a year's study in Germany and a two years' trip around the world. Upon his return, in November, 1881, he became pastor of the Fourth Presbyterian Church, Albany, N. Y., where he still continues.

Mr. Wood is gifted with a rare physique, capable of prolonged and continuous labor. His methods of work are systematic and successful, each hour's task being accomplished with almost unvarying exactness within the hour. The church life of his pastorate has been vigorous, constant and fruitful, numerous conversions and increased liberality marking every year. With a spirit of earnest piety, he has united the intelligence of much reading and the culture of extended foreign acquaintance and study. As the pulpit successor of two moderators of the General Assembly, Drs. John C. Lord and Henry Darling, his mental and social powers have been early put to the test. As the delegate of the Presbyterian Church of the United States to the General Assemblies of Scotland in 1879, he had the approbation of all auditors. His preaching has been designated as "complete in analysis, accurate in statement, chaste in style." He is a frequent contributor to periodical literature, mostly of sketches of travel. His published volumes are: "A Memorial of Dr. John C. Lord," and "Summerings in Europe."

Wood, Rev. Francis Marion, was born at Fairton, N. J., June 23d, 1834, and graduated at New Jersey College in 1858. He pursued his theological studies at Princeton. He was stated supply of the Broadway Church, Cincinnati, O., in 1861, and of the Bethel Church, Toledo, 1861-2. He was ordained by the Presbytery of Miami, August 23d, 1862. He was pastor at Jersey, O., 1862-9; pastor

elect at Clifton, 1850-1; pastor at Marshall, Mich., 1851-6; stated supply of Howard Street Church, San Francisco, Cal., 1876; pastor at Oxford, Ohio, 1876-9, and since 1881 has been stated supply of the Church at Xenia, O.

Wood, Rev. Frank A., was the eldest child of Prof. Alphonso and Lucy (Baldwin) Wood, and was born in Meriden, N. H., February 10th, 1845. He was graduated at the University of the City of New York, with honor, in the year 1868. During senior year in college, he became assistant in the Astor Library, which post he filled until May, 1871. In consequence of an appeal made in behalf of the Syria Mission, by Rev. Dr. Jessup, Mr. Wood decided to fit himself for service in that field. Passing through the seminary, he was licensed to preach, April 18th, 1871, and in the following month was graduated, among the foremost of his class. Having received an appointment to the Syria Mission, he was ordained an evangelist, by the Presbytery of West Chester, October 24th, 1871. The next day he was married, and sailed with his wife for their field of labor.

After ten months' study of the Arabic, Mr. Wood was sent to Zahléh, a new station on the eastern slope of the Lebanon. There he labored two years and a half, when, upon the departure of Mr. Calhoun, he was appointed to take his place as Principal of the Abeih Academy. He faithfully discharged the duties of this post, ever making it his chief object to bring his scholars to a saving knowledge of Christ Jesus. In January, 1878, it was decided to close the Academy, and Mr. Wood was to have been removed to the Sidon field; but in May, he was attacked with severe illness, and died on the 20th of July.

One of his brother missionaries has testified in these words: "I never heard him speak an angry word; I never saw him do a selfish act. Wherever he went he won all hearts. He was a cheerful toiler. He was never discouraged. He would always look on the bright side. He always had a light heart for his Master's service. He was a sun-shining Christian. His influence over his brethren was like electric currents. He thrilled them with his enthusiasm. He being dead, yet speaketh."

Wood, Rev. Halsey A., was born September 7th, 1793, in Bullston, Saratoga county, N. Y.; studied theology in Princeton; was settled as pastor of the Presbyterian Church in Amsterdam, in the Spring of 1816, and died November 26th, 1825. He was a man of fine personal bearing, of an eminently genial spirit, of a vigorous and discriminating mind, of admirable social qualities, of eminent devotedness to his work as a minister of the gospel, and greatly blessed in his labors.

Wood, James, D. D., was born near Saratoga, N. Y., July 12th, 1799; graduated at Union College in 1822; studied theology at Princeton, and was licensed by Albany Presbytery. Dr. Wood was suc-

cessively pastor at Amsterdam, N. Y.; Agent of the Board of Education of the Presbyterian Church; Professor in the Theological Seminary of the Northwest (while located at Hanover and New Albany); Associate Secretary of the Board of Education of the Presbyterian Church, Philadelphia; President of Hanover College, Ind.; Moderator of the General Assembly in 1864; and first President of Van Rensselaer Institute, Hightstown, N. J., where he died April 7th, 1867.

Dr. Wood was regarded by his brethren as one of the best, wisest and most useful ministers of our Church. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learn-



JAMES WOOD, D. D.

ing and energy, secured for him a wide and happy influence in the Church. He was eminently a good man. His theology was of the soundest Westminster type. He was devotedly attached to young men, especially to those seeking the ministry. His excellent tract on the "Call to the Sacred Office" is more often sought for by our pastors to place in the hands of young men than any other production of the kind. In all the places in which he lived and labored he secured the esteem and affection of the community, as one whose life was a bright example of the gospel which he faithfully preached.

Wood, Jeremiah, D. D., was born November 11th, 1801, in Greenfield, N. Y.; graduated at Union College, in 1824, and entering Princeton Theological Seminary in 1823, remained there over two years. He was licensed by the Presbytery of Albany, August

16th, 1826, and began his labors at Mayfield, N. Y., within the limits of that Presbytery, on November 26th, of the same year. He was ordained as an evangelist by the Presbytery of Albany, January 10th, 1828, and continued his work as a stated supply at Mayfield until September 2d, 1840, when he was called to be pastor at that place; was installed September 22d, 1841, and continued to labor on in the same field until his death, through a period of very nearly fifty years.

Dr. Wood was a man of clear intellect and of unusual power in the pulpit and in debate. He was a wise counsellor, and his opinions always commanded respect among his brethren. His deep piety, consistent life and faithful labors made him an uncommonly successful pastor, and he was truly beloved by his people. During his long ministry he was permitted to see many glorious revivals among them. In one of these, in 1873, the membership of his church was almost doubled. He died June 6th, 1876, in the seventy-fifth year of his age.

Woodbridge Presbyterian Church, New Jersey, is one of the oldest in the Presbyterian body. An early settler is quoted as writing home to Scotland, in 1684, "There are here very good religious people. They go under the name of Independents, but are most like to Presbyterians." The church for a time was really a town institution, under a kind of "Church and State" arrangement. Under "Town Meeting" management, the earliest form of church service seems to have been a union of Independency, Presbyterianism and Establishment. We have the first notice to secure a minister in 1669. The Rev. Samuel Treat was the first secured; his term of service was brief. Several followed him, in an equally brief way, until 1679, when, sending to England and making an appeal to Rev. Richard Baxter, Rev. John Allen was sent them. He had charge of the church for about seven years, and died among them, greatly honored and beloved.

Rev. Archibald Riddle who had been imprisoned in Scotland for preaching in the open air, followed him. In turn he was succeeded by Rev. Samuel Shepherd, who remained the minister of the town until 1707, when the more distinctively Presbyterian organization was effected under the lead of Rev. Nathaniel Wade; an old church record states this fact and the membership at that time. The church was received into the Presbytery of Philadelphia in 1710. Rev. John Pierson, of Connecticut, followed Mr. Wade and proved a most efficient pastor for about forty years. Under him a royal charter was obtained from Queen Anne, to a considerable grant of land, which in part still constitutes the cemetery and parsonage. Rev. Nathaniel Whitaker succeeded Mr. Pierson for five years. Rev. Azel Roe, D.D., followed him in 1763. Under him a union was effected between the Church of Woodbridge and Metuchen, by which for a number of years they had one pastor and one Session,

though distinct in their temporalities; that arrangement ceased about 1790. Dr. Roe's pastorate reached a period of fifty-three years, extending through the Revolution. He sleeps with his people. Dr. Henry Mills succeeded him in 1816, afterward elected to a Professorship in Auburn Theological Seminary. The Sabbath-school of the church—one of the oldest in New Jersey—had its origin under him. Rev. William B. Barton assumed the pastorate in 1822, and died after a work of nearly thirty years. In 1852 Rev. Wm. M. Martin accepted a call, and was succeeded by Rev. George C. Lucas, in 1863—both still living and working—followed again by the present incumbent, Rev. Joseph M. McNulty, D.D., installed in July, 1874.

The church in that long history has had some precious revivals. An Episcopal Church was organized from it in 1711, and a Congregational Church in 1875. It has never been very large, but always quite strong and influential. It has had three buildings on or near the same site. The first one was erected in 1675. The second one was about thirty feet square, unpainted, inside or out; no steeple or bell and no stoves. It had two doors of entrance, one at the end and one at the side, with one stairway at the left of the pulpit. This gave place to the present structure in 1803. The latter has been elegantly remodeled, inside and out, with the addition of a spacious and beautiful Sabbath-school room, parlors, etc., since the commencement of the present pastorate.

Woodbridge, Sylvester, D. D., was born in Sharon, Conn., June 15th, 1813, and graduated from Union College in 1830. He pursued his theological studies at Auburn and Princeton, and was ordained and installed at Westhampton, L. I., by Long Island Presbytery, April, 1836. His subsequent fields of labor, in all of which he has labored diligently and with success, have been Hamstead, November 1st, 1837; Benicia, Cal., 1849; Howard Street Church, San Francisco, 1870; and Woodbridge Church, San Francisco, 1876; of which he still has charge. Dr. Woodbridge preaches the gospel with plainness and power, and is successful in winning souls to Christ.

Woodbridge, Timothy, D. D., was born in Stockbridge, Mass., November 24th, 1784. He entered Williams College in 1799. In the course of his Sophomore year he lost the sight, first of one eye and then of the other, and the remainder of his life was passed in total darkness. In 1809 he became a student in the then new Theological Institution at Andover, and in due time was regularly licensed to preach the gospel. He accepted an invitation to preach at Green River, Columbia county, N. Y., in 1816, and two years later was formally set apart as the pastor of that church. Here he continued, laboring with great zeal and diligence, twenty-six years, and during this time he had the pleasure to witness, in connection with his labors, several powerful revivals of religion. From 1842 to 1851 he was the successful pastor of the Church at Spencertown. Subsequently, until his

death, he lived in comparative retirement, preaching occasionally, giving important aid to the cause of education, and ready to lend a helping hand to every good cause. It may be doubted whether, as a "blind preacher," he had his equal since the days of Waddell.

Woodhull, Rev. George Spafford, was the son of the Rev. John Woodhull, of the class of 1766, at Princeton College. After graduating at that Institution (1790), he studied law for two years, and medicine for one year, but determining to enter the ministry, he was licensed by the Presbytery of New Brunswick, November 14th, 1797, and was ordained and installed pastor of the Presbyterian Church at Cranberry, N. J., June 6th, 1798. Here he remained until 1820, when he was chosen pastor of the Church in Princeton. For twelve years he labored here faithfully and successfully. In 1832 he resigned his charge, and spent the last two years of his life as pastor of the Presbyterian Church at Middletown Point, N. J., where he died December 25th, 1834. He was eminently blameless and exemplary in his life, eminently peaceful and happy in his death.

Woodhull, John, D. D., was born in Suffolk county, Long Island, and graduated at Princeton College in 1766. He studied theology with the Rev. John Blair, and was licensed by the Presbytery of New Castle in 1768, and commenced his career with much more than ordinary popularity. On one occasion, while preaching as a licentiate, sixty persons were hopefully converted by hearing him preach in a private house. He had many calls, but chose to settle at Leacock, Lancaster county, Pa., where he was installed, August 1st, 1770. Dr. Woodhull was a strenuous Whig, and while in this charge advocated the cause so eloquently from the pulpit, that he succeeded in enlisting, as soldiers, every male member of his congregation capable of bearing arms, he going with them, as chaplain. In 1779 he succeeded the Rev. William Tennent, at Freehold, N. J. During many years of his ministry he conducted a grammar school, and superintended the studies of young men preparing for the ministry. He was a trustee of Princeton College for forty-four years.

Woodruff, Rev. Benjamin, was the son of Samuel Woodruff, an eminent merchant of Elizabethtown, N. J. After graduating at Princeton College, he pursued the study of theology, probably with his pastor, Rev. Elisha Spencer. In due time he was licensed to preach, and on March 14th, 1759, was ordained pastor of the Presbyterian Church of Westfield, N. J. During the forty-four years of his ministry at Westfield, he greatly endeared himself to his people by his preaching and pastoral intercourse, and always and everywhere commanded profound respect. He died April 3d, 1803.

Woods, Henry, D. D., was born on July 2d, 1837, in Marion county, Mo. He graduated at Washington College, Pa., in 1857; and at the Western Theological Seminary in 1862; having meanwhile

spent the Summer vacation of 1861 in conducting the department of Mathematics in his *Alma Mater*. He was licensed by the Presbytery of Baltimore. After supplying the First Presbyterian Church of Steubenville, O., for six months, he was elected its pastor, and was ordained and installed October 22d, 1862. Here he remained, with great acceptance and success, until April, 1867, when, suffering from the effects of an attack of diphtheria, which troubled him in pulpit service, he accepted the Chair of Ancient Languages in Washington and Jefferson College. Upon the consolidation in 1869, he became Professor of Latin, and this place he has held ever since, except an interval of three years, during which he filled the Chair of Greek. During nearly all of this period of service in the college, he has also preached



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the gospel, having for a time supplied the Church of Upper Ten Mile, the Second Church of Washington, and, since 1871, the Church of East Buffalo.

Dr. Woods is an accurate scholar, a graceful writer, a pleasing and effective speaker, and, by reason of his finely balanced character and winning manners, is a general favorite. Being conservative in spirit, he never fails to hold the ground which he has achieved. His excellent judgment and tender sympathy also make him a centre of loving confidences. Students and parishioners alike hold him in the highest personal respect. His ministry has been blessed with spiritual fruits, notably so in 1879, when sixty-six converts were added to the roll of his church. He was a member of the General Assembly in 1876 at Brooklyn, and by that body was appointed its delegate

to convey fraternal salutations to the General Assembly of the United Presbyterian Church.

Woods, James S., D. D., was born in Cumberland county, Pa., April 18th, 1793; graduated at Dickinson College, under the Presidency of Dr. John McKnight; obtained his theological education at Princeton, and was licensed by the Presbytery of New



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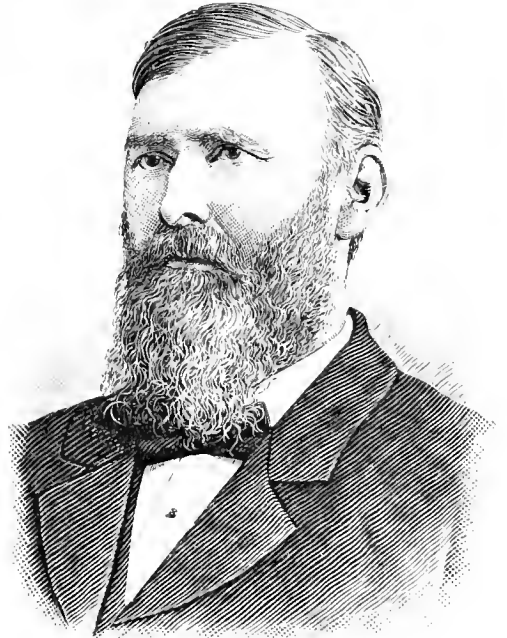
Brunswick in 1817. His first settlement was in Mifflin county, Pa., whither he came in 1819. From this time until 1822 he labored as an evangelist in the Valley of the Juniata, from Lewistown to Shade Gap. Through this field, embracing McVeystown, Newton-Hamilton and Shirleysburg, he laid the foundations for the present churches. Here he is claimed as the father of Presbyterianism. Often he preached in private houses, school-houses and barns. He resided, at first, in the vicinity of McVeystown, and was called, in 1822, to take charge of the Lewistown and McVeystown churches. In the Spring of 1823 he moved to Lewistown, and continued the pastor of the church there until the time of his death, a space of nearly forty years.

Although Dr. Woods gave but little time to literary studies after his entrance upon the work of the ministry, he was a good classical scholar. He taught a school while he resided at McVeystown, and for some time after his settlement at Lewistown had charge of the Academy, a classical school he was instrumental in building. Textual, evangelical, methodical and earnest, Dr. Wood's preaching everywhere commanded attention and secured edification. The cause of Temperance found in him an early and

enduring friend. He was beloved by his brethren, and by the people among whom he labored. He was a good man, a devoted minister, and an exalted though lowly Christian. He turned many to righteousness, who will shine as the stars, forever and ever.

Woods, Rev. John E., was born in the bounds of Bethel congregation, eight miles south of Pittsburg, Pa., May 29th, 1831. He graduated at Jefferson College in 1852, and was licensed by Ohio Presbytery in April, 1856. After being pastor for two years at Bentonsport, Iowa, he settled in Lithopolis, Ohio, and in July, 1859, he was installed by Columbus Presbytery as pastor of the church in that place. In his ministerial labors at Lithopolis he was, in a high degree, able and faithful, and also very successful. The church was much edified, both in respect of improvement in spirituality and increase of the number of communicants and hearers. Under his ministry there was a season of "refreshing" in 1860-1. He died August 25th, 1862. Mr. Woods was a good man, of sound intellect and devoted piety; of amiable disposition, modest and unobtrusive in his deportment; conscientious and punctual in the fulfillment of his obligations. As a minister, he was faithful to his trust and made "full proof of his ministry."

Woods, Hon. William Allan, was born in



HON. WILLIAM ALLAN WOODS.

Marshall county, Tenn., May 16th, 1837. He graduated at Wabash College, with high honor, in the class of 1859. The next year he served as Tutor in his *Alma Mater*, and the next as teacher in the Academy at Marion, Indiana, where, after a diligent study of the law, he was admitted to the Bar. In March,

1862, he removed to Goshen, Elkhart county, and began the practice of his profession—manifesting such ability as soon brought him to the front rank. In 1867 he represented his county in the Legislature, and was recognized as one of the most useful members. Three years later he was chosen Judge of the Circuit Court, and in 1878 was re-elected to that office without opposition.

Judge Woods had only fairly entered on his second term when, in 1880, he was chosen one of the Justices of the Supreme Court of Indiana, and served in that high office till his resignation in May, 1883. At the time of his resignation, he was Chief Justice, and was commissioned to the office which he now holds—United States District Judge for the District of Indiana, succeeding the Hon. Walter Q. Gresham, the present Postmaster-General.

Judge Woods, as a speaker, is distinguished by clearness and force. He is a gentleman of wide and sound learning and of admirable courtesy. As a

Resolved, That we enter upon the work of establishing the University of Wooster, with the single purpose of glorifying God, in promoting sanctified education, and thus furthering the interests of the Church, and its extension over the whole earth.

Resolved, That we will, in every way possible, strive to imbue all our operations with the spirit of Christianity, and bring religious influence and instruction to bear earnestly upon all who may be connected with the Institution."

The University has been carefully conducted in the spirit of its founders, by the selection of Christian teachers, loyal to the Presbyterian Church, and by the active promotion of piety among the students. A strong religious sentiment has prevailed. Several revivals of religion have been enjoyed.

There have been in attendance, since the opening in 1870, 1510 students, of whom 339 have been young women; 907 have been in the Collegiate Department. It has graduated 317 students, of whom 11 have been



WOOSTER UNIVERSITY, OHIO.

Judge, he is distinguished for his knowledge and comprehensive grasp of the law, and the application of it to the case in hand. Of studious habits, well-balanced mind, conscientiousness in the discharge of his official duty, he is a man of whom his country may well be proud and be thankful for in a day when there is such need of integrity, combined with great ability, in public functionaries. He is an elder of the Presbyterian Church.

Wooster, University of, at Wooster, Wayne county, O., was founded in 1866. It belongs to the Synod of Ohio. The citizens of Wooster gave twenty-one acres of land, "beautiful for situation," and buildings costing upwards of \$100,000. The churches subscribed an endowment of \$250,000. And on September 7th, 1870, it was opened with fifty students, the Rev. Willis Lord, D. D., President, assisted by an able Faculty.

The spirit of the University may be learned from the following resolutions, passed at the first meeting of the Board of Trustees:—

young women. It has sent forth into the field 75 ministers of the gospel, who are laboring in twenty States of the Union; and it is represented by ministers and teachers in the mission fields, both at home and abroad. Not less than forty others of its alumni are preparing to enter the ministry, and in the present classes are not less than fifty students who have the ministry in view.

The flourishing and popular Medical Department of the University is located in Cleveland.

A Musical Department, organized in 1882, under the leadership of Professor Karl Merz, is meeting a long felt want at Wooster, and is a wonderful success.

The Rev. A. A. E. Taylor, D. D., succeeded Dr. Lord, as President, in 1875. His administration has been eminently successful, and, worn down by the cares of ten years' laborious service, he has just retired (June, 1883), to the great regret of all the friends of the University. His successor is Dr. S. F. Scovel.

The motto of Wooster University is *CHRISTO ET LITERIS*, and the extraordinary growth of this youth-

ful Institution (566 students, in all departments, in 1883) speaks, in language not to be mistaken, of the advantage of building our educational enterprises on the sure Foundation, Christ, and of keeping our colleges under the watch and care of the Church.

Worden, James Avery, D. D., was born at Oxford, O., December 10th, 1811, and graduated at Miami University in 1861. He pursued his theological studies at Princeton. He was ordained by the Presbytery of Mohawk, February 14th, 1867; stated supply of the First Church, Oswego, N. Y., 1866, and co-pastor 1867-71. He became pastor of the Second Church, Steubenville, O., in 1872, and continued in this relation, with success, until 1878. He was Superintendent of Sabbath-school work in the Presbyterian Board of Publication, in 1878-80; and since that time has been Secretary of Sabbath-school work, in the same Board, devoting himself zealously and acceptably to the claims of his office.

Word of God. Sometimes Scripture ascribes to the Word of God certain supernatural effects, and often represents it as animated and active: "He sent his word and healed them" (Psalm cxvii, 20). It also signifies what is written in the sacred books of the Old and New Testament (Luke xi, 28; James i, 22), the divine law which teaches and commands good things and forbids evil (Psalm cxix, 101), and is used to express every promise of God (Psalm cxix, 25, etc.), and prophecy or vision (Isa. ii, 1). This term is likewise consecrated and appropriated to signify the only Son of the Father, the uncreated Wisdom, the second Person of the most holy Trinity, equal to and consubstantial with the Father. John the Evangelist, more expressly than any other, has opened to us the mystery of the Word of God (John i, 1-3).

"There were," says Mr. Ayre, "foreshadowings of this term in the Old Testament (*c. g.* Ps. xxiii, 6; cxvii, 20; cxix, 89; Isa. xl, 8). In such passages we can scarcely limit the meaning to an uttered word or command. Many truths were announced indistinctly in the earlier revelation, which received by degrees a fuller embodiment, and were at length brought into thorough prominence in the gospel. Thus names that at first seemed but to express a divine attribute were seen afterwards to indicate a divine Person. So the 'word' was taken up by Jewish writers with perhaps somewhat of a Messianic application. The term is adopted by the Chaldee paraphrasts. Thus in Deut. xxvi, 17, 18, it is said: 'Ye have appointed the *word of God* a king over you this day, that he may be your God.' The Alexandrian Jew, Philo, continually speaks of the *Logos*. But his philosophy, a mixture of Platonism and Judaism, was imperfect, and his language far from precise.

"When great religious truths are to be unfolded to men, existing words must be used as the instruments of such teaching. They very probably will require a heightening or a limitation of their sense; and this a divinely instructed teacher will take care to sup-

ply. St. John, appropriating the term *Logos*, or Word, as fitly describing One from whom the divine utterances proceeded, shows at once what he meant by declaring, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made' (John i, 1-3). There is an unmistakable difference between the idea thus conveyed and that of Philo. The Word here spoke of is not merely an attribute. He is a Person, existing before all creatures, from the beginning, the Form of created things, eternally with God, God himself. He, manifested in flesh, developed that fullness of grace and truth which ancient sages, in whom nevertheless He spoke, had but partially proclaimed. He was essentially the life of the world, from whom came the illumination and vivifying principle in man must proceed.

"Words could not more emphatically express the dignity of the Only-begotten, or the transcendent glory of the manifestation of the 'Word of Life' (John i, 1-2); and truly indeed are we taught to desire to receive out of His fullness 'grace for grace' (John i, 16)."

Work, Rev. William Ramsay, son of Andrew and Anna (Anderson) Work, was born in Lancaster county, Pa., October 10th, 1810. He was graduated from Washington College, Pa., in 1831; spent eighteen months as a teacher in the Academy at Lancaster, Pa. (1831-1835); studied for two years in Princeton Seminary (1835-1836), and one year in Allegheny Seminary (1837-8); was licensed by the Presbytery of New-Castle, April 18th, 1838; was ordained and installed pastor of the Presbyterian Church at White Clay Creek, Del., by the same Presbytery, December 23d, 1840; was installed also jointly over the Christian Church, December 22d, 1845; was released from the pastoral charge of these churches, April 14th, 1848. He then removed to Pottstown, Pa., where he found the Cottage Seminary for young ladies, and was its Principal, and the stated supply of the Pottstown Presbyterian Church, from 1848 to 1858. In 1858 he took up his residence in Philadelphia, and organized the congregation and built the Trinity Presbyterian Church, which he served as stated supply from 1858 to 1861. From 1861 to 1863, he was an agent for the Presbyterian Board of Publication. He then spent four years as agent for Lincoln University, and six years as agent for Howard University. For several years he was without a charge, but diligently engaged in various services for the Church. His life was given to useful work, and his quiet, modest, gentle ways won the respect and affection of many with whom he met. During a long illness he suffered greatly, but waited patiently and peacefully until his release came. He died December 27th, 1882, in his seventy-third year.

Worrall, John M., D. D., third son of Rev. Isaac and Jane (Houghland) Worrall, was born, May 25th,

1825, in Clark county, Indiana, near the city of Louisville, Ky., which city had been the home of his ancestors, and to which he was also removed in childhood. He was graduated at Anderson's Collegiate Institute, in June, 1848, taking the first honors of his class.

He studied theology at the New Albany Theological Seminary, now the Seminary of the Northwest, and was graduated in June, 1851. In May, of the same year, he was licensed to preach by the Presbytery of New Albany. In November following he was ordained and installed pastor of the Third Presbyterian Church of Oxford, Ohio, known at that time as the University Church.

In October, 1851, he was transferred to the pastorate of the First Presbyterian Church of Covington, Ky., where he labored for nearly twenty-three years, with tireless energy and marked success. In June, 1877, he accepted a call to the pastorate of the Eighth Presbyterian Church of Chicago, where he remained for five years, removing thence in June, 1882, to the city of New York, to become the pastor of the Thirteenth Street Presbyterian Church, where he is now laboring.

Dr. Worrall's ministerial life of thirty-three years in one special aspect meets fully the apostolical injunction: "Always abounding in the work of the Lord." Few have equaled, probably none surpassed, him in the amount of work done outside his own field in the way of aiding his brethren during periods of special religious interest. At such times his services were always in urgent demand. In the palmy days of the old Synod of Kentucky a place among the foremost of her orators was freely conceded to him.

Dr. Worrall is a man of commanding presence, easily approached, looking always at the brighter side, and ever reflecting on others the radiance of his own sunny spirit. As a pastor, he wins the universal confidence and affection of his people, by his large sympathy, quick and delicate perception and judicious counsels. In the midst of pressing pastoral cares little time has been left him for purely literary work, but from time to time sermons, addresses and contributions to the religious press have appeared from his pen.

Worrell, Charles Flavel, D.D., son of Joseph and Elizabeth (Edwards) Worrell, was born in Chester county, Pa., June 30th, 1805. He was graduated from Lafayette College, Pa., 1836. From college he went immediately to Princeton Seminary, where he spent four years, and was regularly graduated, 1840. He was licensed by the Presbytery of Newton, October 2d, 1839. During his last year in the Seminary, 1839-40, he supplied, for much of the time, the churches of Knowlton and Blairstown, in Newton Presbytery, and in 1840-41, still residing in Princeton, he preached half his time at Titusville, N. J. He was ordained an evangelist by Newton Presbytery, December 16th, 1841. From July, 1841, he supplied, for half his time, the Second Upper Freehold (now

Perrineville) Church, and from April 1st, 1843, for his whole time supplied the same church until March 9th, 1843, when he was installed pastor. Here he labored twenty-five years, until he was released, March 9th, 1868, after which he supplied the Plumsted Church, at New Egypt, N. J., for one year, 1868-69. His next and last charge was at Squan Village, N. J., where he was installed January 31st, 1872, and released October 6th, 1880. He then retired, in very infirm health, to his farm at Perrineville, N. J., where he died, January 27th 1881.

Dr. Worrell was a man of great activity and energy, a plain but Scriptural and impressive preacher, earnest and faithful as a pastor. He was an eminent proficient in music, and by his vocal powers added greatly to the interest of his services.

Worts, Rev. Conrad, probably licensed in Germany, was taken up as a probationer by the Presbytery of New Brunswick, September 3d, 1751, and installed pastor of the Church in Rockaway, N. J., June 5th, 1752. He was dismissed October 21st, 1761, and probably entered into the German Reformed Church.

Wotherspoon, Rev. Robert, a native of Scotland, was ordained and installed pastor of the Presbyterian Congregation at Apoquimimy, May 13th, 1711. He bought a farm in 1715, which still belongs to his descendants. He died in May, 1718.

Wray, Rev. John, was born in Donegal, Ireland, in the year 1800. He studied theology in Princeton, N. J., and was ordained an evangelist by the Presbytery of Philadelphia, July 18th, 1841. For nine years (1841-50) he was a missionary of our Board of Foreign Missions, at Allahabad, India, and, returning on account of ill-health, served the Church at Beechwoods, Pa., twenty-one years. In 1871, owing to blindness and the infirmities of age, he retired from active service. He died at Brockwayville, Pa., August 16th, 1883. Throughout his final illness he maintained his patient, trusting, cheerful spirit. He was highly esteemed by his brethren, and by the community in which he lived and labored, as a faithful and earnest minister of Jesus Christ. He is the man of whom a little heathen girl, when asked, "What is holiness?" said, "Holiness is living as Mr. Wray lives."

Wright, Benjamin Franklin, was born in Warrington, Pa., August 30th, 1808. He resided in Hartsville and Green county, Pa., till 1847, when he removed to Philadelphia. In 1855 the suburbs and rural districts of the county of Philadelphia were consolidated under one city government. The next year, 1856, he was elected to the Common Council. After being two years in this office, he resigned, and was appointed Building Inspector of the city, in which capacity he served three years, and subsequently being appointed by the Supreme Court of the State of Pennsylvania, he served as Building Inspector eleven years more, at a period when Phila-

delphia was growing in size and population with rapidity unequalled in its history, and when the labors and responsibilities of the office were very arduous. During this period he was chosen again a member of the Common Council. He was in important positions in the city more than sixteen years, and was widely esteemed and respected. He was a consistent and useful member of the Presbyterian Church. Having lost several members of his family by death, the remains of all of whom were buried at Neshaminy, he took a deep interest in the erection of the chapel at the graveyard there, in 1871. Unexpectedly to all his friends, Mr. Wright's death occurred suddenly, in Philadelphia, March 6th, 1876, when he was in the sixty-eighth year of his age. After appropriate funeral services in the city, and in the cemetery chapel at Neshaminy, his body was interred there, among his kindred.

Wright, Edward W., D. D., the son of Rev. John Wright, was born in Lancaster, Ohio, April, 1817; was educated in Miami University; studied theology at Princeton and Allegheny, and was licensed and ordained as an evangelist by Logansport Presbytery in October, 1839. From 1840 he was pastor of the Church in Lafayette, Ind., for five and a half years. He then acted as agent, in the West, for the Presbyterian Board of Education, when he accepted a call from the church in Delphi, Ind. This relation continued for twenty years, his labors only ceasing with failure of strength to labor longer. In this field he had marked success, and was greatly beloved by his people. Being advised by his physician that removal from the malarious region where he had so long resided might restore his health, at least, in part, he accepted the librarianship of the Board of Colportage of Pittsburg and Allegheny Synods, and entered upon his new duties with great zeal, wisdom and success, but was called to his rest, September 17th, 1865.

Dr. Wright, as a minister, ever sought to magnify his office. He was vigilant to protect and advance every interest entrusted to his care. His mind was eminently wakeful; he was a true watchman; he loved his work, and felt his personal accountability to his God and Saviour. He possessed fine social qualities, and manifested his sympathy with every class in society. As a preacher, he was instructive, Scriptural and edifying. His sermons always afforded proof of patient and prayerful study, and they were delivered in a solemn and reverential manner. His life was one of usefulness, and his end was peace and resignation to the will of God.

Wright, Edwin S., D. D., was born in Bethany, Pa., March 31st, 1815. After completing his theological course at Andover Seminary, he engaged in teaching a year and a half, in Virginia. He was then settled as pastor of the Congregational Church in Aeworth, N. H. After a pastorate of ten years, he supplied for seven months the Second Presbyterian

Church in Newark, N. J., during the absence of the regular pastor, Rev. J. Few Smith, D. D. Subsequently, he was pastor of the Presbyterian Church at Fredonia, N. Y., for fourteen years, and of the Presbyterian Church at Ripley, N. Y., for twelve years. He now resides at Amherst, Mass. Dr. Wright is an excellent preacher, and has been singularly happy in his pastoral relations. The churches under his care have been built upon solid foundations and in the spirit of unity and peace. By his counsels of prudence he has commanded influence and respect among his people and in ecclesiastical bodies.

Wright, John, was one of the first members of the Session of Rehoboth Church, in the Presbytery of Redstone, and a man of considerable prominence and influence. He first appears in the West as acting commissary to Colonel Forbes' Scotch Regiment in recapturing Fort Duquesne after Grant's defeat. He took an active part in public affairs, his name appearing on the minutes, an exceptional case, as John Wright, Esq. As much as any one else, he was influential in the establishment of Rehoboth Church. He lived to be ninety-four years old. His grandson, Williamson Wright, Esq., of Logansport, Ind., says: "My grandfather had at the Forks of Yough a blockhouse and stockade, and on a visit to see him, in 1826, I remember his placing his trembling hand on my head, turning my youthful eyes to his, and saying, 'My son, thank God you live in these days, when you can go to church without a rifle. There is where the old blockhouse stood which your father has told you of, and when our log church was not safe, we resorted to it with our rifles in hand, taken from those stacked inside our church door, to protect our women and children to get into the blockhouse.'"

Wright, Rev. John Eliot, was born in Lafayette, Indiana, December 17th, 1842, and was graduated by Jefferson College, in 1862. He was licensed by the Presbytery of Logansport, in 1864, and, returning to Princeton Theological Seminary, he completed the full course of study in 1865. Being ordained by the Presbytery of Allegheny, December 27th, 1866, and installed in the Second Presbyterian Church, Allegheny, as co-pastor with Rev. L. L. Conrad, he continued in this position till 1868, when he accepted a call to the Church of Greenville, Mercer county, Pa. From 1871 till 1878 he was pastor of the First Presbyterian Church of Walnut Hills, Cincinnati, and from 1878 till 1882 he was engaged in serving the Church of Madison, Wisconsin. After this he labored, for a short time, in the Jefferson Park Church, Chicago. Having removed to Philadelphia, he was installed pastor of the Market Square Church of Germantown, April 25th, 1883.

Mr. Wright is of cordial and inspiring address, with cultivated tastes and great quickness of observation and movement, an instructive and persuasive preacher, with habits of logical and accurate sermon-

izing; a watchful and diligent pastor, taking comprehensive oversight of all interests in his charge, and experiencing encouragement in constant accessions under the stated preaching of the Word.

Wright, Rev. William John, LL. D., was born in Weybridge, Vt., August 3d, 1831; graduated at Union College, N. Y., and studied theology at Union Seminary, New York, and at Princeton, N. J. He was ordained an Evangelist by the Presbytery of New Brunswick, June 20th, 1863. He was co-pastor at Ringoes, N. J., 1865-7; pastor at Pomeroy, Ohio, 1868-71; stated supply at Wellsburg, W. Va., 1875. He was Professor of Mathematics at Wilson College, Pa., 1876-7; evangelist at Cape May, N. J., and Burlington, Vt., 1880. He is at present pastor of the church at Morris Plains, N. J. Dr. Wright has published several works on mathematics, which display ability and have attracted considerable attention.

Wright, Rev. W. W., was born near Huntsville, Alabama, about the year 1822. He graduated at Lane Seminary in 1847, and entered upon his labors in North Alabama. He removed to Walnut Hills, Ohio, in 1848. He subsequently preached at Reading and Sharon, Ohio, and at Covington, Kentucky. He died in Covington, July 5th, 1862. He was a man of amiable disposition, genial, a good scholar, warm-hearted, earnest preacher, and a popular pastor.

Wyalusing Presbyterian Church, Pa. Wyalusing is eminently historic ground. For more than a century this place has been favored with the preaching of Christ's glorious gospel, and the fruits of that preaching are now being enjoyed by the fourth generation of those who, through much sacrifice, established here the sanctuary of the Most High.

Near this place, and within the bounds of this congregation, there was established a Christian Mission, in the latter half of the seventeenth century, by the Moravians or United Brethren, which, under God, was productive of good results, especially among the Indians of the region.

After the abandonment of the Indian Mission of Friedensheuten, the first public Christian worship held in this valley was in the house of Mrs. Lucretia Miner York, under the direction of an old man whose name was Baldwin, living near Browntown, in the latter part of the year 1785. This old man and his wife, with Mrs. York, were the only religious persons at that time in this neighborhood. These two families agreed to meet every Sabbath for religious worship, and invited their neighbors to join them. The old man read a psalm and offered prayer, and Mrs. York's son, Manassah Miner, read a selected sermon. The good effects of this service were soon apparent. Attendance upon the meetings became quite general, Sabbath profanation in a great measure ceased, and the good order and morals of the community greatly improved. Thus commenced in the wilderness the

public worship of Jehovah, which has ever since been maintained in this valley.

Of Mrs. York, who was the nursing mother to this church, and whose descendants have ever since formed a large portion of its membership, it may not be amiss to say a few words. Lucretia, daughter of Manassah Miner, was born in Stonington, Ct., February, 1730. The family is said to have belonged to the Royal house of Prussia, were strict Protestants, and possessed of considerable wealth. In her eighteenth year she was married to Amos York. Mr. Miner, having given his daughter a considerable tract of land near the mouth of the Wyalusing creek, in 1773 Mr. York moved his family to Wyoming, and the following Spring moved up the river and settled upon his lands. The difficulties which culminated in the War of the Revolution soon commenced, and Mr. York was known to be an ardent Whig.

On the 12th and 13th days of February, 1777, snow fell to an unusual depth. On the next morning, the 14th, Mr. York, while at a neighboring settlement, was captured by a band of Indians, hurried from his family, and marched to Canada. The journey was one of incredible hardship and suffering. Mr. York was subsequently exchanged, and arrived at his native place, in Connecticut, where he died nine days before his family reached there.

The helpless family—a mother and eight children, her son seven years of age and her youngest child only three weeks old, were thus left, in the depth of winter, without protection, with but little clothing, bedding or provisions, the Indians having plundered them of most of their substance, in a land of strangers, and surrounded by enemies. They soon removed to the old Indian village, where several white families were then living, and the next Spring went down the river, to Wyoming. She was present at the terrible battle which was fought there, in which her son-in-law, Capt. Aboliah Buck, was killed, leaving her widowed daughter with an infant four months old. As soon as it was safe to do so, she set out with her son, eight daughters and her orphan grandchild, for her home in Connecticut. In the year 1785 she returned to Wyalusing, where she resided until her death, October 30th, 1818, in the eighty-eighth year of her age, respected and beloved by a large circle of relatives and acquaintances. She was a woman of remarkable energy, deep piety, and ardently attached to the doctrines of the Church, and ever manifested, even to her dying day, the warmest interest in its welfare.

In the years from 1786 to 1793 several pious families settled in the neighborhood. The Rev. Ira Condit visited them occasionally, as a missionary, and on the 30th day of June, 1793, organized the first Presbyterian church in the whole valley drained by the North Branch of the Susquehanna. The meeting was held in a log school-house which stood very near the place where this church now stands. The organiza-

tion consisted of thirteen members, whose names are as follows: Uriah Terry, Lucretia York, Justus Gaylord, Jr. and Lucretia, his wife, Zachariah Price and Ruth, his wife, Mary Lewis, Abigail Wells, Sarah Rockwell, Anna Camp, James Lake, Thomas Oviatt, and Hannah Beckwith. Uriah Terry was at the same time ordained and installed Ruling Elder.

In 1795 the Rev. Daniel Thatcher visited the church, and the record shows that they contributed for him \$1.06, an amount which, though small in itself, was large when we take into the account the means of its members, and the small amount of money in circulation among them. Isolated by many miles of dense forests from older settlements, with but few implements of agriculture, living in log houses in an uncleared country, none being able to cultivate but a few acres of land, and having but just enough provisions to subsist on, the only wonder is how they could have given so much. At this time the meetings were held in the old school-house where the church was organized, and though several of the members lived some miles distant, with only foot-paths through the woods to their dwellings, none having wagons and but few having horses, yet it was seldom that one was absent from the appointed place of worship.

On the 23d of September, 1809, the Rev. Manassah Miner York commenced his labors at Wyalusing, and was ordained in the October following by Rev. Messrs. Hoyt and Benedict. Mr. York was abundant in labors, and as the fruit of his toil many were added to the church.

Mr. York being an ardent admirer of Congregationalism, the church was induced to assume that form of church government. This change was made the more easily from the fact that most of the settlers here were from Connecticut, holding their land under Connecticut titles, were in frequent correspondence with their friends at home, and were by education familiar with Congregational usage. Then there were no Presbyterian churches near with which this could affiliate; also the Congregational churches of that day usually adhered strictly to the Westminster Standards. In fact, this church always maintained its adherence to those Standards firm unto the end.

Accordingly, on the 23d of September, 1809, the church assumed the Congregational form of government. At this meeting Mr. York was called to be pastor of the church and was ordained and settled the 27th of October following, and in 1811, the church having adopted the constitution of the Luzerne Association, became a part of that body. During the nine years which Mr. York remained with the church it continued to enjoy a large measure of prosperity, and every year witnessed additions to its membership. After Mr. York left, there was no stated preaching for several years. Rev. Salmon King and Ebenezer Kingsbury were occasionally present and administered the sacrament. In 1826

the church was visited by a committee of Presbytery, and initiatory steps were taken which ultimately resulted in the church becoming Presbyterian again. As the valley of the Wyalusing became more thickly settled, the meetings were most frequently held in the school-house at Merryall. As this became too strait for the increasing congregations which assembled there (for in those days they came from Stevensville, Wyalusing and Terrytown), the question of having a more suitable house of worship had been frequently discussed, and after a great deal of exertion a subscription sufficient to warrant the undertaking was raised, and Mr. Justus Lewis agreed to build the house, which was commenced in 1828 and dedicated nearly three years afterward. As showing something of the difficulty with which such an undertaking was carried on in those days, Mr. Lewis says that on that subscription he did not receive one dollar in money, but took grain, produce, lumber, or whatever the people could spare, to the amount which had been subscribed. In 1830 Rev. Simon R. Jones commenced preaching for the church and continued for nearly two years. He is said to have been a very kind-hearted man and a fluent preacher.

In 1831 (March 31st), the church having had under consideration for some time the subject of changing its ecclesiastical connection, unanimously passed the following resolution:—

Resolved, That we unitedly agree to become a Presbyterian church."

This resolution was signed by twenty-six persons—just double the original number with which the church was first organized, although nearly one hundred had been added to the church on profession and several by letter. Of these some had died, two or three had been excommunicated, some had moved out of the county, and others had been dismissed to form adjacent churches. On the 7th of April the church called Mr. George Printz to the pastorate, and on the 2d of June following, the Presbytery of Susquehanna met with the church. This is the first meeting of Presbytery at Wyalusing of which there is any record. At this meeting Aden Stevens, John Taylor, William Bradshaw, Hiram Stevens and Chester Wells were ordained ruling elders. Mr. Printz was ordained and installed pastor of the churches of Wyalusing and Braintrim, serving the latter church one-fourth of the time, and the recently completed church edifice at Merryall was dedicated to the worship of Almighty God. Thus Presbyterianism was again established in this valley, and the church, entering its new house, under the stated services of its pastor enjoyed several years of uninterrupted prosperity and increased in numbers and influence. The Session of the church at once commenced making regular contributions to the benevolent operations of the Church, which have been continued to the present.

On the 8th of December, 1833, the congregation invited the Rev. S. F. Colt to become their pastor,

which invitation he accepted and commenced his labors with the church the beginning of the next year. In the early part of Mr. Colt's pastorate, considerable religious interest was manifested in the congregation, and at the communion, April 7th, 1844, eighteen persons were added to the church. During this year the parsonage for the church was commenced at Merryall, and after much exertion, was completed, at an expense of \$850. Mr. Colt served the church acceptably for about ten years, when, at the request of Presbytery, he resigned the pastorate to take charge of the Susquehanna Collegiate Institute, an Institution under the care of the Presbytery, and which was erected mainly through Mr. Colt's efforts. At this time the members of the church were scattered over a large extent of territory, and it was Mr. Colt's policy to gather them together in their several neighborhoods for religious worship, preparatory for separate church organizations. In this way were laid the foundations of the churches of Herriek, Stevensville, Meshoppen, Rush and Wyalusing Second, which were organized about the time or soon after Mr. Colt left Wyalusing.

On the 12th of January, 1851, a committee of Presbytery, raised in answer to a petition of several members of the old church and some others, met in the school-house near by this spot and organized the Second Presbyterian Church of Wyalusing. Thus this town became the birth-place of two Presbyterian churches, which have exercised a marked influence on the religious interests of the people of this valley. The Second Church was constituted with the following named persons: John R. Welles, Mary A. Welles, Ellen J. Welles, William H. Welles, Deborah A. Stafford, A. F. Eastman, H. S. Clark, Henry Gaylord, Martha Gaylord, Lorinda H. Gaylord, Gustavus A. Gaylord, Urania Stafford, Joel Stafford, Nathan Stafford, Lydia Stafford, Mary E. Ingham, Deborah E. Ingham, Moses Eibenberger and Elizabeth his wife, James Gamble and his wife Isabel, William Gamble and his wife Irene, and Elizabeth Gamble, N. X. Gamble, Abigail T. Gamble, and Deborah B. Gamble, in all twenty-seven persons. John R. Welles, Henry Gaylord and William Gamble were ordained elders, and Rev. John White was the stated supply of the church until the Spring of 1857. During Mr. White's stay here nine persons were added to the church, most of them by letter from other churches. The erection of this building was commenced before the church was organized, and was dedicated to the worship of Almighty God the next year.

In January, 1858, the Rev. Thomas S. Ewing was installed pastor of the church, and continued in this relation until August 31st, 1861. On the first Sabbath in September of the same year the present pastor, Rev. David Craft, began preaching in the church on Sabbath morning, and at Fairbanks, Terrytown and Sugar Run on alternate Sabbath afternoons. On October 11th, 1863, the members residing on the other

side of the river, eleven in number, were dismissed to form the Church of Terrytown, which was organized by a committee of Presbytery on the 15th of the same month. On the 16th of January, 1866, the congregation, in connection with the Church of Terrytown, called their stated supply to become their pastor, and he was installed by a committee of Presbytery over this church, the 28th of February following, and the next evening installed pastor of the Terrytown Church. The Terrytown Church requiring his services every Sabbath afternoon compelled the abandonment of the station at Fairbanks. The churches of Wyalusing and Terrytown shared in the revival with which the churches of the Presbytery were visited in the Winter of 1866. And in the Winter of 1869 that community enjoyed another season of deep religious interest.

Wyche, Rev. Robert P., was the son of slave parents, Norwick Wyche and Lucinda (Bridgers) Wyche. He was born in Granville county, N. C., July 13th, 1850. For five years he worked on a farm, but at the age of fifteen he learned his father's trade, that of a carpenter, and for four years he pursued this employment. Having learned to spell and read at a night-school, he became anxious for a liberal education, but knew not how this was to be obtained. Finally, in 1870, when he was twenty years old, the way was opened for him to follow out the desire of his heart, and he entered Biddle Institute, Charlotte, N. C. Here his upright character and industry soon won for him the esteem and confidence of his teachers, and when his scanty means gave out they procured for him a scholarship. Mrs. A. C. Brown, of New York city, was the kind donor of this scholarship, which was continued through his entire normal and collegiate course. He aided himself by teaching during his vacations.

In 1877 he was graduated from Biddle University, and in the Autumn of the same year was taken under the care of the Catawba Presbytery, as a candidate for the ministry. After two years spent in studying theology at Biddle, his health having become somewhat impaired, he was advised to lay aside these studies for a time, and accordingly accepted a position as teacher in the Mt. Tabor graded school, Columbus, Tenn. At the end of the year the Presbytery called him to supply the Charlotte Church, and he was licensed to preach the gospel. He pursued his theological course while supplying the church as a licentiate. He was graduated from the Theological Department of Biddle University in 1881, and was ordained in the Autumn of the same year as an evangelist. In this work he is still engaged.

A man of sterling worth, characterized by modesty and good judgment, faithfulness to duty and earnestness of purpose, he is doing an excellent work for his race by helping on, both by precept and example, their moral improvement and elevation.

Wylie, Rev. A. McElroy, was born in Bloomington, Ind., December 12th, 1833, and was graduated at the State University, of which his father was then President, in the class of 1852, after which he taught the classics privately for three years in Philadelphia. He is a brother of Judge Wylie, of Washington, D.C., and the son of the late Rev. Dr. Andrew Wylie, who became President of Washington College, Pa., in 1812, subsequently was President of Jefferson College, of the same State, and died at the head of the Indiana State University. From his father he has that sterling Scotch-Irish blood which is so famous for manliness, truthfulness, grit and tenacity. Mr. Wylie pursued his theological studies at the Episcopal Seminary of Virginia, where his devotion to study, and his ability as a thinker and writer placed him in the first rank of the institution. After a service of twelve years in the Episcopal ministry, he entered the Presbyterian Church, to which his forefathers had belonged, at the time of the reunion of the old and new school branches in 1870. For a year he devoted himself to writing for the press, and in this work displayed remarkable versatility of talent as well as vast general information, and achieved marked success. Preferring pastoral work, he accepted the charge of the Presbyterian Church at Nyack, N. Y., succeeding the Rev. Dr. Francis L. Patton. Some time since he resigned this charge, and became pastor of the church in Newtown, Bucks county, Pa., which relation still continues. Mr. Wylie's strong points are intense love of truth, originality of thought, keen, independent research, and a disposition to get at the foundation of things. His style is clear and simple, and yet picturesque. He defines, expounds and elucidates truth, and *teaches* rather than arouses, and thrills by eloquence and oratory. Firmness of will, singleness of purpose, disinterested, unselfish, laborious and energetic devotion to study and work have ever characterized him.

Wylie, Rev. John, the son of Rev. James and Susan McF. Wylie, was born in Stillwater, N. Y., October 2d, 1842. He graduated, with honor, in 1861, at New Jersey College, and studied theology at Princeton. In the vacation of his second year at the Seminary, he was employed by the Mission Board of the Canadian Presbyterian Church, at Silver Hill, Canada West, and his sojourn and labors there were signally blessed to the people of his care. He was licensed by New Brunswick Presbytery, and ordained by it, at the same time with his brothers, Richard and James S., April 23d, 1861. For a year he was stated supply of the Witherspoon Presbyterian Church, Princeton, N. J., an organization of colored people. He then settled at Eugene city, Oregon, as pastor of the church in that place, where he was eminently successful. His missionary spirit led him to forego very tempting offers in the Eastern States and in California, and carried him far away to the frontier,

where, after nobly contending for the faith, while he was able, literally being spent in the service of the Lord, he laid his armor aside and entered into rest, January 27th, 1866. His grateful people have erected over his grave a suitable monument.

Wylie, William, D.D., was born in Washington county, Pa., July 10th, 1776. He attended the school taught by Rev. T. Dod, in Washington, Pa., and continued after the school was removed to Canonsburg, Pa., where, under the control of Mr. David Johnston, he pursued his classical studies successfully. Emigrating to Kentucky, he studied theology there, supporting himself by teaching, and was in due time licensed by West Lexington Presbytery. March 5th, 1802, he was installed pastor of Upper and Lower Sandy and Fairfield churches, at that time in the Presbytery of Ohio. February 6th, 1805, he joined the Presbytery of Redstone, and was shortly after installed pastor of Rehoboth and Round Hill churches, remaining in this connection until 1810, when he removed to Uniontown, Pa. During his residence here he preached in the court-house and in the orchards and groves in the vicinity, and thus worked faithfully and zealously until, when he left, there were the elements out of which there was shortly gathered a vigorous and growing church, with a house of worship and a strong Presbyterian influence pervading the whole community. In 1823 he removed to Wheeling, Va., and labored as stated supply for the Wheeling and West Liberty churches until 1832.

Dr. Wylie's tall stature, his peculiarly solemn and expressive features and tones of voice, mingled with great personal dignity, gave him unwonted power as a preacher. As a pastor, he was kind and sympathizing. He died in Wheeling, Va., on Sabbath morning, the 9th of May, 1853, aged eighty-two years. He had continued actively engaged in the ministry until he had passed his eightieth year, when he sustained serious injury from a fall, by which he was ever after deprived of the use of his limbs; yet he so much loved the preaching of the everlasting gospel that he was, at his own request, at various times carried to the house of God, and addressed profoundly interested and admiring congregations from his arm chair, with an ability and unction not much below his former years. During his protracted and lingering season of confinement and suffering his spiritual enjoyments were of a high order, and could not fail to commend the gospel to all who visited him. The last period of his ministry, including some twenty or more years, was spent in pastoral connection with the First Presbyterian Church of Newark, Ohio, and thither his body was removed, to repose among those whom he had long loved and faithfully served in the gospel.

Wynkoop, Rev. Stephen Rose, son of David and Ann (McNair) Wynkoop, was born at Northampton, Bucks county, Pa., November 24th, 1806. He graduated at Union College, N. Y., with honor,

in the class of 1829. After leaving college he was engaged in teaching, first in Albany, N. Y., and afterward in Stenbenville, Ohio. In 1833 he was invited by the Prudential Committee of the American Board to proceed to the west coast of Africa, with his friend and classmate, Rev. J. Leighton Wilson, for purposes of missionary exploration. They sailed from Baltimore, November 28th, 1833, and returned to New York, April 13th, 1834, having made careful examination of the coast from Monrovia to Cape Palmas. Their report was adopted by the Board, and Mr. Wilson returned to Africa. Mr. Wynkoop, however, remained at home to prosecute his theological studies, and, his health being considerably impaired by fever contracted in Africa, all further idea of the mission was given up.

After supplying for some months the pulpit of the Tabernacle Church in Philadelphia, he received an invitation to preach in the First Church of Wilmington, Del. After his ordination, August 7th, 1838, he began his ministry in Wilmington; was installed pastor, June 22d, 1839, and labored there for nearly twenty years, with unwearied diligence, fidelity and marked success. This relation, on account of impaired health, was, to the deep regret of his congregation, dissolved April 13th, 1858. For three years thereafter he lived in New Haven. The years 1862-68 were largely spent in travel at home and abroad, accompanied by his wife. In 1869 they removed their residence to Princeton, N. J. In 1870-72, they made an extensive tour around the world, visiting the missions in Japan and China, spending more than a year with their missionary son in Northern India, and returning home by way of Egypt and the Holy Land.

It was a great sorrow to Mr. Wynkoop to be laid aside from the more active duties of the ministry. He did good, however, in every opportunity that offered, by voice and pen. He was a man of wide sympathies, genial and kindly in manner, peculiarly attractive to children, yet grave withal; a wise counsellor, a trusted friend, and greatly loved by those who knew him. He died, June 8th, 1876, bearing

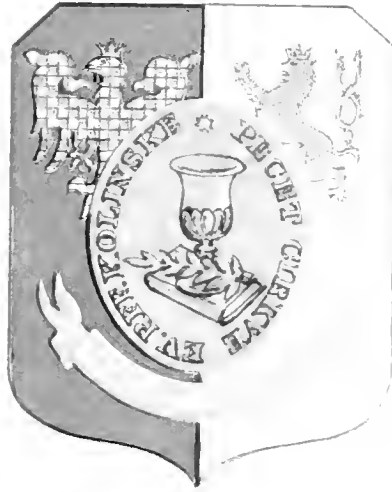
full testimony, to the last, of his perfect trust in the God and Saviour he had served so long.

Wynkoop, Rev. Theodore S., was the oldest child of the Rev. Stephen K. and Aurelia (Mills) Wynkoop, and was born in Wilmington, Delaware, November 22d, 1839. He was received into the full communion of the church when fourteen years of age; entered Yale College in 1857, and graduated in 1861, when he entered Princeton Theological Seminary, graduating in 1864. In October, 1864, he was ordained and installed pastor of the Second Presbyterian Church (O. S.) of Huntington L. I., then just organized. During his four years' pastorate, the church built a house of worship, and grew rapidly, experiencing a fruitful revival of religion. In the Theological Seminary Mr. Wynkoop had become greatly interested in foreign missions, especially in connection with the weekly missionary prayer-meeting, which all then connected with the Seminary will remember; this interest was strengthened by subsequent correspondence with various missionary friends; and when, in 1868, the Furrukhabad Mission of North India formally called him to that field, he resigned his pastorate and went to India, being appointed to Allahabad, where he remained so long as he continued to labor in India. Besides the ordinary duties of the foreign missionary, Mr. Wynkoop took part in starting the *Indian Evangelical Review*, which has maintained itself with success, to the present time, as the common organ of all Protestant missionaries in India. He also did excellent service for several years as Secretary of the North India Tract Society, in promoting the formation of a Hindi and Urdu Christian literature. In 1872 he was actively instrumental in planning and beginning the Theological Training School of the Synod of India, in which he labored, with great diligence, until 1876, when having but just returned from a six months' furlough in America, he was reluctantly compelled, by the death of his father, to give up his missionary work for an indefinite time. In 1878 he was called to the Western Presbyterian Church of Washington D. C., where he has been laboring till the present time, with acceptance and success.

Y

Yantis, John Lapsley, D. D., was born of John and Priscilla Yantis, on the 14th of September, 1801, in Lancaster, Garrard county, Ky. His father was prominent in the legislative assemblies, both in Kentucky and Missouri. The early education of Dr. Yantis, though not thoroughly collegiate, was in some respects better, under the careful training of Rev. Samuel Finley. He was licensed by Transylvania Presbytery in April, 1829, and was ordained

to the full work of the ministry in 1830. His first charge was Stanford and Lancaster, Ky. In 1833 he moved to Saline county, Mo., as the pioneer minister of the Presbyterian Church. Private and school-houses were his first church buildings. Liberty, Richmond, Dover, Columbia, Fulton and Lexington were his successive fields. He established an important school at Sweet Springs, in 1849. In 1852 he removed to Oregon and sowed the seeds of Presby-



HUSSITES.



GENERAL
JOHN ZISKA

THE INVINCIBLE
A D 1360-1424
WAGENBURG

MEMORY TABLET (for items worthy of permanent record.)

torianism for three years. He was then called back to Missouri to take charge of Richmond College. In 1859 he became pastor of the First Presbyterian Church in Danville, Ky. He moved again to Missouri in 1861, and after preaching again to several different churches, he died very suddenly, on May 28th, 1882.

Dr. Yantis' character was striking and unique. With an originality that is seldom found, he threw out his great thoughts that riveted the attention of the learned and unlearned. He wrote some, read much and thought a great deal. His quickness and strength of perception enabled him to grasp and simplify the most difficult subjects. His manner of delivery was straightforward, bold, earnest and impressive. His frankness and honesty made him respected and honored by all good people. He abhorred all "ways that are dark and tricks that are vain." He had no patience with deceit or vanity. He was as gentle as a lamb, with the boldness and strength of a lion. While he left no volume of writings, his work as an evangelist and minister has made a lasting impression upon thousands, and he was not only a pioneer, but one of the fathers, of Presbyterianism in Western Missouri.

Yates, Rev. William Black, son of Joseph and Elizabeth Ann (Saylor) Yates, was born in Charleston, S. C., February 19th, 1809. He united, on profession of his faith, with the Scotch Presbyterian Church of Charleston, S. C., in 1829; spent a year in the Union Theological Seminary, Prince Edward, Virginia; entered Princeton Seminary in 1830, and remained there nearly one year; completed his theological course in the Columbia, S. C., Seminary, and was graduated thence with its first class; was licensed by the Charleston Union Presbytery, April 3d, 1833; was stated supply of the First Church in Charleston, S. C., during the absence of the pastor in Europe, in 1833; was ordained as an evangelist by the same Presbytery, December 8th, 1835, having been engaged for some months previous in labor among the seamen, to which his entire life was thenceforward devoted, as chaplain and pastor of the Seamen's Bethel in Charleston. For this work he had special qualification. His frank, fearless, straightforward character gave him instant power over the sailors, and nobly did he use it, never failing to embrace an opportunity for their moral and religious welfare. The Seamen's Bethel was made prosperous and flourishing, and the name of "Parson Yates," as he was familiarly and affectionately called, was widely known and honored. His congregation often included some who would enter no other sanctuary. The rough sailor hushed the words of profanity in his presence, and blaspheming lips learned to pray. For forty-six years he gave himself, with unwearied diligence, to this work, until the weight of years and the pressure of disease compelled him to transfer it to other and younger hands. He died, July 19th, 1882.

Yeisley, Rev. George C., son of Jacob and Elizabeth S. Yeisley, was born in Baltimore, Md., January 21st, 1849. He graduated from the Baltimore City College in 1865. Entering the Sophomore class in the College of New Jersey he graduated, with honor, in the year 1870. He pursued his theological studies in the Princeton Seminary, and was licensed to preach by the Presbytery of Philadelphia, North, March 26th, 1873. Upon leaving the Seminary he took charge of the Presbyterian Church of Rogersville, Tenn., for six months. Receiving an invitation to become the assistant of the Rev. John C. Backus, D. D., of Baltimore, he accepted the position and discharged its duties, with great acceptance, for two years. In November, 1875, he was called to the pastorate of the Presbyterian Church of Hudson, N. Y., and was installed by the Presbytery of Columbia, December 30th, 1875.

Mr. Yeisley's endowments fit him in a special manner for the work of the ministry. His ability as a writer and speaker was marked in his early youth, and in college he ranked as one of the first orators of his class. These gifts he has diligently cultivated, making them instrumental, through the blessing of God, to the salvation of souls and the up-building of the Church. His sermons, clear and direct in style, are earnestly and impressively delivered. He is a faithful pastor, winning the love and confidence of his people by his sincere and constant interest in their welfare. His administrative ability is evinced in the temporal prosperity of the Church at Hudson. During his pastorate debts of long standing have been removed, and the church property has been extensively repaired and beautified. His brethren in the ministry have recognized his fidelity as a presbyter by electing him Moderator of Presbytery and Synod, and by confiding to him the chairmanship of several important committees. His present church is Mr. Yeisley's first pastoral charge, and after a ministry, at this date, of more than eight years, he remains in Hudson, to the satisfaction of his people, and his increasing usefulness in the community.

Yeomans, Edward Dorr, D. D., son of the Rev. John W. Yeomans, D. D., was born at North Adams, Mass., September 27th, 1829. In 1842 he finished the Junior year at Lafayette College, of which his father was then President, before he had reached the fifteenth year of his age. His father then moved to Philadelphia and endeavored to enter him for the Senior year at the University of Pennsylvania, but the rules of the Institution forbidding the graduation of one so young, he pursued his studies at home, under his father's direction. Subsequently he received the honorary degree of Master of Arts from Princeton College. After studying theology under his father's direction, at Danville, and then for a year at Princeton Seminary, he was licensed to preach the gospel by the Presbytery of Northumberland, April 21st, 1847, at the early age of seventeen and a half

years. After his licensure, he was stated supply at New Columbia, Pa., 1847-9; Principal of the Academy at Danville, Pa., 1847-50; pastor at Warrior Run, Pa., 1854-8; pastor of Fourth Church, Trenton, N. J., 1859-63; pastor of St. Peter's Church, Rochester, N. Y., 1863-7, and pastor of the Central Church, Orange, N. J., where he died, August 25th, 1868.

Dr. Yeomans was an excellent preacher and a faithful pastor. His literary labors, outside of his regular ministerial labor, were mainly in the line of German translation. He rendered into English "Schaff's Apostolic Church" and "Schaff's Lectures on America." He had superior ability in this department of literary labor. His mental faculties were naturally of a high order, and they had been carefully and unremittingly cultivated. His piety was deep and all-controlling, and of the most cheerful type. He was a man of the strictest integrity. He was remarkably genial, and was possessed of the rare faculty of adapting himself to every class of society and of winning the respect and affection of all.

Yeomans, John William, D. D., was born in Hinsdale, Mass., January 7th, 1800. He graduated at Williams College in 1824, with the second honor in his class. He was for the succeeding two years Tutor in the College, after which he pursued a regular course of theological study in the Seminary at Andover, Mass. In 1828 he was installed pastor of the Church at North Adams, Mass. In 1832 he became pastor of the First Congregational Church, Pittsfield, Mass. In 1831 he was called to the First Presbyterian Church, Trenton, N. J. In 1841 he accepted the Presidency of Lafayette College, Easton, Pa., and in 1845 he became pastor of the Mahoning Church, Danville, Pa., in which relation he continued until his death, June 23d, 1863.

Dr. Yeomans was a man of strong and original mind. His industry was remarkable. As a preacher, he was instructive, impressive and often highly eloquent. His powers of observation and retentive memory had richly furnished his mind, and made his conversation valuable. He was tender-hearted and devoted in his attachments. Above all, he was a man of faith and prayer, of deep, intelligent and Scriptural piety. And his religion, both in thought and practice, both personal and pastoral, was moulded throughout by an earnest faith in the historical covenant of grace, as contained in the Scriptures. Upon the doctrine of this covenant he loved to study, to preach and to speak. And as a distinct fruit of his faith and practice in it, he saw all his children continue steadfast in the way of the Christian life, and two of his sons ministers of the gospel. Dr. Yeomans was Moderator of the General Assembly in 1860.

Yerkes, Stephen, D. D., was born June 27th, 1817, in Bucks county, Pa. He graduated at Yale

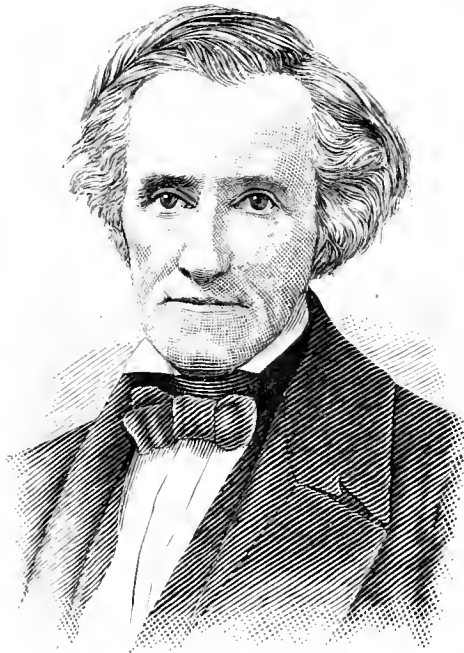
College, in the distinguished class of 1837, as one of its foremost scholars. Studied theology privately under the care of the Presbytery of Baltimore and under the direction of the late Dr. Robert J. Breckinridge, while engaged in teaching in the city and county of Baltimore. Was licensed October 8th, 1840. Ordained and installed pastor of what is now Chestnut Grove Church, Baltimore county, in 1843; and of Bethel Church, Harford county, in 1848. While engaged almost constantly in preaching, either as pastor or stated supply of various churches in Maryland and Kentucky, his great life work has been that of instruction. He was Principal of the Classical Department of Presbyterian High School of Baltimore from 1839 to 1843; and conducted a boarding school for boys in Baltimore county, 1843 to 1852. He was then elected Professor of Ancient Languages in Transylvania University at Lexington, Ky., where he remained until 1857. During all this time he acted as pastor of Bethel Church, seven miles from Lexington, and was greatly beloved by the people of his charge, and they by him. In May, 1857, he was elected by the General Assembly, which met in Lexington that year, Professor of Oriental and Biblical Literature in Danville Theological Seminary at Danville, Ky. His Professorship was changed, in 1869, to that of Biblical Literature and Exegetical Theology, in which he has remained ever since, although during this time, under two temporary suspensions of the work of the Seminary, he occupied for one year the chair of Greek, and for another year that of Mental and Moral Philosophy in Centre College at Danville.

As an instructor in all these various departments, Dr. Yerkes has been eminently successful, and is well known as a thorough teacher. As a preacher, he is always heard with pleasure and profit, by those who love the gospel in its purity and simplicity. His modes of thought are characterized by great exactness and logical clearness, while his manner is that of one thoroughly in earnest and full of his subject, without any effort at mere oratorical effect. Out of the pulpit his manner combines a serious dignity with sincere cordiality, winning for him many warmly attached friends wherever he is known.

Young, Rev. George Drummond, son of William and Sarah Drummond Young, was born at Wilmington, Del., July 9th, 1804; graduated at the College of New Jersey in 1831, and at Princeton Seminary in 1837. He was licensed by the Presbytery of Wilmington, April 11th, 1837, and was ordained as an evangelist by the same Presbytery, October 21st, 1837. For some time after his ordination he preached at Perryville and Charlestown, Md. He then set his face westward, and preached, as stated supply, at Hartford, Ohio, from September, 1839, until 1847; was installed pastor of the Church at Ellsworth, Ohio, by the Presbytery of Trumbull, June 1st, 1847, and was released from that charge June 10th, 1849; then at Southington, Ohio, from

July 1st, 1849, to June, 1851; then at Augusta, Ill., from June 3d, 1851, to 1858; and lastly, at Camanche, Iowa, from May 1st, 1858, to 1872. After the latter date he resided at Lyons, Iowa, in ill health. In all the years of his active ministry he was a faithful, earnest and successful preacher of the gospel. He died January 16th, 1880. He was an Israelite indeed, in whom was no guile.

Young, John Clarke, D.D., was born in Greencastle, Pa. His father was an excellent elder in the Presbyterian Church of that place. He was educated at Dickinson College, under the celebrated Dr. John Mason. His theological course was pursued at Princeton. In the third year he was chosen Tutor in the college. After finishing his studies, and being licensed, he was first called to



JOHN CLARKE YOUNG, D.D.

the Church in Lexington, Ky. His preaching there made a profound impression, and his ministry was successful in a high degree. After a few years, Dr. Young was called to the Presidency of Danville College, where his life-work was afterward spent. He was popular with the students, and greatly revered by the friends of the college. His ministry was greatly blessed to the awakening and conversion of the students. He organized a second church in Danville, to which he stately ministered for many years, and where the students attended. He took an active part in the discussions on slavery and emancipation in Kentucky, and was the author of a report on the subject in the Synod.

Dr. Young was Moderator of the Assembly which met in Philadelphia in 1853, and presided over the

deliberations of that body with great ability and universal acceptableness. The latter years of his life were marked by disease, which terminated his usefulness in 1857. Dr. Young was an able and sound divine, a faithful and successful teacher, of a logical mind and warm heart. His loss to the Church and the cause of learning was deeply deplored, and his memory is fondly cherished by all who knew and loved him.

Young, Loyal, D.D., was born in Charlemont, Mass., July 1st, 1806. After studying privately, with Rev. Asa Brooks, of Virginia, and Rev. A. G. Fairchild, D.D., of Pennsylvania, he entered Jefferson College, and graduated in 1828. He graduated at the Western Theological Seminary in 1832; was licensed to preach by the Presbytery of Ohio, June 21st, 1832; was ordained by the Presbytery of Allegheny (now Butler), December 4th, 1833, and at the same time installed pastor of the Church of Butler, Pa. This pastoral relation he sustained, acceptably and usefully, for nearly thirty-five years.

In 1868 Dr. Young was installed, November 10th, over the church of Buckhannon, and November 11th, over the Church of French Creek, by the Presbytery of West Virginia. He continued in the former of these about two years, and in the latter more than seven years, when he accepted a call to the First Presbyterian Church of Parkersburg, W. Va. Here he labored five years. Since retiring from that field, he has labored as a missionary at Winfield, Point Pleasant and Pleasant Flats, in Putnam and Mason counties, W. Va. Dr. Young is a man of decided ability, and has been very useful in his long ministry. He is the author of a Commentary on Ecclesiastes, and of three or four minor works. He was the Principal of the Witherspoon Institute, in Butler, Pa., and of the French Creek Institute, in French Creek, W. Va. He was for some years a Director in the Western Theological Seminary. He was honored by the Synod of Pittsburg in being twice elected as their Moderator, and by the Synod of Allegheny in being once elected theirs. He has also been honored by his Presbyteries in being sent by them seven times as their delegate to the General Assembly.

Young, Robert, Esq., ruling elder, was the eldest son of Henry and Anne Young, and was born in Martha's Vineyard, Mass., January 3d, 1769. He emigrated to Western Virginia, in the Fall of 1811. He was a prominent actor in the organization of the Presbyterian Church of French Creek, and, with Aaron Gould, its first ruling elder. He was a Justice of the Peace, for many years, of Lewis and afterward of Upshur county. He visited, two or three times, all the families of Lewis county, Va., while assessing the property, and, in behalf of the American Bible Society, supplied with the Bible all that were destitute. All his children arriving at maturity, eight in number, united with the Church of French Creek. One of his sons, Rev. Loyal Young,

D. D., and two of his grandsons, are Presbyterian ministers; three of his sons and six of his grandsons became ruling elders; and four of his posterity became ministers of other evangelical churches. His influence for good was great.

Young, Rev. Samuel Hall, is the sixth son of Rev. Loyal Young, D. D., and Mrs. Margaret P. Young (Johnston). He was born at Butler, Pa., September 12th, 1847. Having acquired a good classical education at the Witherspoon Institute, of Butler, he went to Michigan with the view of studying law under his brother, Watson J. Young, Esq., of Benzonia, in that State. At a revival in that place in the Winter of 1867-8, he was one of the converts, and immediately dedicated himself to the gospel ministry. After further study and teaching, he entered the Junior class of the University of Wooster, Ohio, where he was graduated, June 30th, 1875. He studied theology one year at Princeton and two years at Allegheny. He was licensed to preach the gospel by the Presbytery of West Virginia, and was ordained by the same Presbytery, May 5th, 1878, as an evangelist to Alaska. In the June following he went to Fort Wrangle as a Home Missionary, where he organized the first Presbyterian Church in Alaska. Great success has crowned his labors there among the Stickeen Indians, he having been preceded there by Mrs. J. R. McFarland, whose pioneer work as a teacher cannot be too highly estimated. Rev. S. Hall Young married Miss Fannie E. Kellogg, who also preceded him as a teacher to Sitka, Alaska, and who has organized an Industrial School for Indian boys at Fort Wrangle.

Young, William C., D. D., was born April 23d, 1842, in Danville, Ky. His parents were the

Rev. Dr. John C. and Cornelia Crittenden Young. He took both his collegiate and theological course of education at Danville, the former at Centre College, of which his father was then President, the latter at Danville Seminary. He graduated from college in the Class of '59, and spent the following year in teaching in the Classical High School in Holly Springs, Miss. After two years spent in general reading and traveling, he entered the Seminary in 1862, and before graduation, in 1866, accepted a call to the Second Presbyterian Church, Covington, Ky., where he remained till 1870, spending seven months of that year in Europe and Palestine. He moved to Madison, Ind., in the Fall of 1870, where he spent nearly two years as pastor of the First Presbyterian Church. In 1872 he accepted a call to Fullerton Avenue Church, Chicago, Ill., where he remained until the Spring of 1878, when he returned to his native State, and has since resided, having accepted a call to the Central Presbyterian Church, of Louisville, Ky. Dr. Young has been greatly blessed in his labors in all the fields he has been called to occupy. He justly stands high as a preacher, being able, earnest, instructive and impressive. As a pastor, his course is marked with fidelity, and as a presbyter he is true to duty, and wields a strong influence.

Youngs, Rev. David, a grandson of the Rev. John Youngs, the first minister of Southold, Long Island, was born in that town in 1719, and graduated at Yale in 1741. Dr. Hopkins, of Newport, speaks very favorably of his fervency of spirit and of his successful endeavors for the unconverted. He was ordained by New Brunswick Presbytery, October 12th, 1743; in 1746 joined New York Presbytery, and became a member of Suffolk Presbytery in May, 1749. He died, before May, 1752.

Z

Zahnizer, Rev. George Wright, was born in Mercer, Pa., March 19th, 1823. He graduated at Jefferson College in 1846, and was, for a time, Tutor in the college. He studied theology at Princeton Seminary, and was licensed to preach the gospel by the Presbytery of Erie, April 10th, 1851. He was ordained by the same Presbytery, September 7th, 1853, and installed as pastor of the congregation of Conneantville, Crawford county, Pa. He was released from this charge on the 13th of April, 1859, and dismissed to the Presbytery of Huntingdon, when he became pastor of the church in that place, in which relation he continued until 1875. He has been stated supply of the Second Church of Mercer, Pa., since 1875. Mr. Zahnizer is an able and faithful preacher, and has been largely blessed in his ministry.

Zeal. An earnest temper which may spring from either commendable or imperfect and evil motives. It is often ascribed to God (2 Kings xix, 31; Isa. ix, 7; xxxvii, 32; Ezek. v, 13). And men are sometimes commended for the zeal they show, when it is an enlightened zeal, and evinces itself in exertions for God's glory (Numb. xxv, 11-13; 2 Cor. vii, 11; ix, 2). But sometimes zeal for God is assumed as a cloak for selfishness, as in the case of Jehu, who desired to gain the crown of Israel, but "took no heed to walk in the law of the Lord" (2 Kings x, 16, 31). Ignorant or misdirected zeal may incline men to persecute the Church and true servants of Christ (Rom. x, 2; Phil. iii, 6). Zeal, to be a Christian grace, must be grounded on right principles, directed to a right end, and must not be a transient emotion (Gal. iv, 18).

Zenos, Rev. Andreas C., was born at Constantinople, Turkey, August 13th, 1855. He graduated at Robert College, Constantinople, in 1872. He was teacher for a time in the University of Athens, Greece. He studied theology in the Seminary at Princeton, N. J., and was licensed by the Presbytery of New Brunswick, March 31st, 1880. He was stated supply at Elmer, N. J., in 1880; ordained by the Presbytery of Lackawanna, September 29th, 1881, and since that time has been pastor of Harmony Church, Brandt, Pa., where he is acceptable and successful in his labors.

Zion, Ploughed as a Field. The prophet Micah predicted: "Therefore, shall Zion, for your sake, be ploughed as a field, and Jerusalem shall become heaps and the mountain of the house as the high places of the forest" (iii, 12). How literally and strikingly this prophecy was fulfilled!

Now, as soon as the Roman army had no more people to slay or to plunder, because there remained none to be the objects of their fury, Caesar gave orders that they should now demolish the entire city and temple. . . . It was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited.—*Josephus, Jewish War* (Lib. vii, c. 1, § 1).

After the final destruction of the temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction.—*Gibbon, Decline and Fall*, chap. 23.

At the time when I visited this sacred spot (Mount Zion) one part of it supported a crop of barley, another was undergoing the labor of the plough.—*Richardson, Travels*.

Zion (German) Presbyterian Church was organized at Fosterburg, Madison county, Ill., Octo-

ber 12th, 1857, by Revs. J. G. Schaible and H. Blanke, with twenty members. Up to the Fall of 1877 the church was served by three ministers—H. Blanke, J. H. Reints and August Busch, who entered upon their work in 1857, 1869 and 1873, respectively.

The first elders were Fred Wortman and C. Breuken. Afterwards P. A. Scheldt, Earnest Wortman and C. F. Lobbig. In August, 1878, the church adopted the time service method, at the same time reducing the board to two, C. Breuken and P. H. Scheldt. This church has had a membership of one hundred and thirty-nine, in all, from the beginning. Its present membership is eighty-nine. A house of worship was built soon after the organization, which cost about five hundred dollars. A parsonage was erected at the same time, at a cost of about four hundred dollars. Additions have been made to the parsonage since, so that the present value of the church property, including house of worship, parsonage and grounds, is about \$1500. Since the Fall of 1877, this church was without a pastor. During the Spring and Summer of 1878 it was served by a licentiate, Albert F. Beyer, then a student of Danville Seminary, whom the church elected their pastor, and who was ordained over them May 14th, 1879, by a committee of Alton Presbytery. The church building is situated in T. 6 N., R. 9 W., Sec. 11, N. E. quarter of S. W. quarter of the section.

Zively, Rev. John Henry, was born at Shelbyville, Tenn., October 29th, 1821. He studied theology at Lane Seminary, 1844-45; at Union Seminary, New York, 1845-47; and was ordained April, 1848. He was stated supply at Midway, Ky., 1847-49; pastor at Huntsville, Ala., 1849-51; stated supply at Austin, Tex., 1851-53; and Evangelist, Tex., 1853-.

SUPPLEMENT.

I LOVE Thy kingdom, Lord !
The house of Thine abode ;
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God !
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

If e'er to bless Thy sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

A

Abbey, Rev. Edward William, was born at Glenora, N. Y., March 12th, 1848. He graduated at Hamilton College in 1871, and at Lane Seminary in 1874. He was ordained by the Vincennes Presbytery, April 28th, 1875. He was pastor at Terre Haute, Ind., 1874-9; at Logansport, 1880, and took charge of the Church at Hamilton, Ohio, at the close of the year 1880. He is an instructive and impressive preacher, and his ministry has been attended with success.

Abbott, Rev. Pitson Joseph, was born at Cobleskill, N. Y., August 11th, 1833. He graduated at Union College in 1861, and studied theology at Princeton Seminary. He was ordained by the Presbytery of Albany, October 17th, 1866; was stated supply at Sidney, N. Y., 1861-8; at Chazy, 1868-71; pastor at Jefferson, 1872-4; stated supply at Canonsville, 1874-5. He died at Centre Village, N. Y., May 11th, 1875.

Abernathey, Rev. John Jefferson, was born at Dunlapville, Ind., September 7th, 1836. He graduated at Miami University in 1860, and studied theology at Princeton Seminary. He was Principal of White Water Academy, Md., 1863-4. He was licensed by the Presbytery of Louisville, August 8th, 1866; was stated supply at Pennsylvania Run, Ky., 1864-9; and Big Bend, 1867; teacher at Bell Grove and Edenwood, 1868-71; pastor-elect at Ridgewood, 1869-72. He died at Terre Haute, Ind., October 12th, 1873.

Abomination of Desolation. This phrase seems to be used (Dan. xi, 31) as a general designation for whatever denotes the triumph of idolatrous power over the sanctuary of God. Its more particular reference in the New Testament is to the Roman armies under Titus (Dan. ix, 27; xii, 11, compared with Matt. xxiv, 15). The images of their gods and emperors were delineated on the ensigns of the Romans; and the ensigns themselves, especially *the eagles*, which were carried at the heads of the legions, *were objects of worship*; and therefore, according to the style of Scripture, *an abomination*. The horror with which the Jews regarded them sufficiently appears from two facts mentioned by Josephus—Pilate's attempt to put his troops in winter quarters at Jerusalem, and Vitellius' proposing to march through Judea to attack Aretas, king of Petra. The people supplicated and remonstrated against both, on religious accounts, to such a degree that Pilate was obliged to remove his army and Vitellius to march his troops another way. Jerome informs us that the Jews themselves applied Dan. ix, 27, to the Romans.

The appearance of their idolatrous banners, therefore, at Jerusalem, was the prophetic sign that "the desolation thereof was nigh." The evangelists Matthew and Mark add to our Lord's prediction in a parenthesis, "*Whoso readeth, let him understand*;" hereby intimating that this event was approaching, though yet future, when their histories were published, and that the reader who consulted his own safety would do well to retire seasonably from the devoted city (Matt. xxiv, 15; Mark xiii, 14). In forty years from the time "the Messiah was cut off" by wicked hands (to use the sublime language of Bossuet), "the Roman eagle descended and Judea was no more!"

Abraham, Rev. Andrew, was born at Florida, N. Y., October 12th, 1818. He graduated at Union College in 1841, and at Union Theological Seminary, 1848. He was ordained October 13th, 1848; Foreign Missionary at Mapumulo, South Africa, 1849-74; spent 1874-5 in the United States, and resumed his missionary work at Mapumulo, in 1875.

Absolution signifies acquittal. It is taken also from that act whereby the priest declares the sins of such as are penitent remitted. The Romanists hold absolution a part of the sacrament of penance, and the Council of Trent, and that of Florence, declare the form or essence of the sacrament to lie in the words of absolution, "I absolve thee of thy sins." According to this, no one can receive absolution without the privacy, consent and declaration of the priest; except, therefore, the priest be willing, God himself cannot pardon any man. This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution is that in John xx, 23: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the gospel, and most probably referred to the power he gave them of discerning spirits. By virtue of this power, Peter struck Ananias and Sapphira dead, and Paul struck Elymas blind. But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent, assuring those who believe that their sins are forgiven through the merits of Jesus Christ, and that those who remain in unbelief are in a state of condemnation. Any idea of authority given to fallible, uninspired men to absolve sinners, different from this, is unscriptural; nor can we see much utility in the terms *ministerial*, or *declarative* absolution, as adopted by some divines, since absolu-

tion is wholly the prerogative of God; and the terms above mentioned may, to say the least, have no good influence on the minds of the ignorant and superstitious.

Acker, Rev. Henry Jacob, was born at Catskill, N. Y., November 24th, 1832. He graduated at Williams College in 1856, at Union Theological Seminary, New York city, in 1859, and was ordained June 23d of that year. He was stated supply at Greenport, Long Island, N. Y., 1859-60; pastor at Amity, N. Y., 1860-63; in the employ of the American Tract Society, 1865-69; pastor at Pleasant Valley, N. Y., 1869-72; teacher and stated supply at Brainerd, N. Y., 1872-73. He died at Brainerd, January 3d, 1874. His funeral was at Pleasant Valley Church, in whose churchyard his body rests. Mr. Acker was an enthusiastic worker in the service of his Lord. He wrought with all his might, and with great simplicity of purpose. His death was peaceful and triumphant.

Adams, Rev. Frederick H., born in London, England, June 23d, 1823. Graduated at the University of New York, 1858, and at Union Theological Seminary, N. Y., 1861. Was ordained April 25th, 1865, and was stated supply at Constantia, N. Y., 1861-4; at Marquette (L. S.), Mich., 1865-6; at Salina, Mich., 1867-9; at Wilson, N. Y., 1870-5; and at New Hartford, Conn., 1875.

Adams, Rev. John Quincy, was born in Ogdon, Monroe county, N. Y., August 8th, 1819. His father, a farmer, was for many years an elder in the Presbyterian Church, and died in 1869. His mother is still living, to be a blessing in the home and church of her son. He graduated from Rochester University in 1874, and from Auburn Theological Seminary in 1877. He was stated supply and pastor elect of the Presbyterian Church, Mexico, N. Y., till November, 1878. He was ordained by Syracuse Presbytery in June, 1878, and was pastor of the Walnut Street Church, Evansville, Ind., from December, 1878, to October, 1881, when he was obliged to leave on account of ill health. He has been pastor of the Presbyterian Church, Boulder, Col., 1881. Mr. Adams is a good preacher, and has been faithful and successful in his ministry.

Adoption. An act by which one takes another into his family, owns him for his son and appoints him his heir. The Greeks and Romans had many regulations concerning adoption. It does not appear that adoption, properly so called, was formerly in use among the Jews. Moses makes no mention of it in his laws; and the case of Jacob's two grandsons (Gen. xlviii, 10) seems rather a substitution.

Adoption, in a theological sense, is that act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God, and entitled to the inheritance of heaven. This appears not so much a distinct act of God, as involved in, and necessarily flowing from, our justification; so that at least the one always implies the

other. Nor is there any good ground to suppose that in the New Testament the term adoption is used with any reference to the civil practice of adoption by the Greeks, Romans, or other heathens, and therefore, it is not judicious to illustrate the texts in which the word occurs by their formalities. The Apostles, in using the term, appear to have had before them the simple view, that our sins had deprived us of our sonship, the favor of God, and the right to the inheritance of eternal life; but that, upon our return to God, and reconciliation with Him, our forfeited privileges were not only restored, but greatly heightened, through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same view that St. Paul quotes from the Old Testament, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. "If children, then heirs, heirs of God and joint heirs with Christ;" where it is to be remarked, that it is not in our own right, nor in the right of any work done in us, or which we ourselves do, though it should be an evangelical work, that we become heirs; but jointly with Christ, and in His right.

To this state belong, freedom from a servile spirit, for we are not servants but sons; the special love and care of God our heavenly Father; a filial confidence in Him; free access to Him at all times and in all circumstances; a title to the heavenly inheritance; and the Spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.

The last mentioned great privilege of adoption merits special attention. It consists in the inward witness or testimony of the Holy Spirit to the sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory. This is taught in several passages of Scripture:—

Rom. viii, 15, 16: "For ye have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." In this passage it is to be remarked, 1. That the Holy Spirit takes away "fear," a servile dread of God as offended. 2. That the "Spirit of God" here mentioned is not the personified spirit or genius of the gospel, as some would have it, but "the Spirit itself," or Himself, and hence He is called in the Galatians, "the Spirit of his Son," which cannot

mean the genius of the gospel. 3. That He inspires a filial confidence in God, as our Father, which is opposed to "the fear" produced by the "spirit of bondage." 4. That He excites this filial confidence, and enables us to call God our Father, by witnessing, bearing testimony with our spirit, "that we are the children of God."

Gal. iv, 4-6: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Here also are to be noted, 1. The means of our redemption from under (the curse of) the law, the incarnation and sufferings of Christ. 2. That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon. 3. That upon our being pardoned, the "Spirit of the Son" is "sent forth into our hearts," producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, "crying, Abba, Father." To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians; their friendship with God; their confident access to Him as their God; their entire union and delightful intercourse with Him in spirit.

This has been generally termed the doctrine of assurance, and, perhaps, the expressions of St. Paul, "the full assurance of faith," and "the full assurance of hope," may warrant the use of the word. But as there is a current and generally understood sense of this term, implying that the assurance of our present acceptance and sonship implies an assurance of our final perseverance, and of an indefeasible title to heaven; the phrase, a comfortable persuasion or conviction of our justification and adoption, arising out of the Spirit's inward and direct testimony, is to be preferred.

There is, also, another reason for the sparing and cautious use of the term assurance, which is, that it seems to imply, though not necessarily, the absence of all doubt, and shuts out all those lower degrees of persuasion which may exist in the experience of Christians. For our faith may not at first, or at all times, be equally strong, and the testimony of the Spirit may have its degrees of clearness. Nevertheless, the fullness of this attainment is to be pressed upon every one: "Let us draw near," says St. Paul to all Christians, "with full assurance of faith."

It may serve, also, to remove an objection sometimes made to the doctrine, and to correct an error which sometimes pervades the statement of it, to observe that this assurance, persuasion or conviction, whichever term be adopted, is not of the essence of justifying faith; that is, justifying faith does not consist in the assurance that I am now forgiven, through Christ. This would be obviously contradictory. For

we must believe before we can be justified; much more before we can be assured, in any degree, that we are justified; this persuasion, therefore, follows justification, and is one of its results. But though we must not only distinguish, but separate, this persuasion of our acceptance from the faith which justifies, we must not separate it, but only distinguish it, from justification itself. With that come in, as concomitants, adoption, the "Spirit of adoption," and regeneration.

Advent, THE SECOND (*ἡ παρουσία τοῦ υἱοῦ τοῦ ἀληθινοῦ*, Matt. xxiv, 27; *τοῦ υἱοῦ τοῦ ζωντος*, 1 Thess. iii, 13); a phrase used in reference to the revelation of Christ from heaven, predicted in the New Testament; His "appearing, the second time, without sin, unto salvation." This stupendous event was often foretold by Christ Himself, and is prominently exhibited throughout the apostolic writings. "The Son of Man," said Jesus, "shall come in the glory of his Father, with his angels" (Matt. xvi, 27). After His ascension, the announcement was made to His disciples: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts i, 11). "Behold, he cometh with clouds," says John, "and every eye shall see him" (Rev. i, 7). "When he shall appear, we shall be like him" (1 John iii, 2). St. Paul represents Christians as "looking" and "waiting for the coming of the Lord Jesus Christ" (1 Cor. i, 7). As to the *time* of His coming, we find Him saying to his disciples: "There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom" (Matt. xvi, 28). "Ye shall not have gone over the cities of Israel until the Son of Man be come" (Matt. x, 23). "They shall see the Son of Man coming in the clouds of heaven with power and great glory. . . . This generation shall not pass away till all these things be fulfilled" (Matt. xxiv, 30-34). "The coming of the Lord draweth nigh" (James v, 8). As to the *purpose* of His coming, we read: "Then shall he reward every man according to his works" (Matt. xvi, 27). "The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first," (1 Thess. iv, 16). "He shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. iv, 1). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. xxii, 12).

Various opinions have prevailed as to the meaning of these and similar declarations, and as to the time and manner of their accomplishment. In some of the apostolic churches, as, for instance, at Thessalonica, there were some who regarded the advent as imminent. At any hour Christ might come! That this, however, was not the apostolic belief, is evident from 2 Thess. ii, 3, 4, where St. Paul affirms that "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Events were thus to occur, prior to

the advent, which rendered its being so near as they supposed impossible.

Among the early post-apostolic Christians, we find the expectation of the advent becoming blended with that of the millennium, or thousand years of rest and blessedness anticipated for the Church on the earth. Persecuted by the Pagan oppressor, it was a delightful solace to believers, in those dark and evil days, to regard Christ as being about to come in person to terminate the sufferings of His faithful people, and receive them to be partakers of His glory. Then, at His appearing, His enemies should be overthrown, His departed saints raised from their graves to meet Him, and His entire Church exalted to a position of security and triumph, in which they should reign with Him over the earth and thus enjoy a rich pre-libation of the everlasting blessedness of heaven. These expectations, as cherished by some, were doubtless characterized by Scriptural sobriety and judiciousness; but, in the minds of others, they were tinged with much that was fanciful and extravagant, and that was evidently derived rather from the Jewish synagogue than from the school of the apostles.

After the triumph of Christianity over Paganism, at the opening of the fourth century, these views began to decline. Basking in the sunshine of imperial favor, and giving law from the throne of the Cæsars, the Church seemed to herself to have already entered on the millennial rest. The advent, therefore, came to be regarded as an event which should follow, not precede, the millennium. It was thus projected into the far distant future, and was to be the prelude to the consummation of all things.

Some of the early Reformers, among whom was Luther, entertained a view similar, in some respects, to this. To them, at that advanced period of the world's history, it seemed that the millennium must have already run its course, and as if, therefore, the coming of Christ and the end of the world were nigh. Others, however, recognizing in Papal Rome the mystic Babylon of the Apocalypse, and finding themselves engaged in the very heat of conflict with it, and unable, moreover, to discern, in the dark ages that had preceded, anything like the blessed rest they anticipated for the Church, were led to the adoption of views more in accordance with those generally entertained at the present day. These may be epitomized as follows:—

There are many earnest and devout Christians who maintain it to be the duty of the Church to anticipate the advent as nigh, and to live in daily expectation of the coming of her Lord. Her attitude, say they, should be that expressed in the words of the apostle: "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us" (Titus ii, 13). The command of Christ to His disciples is obligatory on His people now—Be ye "like unto men that wait for their Lord" (Luke xii, 36). "Watch, therefore,

for ye know not what hour your Lord doth come" (Matt. xxiv, 42).

But how, they ask, can the Church maintain this attitude of expectation, if she believes that a thousand years are to elapse before the advent? The advent, therefore, must be *pre-millennial*. Christ will soon appear visibly to establish His kingdom and introduce His universal reign. The Church, with her present agencies and instrumentalities, is inadequate to the conversion of the world. Her present work, therefore, is, by the preaching of the gospel, to make up the number of the elect. These, at His coming, shall constitute "the Bride, the Lamb's wife;" that "glorious Church" which Christ "shall then present to himself, having neither spot, nor wrinkle, nor any such thing." Then all His enemies shall be put under His feet. The earth shall be purified by fire, and wickedness consumed out of it. Along with the fullness of the Gentiles, the Jews shall be brought into the Church and restored to their own land. Then, either in the earthly Jerusalem below, or, as some imagine, in the heavenly Jerusalem visibly manifested above it, Christ will reign with His risen and glorified saints. Then "all nations whom he has made shall come and worship before him," and "all the ends of the earth see the salvation of God."

There are others to whom these anticipations, fascinating as they are to many, seem based on erroneous interpretations of Scripture. Christ's kingdom, they argue, is not a kingdom of the future merely; it has already come. It began when He ascended, and sat down as "Lord of all" (Acts x, 36) at the right hand of the Father. Then He was "made head over all things to the Church" (Eph. i, 22). Christ, therefore, reigns now, and "must reign till he hath put all enemies under his feet" (1 Cor. xv, 25). "All power in heaven and on earth" having been "given" to Him, He already possesses all that is requisite for the fulfillment of His purposes and the extension of His reign, visibly and manifestly, throughout the world. His kingdom, which began to be manifested when, on the day of Pentecost, through the outpouring of the Spirit, multitudes were brought to the obedience of the faith, will come with growing power and fullness till it has come universally, and the Father's "will is done on earth, even as it is done in heaven."

As to its being the duty of the Church to be looking and waiting for the coming of her Lord, they maintain that several, at least, of the passages from which this is inferred have been misunderstood, and have reference, not to that real and personal coming which is yet future, but to that spiritual coming, in the exercise of judgment on the Jewish Church and nation, which is now past. They affirm, moreover, that even those who maintain this to be the duty of the Church, are themselves unable to fulfill it, inasmuch as, expecting, as they do, certain events to precede the advent, they must necessarily be looking out

rather for those events than for the advent which is to follow them. For example, from certain Old Testament prophecies, it is generally maintained by them that, prior to the advent, the Jews, while yet unbelieving, will be restored to their own land; that after dwelling there for a season in peace, and attaining to considerable prosperity, a confederacy of nations will be formed against them; that they will be assailed by the armies of Gog; and that, just in this crisis of their fate, Christ will appear visibly for their deliverance. Then, converted to the faith of the gospel, they will say: "Blessed is he that cometh in the name of the Lord!" How, then, can pre-millenarians, entertaining such expectations, be looking daily for the coming of the Lord! They must necessarily be looking rather for those events which they believe shall precede it. But this is precisely the position of post-millenarians, though the events anticipated by them, including, as they do, the millennium, must occupy a much more lengthened interval of time. The advent, however, say they, is an event of such surpassing interest and importance, that, however far distant in the future it may be, to the eye of faith it should ever appear as nigh. They insist, moreover, on this, as inconsistent with a pre-millennial advent, that there is not in the New Testament any passage having undeniable reference to the advent, in which Christ is said to come for the purpose of reigning on the earth. He is represented as coming to raise the dead, to judge the world, and distribute to men their final awards; but never as coming to establish His kingdom or begin His reign. Why not? Because, say they, His kingdom is already established and His reign already begun. The advent, therefore, cannot be pre-millennial. It must be a post-millennial event.

Resembling this view, though, in one important respect, differing from it, is that held by a third class of Christians. Believing that Christ's coming is to follow the millennium, not precede it, they maintain that the character of this era has been altogether misunderstood; that, instead of being a period of rest and triumph for the Church, it is to be a period of trial and conflict; and that, if not already past, it is rapidly hastening to a close. According to this view, the coming of Christ, with the end of all things, is drawing nigh.

This article would be incomplete were we not to notice another view which has recently been put forth with considerable power, and is now finding acceptance with many. According to this hypothesis, the second advent is past already. Christ Himself foretold its nearness. He was to "come in his kingdom" before some of his disciples "tasted death;" before they had "gone over the cities of Israel;" before that generation had "passed away." Christ's own declarations regarding His advent, say they, thus invariably either affirmed or implied that it was near. They were fulfilled, partly in His coming, by

the outpouring of His Spirit on the day of Pentecost, to establish His reign among men; and partly in the judgments which, in that generation, fell on the Jewish community, by which the Mosaic economy was abolished, and the age (*αἰών*) or "world" that then was, brought to a final end. The reference to the advent in the "Acts of the Apostles," and in the Epistles, they maintain, are but reproductions, somewhat varied, of Christ's own declarations; while, in nearly all of them, it is evident, either from the language employed or the connection in which it stands, that the writers were looking for the advent before the passing away of the then existing generation. Along with Dr. Owen (see his sermons on 2 Pet. iii, 11), they imagine the prediction of St. Peter—"the earth and the works that are therein shall be burned up"—to foretell, not the destruction of the world, but the destruction of Judaism, and the passing away of the heavens and earth of the Levitical dispensation. Believing the Apocalypse to have been written prior to the destruction of Jerusalem, they think it has reference mainly to that event, and perhaps, in connection with it, to the overthrow of pagan Rome.

According to this hypothesis, Christ has already come. He is already seated "on the throne of his glory, and before him even now are gathered all nations." The judgment is now going on; the wicked are passing away "into everlasting punishment, and the righteous into life eternal." Men become *consciously* the subjects of this judgment, as they pass from the sphere of the visible among unseen and everlasting things.

It will be perceived that this hypothesis leads to the following conclusions: That Scripture nowhere foretells the destruction of our world; that the human race may be propagated on this earth forever; that if the advent be passed already, so also is the resurrection which was to precede it, and which must, therefore, have been a resurrection of souls from Hades, and not of bodies from the grave; or, if a resurrection of bodies, then not a visible resurrection; and finally, that the resurrection now takes place at death, in the emerging from the mortal frame of a body, which, invisible to human eye, is spiritual, incorruptible and glorious.

Many grave and apparently insuperable objections to this hypothesis will at once suggest themselves to the mind of the thoughtful reader; but it is not necessary that these should be stated here.—*Kitto's Dict.*

Aikman, Robert, D. D., was born in the city of New York, June 29th, 1816. Leaving school at an early age, he was employed as a clerk in mercantile affairs, until about twenty-one years old. Then, turning toward the ministry, he prepared for college, and was graduated from Yale in the class of 1843. After teaching a year he entered Union Theological Seminary, in New York, completing his course in 1847, and was licensed to preach by the Fourth Presbytery of New York, on the 9th of April. He was

soon called to the charge of a mission field in Coventry, Rhode Island, and was ordained to the gospel ministry by the Congregational Association of that State, November 11th, 1847. In March, 1850, he became assistant pastor of the First Presbyterian Church of Troy, N. Y., then under the care of Rev. N. S. Beman, D. D. Resigning that position he was called, December 3d, 1851, to the pastorate of the Third Presbyterian Church of Elizabeth, N. J., then beginning its existence, over which, as its first pastor, he was installed, March 1st, 1852. After a pastorate there of seventeen years he was called to the charge of the First Presbyterian Church of Madison, N. J., and installed as pastor, June 2d, 1869. He continues still in that charge, faithful in duty, and with the Divine blessing attending his labors. He is an able preacher, and highly esteemed by his brethren.

Albigenses, a body of reformers about Toulouse, and the Albigenses in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the Church of Rome. They were charged with many errors by the monks of those days, but from these charges they are generally acquitted by the Protestants, who consider them only as inventions of the Roman Church to blacken their character. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or crusade against them. Pope Innocent III, desirous to put a stop to their progress, stirred up the great men of the kingdom to make war upon them. After suffering from their persecutors, they dwindled, by little and little, till the time of the Reformation, when such of them as were left fell in with the Vaudois, and conformed to the doctrine of Zwinglius and the disciples of Geneva. The Albigenses have been frequently confounded with the Waldenses, from whom it is said they differ in many respects, both as being later far in point of time, as having their origin in a different country, and as being charged with divers heresies, particularly Manicheism, from which the Waldenses were exempt. (See *Waldenses*.)

Alexander, Rev. Samuel R., was a native of Bourbon county, Ky. After being licensed to preach the gospel, he went to the region of Vincennes, Ind., in 1823. The services of his installation, in Vincennes, were held in the court-house. There was then no Presbyterian church in the county. He was pastor of the Indiana Church, so called because there was then no other Presbyterian church in the territory, perhaps the only Protestant church of any kind. In 1854, after a pastorate of thirty years, he resigned the charge. Subsequently, as health permitted, he labored in other churches. He died near Vincennes, February 17th, 1884, in the eighty-second year of his age. His interest in the church was steadfast. He was a constant attendant on public service, frequently assisting. He lived and died a good servant of the Master.

Allbright, Rev. William Hervey, was born in Blisworth, Northamptonshire, England, November 25th, 1819, being the oldest of the ten children of John and Elizabeth Allbright. He united with the "General" Baptist Church of Blisworth, in 1869, and transferred his membership to the First Presbyterian Church of Camden, N. Y., 1871, having come to this country in 1870. Pursuing his preparatory studies in Camden Union School and Whitestown Seminary, he graduated from Hamilton College, in due course, 1876, and from Auburn Theological Seminary in 1879. On June 6th of that year he was ordained pastor of the Second Presbyterian Church, Auburn, N. Y., by the Presbytery of Cayuga, which position he still holds, January 1st, 1884.

Of robust health, evangelical, earnest and untiring in pulpit and pastoral work, he has decided encouragement in the edification of his church and the co-operation of his people.

A notable and grateful feature in Mr. Allbright's experience is his having, as neighboring successful pastors in the same city, two of his theological classmates, the Rev. Charles Carroll Hemenway, of the Central Presbyterian Church, and the Rev. George B. Stewart, of the Calvary Presbyterian Church, the three accepting, before graduation, the calls to their respective charges, almost under the shadow of the Seminary.

Allen, Heman Hoyt, D. D., was born in Canton, St. Lawrence county, N. Y., October 16th, 1828. His parents were Marcus and Lucia Allen, who were born and married near Middlebury, Vt. His grandfather Allen was a cousin of Col. Ethan Allen, of Ticonderoga fame. His grandmother Allen was a sister of Myron Winslow, one of the earliest, if not the first, of American missionaries. On the mother's side he is a descendant of Henri Luis Fabrique, one of those who escaped from Lyons in the horrors of St. Bartholomew. On the father's side, Scotch-Irish Presbyterian; on the mother's side, French Huguenot; it will be seen there was no special love for Romanism in that stock. Dr. Allen's father moved West in August, 1832, when the son was not quite four years old. Though he was so young at the time, he distinctly remembers passing Niagara Falls. The family settled in Harrison county, Ind., but in October, 1838, removed to Breckinridge county, Ky. Shortly after, the first and only Presbyterian church in the county was organized at Cloverport. The family were part of its original membership. The father was elected an elder, and remained so until his death, in 1866.

He was received to the communion of the church in the Spring of 1846, in his eighteenth year. He remained on his father's farm till his twenty-first year, when, having decided to enter the ministry, he began the work of getting an education, not having one dollar with which to begin. He was received under the care of the Presbytery of Louisville in the

Spring of 1849. He entered the Freshman class of Centre College in September, 1851, and graduated in 1855, being the Valedictorian of the class. Hon. John Young Brown, Col. W. C. P. Breckinridge, Gov. Thomas T. Crittenden, Revs. H. M. Scudder and William George were among his classmates. He entered Danville Theological Seminary in September, 1855, and graduated in April, 1858, and was licensed by the Presbytery of Louisville, at Cloverport, April, 1858. In June following he took charge of churches at Cynthiana and Mount Pleasant, Harrison county, Ky., remaining there one year. He was installed pastor of the Bethel Church, near Lexington, in September, 1859. This church had long been under the ministry of Rev. Robert Marshall, so well known in the early ministry of Kentucky. Having connected with the pastoral work that of teaching a school, a severe attack of throat disease compelled him to give up preaching and to resign his charge, in April, 1861. For four years he was the successful Financial Agent of the Danville Theological Seminary and Centre College. In February, 1865, he resumed ministerial work, preaching to the churches at Glasgow and Mumfordsville, Ky., one year. In January, 1866, he became editor of the *Western Presbyterian*, in Louisville, Ky., and for four years, by his judgment and skill, rendered important service to the Church. He was called to the pastorate of the First Presbyterian Church, St. Charles, Mo., in October, 1870, where he remained for two years, and was greatly blessed in his work. During that time a beautiful house of worship was erected, at a cost of over \$16,000, and more than one hundred members were added to the church. He returned to Kentucky in October, 1872, to be the pastor of Olivet Church, Shelby county, which pastorate he resigned, in September, 1877, and accepted a call to the Church at Princeton. Failing health compelled him to relinquish this charge in the Spring of 1880. Through his untiring efforts, and at much personal sacrifice, the Princeton Collegiate Institute was founded, under the care of the Presbytery, and he became its Principal in the Fall of 1880, where he is still laboring, with much success. He was a member of the General Assemblies of 1870 (Re-union) and 1880; was Moderator of the Synod of Kentucky in 1876, and has been an efficient member of the Board of Trustees of Centre College, and of the Board of Directors of Danville Theological Seminary for ten years past, having been President of the latter Board for several years.

Dr. Allen loves his Church and State and country. He is a staunch believer in and defender of the doctrines and polity of the Church; preaches with ability and excels in addresses, and as a debater and counsellor, in ecclesiastical bodies.

Allen, Rev. Perry S., was the youngest child of Richard B. and Mary Allen, and was born in Salem congregation, Butler county, Pa., July 4th, 1853. His preparatory training for college was at

West Sunbury and Glad Run academies, and his college course at the University of Wooster, O. He graduated at the Western Theological Seminary, the youngest member of his class, in 1877. He was licensed to preach by the Presbytery of Butler in 1876, and the following summer supplied the churches of Cochranton and Milledgeville. At the end of his seminary course he accepted a call to the Presbyterian Church at Edenburg, Clarion county, Pa., where he labored for about eighteen months. He was called from this field to the First Presbyterian Church of Sharon, Pa., in September, 1878, where he served four years, when he was called to Warren, Pa., where he still is the pastor, beloved by his people and successful in his labor.

Allis, Rev. John M., is the second son of Thomas C. and Julia A. (Mather) Allis, and was born in Danville, Canada, December 15th, 1839. He was graduated at the College of New Jersey, in 1866, and at Union Theological Seminary, New York, in 1869. He was licensed to preach by the Presbytery of New York, in 1868, and was ordained to the gospel ministry by the Presbytery of Albany, in 1869.

For two years he was in charge of a mission church in connection with Dr. Sprague's Church, of Albany, N. Y. He was then called to the First Presbyterian Church of Lansing, Michigan.

His wife's failing health sent him to Southern California, where he served several Home Mission churches in one charge, from which work he was called to the Larkin Street Presbyterian Church of San Francisco, Cal., which he served nearly five years. In 1880 he became pastor of the First Presbyterian Church of Lafayette, Ind., and remained until called, in 1883, by the Board of Foreign Missions, to take charge of the work of establishing a normal school and a theological seminary in connection with the mission work in Valparaiso, Chili, S. A. A man of vigorous and cultured intellect and earnest purpose, he presents the truth of the gospel forcibly and faithfully; while in all pastoral and general Christian work he is devoted, energetic and untiring.

Analogy of Faith. When any passage is explained by a reference, not to any one or more texts, but by a reference to the general tenor of Scripture, it is then said to be interpreted according to the ANALOGY, OR RULE OF FAITH. We have examples of this kind of reference in Gal. v, 11, and again in 1 Cor. xv, 3, 11, where the apostle states the facts and doctrines connected with the death and resurrection of Christ, and then proceeds to prove other facts and doctrines from them.

This analogy of faith is called in the Bible, "the Scriptures" (1 Cor. xv, 3, 4); "all the law," as in Gal. v, 11; and "the mouth of all the prophets" (Acts iii, 18). "The analogy of faith" is the expression used by the Apostle Paul, in Rom. xii, 6, where he exhorts those who expound the Scriptures (or pro-

phesy) to do it according to the proportion or analogy, the measure or rule of faith.

The expression, therefore, is identical with "the whole tenor of Scripture;" and the doctrine which is founded upon it is taken from all the texts relating to one subject, when impartially compared; the expressions of each being restricted by those of the rest, and the whole explained in mutual consistency.

(1) God is set forth in Scripture, for example, as a Spirit, omniscient, and holy and supreme. All passages, therefore, which seem to represent Him as material, local, limited in knowledge, in power or in righteousness, are to be interpreted agreeably to these revealed truths.

(2) If, again, any expositor were to explain the passages of Scripture which speak of justification by faith as if it freed us from obligations to holiness, such an interpretation must be rejected, because it counteracts the main design and spirit of the gospel.

(3) In Prov. xvi, 4, it is said, "The Lord has made all things for himself; yea, even the wicked for the day of evil." The idea that the wicked were created that they might be condemned, which some have founded upon this passage, is inconsistent with innumerable parts of Scripture (Psa. cxlv, 9; Ezek. xviii, 23; 2 Pet. iii, 9). The meaning, therefore, is, as determined by the analogy of faith, that all evil shall contribute to the glory of God, and promote the accomplishment of his adorable designs.

It is thus that philosophy interprets natural appearances. When once a general law is established, particular facts are placed under it, and any appearance that seems contradictory is specially examined; and of two explanations of the apparent anomaly, that one is selected which harmonizes best with the general law.

The use of the parallel passages of Scripture in determining whether language is figurative or literal is of great moment. God, for example, often represents himself as giving men to drink of a cup which he holds in his hand; they take it, and fall prostrate on the ground in fearful intoxication. The figure is used with much brevity, and without explanation, in some of the prophets (Nahum iii, 2; Hab. ii, 16; Psa. lxxiv, 8). In Isaiah li, 17-23, it is fully explained, and the meaning of the image becomes clear. The intoxication is desolation and helplessness, more than can be borne; and the cup is the fury (or righteous indignation) of Jehovah.

In reading Acts ii, 21, we find it said, that "whosoever shall call on the name of the Lord shall be saved;" and the question may be asked, What is meant by calling upon the name of the Lord? Matthew tells us, that "not every one that saith Lord! Lord! shall enter into the kingdom of heaven;" so that the passage is not to be understood in its literal and restricted sense. On referring to Romans x, 11-14, and 1 Corinthians i, 2, we find that this language, which is quoted from the prophet Joel, implied an admis-

sion of the Messiahship of Christ, and reliance on the doctrines which he revealed.

It is obvious that, while the figurative meaning of a word has generally some reference to its literal meaning, it must not be supposed to include in the figurative use all that is included in the literal; similitude in some one respect, or more, being sufficient to justify the metaphor.

Christ calls his disciples his sheep, and the points of comparison are, clearly, his affection for them, his care over them, and their confidence and attachment to him. Common sense discovers and limits the application of the terms. Christ himself is called, with smaller limits, the Lamb, with special relation to his character and sacrifice. So sin is called in Scripture a debt; atonement, the payment of a debt; pardon, the forgiveness of a debt. But we must not hold these terms so rigidly as to maintain that, because Christ died for man's sin, therefore all will be finally saved; or that, because he has obeyed the law, therefore sinners are free to live in sin. Men are dead in sin, but not so dead as to be free from the duty of repentance; nor are they guiltless if they disregard the Divine call. These principles are sufficiently obvious when applied to passages which contain figures founded upon material objects. They are even more important, though less easy, when applied to passages which contain figures taken from human nature or common life. More errors, probably, have arisen from pushing analogical expressions to an extreme than from any other single cause; and against this tendency the sober, earnest student of the Bible needs to be specially upon his guard.

To ascertain, therefore, the meaning of any passage of Scripture, whether the words be employed figuratively or literally, we must ask the following questions: What is the meaning of the terms? If they have but one meaning, that is the sense. If they have several, we then ask, Which of those meanings is required by other parts of the sentence? If two or more meanings remain, then, What is the meaning required by the context, so as to make a consistent sense of the whole? If, still, more than one meaning remains, What, then, is required by the general scope? And if this question fail to elicit but one reply, What, then, is required by other passages of Scripture? If, in answer to all these questions, it is found that more than one meaning may still be given to the passage, then both interpretations are true; and we must fix on the one which best fulfills most of the conditions, or must look elsewhere for some further guide.

It is important to observe that, whether the language we examine be figurative or literal, and whether it be used in history or in prophecy—in allegory or in plain discourse—these rules are equally applicable. There is not one rule for tropes, and another for words in their proper sense; nor is there

one rule for interpreting the words of the parables of Scripture, and another for interpreting the words of its historical statements. It is true that in history or narrative we expect to find words used in their literal sense; while in poetry or allegory the figurative may be expected to predominate. We apply, however, the same rules, needing some, indeed, more in one case than in the other; but still taking the sense which the words express, as that sense is defined and limited (if it be so) by the whole of the sentence, by the context, by the scope of the writer, and by other parts of the Bible.

Anderson, Hon. D. C. The subject of this sketch is a ruling elder in the Jackson Street Presbyterian Church, Mobile, Ala. He is the son of Samuel T. Anderson, one of the pioneers of Tennessee, and was born in the town of Pulaski, Tenn., 1816. He received his education in the same town, chiefly under the tuition of that eminent Christian scholar, the Rev. William S. Lacy. He studied law with the late Judge Bramlet, of Pulaski, Tenn., and was admitted to the Bar in 1838. In the course of that year he removed to Alabama, and settling in Demopolis, pursued the practice of his profession in that place until the year 1850, when he removed to Mobile, where he now resides. In 1843 he was elected a member of the Alabama Legislature, and in 1844 was chosen Presidential elector on the Whig ticket.

In 1853 Mr. Anderson was elected by the Legislature Solicitor of the Mobile Circuit, which office he filled for the space of four years. It was in the discharge of the duties of this office that his great abilities as a lawyer and his sterling principle as a man became conspicuous. In entering upon the office he felt that he assumed the obligations of a sacred trust, which in the integrity of his heart he strove to meet.

The result was, that the administration of the criminal law in the district soon assumed a higher tone. The law became a terror to the evil. Those who were found to be law breakers he prosecuted with relentless zeal and consummate skill, regardless of what might be their social position, or wealth or power.

He was again elected to the Legislature, and served from 1872 till 1876. He was elected Speaker of the House for his second term, which office he filled with distinction.

As a lawyer, Mr. Anderson excels in addressing the jury. He is a pleasing and impressive speaker. His style is chaste, his language simple and select; his manner earnest and dignified. His bearing toward the Bench, the Bar and the jury is courteous and frank, commanding the confidence and respect of all. In disposition and temperament he is genial and kind; of a warm and generous sympathy; a sincere and steadfast friend. From all exhibitions of envy or malice he is singularly free. His acquaintance with polite literature is extensive. Few men, not professional theologians, are as well acquainted with

the best orthodox exegetical productions of the day. Having no fondness for controversial writings, his tastes have led him to the higher plane of experimental and devotional studies. These pursuits have fitted him to be an able teacher of the Bible class, a work in which he takes delight. In all the relations of life he has maintained the character of a high-toned Christian gentleman; honored and beloved in his family, in the church and by his friends; in his pastor a prudent counsellor, an appreciative listener, a liberal supporter and a sympathizing friend.

Anderson, Rev. Robert Burton, D. D., was born in Granville county, N. C., January 8th, 1833. His father was a native of Kilmarnock, Scotland, and his mother a daughter of Col. Robert Burton, an officer of the Revolution. The family removed to Lincoln county, N. C., during the childhood of their son, who early attended the Old Field schools, and afterward was prepared for college at the Caldwell Institute, under Dr. Alexander Wilson. He was graduated from Princeton College in 1854. In 1856 he professed his faith in Christ, and in October, 1856, entered Columbia Seminary, remaining three years. In April, 1859, he was licensed by Concord Presbytery, and supplied several churches until 1862. In May, 1862, he was ordained by Concord Presbytery, and installed over Bethel Church. He supplied the Church of Concord Town awhile, and then became Principal of the Yorkville Female Institute, in South Carolina, and supplied Bethesda Church. Declining a call to that church, and also one to Holly Springs, Miss., he took charge, in 1871, of the churches of Morganton and Newton, and was installed pastor over them in 1875, by Concord Presbytery, where he now is.

In 1881 he received the degree of D. D. from the Southwestern Presbyterian University.

Dr. Anderson is an impressive preacher, and his discourses have the charm of freshness, fervor and felicity of statement. While he holds tenaciously the old evangelical doctrines, his methods of presentation are often new, original and striking. No audience ever tires under his discourses. The genial kindness of his heart, and the charm of his conversation, combine to attach to him all who come within the sphere of his influence. His discretion and administrative ability induced his brethren to elect him as Chairman of "Committee of Oversight," whose business it is to watch over all the churches of the Presbytery.

Archæology, Summary of its Testimonies to the Bible. W. R. Cooper, Secretary of the Society of Bible Archæology, says: "From the monuments of Assyria come to us fresh confirmations of the Old Testament; that mighty empire has witnessed for the truth of the Bible in an unexpected manner, and with no uncertain voice. From the ruins of her palaces has her history been disinterred, and from the mutilated walls of her temples have her theology and

poetry been restored. The conquest of Larestan is recorded in the annals of Samanidra and the cylinder of Tiglath-pileser describes his invasion of Palestine. The names of Nebuchadnezzar, Hezekiah, of Omri, Ahaz and Uzziah, have been made out. The very clay which sealed the treaty between the kings of Judah and Assiria, with the impresses of their joints rolled upon it, is preserved in the Nineveh gallery. The fragments of Assirionian, in twenty thousand fragments, contains among other scientific treatises such as astronomical notices, grammatical essays, tables of verbs, genealogies, etc., an historico-geographical account of Babylonia and the surrounding countries. As far as these fragments have been translated, the district and tribal names given in the Bible correspond very closely with them."—*Faith and Power*, 1884, p. 296.

Armes, George Wells, youngest son of Owanil and Olive Armes, was born July 11th, 1830, at North Hallow, Mass. In 1844 his parents removed to Western Michigan, where their four sons were reared on a farm, amid the privations and hardships of frontier life, and were taught to labor and practice economy, the elements of their future success. At the age of eighteen George was given his time, and having accumulated a few hundred dollars, emigrated to California in 1852. He united with Howard Presbyterian Church, on possession of his faith, March 21st, 1859. In May, 1862, he became superintendent of the Sabbath school, and in 1864 was elected an elder in that church, and served in both capacities until his removal to Oakland, in 1865. During that year he was elected ruling elder and superintendent of the Sabbath school of the First Presbyterian Church of Oakland; has held both positions until the present time. He is now also President of the Alameda and Contra Costa Bible Society of the Alameda county S. S. Association, and of the Oakland Branch of the C. L. S. C. (also) Trustee of the State C. L. S. C., and of the San Francisco General Association.

While not seeking promotion, Mr. Armes has been unambiguously elected to these and many other important positions, and has so discharged the duties devolving upon him as to secure most satisfactory results and perfect harmony among all his co-workers. With a handful of the obedient, he has marked executive ability. He is an indefatigable worker, and always ready to help a good cause at any expense of labor and scholarship. He is entirely devoid of vanity or peevish quarrelsomeness, and in a manner enthusiastic, persistent, hopeful, and persevering, stands with the strong tokens of a genuine piety, beneath the snow on the roof of his home, he wears that good cheer which Mr. Armes has had occasion to find hard in his business, that of a man whose brother, Charles Williams, was a successful partner, and elder of the First Presbyterian Church of Oakland, and for his infirmity of old age, he has been a great blessing to all good enterprises, and is a great

benefit to the church and the public.

Atkinson, Charles Moody, A. M., D. D., youngest child of Moses L. and Charlotte D. Atkinson, was born in Newburyport, Mass., June 17th, 1819. He served as an apprentice to the watchmaker's trade four years; was prepared for college by Rev. John C. March; graduated at Amherst College, 1844; Principal of Follenburg Academy, Greenfield, Mass., 1845; graduated at the Union Theological Seminary, 1848; licensed to preach by the Congregational Association of New York and Brooklyn, 1848; ordained at Grenada, Mississippi, by the Presbytery of Lexington, South, 1849; General Agent and Corresponding Secretary of the Synod of Mississippi, 1852; pastor of Madison Presbyterian Church, Canton, Miss., 1856-65; evangelist of the Presbytery of Central Mississippi, till 1874; acting pastor, Durant, Miss., till 1878; since 1878, evangelist of Presbytery of New Orleans for the Tiche county, La., with the care of the churches at Thibodeaux, Morgan City and Centerville; Moderator of the "United Synod" South, at Huntsville, Ala., 1860, and of the Synod of Mississippi, 1867. The honorary degree of Doctor of Divinity was conferred upon him by King College, Tennessee, 1875. The degree of A. M., from Amherst College, Mass., 1847.

Authenticity of the Scriptures. The term *Scriptures* signifies *writings* in general, but is appropriated to the Word of God, which is also, by way of eminency, called the Bible or *book*, because it is incomparably the best of all books. The sacred books are divided into the Old Testament and the New Testament. The former includes those books which were written under the *old dispensation* of the covenant of grace, or prior to the incarnation of the Son of God; the latter includes those books which were written after the commencement of the *new dispensation*, or posterior to the advent of Christ. The apostle Paul lays a foundation for this distinction; for he uses the phrases Old Testament and New Testament, and in one instance designates the writings of Moses and the prophets by the former title. 2 Cor. iii. 14. The word *canon* literally signifies a rule, and was early used to designate the inspired Scriptures, which form a perfect rule of faith and life.

The sacred Scriptures are now collected into one volume, but that volume contains a considerable number of separate books, written by different persons and in different ages. How, then, do we ascertain the authenticity and genuineness of each of these books, and what do we regard them as canonical, to the exclusion of all others? In determining a question of this kind we must employ the same method which we use to determine the genuineness of any other book is the same as that of a question. How do we know that the books which bear the names of Homer, Horace, Theocritus, etc., were really composed by them, and that the uniform testimony of all succeeding ages?

In the same way do we ascertain that the writings of the apostles and evangelists are genuine: we have the testimony of their contemporaries and immediate successors, who are the most competent witnesses in this case. The task of searching the records of antiquity has been undertaken by learned men, and executed with great industry and zeal. The result of their inquiries is, that the books now included in the New Testament were received as inspired by the primitive Church, and numerous passages were quoted from them by the earliest Christian writers; that catalogues of these books, which coincide with ours, are inserted in the works of different authors who flourished in the third and fourth centuries; and that these books were publicly read in Christian congregations, and were continually appealed to by Christian writers, as the standard of faith, and the supreme judge of controversies. The canon of the Old Testament is ascertained by a short process: we know that the Jews arranged their sacred books into three classes, the Law, the Prophets and the Hagiographa, or holy writings. Now, our Lord, just before His ascension, thus addressed His disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." Luke xxiv, 44. The Psalms are here put for the Hagiographa, probably because they were the principal books, or occupied the first place in that division. Our Lord, by adopting this common division of the sacred books, which comprehended all the Hebrew Scriptures, ratified the canon of the Old Testament, as it was received by the Jews. This, however, does not determine what particular books were then included in the sacred volume; but on this point we have the testimony of the Jewish historian, Josephus, who indeed does not name the books of the Old Testament, but he numbers them, and so describes them that there is scarcely room for any mistake. His testimony is corroborated by that of several of the early Christian fathers, who have furnished us with catalogues of the books of the Old Testament, from which it appears, that the canon then existing was the same as that which we now possess. Besides, a Greek translation of the Old Testament, known by the name of *The Septuagint*, was made two hundred and seventy years before the Christian era, in which are the same books that are at present found in the Hebrew copies. (*See Inspiration.*)

Avery, Rev. Eugene H., was born at Sherburne,

Chenango county, N. Y., May 17th, 1837. The subject having removed to Illinois, in 1847, his youth was passed on a prairie farm. He graduated at Iowa College, Wisconsin, in 1858. After teaching for a year in a classical school at Galena, Ill., he pursued his theological course at Union Seminary, New York. He then spent a year in European travel. Having obtained in April, 1863, after preaching for a short year, in Roscoe, Ill., he became the pastor of the Presbyterian Church of Warren, Ill., in June, 1864. Here he remained for nearly six years, and, on February 1st, 1870, entered upon his labors in Sioux City, Iowa. This was a rapidly growing frontier city, — a gateway to the great regions beyond. He proved to be just the man for that important pulpit. For our Church in Sioux City, in northern Iowa, Nebraska, and Dakota he did a most valuable and successful work. After nearly twelve years in that field, and leaving a new church building behind him, he was reluctantly released by his congregation and his society, to accept a call to the Church of Vinon, Iowa, perhaps, the largest church in Iowa. Here he still lives and labors, with great acceptance and ever increasing influence in the community, Diocese and State. He is also President of the Board of Trustees of Coe College, at Cedar Rapids, Iowa.

Awakening is the term descriptive of the beginning of conversion as a divine work, because in Scripture parlance the unrepentant sinner is "asleep" (Eph. v, 14). According to the mental and moral condition of the sinner will be the outward form of the awakening, either sudden or slow, vehement or quiet. It must, however, be acknowledged, that a genuine Christian life is quite conceivable without any "awakening" at all, for many grow up in unbroken fellowship with God, and enter into conscious faith and love and joy; not, it is true, without conviction of their lost condition, and repentance of sins, but without any perceptible beginning of a Christian experience. It is to be borne in mind that the "awakening" in any case is only a beginning; the awakened one is not yet converted, regenerated, only on the way to conversion; hence it is possible for such persons to fall asleep again, as has frequently been the case. This truth explains the wholesale falling-away which usually follows a great revival. The machinery of revival produces many converts who are awakened, but who never get any further. But, when God speaks, the soul hears and obeys. Those who are the subjects of His grace, walk through life the exponents of righteousness.

B

Baldwin, Rev. Dwight, M. D., was born at Durham, N. Y., September 29th, 1798, and graduated from Yale in 1821, and from Auburn, 1829. Ordained at Utica, by the Presbytery of Oneida, October 6th, 1830, he embarked for the Sandwich Islands, and was stationed at Waimea, in Hawaii, from 1831 to 1836, and then transferred to Lahaina. A medical education materially aided his missionary work and added to its results. He corresponded to his associates who have made so enviable record for themselves, and who, besides what they have done for the people for whom they immediately labored, have so effectively vindicated the cause of evangelizing the most hopeless of the heathen.

Baldwin, John C., was born in Vermont, but spent his business life in New York city, and on retiring from trade, sought a quiet home in Orange, N. J., managing large commercial operations with signal success; his donations began with his profits, kept pace with them, and reached an immense sum. He gave \$20,000 for the endowment of the Presidency of Wabash College, and in 1867 contributed \$10,000 to Hamilton College. He also bequeathed to Middlebury College, Williams College, Hamilton College and Wabash College, each, over \$30,000. It appearing, after Mr. Baldwin's death, that he had promised \$15,000 to Maryville College, Tenn., intending to present it as a gift, that sum was paid by the other colleges, leaving their several portions \$27,969. He directed that the money should be securely invested, and its income applied towards the support and education of indigent students, members of some Christian Church, holding the doctrine of the divinity of Christ as held by the Presbyterian Church in the United States of America, preference being given to those who stand highest in the grade of scholarship, and scholarship being equal, preference to be again given to those who purpose to devote their lives to the gospel ministry. It has been understood that Mr. Baldwin disbursed more in benevolence during his life than he bequeathed to it at his death, and he kept up his giving while "the last enemy" was assailing him, and fell with offerings to loved friends and prized objects in his hands.

Baptism is a Sacrament of the New Testament instituted by Christ. John, the harbinger of Christ, was the first who administered baptism, by divine authority. The Lord "sent him to baptize with water;" and "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins" (John i, 33; Mark i, 4). Jesus, after he entered

on his public ministry, employed his apostles to baptize those who came to him; for "Jesus himself baptized not, but his disciples" (John iv, 2). The baptism of John was a sign of faith in Christ as shortly to be revealed; whereas the baptism of the disciples of Jesus was an expression of faith in him as already come. But baptism was not formally appointed as a perpetual ordinance in the New Testament Church until after the resurrection of Christ, when He gave the following commission to His disciples: "Go ye, therefore, and teach," or make disciples of "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. xxviii, 19, 20). These words not only contain an express institution of baptism, but also a plain intimation of the will of Christ that this ordinance should be continued in the Church in all succeeding ages; for He promised to be with His disciples in executing His commission, not only to the end of that age, but "to the end of the world." Baptism has, accordingly, continued to be practiced by all sects of Christians, with the exception of the Quakers. It appears to them that, as it is the distinguishing character of the gospel to be the dispensation of the Spirit, the baptism of water was only a temporary institution, and is now superseded by the baptism of the Spirit. But it cannot be questioned, that the apostles did use the baptism of water after the dispensation of the Spirit had commenced. The apostle Peter makes a distinction between being baptized in the name of Christ and receiving the Holy Ghost; and he actually dispensed baptism to those who had previously received the Holy Ghost (Acts ii, 38; x, 47). It appears, therefore, to have been the judgment of Peter that the baptism of the Spirit does not supersede the baptism of water.

HOW ADMINISTERED.

The administration of baptism in the name of the Father, and of the Son, and of the Holy Ghost, signifies that we are baptized by the authority of the persons of the Holy Trinity. They all concurred in giving this institution to the Church, as they all co-operated in our salvation, of which it is a sign. It is a memorial of the love of the Father, in sending his Son to be the Saviour of the world, of the love of the Son in assuming our nature and dying for our sins, and of the love of the Spirit in coming forth to purify our souls. The united wisdom, and power and grace of the subsistences in the Divine essence were dis-

played in the redemption of fallen man, and our admission to the new covenant is their conjunct act.

Again, the administration of baptism in the name of the Father, and of the Son, and of the Holy Ghost, signifies that we are baptized into the faith and profession of the Holy Trinity. We are baptized to their name. This mysterious doctrine of our religion, that there are three Persons in one undivided essence, equal in power and glory, is explicitly and solemnly recognized: and it follows, that whoever afterward denies this fundamental truth, under whatever pretext, whoever ascribes divinity to the Father alone, and pronounces the Son and the Spirit to be inferior to him, renounces the faith which he was bound by the most sacred engagements to maintain. But a simple acknowledgment of the Trinity does not fulfill the design of our baptism. We are required to regard the persons of the Godhead with devout affections, corresponding to the manifestations of them in redemption; to look up with reverence and love to the Father as our Father; to feel our obligations to the Son, and to depend upon him alone for pardon and eternal life; and to expect from the Holy Ghost those gracious operations and aids by which we shall be sanctified and prepared for heaven, and those consolations which will be a source of peace and transcendent happiness, amidst the difficulties and distresses of life.

IMPORT OF BAPTISM.

Our Confession of Faith, Chapter xxviii, Section 1, says: Baptism is a sacrament of the New Testament, ordained by Jesus Christ (Matt. xxviii, 19), not only for the solemn admission of the party baptized into the visible Church (1 Cor. xii, 13), but also to be unto him a sign and seal of the covenant of grace (Rom. iv, 11; Col. ii, 12), of his ingrafting into Christ (Gal. iii, 27; Rom. vi, 5), of regeneration (Tit. iii, 5), of remission of sins (Mark i, 4), and of his giving up unto God, through Jesus Christ, to walk in newness of life (Rom. vi, 3, 4); which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world (Matt. xxviii, 19, 20).

This section declares the ends of baptism: 1. It is a solemn admission of the party baptized into the visible Church, and to all its privileges. "It supposes the party to have a right to these privileges, before, and does not *make* them members of the visible Church, but *admits* them solemnly thereto. And therefore it is neither to be called nor accounted *christening*, that is, making them Christians, for the infants of believing parents are born within the covenant, and so are Christians and visible church members; and by baptism this right of theirs is acknowledged, and they are solemnly admitted to the privileges of church membership." 2. It is a sign and seal of the covenant of grace, and of the benefits of that covenant. These benefits are, ingrafting into Christ, or union with Him; the remission of sins by virtue of the blood of Christ; and regeneration by

the Spirit of Christ. It is not intended that remission of sins and regeneration are inseparably connected with baptism; for our Confession, in a subsequent section (5th), expressly guards against the opinion "that all that are baptized are undoubtedly regenerated." 3. It is a sign and seal of the party baptized being devoted to God, and engaged to walk in newness of life. Baptism is a dedicating ordinance, in which the party baptized is solemnly given up to God to be His and for Him, now, wholly and forever. He is, as it were, enlisted under Christ's banner, to fight against the devil, the world and the flesh. He is bound to renounce every other lord and master, and "to serve God in holiness and righteousness all the days of his life."

SUBJECTS OF BAPTISM.

These are, not only believing adults, but the children of believing, covenanting parents. Anti-pedobaptists found what they consider as an unanswerable argument against the baptism of infants upon the connection of faith with baptism. "If it is," they say, "required that he who is baptized should believe, it follows that children ought not to be baptized, because they are not capable of faith." The argument has a specious appearance, which imposes on superficial thinkers; but when it is thoroughly canvassed, it will be found to be destitute of force. When our Lord says, "He that believeth and is baptized, shall be saved." He no doubt teaches that baptism should be administered to a believer; but if we infer that none but a believer should be baptized, let us observe the consequence which will follow from His words. Faith is made as necessary to salvation as baptism; and it is as fairly deducible from His words that none can be saved, as that none should be baptized but believers. Thus, children are excluded from heaven, as well as from this initiatory rite. This, however, our adversaries will not allow. They admit, as well as we, that many children are saved; and, consequently, admit that what is required from adults in order to their eternal happiness is not required from infants. If they will be consistent, they must further admit that this text speaks of adults alone; and, consequently, that the argument drawn from it against the baptism of infants is a sophism, more being contained in the conclusion than in the premises. It evidently speaks of adults, for it supposes them to be capable of faith. But because faith is made necessary to their baptism, it is not made necessary to the baptism of infants, any more than it is necessary to the salvation of infants because it is necessary to the salvation of adults. And with respect to infants, since, according to our antagonists, the thing signified is granted to them, it will not be easy to assign a good reason why the sign should be denied.

The duty of baptizing the children of believing parents, says an able writer, is evident from the following considerations:—

1. This duty is *reasonable* in itself, and in accordance with our *best affections*. In the children of those we love, we all naturally feel a peculiar interest. A good prince would wish, and would provide, that the children of his beloved and faithful friends should be placed in near relation to himself. And shall it be supposed that the Prince of Life will not regard, with tokens of peculiar favor, the children of His covenant people?

2. The *analogy* of God's covenant dealings in past ages is in favor of the doctrine of infant baptism. In all the covenants which God has hitherto made with men, children have been connected with their parents. Thus it was in the covenants with Adam, with Noah, with Abraham and with David. God dealt favorably with the children of Lot for their father's sake, and He declares himself to be a God keeping covenant with those that love him "to a thousand generations." How unlikely, then, that in the covenant of the Christian Church God has swerved from the invariable economy of His covenant dealings, and sundered the connection between believing parents and their children?

3. Had children been deprived of their interest in the covenant under the gospel dispensation, believing Jewish parents in the primitive Church would undoubtedly have complained. In the days of the apostles, many thousands of the Jews believed, who were "all zealous of the law." They were tenacious even of their former burthens; and would they cheerfully relinquish their accustomed privileges? Yet we hear not a word of complaint on the subject. There was no objection to the gospel, by friend or foe, on this ground. It is morally certain, therefore, that in respect to covenant relations and privileges, "their children were as aforetime" (Jer. xxx, 20).

4. It is a conclusive argument in favor of infant baptism, that *baptism is now substituted in place of circumcision*. In support of this proposition it may be observed:—

(1). That the visible Church has been substantially *the same* under both dispensations. It has held essentially the same doctrines, enjoyed the same spiritual promises, and professed the same religion, the religion of the Bible. The religion of the Old Testament is not distinct from that of the New, like the religion of Brahma or Mohammed. In all essential particulars it is the same, and has been professed by the Church in all ages.

The Church, under both dispensations, is represented as the same in various passages of the Scripture. The ancient predictions of the ingathering of the Gentiles, and of the future prosperity and glory of the Church were made, not to a new Church to be established under the gospel, but to *the Zion of the Old Testament*, the Church at that time existing in Israel (see Isa. lx, and xlix, 20, 21). Our Saviour predicted that many should "come from the East, and from the West, and sit down with Abraham, Isaac and

Jacob, in 'the same' kingdom of heaven," the same visible Church, from which "the children of the kingdom," the Jews, "should be cast out," and that the same "kingdom of God," in which the Jews had been unfaithful, "should be taken from them, and given to a nation bringing forth the fruits thereof" (Matt. viii, 11, 12; xxi, 43). In perfect accordance with these predictions, Paul represents the Gentile believers as grafted into *the same* olive tree from which the Jews, for their unbelief, were broken off, and into which the converted Jews shall be grafted again (Rom. xi, 17). In view of these representations, nothing is more certain, than that the visible Church, under both dispensations, has been substantially the same body. But baptism is now, what circumcision was formerly, an instituted pre-requisite to a regular standing in the visible Church. Consequently, baptism is substituted in place of circumcision.

(2) The *covenant* of the Church, under both dispensations, has been essentially the same. This is evident from the identity of the Church. The Church is constituted by its covenant, so that, if the former is unchanged, the latter must be. The covenant of the Church under the former dispensation was the covenant with Abraham. Consequently this, in its *full and spiritual* import, must be regarded as the covenant of the Church now. The covenant with Abraham has never been abolished. It is spoken of in the Old Testament as "everlasting," and in the New as to exist "forever" (Gen. xvii, 7; Luke i, 55). It is represented by Paul as a covenant of "promise," and as "confirmed of God in Christ," and we are assured that the law, which was four hundred and thirty years after, cannot disannul it, and render it of no effect (Gal. iii, 17). Believers under the gospel are spoken of as children of the covenant with Abraham (Acts iii, 25). It is on account of their interest in this covenant that they are denominated "Abraham's seed" (Gal. iii, 29), and that Abraham is so often represented as the father of all them that believe. "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe" (Rom. iv, 11). It is evident from Scriptures such as these, that the covenant of the Church, like the Church itself, has been essentially the same under both dispensations; and that this covenant is the covenant with Abraham. But of this covenant, baptism is now what circumcision was formerly, the visible token. Hence, baptism has come in place of circumcision.

(3) Baptism and circumcision are of *precisely the same import*. Circumcision was both a *sign* and a *seal*. As a *sign*, it represented the circumcision of the heart, or regeneration. "Circumcision is of the heart, in the spirit, and not in the letter" (Rom. ii, 29). As a *seal*, it confirmed "the righteousness of faith," or the covenant of grace (Rom. iv, 2). Baptism, too, is both a *sign* and a *seal*. As a *sign*, it is an emblem

of "the washing of regeneration," or the baptism of the Holy Ghost. As a *seal*, it assures those who receive it, and whose characters are conformed to its sacred import, that their faith is imputed to them for righteousness. It thus appears that when the ancient token of the covenant was abolished, an ordinance was established in the *same Church*, and appended to the *same covenant*, of precisely *similar import*. How is it possible, then, to resist the conclusion, that the latter is substituted for the former?

(4) The Scriptures countenance the idea that baptism is substituted in place of circumcision. "Beware," says the apostle, "of the *circucision*," or those persons who lay an exorbitant stress on the rite of circumcision; "for *we*," we who have been *baptized*, "are the *circumcision*, who worship God in the spirit" (Phil. iii, 2, 3). Again, to the Colossians, he says, "Ye are *circumcised*, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in *baptism*" (Col. ii, 11, 12). In other words, *ye are circumcised, having been baptized*. It is admitted that the circumcision and baptism here spoken of are both *spiritual*. But if the two ordinances are spiritually the same, and the one was instituted in the Church on the removal of the other, is not this the substitution of the one for the other?

(5) The primitive Christian fathers considered baptism as having come in the place of circumcision. Our limits forbid us to cite particular passages. Whoever will take the trouble to consult "Wall's History of Infant Baptism," vol. i, chapters 6-15, will find that many of the early fathers, as Justin, Cyprian, Basil, Ambrose, Augustine and Chrysostom, speak expressly on this point. They considered baptism as the Christian circumcision, and as standing in the place of circumcision.

But if this is true, and if such was the understanding of the Church in the times nearest the apostles, then the question about baptizing infants is at an end. There certainly was a command to circumcise infants; and if baptism is substituted in place of circumcision, the same command is valid in favor of their baptism.

5. The *Jewish proselyte baptism* furnishes a conclusive argument for the baptism of children. At the time of our Saviour's appearance, and long previous, the Jews had been accustomed, not only to circumcise their proselytes, but to *baptize* them. And they were accustomed to baptize *children* with their parents. In proof of this, see "Wall's Introduction to the History of Infant Baptism." But when our Saviour gave the command, "Go ye and teach (or proselyte) the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," must not His disciples have understood Him to intend that kind of baptism to which both He and they had been accustomed, viz. *the baptism of children with their parents*? How could they have understood

Him in any other way? Under these circumstances, instead of needing an express command to authorize the baptism of children, the disciples needed an express prohibition to prevent their doing it. But no such prohibition was given.

6. Christ and His apostles taught and practiced, just as we might expect, on supposition they intended that children should be baptized, and just as we should not expect on the contrary supposition. In order to determine what we might or might not expect of Christ and His apostles, it will be necessary to keep in mind the established customs of the period in which they lived. In the Jewish Church, children had always been connected with their parents. They early received the token of the everlasting covenant. Also the children of proselytes were connected in covenant with their parents, and entitled to the initial rites of circumcision and baptism. And now what might be expected of Christ and His apostles, on the supposition they intended to *put an end* to this state of things? Not silence, surely. Silence would be a virtual approbation of it. On this supposition, they would have lost no opportunity of insisting that the ancient covenant connection between children and parents was abolished, and must no more be recognized in the rites of the Church. But did they pursue such a course? Never, in a single instance.

What, then, might be expected of Christ and His apostles, on supposition they intended that the established covenant connection of children with their parents should be continued? Not, indeed, that they should enjoin it by *express precepts*; for this would be to enjoin expressly what every one already understood and practiced. But they would be likely often to allude to this connection with approbation, and to drop expressions which implied it. They would be likely, also, as occasions occurred, to baptize households, when those at the head of them made profession of their faith. And this, it hardly need be said, is the course which our Saviour and the apostles actually pursued. Christ applauded the practice of bringing infants to receive His blessing, and declared that "of such is the kingdom of God" (Luke xviii, 15). He spoke of little children being received *in His name*, or *as belonging to Him* (Mark ix, 37, 41). Peter taught believing parents that the promise was to them and to *their children* (Acts ii, 39). Paul affirms that "the blessing of Abraham," an important part of which consisted in the covenant connection of his children, "has come on the Gentiles through Jesus Christ;" and he denominates the children of believing parents *holy* (Gal. iii, 14; I Cor. vii, 14). He repeatedly baptized households on the profession of parents, or of those who had the charge of them. Lydia believed, and she and her household were baptized. The jailer believed, and he and all his were baptized straightway. Paul also baptized the household of Stephanus (I Cor. i, 16).

7. The testimony of *history* is conclusive in favor of the practice of infant baptism. It has been observed already, that the Christian fathers considered baptism as having come in the place of circumcision. Justin, who wrote only about forty years after the death of John, says: "We have not received this carnal circumcision, but the spiritual circumcision; and we have received it by *baptism*." Is it not manifest from this passage what must have been the opinion of Justin in regard to the important question before us?

Irenæus, who wrote a few years later than Justin, says: "Christ came to save all persons who by Him (*renewantur in Deum*) are baptized unto God, *infants and little ones*, and children, and youths, and elder persons." The only objection to this testimony is, that Irenæus here expresses baptism by a word which literally denotes regeneration, putting, by a common figure, the thing signified for the sign. That he really intended to express baptism by this word is so evident from his use of it in other instances, and from the general usage of the fathers, that Dr. Wall does not hesitate to speak of the above passage as an "*express mention* of baptized infants." And Whiston, a learned Baptist, admits the same. "This," says he, "is a thing undeniable by any modest arguer."

Tertullian, who was contemporary with Irenæus, although he advises to delay baptism in the case of infants and unmarried persons, yet speaks most expressly of infant baptism as a prevailing and established practice.

Origen, who was born within eighty-five years of the death of John, and was descended from Christian ancestors who must have lived in the apostolic age, speaks repeatedly and expressly of infant baptism, and declares that the practice had come down from the apostles.

Subsequent to this period, infant baptism is mentioned often, and in the most positive terms, by all the principal Christian fathers, as Cyprian, Optatus, Basil, Gregory, Ambrose, Chrysostom, Jerome and Augustine. It is recognized in the acts of councils, as well as the writings of individuals. It is represented as resting on apostolic example and authority. Indeed, the right of infants to baptism was denied by no one in the primitive Church, except those who rejected water baptism altogether. Pelagius, in his controversy with Augustine, had strong inducements to deny it, so strong that he was reported by some to have done so; but he repels the charge as an injurious slander. "Men slander me," says he, "as if I denied the sacrament of baptism to infants." "I never heard of any, not even the most impious heretic, who denied baptism to infants."

Dr. Wall, who has so thoroughly investigated the history of infant baptism as to leave little to be done by those who come after him, assures us that the first body of men, of which he can find any account, who denied baptism to infants, were the Petrobrusians, a

sect of the Abbigenses, in the former part of the twelfth century. And Milner says that, "a few instances excepted, the existence of Anti-pedobaptism seems scarcely to have taken place in the Church of Christ till a little after the beginning of the Reformation."

Such, then, is the history of infant baptism; and the argument from this source, in favor of the divine origin and authority of the practice, is deemed conclusive. If infant baptism does not rest on the ground of apostolic example, how can it be accounted for that it should have been introduced so early into the Church, and prevailed so universally, and that, too, without a whisper of dissension, or a note of alarm? We have catalogues extant of all the different sects of professing Christians in the four first centuries—the very period when infant baptism must have been introduced, if it were not of divine original—in which the differences of opinion which obtained in those times respecting baptism are particularly recounted and minutely designated. Yet there is no mention of any, except those who denied water baptism altogether, who did not consider infant baptism as a divine institution. Is it not certain, then, that infant baptism *is* a divine institution; that it is not an innovation, but was sanctioned by the apostles themselves? On this ground, and this only, "all sacred and profane history relating to the subject appears plain and consistent, from Abraham to Christ, and from Christ to this day."

It has been objected against the administration of baptism to infants, that it can be of no advantage to them, because they are incapable of understanding, or even perceiving the transaction. But, besides that it may be productive of the most beneficial effects at a future period, when they come to know its meaning, and reflect upon its solemn obligations; it is of no small moment that it introduces them into the society of the people of God. If the effectual fervent prayer of a righteous man availeth much, we ought to set some value upon the prayers which are offered up by ministers and people for the young, who are to succeed them in the profession of the truth. If a religious education is of unspeakable benefit, it is one of the happy fruits of their baptism, in which their parents engaged to instill into their minds the principles of piety and morality. If the company of good men, their counsels, their admonitions, their example, are calculated to be useful, they enjoy these in consequence of their adoption into an association separated from the world lying in wickedness.

MODE OF BAPTISM.

Our Confession of Faith (chap. xxviii, section 3), says:—

"Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person."*

* Heb. ix, 10, 19-22; Acts ii, 41, xvi, 33; Mark vii, 4.

"We are, indeed, perfectly satisfied," says the Rev. Thomas Dickson Baird, "that if the mode of baptism had been at all essential to its valid administration, we would have had more specific instructions, either by precept or example, in relation to it. But as the mode in general use is denounced with great confidence, and those who have been received in this form are declared unbaptized and still out of covenant with God, it is not unimportant to inquire whether these things are so." He then proceeds to the following argument in support of the mode of baptism by affusion or sprinkling:—

I. The typical actions and representations by which baptism was prefigured under the former dispensation.

Some of the principal actions to which we refer were washing with water, anointing with oil and sprinkling with blood, which were employed to represent the purification and unction of the Spirit, and the sprinkling of the blood of Jesus. In allusion to this, the apostle speaks of the laver, or washing-place of regeneration, the anointing of the Holy Ghost, and the blood of sprinkling. In the sacrament of the Passover, the sprinkling of blood was typically employed, as well as in the ratification of the Sinai covenant, and at other times similar ceremonies were used (Ex. xii. 7, and xxiv. 6-8, with Heb. ix, 18-22). In the consecration of Aaron and his sons, we find washing with water, sprinkling with blood and anointing with oil, the principal ceremonies used. We are not informed of the mode of washing; but the circumstances are not favorable to the impression that immersion was employed. The laver was placed between the tabernacle of the congregation and the altar, that the priests might "wash their hands and feet thereat." It could not be large, as it had to be carried through all their journeys. If, therefore, they were washed all over, it is probable that it was by affusion. It is a confirmation of this view, that, in allusion to this laver, the apostle says: "According to his mercy he saved us, by the washing (or laver) of regeneration and renewing of the Holy Ghost, *shed upon us* abundantly through Jesus Christ our Saviour." From this phraseology, as well as from the circumstances we have noticed, it appears very plain that this washing was all performed by affusion, or *shedding upon* the subject to be washed; but the hands and feet are particularly specified as the parts to be washed thereat. The blood was applied to the extremities of their right ears, thumbs and toes, and the altar and the people were sprinkled, as well as the priests. The priests, too, were anointed with the oil by its being *poured* on the head. This ointment, which they were forbidden to imitate, was peculiarly fitted to represent the inimitable graces of the Spirit. This ointment was never renewed, say the Jews, after the captivity, on which Patrick says, "Providence overruling that want, as a presage of the better unction of the Holy Ghost in gospel times, the variety of

whose gifts was typified by the variety of these sweet ingredients." Leprosy was a loathsome disease, to which our moral corruption is frequently compared, and the mode of ceremonial purification, as typifying the efficacy of the blood and Spirit of Christ when sprinkled upon the conscience, is thus recognized by David in his expression of penitence: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Hyssop, scarlet wool, water and blood, were the ingredients necessary in preparing and applying the purifying mixture. Would our limits permit we might multiply references; but in the washing with water, which represents the sanctifying influences of the Word and Spirit of God—in the application of blood, which refers to the atoning sacrifice of Christ—and in anointing with oil, which emblemizes the unction, gifts, and graces of the Holy Spirit—all are represented as *poured, shed, sprinkled*, applied with the finger, and similar methods of partial application, and especially to or on the head. And surely these actions refer to the same things represented in baptism.

II. The prophecies and exhortations of Scripture, in relation to the subject.

In the predictions respecting the dispensation of the Spirit, we usually, not to say always, find some term employed expressive of affusion or sprinkling. Wisdom is represented as saying, "Turn you at my reproof; behold, I will *pour out* my Spirit unto you; I will make known my words unto you" (Prov. i, 23). Isaiah, speaking of the desolations of the Jews, intimates that they would continue "until the Spirit be poured out upon us from on high" (Isa. xxxii, 15), plainly referring to the affusion of the Spirit under the gospel dispensation. Again, the same prophet says, in another place, "For I will *pour water* upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. xlv, 3).

The prophet Ezekiel, speaking of the same events, says, "Then will I *sprinkle* clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you" (Ez. xxxvi, 25). And in a promise securing to his people the permanence of these blessings, he says, "Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ez. xxxix, 29). This mode of application is also used in relation to the special influences of the Spirit. "I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications" (Zech. xii, 10). Thus we see the constant phraseology of the Bible, in relation to these things, is altogether on the side of affusion or sprinkling. There is, therefore, nothing of weight to sustain the form of immersion, and still less to exclude all other modes of application.

III. The practice, or examples, recorded in the New Testament.

1. Of these examples the first that occurs is that of John's baptism. Although not Christian baptism, John's is introduced with much confidence as an example of the mode, and the *only* Scriptural mode of administration. To this assumption it may be objected, that it would be necessary to sustain the exclusive mode by showing, not only that some had been immersed, but that none had been baptized in any other form, or otherwise some precept to forbid it. The friends of immersion are bound to do this, or their position is not supported.

With respect to John, the language of the sacred historian is, that they "were baptized of Him in Jordan" (Matt. iii, 6), and that "Jesus when he was baptized went up straightway out of the water" (v, 16). It has been demonstrated by a number of writers, that *into* and *out of*, which appear to contain the whole strength of the argument, are as correctly translated *to* and *from*, and, frequently, will not bear any other meaning. But our limits, and a wish to be understood by the most unlearned, remind us of the expediency of passing this view, more especially as it has been conclusively done by others. To the English reader, however, we would say, that the most zealous advocate of immersion, if dipping his feet in a small vessel, or passing through a small pond, even less than a foot deep, would never think of using other language than that he went *into* the water, or through the water, and had come out of the water. Let this be marked as a *truism*, and then let us inquire, why it is that *going into* or *coming out of* water, on all other occasions, are unhesitatingly applied to partial, and even to very little wetting; but when they are applied to baptism, they must intend nothing less than the submersion of the whole body.

But why was much water, or many waters or streams so necessary, if a partial application were sufficient?

Judea was a warm country; ablutions of various kinds were very frequent, by habit, for health and comfort, and for religious forms, and water for these washings and for drinking, for such a multitude, in a country in many parts of which waters were scarce, required a place such as the neighborhood of Jordan, where water was plenty. This is a very plain case. But still more: running water was much prized by the Jews, often called *living water*, and in the observance of some of their rites it was positively required. For the cleansing of the leper—for the water of purification—and for other uses. (See Num. xix, 17; Lev. xiv, 5, 51, 52). In Jeremiah, Jehovah is denominated the "fountain of living waters" (Jer. ii, 13 and xvii, 13). Our Saviour, at the well of Samaria, and on the great day of the feast, uses the same figure to represent heavenly or spiritual blessings; and in the Apocalypse the believer is promised an introduction to "living fountains of waters," and to "drink of the waters of life." It is, therefore, no way surprising, that for the use of the multitude and

for the purpose of a religious rite, a running stream or streams should be selected. If, then, John went so far as to lift the water with a vessel or with his hand, he went *into* the water and came *out* of it; and if he had any regard to the Old Testament observances, it was applied by sprinkling or by affusion. Assuredly, however, there is nothing to prove that immersion was the form, or that no other is lawful in the administration of this sacrament.

2. The day of Pentecost affords us the next example. Christ said to his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv, 49). Again, "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence" (Acts i, 5). Now, if baptism means immersion, they must have been immersed with the Holy Ghost. We shall see, however, in what form this baptism was effected. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii, 2-4). The rushing sound filled the house—those present were filled with the Spirit, not immersed with it—and the symbol of its communication, gifts and operations, sat on their heads, as tongues of flame. This was in exact correspondence with the actions, types and predictions of the Old Testament, and the sprinklings and outpourings there mentioned. Certainly, then, immersion has nothing to sustain it in the prophecy or in the fulfillment, in the type or in the antitype.

We next remark, that when Peter addressed the collected multitude, it was the third hour of the day, according to the Jewish reckoning, that is, nine of the clock—after this the discourse took effect, but how much time he occupied we know not, only the historian says that, "with many other words he exhorted them." Now there is no risk in the assertion, that, under these circumstances, immersion was not only improbable, but impossible. We hear nothing of preparation for immersion in the place where they were—nothing of their retiring for the purpose; matters which would scarcely have been passed over by the history had they taken place; and the same remark will apply to the baptism of Paul, Cornelius, the jailer, and others. We conclude, therefore, that neither the time occupied—the circumstances attendant—the multitude assembled, nor the language in which the transactions are recorded, will at all sustain the opinion of immersion having been the mode of baptism on that occasion.

3. The last instance our limits will permit us to notice, is that of the Ethiopian (Acts viii, 36). Let us then notice, that the Ethiopian was reading the prophet Isaiah; that the Bible was not divided into chapters for twelve hundred years after the time when

this occurred; the division was by prophecies or subjects, not by chapters; that the prophecy which the eunuch was perusing is in the 53d, and commenced at the 13th verse of the preceding, or 52d chapter; and that the last verse of the 52d chapter, in this prophecy of the Messiah, says, "So shall he sprinkle many nations." It was from this very prophecy that Philip "began at the same Scripture and preached to him Jesus." Now when the passage they took spake of sprinkling, would the preacher say, not so, it must be immersion. Is it at all probable, that the Ethiopian or Philip would think of immersion, when considering this part of Scripture? Again, when the eunuch yielded his assent to the gospel offer, and they had come to a stream, the abrupt manner of the exclamation would evince that they had no water, and perhaps no vessel in company. Whether surprise, or joy, or both, were expressed, his exclamation, "See, here is water," or as the original, "See! water!" evinces much interest in the thing, but little about the form. But the history says, "And they went down both into the water, both Philip and the eunuch, and he baptized him." The argument here is short. If *into* necessarily means immersion, Philip was immersed as well as the eunuch, for they went both into the water. As this is not supposable and not pretended, *into* does not necessarily mean immersion, and from all the circumstances we cannot see that it is supported here or anywhere else in Scripture.

1. From what has been said, we infer that no language of Scripture, and no practice of the Church, proves one single case of unquestionable immersion, in the administration of baptism.

2. That in some of the instances of baptism recorded, immersion was not only improbable, but seems to have been impracticable.

3. That the use of the word *into*, to mean immersion exclusively, is a straining of language beyond its proper or legitimate use, and entirely gratuitous.

4. That, therefore, immersion is not necessary; but the ordinance is rightly administered by sprinkling or affusion, which best represents the sprinkling of the blood of Jesus and the affusion of the Holy Spirit.

Barkley, Rev. James Morrison, the oldest living child of John C. and Eliza (Morrison) Barkley, was born near Statesville, N. C., November 22d, 1846. He graduated at the College of New Jersey, 1876, and the following September he entered the Theological Seminary, at Princeton, where he graduated three years later. As a student, he was faithful to his work, and very popular and useful among his fellows, over many of whom he exercised strong Christian influence. Licensed to preach on April 8th, 1879, by the Presbytery of Monmouth, he was ordained and installed pastor of the Wickliffe Presbyterian Church, Newark, N. J., by the Presbytery of Newark, May 9th, of the same year. His pastorate

there, in a church which had been divided and depleted by dissensions, was greatly blessed. The church filled, the membership increased, and the spirit of Christian unity returned.

In the Summer of 1882 he was invited, for the second time, to become pastor of the Presbyterian Church in Hillsdale, Mich. Much to the regret of his Newark charge, he was constrained by the state of Mrs. Barkley's health to accept the call, and entered upon his new work October 1st, 1882.

Mr. Barkley was born, of Scotch-Irish ancestry, in the old "Seceder" Presbyterian Church, and was brought up on Rouse's version of the Psalms and on the Assembly's Shorter Catechism. Recrunt neither to his blood nor to his training, he joins warm and generous fervency of spirit with virile and contented adherence to established convictions. His sermons, some of which have been published in pamphlet form, and his devoted pastoral labors, attest this twofold fidelity. He has always been peculiarly interested in Christian work among young men, and has more than once been solicited to accept responsible positions in connection with Young Men's Christian Associations.

Barnum, Russell, a ruling elder, departed this life at Sing Sing, N. Y., September 19th, 1883. Mr. Barnum had been a ruling elder in the Presbyterian Church for the period of fifty-five years. For nearly fifty years he was an elder in the church at Sing Sing. A good man and true, earnest and devout in spirit, he loved the Church of God, and, according to his ability, it was his delight to serve her interests. He was a man of simple faith, true to his convictions of duty, punctual and diligent in all that pertained to his office as an elder, earnest and faithful in all his duties as a professed disciple of Jesus Christ. Greatly respected by all, "having served his generation, he fell on sleep."

Barr, Rev. John Campbell, is the second of eleven children of Samuel and Sibella (Bell) Barr, and was born in Huntingdon county, Pa., on the 4th day of January, 1824. His literary studies were pursued at Tuscarora Academy and at Jefferson College, Canonsburg, Pa. He graduated at this latter Institution in 1850. He studied theology in Cincinnati, in a seminary conducted for a few years by Rev. Drs. N. L. Rice, James Hoge and Willis Lord, and was licensed by the Cincinnati Presbytery in the Spring of 1853. He performed missionary work and taught in the western part of Ohio and in Indiana till the Fall of 1855, when he was called to the Church of Princeton, Ill., where he was ordained and installed by the Presbytery of Rock River. In the Fall of 1857 he moved to Malden, Ill., to take charge of a new field, in which he was instrumental soon after in organizing a church, of which he became pastor. He continued in this field seven years, during six of which he supplied Arlington also, a church which he gathered and was instrumental in organizing. In

1864 he was called to a church newly organized at Geneseo, Ill., where he continued seven years; and in the Fall of 1871 was called to the Church of Alexandria, Huntingdon county, Pa., where he still remains as pastor. Mr. Barr is a good preacher, and a faithful and successful laborer in the Master's vineyard.

Barron, D. H., D.D., was born at Pine Grove Mills, Centre county, Pa., August 29th, 1828. He received his academical training at Milwood Academy, under the Rev. James Y. McGinnes, graduated at Jefferson College in 1855, and at the Western Theological Seminary in 1858. He was licensed in 1857 by the Presbytery of Allegheny City, was called to the Church of Mount Pleasant, and ordained and installed pastor by the Presbytery of Redstone, in 1858. He was called to the Church at Hollidaysburg, Pa., his present charge, in the Fall of 1861, and so has been pastor there over twenty-two years. Dr. Barron is an instructive and impressive preacher, and a faithful and valuable presbyter. His pastoral duties are discharged with great fidelity. His ministry has been largely blessed. He is held in high esteem by his brethren. His long pastorate at Hollidaysburg attests his prudence, usefulness and acceptableness, and has greatly endeared him to his congregation.

Bartholomew's Day, *The Massacre of St.* August 24th, 1572. On August 18th the wedding took place, in Paris, of Henri of Bearn, King of Navarre, the head of the Huguenot party, and Margaret of Valois, a sister to Charles IX, and daughter of Catherine de Medici. On this occasion a great number of Huguenot noblemen had assembled in Paris, and the impression which they made on the court and the populace seems to have been one of mingled hatred and fear. An incident added to the general threatening state of the situation. By a freak of his fickle mind, Charles IX seemed to have thrown himself into the arms of Admiral Coligny, and prepared to make front against the dowager-queen, his mother, the Duke of Anjou, his brother, and the party of the Guises. In view of this danger, the idea of Catherine, which she had often hinted at to her two sons, and repeatedly intimated to the papal legate and the ambassador of Philip II, namely, to kill all the Huguenots, suddenly ripened. At three o'clock in the morning of August 24th, Admiral Coligny was murdered in his house, and his body was thrown out of the window. He had been wounded on Friday, August 23d, and was sick in bed. Then the tocsin of Saint Germain-l'Auxerrois was sounded, and the general massacre began. The retinue of the bridegroom, lodged in the Louvre, was slain in the courtyard. All over the city the houses of the Huguenots were ransacked and pillaged and fired, and the inmates were drawn down into the street to be slaughtered. Those who attempted to flee were pursued and hunted like game. The king stood himself, and

fired from a window in the palace. Between five and six thousand persons were thus killed in Paris, and by royal order the same scenes were enacted in all the great cities of France, Orleans, Bourges, Troyes, Lyons, Rouen and Toulouse. In all, about thirty thousand persons were murdered. As soon as the news was received in Rome, the canons of St. Angelo were fired, a solemn *Te Deum* was sung, and the Pope struck a medal, bearing on the one side his own portrait, and on the other a picture rudely representing the massacre. Roman Catholic writers defend the Pope, on the ground of ignorance, but it took, at all events, some time to make the medals.

Bateman, Rev. Newton, LL.D., was born in New Jersey, July 27th, 1822. He graduated at Illinois College in 1843, and studied theology at Lane Seminary, 1843-4. He was principal of a classical school in St. Louis, Mo., 1845-6; Professor in St. Charles College, Mo., 1847-50; principal of public school in Jacksonville, Ill., 1851-7; principal of Female Academy, 1857-8; State Superintendent of Public Instruction, 1858-74; and President of Knox College, Galesburg, Ill., 1875-81.

Beattie, Rev. T. Cumming, is the oldest son of David and Isabella Beattie, and was born in Scotchtown, N. Y., July 23d, 1854. He graduated at Princeton College in 1878; studied theology at Union Theological Seminary one year, and graduated at Princeton Seminary in 1882. June 27th, 1882, he was ordained and installed pastor of the large and flourishing church of Chester, N. Y., where he still continues, blessed in his labors and beloved by his congregation.

Beggs, Joseph, D.D., was born near Dunganon, county Tyrone, Ireland, September, 1830. He entered Belfast College in 1848, and spent one year under the instruction of the celebrated Dr. Henry Cooke. He then removed to this country, and immediately entered Lafayette College at Easton, Pa., from which institution he graduated in 1851, with the highest honor, as valedictorian of his class. He then took the full course at Princeton Theological Seminary, receiving his diploma in 1855. In May of the same year he was ordained by the Second Presbytery of Philadelphia, and installed as pastor of the Church of Roxborough in Philadelphia. In that charge he at once commenced a mission at the Falls of Schuylkill, a district of the city close by. On November 7th, 1856, he had that new mission organized into a church, and, in 1859, became its pastor. Under his ministry it soon grew into an important, self-sustaining congregation, and built a fine house of worship as well as an excellent parsonage, which are unincumbered with debt.

That church has proved one of the most successful enterprises in its Presbytery, and will soon celebrate the twenty-fifth anniversary of his installation as its first and only pastor.

Dr. Beggs is justly regarded as one of the wisest

and most influential pastors in the city. For many years he has been the Stated Clerk of his Presbytery, and has taken an active part in all the affairs of that body, being looked up to for counsel and aid in every undertaking for the promotion of the cause of Christ and His Church within its bounds. In the year 1873 he was a delegate from the Presbyterian Church of this country to the General Assembly of Ireland, and delivered an address before that body in its meeting in Belfast, which was listened to with marked attention. The honorary degree of D. D. was conferred on him, in 1882, by Lafayette College, of which he was an alumnus.

Beginning, denotes, 1. The first part of time in general. Gen. i. 1. 2. The first part of a particular period; as of the year; of the duration of the state or kingdom of the Hebrews. Ex. xii, 2; Isa. i, 26. 3. The first actor, or the cause of a thing. Numb. x, 10; Mic. i, 13. 4. That which is most excellent. Prov. i, 7; ix, 10. *From the beginning* is, 1. From eternity, ere any creature was made. 2 Thess. ii, 13; Prov. viii, 23. 2. From the very first part of time. 1 John iii, 8. 3. From the beginning of a particular period; as of Christ's public ministry. John viii, 25. Christ is called the *beginning*, and the *beginning of the creation of God*; he is from eternity, and gave being to time and every creature. Rev. i, 8, and iii, 14; Col. i, 18.

Bell, David S., a younger brother of William A. Bell, entered into service as an elder in Tinkling Spring Church, not very many years before his brother finished his career. He had been, in very early life, the subject of religious impressions, which, as was too often the case forty-five years ago, were misapprehended by religious advisers, and he was prematurely admitted to the communion. But preserved by God's providence from going into courses of flagrant vice, and retaining the results of a pious mother's teachings, he was brought, a second time, to make a profession of faith, and thirty years or more of consistent living in the midst of great trials has proved the sincerity of his profession. He was, soon after this last step, called into the eldership. Here his characteristic sound sense, his earnest piety and his enterprise and energy have conspired to develop in him the most excellent feature of a ruling elder. Like his brother, he has always been ready for the post of duty, even when a post of sacrifice of personal ease and comfort; with increase of age, there does not appear any decrease of the most lively interest in the welfare of the church of which he is a member, or of the Church at large. Such is the confidence in his prudent and wise foresight, that he has acquired the cordial support of his colleagues in his measures, as well as that of the bulk of the people; and yet he has not presumed in putting himself forward, nor assumed the position of a dictator. It is a blessing of inestimable value to a church, to have such a man in the eldership. Though advanced

in years, he has not yet reached a period when the infirmities of old age are likely to arrest his usefulness, and his position in one of the largest and most efficient churches of Lexington Presbytery will lead all to pray that his valuable life may be yet continued many years, and God's blessing be on him through all changes, till the last great change may introduce him to hear the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Bell, William Allen, was introduced into the eldership of the Staunton Church, Va., at an early period of his adult life. The eldest son of pious parentage, he became, on reaching mature age, at once a comfort to his parents by his early piety, and an example to the younger members of the family. He soon settled on a farm, near Staunton, and became a successful tiller of the soil. With no ambition for office, he never sought its distinctions or its cares, but addressed himself to the honest and honorable vocation of a farmer, with the sound common sense which marked his character and an intelligent comprehension of his duty, derived, in part, from his native powers of discrimination between right and wrong, and, in part, from habitual association with his seniors in age and superiors in knowledge. On entering upon the duties belonging to the eldership, he displayed, at once, those enlarged and enterprising views of the position he held which at once placed him in the front rank with many of longer experiences. He was not only his pastor's fast friend and judicious counsellor, but the leader in every effort for increasing the pecuniary resources and developing the power of the church, as God's chosen agency for making the world better. Until, at a comparatively recent period, deacons were elected and ordained, he himself brought to the management of the secular interests of the church the same enterprise and efficient energy which he has evinced in the conduct of his private affairs, and after the Board of Deacons was constituted, he continued to take care for securing its full efficiency. He always made his arrangements to attend meetings of the higher courts to which he was appointed, with conscientious fidelity, at whatever risk might be incurred to his private interests. At one period, of several years' duration, owing to peculiar causes, no one of his colleagues was able to attend such meetings, and his regularity in that duty procured for him the complimentary title of "Standing Committee of Staunton Church to attend Synod, Presbytery, and often General Assembly." His last days, in 1877, were days of pain and suffering in the flesh, but the "joy of the Lord" was his exceeding "strength" to the closing hour.

Bell, William B., was born in Stafford county, Va., January 17th, 1811; removed to Montgomery, Ala., in 1834, and engaged in mercantile business. In 1842 the firm of W. B. and A. R. Bell was formed, and continued until 1875. During this long period

of thirty-three years, and amidst no ordinary vicissitudes, and embarrassments at times, Mr. William Bell, with his worthy associate brother, maintained a character of stainless honor. In his vocation, as a merchant, he had the confidence and respect not only of his particular friends and customers, but of the community, for his undeviating rectitude and irreproachable purity and correctness of principle. In all matters of business, his own and others, intrusted to him, he discharged the obligations involved in them with scrupulous integrity. As a gentleman, he was courteous in his manners, and in all his intercourse in society kind and respectful. He was a man of sound judgment; cautious in forming his opinions, he was still more so in expressing them. He had a benevolent spirit, that disposed him not only to judge charitably, but to bestow favors whenever it was in his power. He had great strength of purpose, and though he pursued his objects noiselessly, he pursued them with untiring patience and perseverance.

As a Christian, his piety was intelligent and earnest, yet modest and unassuming. His whole deportment was that of a sincere follower of the meek and lowly Jesus. At an early period of his Christian life Mr. Bell was, by the unanimous suffrage of the church, elected to the sacred and responsible office of ruling elder. Having accepted and been solemnly set apart to the office, he was careful to "stir up the gift" that was in him, so that his service was most acceptable and useful. Few men better understood than he did the duties and responsibilities of the office of ruling elder, or had a more intelligent and unswerving attachment to the doctrines and government of the Presbyterian Church. He was eminently fitted by grace, and diligent endeavor and constant exercise, to fulfill the duties of his office. His true and tender heart carried very largely and lovingly the weight of the spiritual interests of the church, counselling and encouraging its members and in every pious way caring for them. His influence for good was seen and felt in everything pertaining to the prosperity of the church. He was always welcome among the families of the church, who knew him about as well as they did their pastor, and greatly respected and esteemed him. His interest in the children of the church and congregation, his anxiety for their religious instruction, and his zeal for the welfare of their souls, were such as to secure to him the warm affections of parents and children. He was superintendent of the Sabbath school for seventeen consecutive years; and in this department of service for Christ his efforts were made to the extent of his opportunities.

Mr. Bell was widely known to the ministers of the Presbyterian Church, and was greatly esteemed by them. His presence in the ecclesiastical courts of Presbytery and Synod, to which he was frequently delegated, and his counsels and services, were highly valued.

His last years were years of great physical debility and prostration. But his Christian trust and hope never forsook him; and amid the perishing elements of the outward man might be discerned very clearly the features of the inward man, renewed after the image of Him who created him.

Long ere the shadows of his evening fell around him he was fully prepared—"perfected"—"made meet" for the blissful realms of glory. He departed this life, at his residence in Montgomery, on the morning of the 1st day of January, 1879, in the sixty-eighth year of his age.

"The memory of the just is blessed."

Benevolence, *Bonificence*. The former is the love of mankind in general, accompanied with a desire to promote their happiness, and is distinguished from the latter, which is the practice, while benevolence is the desire, of doing good. Benevolence must be universal, reaching to every man without exception; but beneficence cannot be so universal, for it is necessarily confined by several considerations, such as our knowledge of objects and their different circumstances, as well as our own abilities and opportunities of exercising them. The *duties* of benevolence include those we owe to men, purely on the ground of their being of the same species as ourselves, those we owe to our country, those we owe to families and individuals, and those we owe to God. The *objects* of our beneficence are likewise all those who are in the sphere of our influence and action, without respect of party or sect. The *means* of beneficence are communication of temporal supplies (Gal. vi, 6), prayer (Jas. v, 16), sympathy (Rom. xii, 15), Christian communion (Col. iii, 16).

Bible, The Anterior Probability of Its Character. "Whilst I attempt to show, as now I desire to do, that the Bible should be just the book it is, from considerations of anterior probability, I must expand the subject a little; dividing it, first, into the likelihood of a revelation at all; and secondly, into that of its expectable form and character.

"The first likelihood has its birth in the just benevolence of our heavenly Father, who, without dispute, never leaves His rational creatures maddled by some sort of guiding light, some manifestation of Himself, so needful to their happiness, some sure word of consolation in sorrow, or of brighter hope in persecution. That it must have been thus an *a priori* probability has been all along proved by the innumerable pretences of the kind so constant up and down the world; no nation ever existed in any age or country whose seers and wise men, of whatever name, have not been believed to hold converse with the Godhead. We may judge from this how probable it must ever have been held. The sages of Old Greece were sure of it, from reason; and not less sure, from accepted superstition, those who revered the Brahmin, or the priest of Heliopolis, or the medicine man among the Rocky Mountains, or the Llana of

old Mexico. I know that our ignorance of some among the most brutalized species of mankind, as the Bushmen in Caffraria and the tribes of New South Wales, has failed to find among their rites anything akin to religion; but what may we not yet have to learn of good even about such poor outcasts? How shall we prove this negative? For aught we know their superstitions at the heart may be as deep and as deceitful as in others; and, even on the contrary side, the exception proves the rule; the rule that every people concluded a revelation so likely, that they have one and all contrived it for themselves.

Thus, shortly, of the first: and now, secondly, how should God reveal Himself to men? In such times as those when the world was yet young, and the Church concentrated in a family or an individual, it would probably be an immediate oral teaching; the Lord would speak with Adam; He would walk with Enoch; He would, in some pure, ethereal garb, talk with Abraham, as friend to friend. And thereafter, as men grew and worshippers were multiplied, He would give some favored servant a commission to be His ambassador: He would say to an Ezekiel, 'Go unto the house of Israel and speak my words to them.' He would bid Jeremiah, 'Take thee a roll of a book and write therein all the words that I have spoken to thee.' He would give Daniel a deep vision, not to be interpreted for ages, 'Shut up the words and seal the book even to the time of the end;' He would make Moses grave His precepts in the rock, and Job record his trials with a pen of iron. For a family, the Beatific Vision was enough; for a congregated nation, as once at Sinai, oral proclamations; for one generation or two around the world, the zeal and eloquence of some great 'multitude of preachers;' but, indubitably, if God willed to bless the universal race, and drop the honey of his words distilling down the hour-glass of Time, from generation to generation, even to the latter days, there was no plan more probable, none more feasible, than the pen of a ready writer.

Further, and which concerns our argument. What were likely to be the characteristic marks of such a revelation? Exclusively of a pervading holiness, and wisdom, and sublimity, which could not be dispensed with, and in some sort should be worthy of the God; there would be, it was probable, frequent evidences of man's infirmity, corrupting all he touches. The Almighty works no miracles for little cause; one miracle alone need be current throughout Scripture: to wit, that which preserves it clean and safe from every perilous error. But, in the succession of a thousand scribes, each copying from the other, needs must that the tired hand and misty eye would occasionally misplace a letter: this was no nodus worthy of a God's descent to dissipate by miracle.

Again: the original prophets themselves were men of various characters and times and tribes. God

addresses men through their reason. He bound not down a seer 'with bit and bridle, like the horse that hath no understanding,' but spoke as to a rational being, 'What seest thou?' 'Hear my words;' 'Give ear unto my speech.' Was it not then likely that the previous mode of thought and providential education in each holy man of God should mingle irresistibly with his inspired teaching? Should not the herdsman of Tekoa plead in pastoral phrase, and the royal son of Amoz denounce with strong authority? Should not David, whilst a shepherd, praise God among his flocks, and when a king, cry, 'Give the King thy judgments?' The Bible is full of this human individuality; and nothing could be thought as humanly more probable; but we must, with this diversity, connect the other probability also, that which should show the work to be divine; which would prove (as is literally the case) that, in spite of all such natural variety, all such unbiassed freedom, both of thought and speech, there pervades the whole mass a oneness, a marvelous consistency, which would be likely to have been designed by God, though little to have been dreamt by man.

Once more on this full topic. Difficulties in Scripture were expectable for many reasons; I can only touch a few. Man is rational as he is responsible; God speaks to his mind and moral powers; and the mind rejoices and moralities grow strong in conquest of the difficult and search for the mysterious. The muscles of the spiritual athlete pant for such exertion, and without it they would dwindle into trepid imbecility. Curious man, courageous man, enterprising, shrewd and vigorous man, yet has a constant enemy to dread in his own indolence; now, a lion in the path will wake up Sloth himself; and the very difficulties of religion engender perseverance.

Additionally: I think there is somewhat in the consideration that, if all revealed truth had been utterly simple and easy, it would have needed no human interpreter; no enlightened class of men, who, according to the spirit of their times, and the occasions of their teaching, might, 'in season and out of season, preach the word, reprove, rebuke, exhort, with all long suffering and doctrine.' I think there existed an anterior probability that Scripture should be, as it is, oftentimes difficult, obscure, and requiring the aid of many wise to its elucidation; because, without such characteristic, those many wise and good would never have been called for. Suppose all truth revealed as clearly and indisputably to the meanest intellect as a sun in addition is, where were the need or use of that noble Christian company who are everywhere man's almoners for charity and God's ambassadors for peace?

A word or two more, and I have done. The Bible would, as it seems to me probable, be a sort of double book; for the righteous and for the wicked; to one class a decoy, baited to allure all sorts of generous dispositions; to the other a trap, set to catch all

kinds of evil inclinations. In these two senses, it would address the whole family of man; and every one should find in it something to his liking. Purity should there perceive green pastures and still waters, and a tender Shepherd for its innocent steps; and carnal appetite should here and there discover some darker spot, which the honesty of heaven had filled with memories of its chiefest servants' sins, some record of adultery or murder wherewith to feast his maw for condemnation. While the good man should find in it meat divine for every earthly need, the sneerer should proclaim it the very easiest manual for his jests and lewd profanities. The unlettered should not lack humble, may, vulgar, images and words, to keep himself in countenance; neither should the learned look in vain for reasonings; the poet for sublunaries; the curious mind for mystery; nor the sorrowing heart for prayer. I do discern, in that great Book, a wondrous adaptability to minds of every calibre; and it is just what might antecedently have been expected of a volume writ by many men at many different eras, yet all superintended by one master mind; of a volume meant for every age, and nation, and country and tongue and people; of a volume, which, as a two-edged sword, wounds the good man's heart with deep conviction, and cuts down 'the hoary head of him who goeth on still in his wickedness.'

"On the whole, respecting faults, or incongruities, or objectionable parts in Scripture, however to have been expected, we must recollect that the more they are viewed, the more the blemishes fade and are altered into beauties.

"A little child had picked up an old stone, defaced with time-stains; the child said the stone was dirty, covered with blotches of all colors; but his father brings a microscope, and shows to his astonished glance that what the child thought dirt is a forest of beautiful lichens, fruited mosses, and strange lilliputian plants, with shapely animacules hiding in the leaves, and rejoicing in their tiny shadow. Every blemish, justly seen, had turned to be a beauty; and nature's works are vindicated good, even as the Word of Grace is wise."—*Topper's "Probabilities an Aid to Faith."*

Bigler, Hon. William, was born at Shermansburg, Pa., January 1st, 1811. He received a fair school education, learned the printing business with his brother, from 1830 to 1833, at Bellefonte, and established and carried on successfully a paper in Clearfield for a number of years. He subsequently disposed of his paper and entered into mercantile pursuits. In 1841 he was elected to the State Senate, chosen Speaker in the Spring of 1843, and at the opening of the session of 1844. In October following, he was re-elected to the Senate. In 1849 he was appointed a Revenue Commissioner. In 1851 he was elected Governor of the State, serving for three years. During his term of office several

very important measures were adopted by the Legislature, the principal of which were the establishing the office of County Superintendent of Common Schools, and the founding of the Pennsylvania Training School for Feeble-Minded Children.

In January, 1855, Governor Bigler was elected for the term of six years to the United States Senate, where he discharged his duty with ability and fidelity. He was a prominent delegate of the Constitutional Convention of 1873, and to his labors are ascribable a number of the beneficial features of this instrument. He was one of the earliest and most earnest champions of the Centennial Exposition of 1876, and represented Pennsylvania in the Board of Finance, and his efforts ministered greatly to its successful issue. A short time after this memorable occasion he departed this life, at his residence in Clearfield, Pa.

Governor Bigler was a gentleman of dignified bearing, firm purpose, good executive ability and honest efforts and aims. He was a useful elder of the Presbyterian Church at Clearfield, and threw his influence in favor of what he believed would exalt humanity and glorify God.

Big Spring Church, Newville, Pa. The early Presbyterians of Cumberland Valley had a fondness for naming their churches after springs. Hence we find in that territory Falling Spring, Rocky Spring, Middle Spring, Big Spring and Silvers Spring.

The Rev. Thomas Craighead (elsewhere noticed), was the first pastor of Big Spring congregation, or Hopewell, as it was then called. He entered into this relation with it in 1738. In regard to his salary, it is only recorded that, "A list of subscriptions being produced, the commissioners agreed that Mr. Craighead shall have the benefit of all future subscriptions." Previously to this settlement it would seem that Mr. Craighead was stated supply at Carlisle and Silvers Spring (or Upper and Lower Pennsborough), for, in 1738, it was ordered by presbytery "that the two societies in Pennsburg pay to Mr. Craighead the two-thirds of sixteen pounds for the half year that he was appointed to supply there, and that the people of Mr. Craighead's congregation make up the other third."

About the time of Mr. Craighead's settlement at Hopewell, there was some difficulty existing between that congregation and the one at Upper Pennsborough, in relation to the proposed erection of a meeting-house by the former. The nature and issue of this difficulty, the subjoined extracts from the Presbyterial Records will serve, in some degree, to explain:—

"June 22d, 1737. A supplication from the people of Hopewell being presented, requesting the concurrence of Presbytery to draw a call to Mr. Thomas Craighead, the Presbytery, finding some inconvenience in reference to the situation of one of their houses, don't see cause to concur with them at present, but do appoint Mr. Black to supply at Pennsboro' on the

last Sabbath of July, and on the week following to convene that people and the people of Hopewell, at James McFarlan's, in order to inquire if Pennsboro' will agree that Hopewell build a meeting-house at Great Spring, and make a report thereof at our next."

"August 31st, 1737. Mr. Black reports that he supplied at Pennsboro', and convened the people and those of Hopewell on the Monday following, and heard them confer about the meeting-house proposed to be built at Great Spring, but the parties did not agree about the same."

Subsequently, "Presbytery voted, by a great majority, not to alter the bounds of the congregation of Pennsboro'," and "disapproved the people of Hopewell building a meeting-house just on the border of Pennsboro' congregation."

Mr. Craighead, though called in 1737, was not installed until October, 1738. This service was conducted by the Rev. Alexander Craighead, an "edict," by order of Presbytery, having been sent "to be published timeously before." After Mr. Craighead's decease, in June, 1739, Mr. James Lyon, of Ireland (and, at the time of his invitation, under the care of the Presbytery of New Castle), supplied the pulpit at Hopewell for some months. After his term of service had expired, Big Spring was connected with Rocky Spring and Middle Spring, as a charge. The Sessional records of the last mentioned congregation state (1742) that "the minister and elders of Big Spring, Middle Spring and Rocky Spring met at Middle Spring, in order to settle the division of the minister's labors among the three congregations." The arrangement agreed upon at this meeting was "that the minister's labors be equally divided in a third part to each place, as being most for the glory of God and good of his people." It was also, "upon the motion of the elders of Big Spring, left to them, the people, and Mr. Blair, to converse among themselves in respect to the subscriptions of the Big Spring congregation." Mr. Blair was installed pastor of these churches, December 27th, 1742. (*See Blair, Rev. John.*)

The next point at which it is possible to write with any confidence of the regular occupancy of the pulpit at Big Spring, is 1759. In that year the Rev. George Duffield was installed over Carlisle and Big Spring. According to the terms of his call, one-third of his time was to be given to Big Spring and two-thirds to Carlisle. In 1761 an effort was made by the former congregation to obtain the half of Mr. Duffield's labors, but this effort was not sanctioned, for reasons which were regarded as satisfactory by Presbytery, and among which was an apprehension that Mr. Duffield's constitution would not be able to endure, any length of time, the fatigue of being the one-half of his time at Big Spring. Mr. Duffield was called, in 1771, to the pastorate of Old Pine Street Church, Philadelphia. (*See his Sketch.*)

Mr. Duffield's successor at Big Spring was the Rev.

William Linn. The congregation at this time seems to have increased sufficiently to justify them in securing the time and labor of a pastor for themselves alone. When, precisely, Mr. Linn was called to this pastorate, cannot be ascertained, for it was registered in that portion of the Records of Presbytery which cannot be found. It was, however, there is strong reason to believe, before the year 1778. In 1781 Mr. Linn was released from the charge, at his own request, that he might accept the Presidency of Washington Academy, in Somerset county, Maryland.

A call, dated 21st March, 1786, was presented by the congregation to the Rev. Samuel Wilson, which was accepted. Mr. Wilson remained with them until his death, which occurred in March, 1799. In this call (a copy of which is yet in the hands of the descendants of Mr. Wilson, at Newville), the congregation engaged to pay him "the sum of one hundred and fifty pounds, Pennsylvania currency, in specie, and allow him the use of the dwelling house, barn and all the clear land on the glebe, possessed by our former minister; also, plenty of timber for rails and firewood; likewise a sufficient security for the payment of the above mentioned sums during his incumbency." The Rev. Joshua Williams was called to Big Spring in 1801, and installed, April 11th, 1802. (*See his Sketch.*)

Soon after the withdrawal of Dr. Williams from the Church at Big Spring (1830), the Rev. Robert McCachren, a native of Chester county, Pa., and a licentiate of the Presbytery of New Castle, was called to be its pastor. This call he accepted, and in this relation he continued until it was resigned in October, 1851. Mr. McCachren's labors were not without encouraging success. The number of members added to the congregation during his connection with it was four hundred and eighty-five. During the second year of his ministry the church was favored with a season of the revival of religion, which resulted in an accession of seventy-three to the list of communicants. Some of the precious fruits of that awakening remain there to this day. Mr. McCachren, since his resignation, has not accepted of another charge. He still resides in Newville, preaching as he has opportunity, and highly esteemed by the community in which he has so long lived. Mr. McCachren's successors have been, Rev. J. S. H. Henderson, 1852-62; Rev. Philip H. Mowry, D. D., December, 1863-8, and Rev. E. Erskine, D. D., who has filled the pastorate since 1870.

The earliest elders of Big Spring Church now known were John Carson, John McKeegan, John Bell, David Ralston, Sr., Thomas Jacobs, Alexander Thompson, William Lindsay, Acheson Laughlin, all of whom served under the ministry of the Rev. Samuel Wilson, and some of them part of the time of his successor.

The first church erected at Big Spring stood in the graveyard now in use by the congregation, within

vacated by the Indians. Here he spent the remaining forty-four years of his long life, and was completely identified with and took an active part in all that pertained to its interest in both temporal and spiritual things. He was one of the original members of the Presbyterian Church, organized April 1st, 1837, and became a ruling elder, December 8th, 1849. Hence, as he departed this life July 27th, 1879, he was a member for forty-four years, an elder for thirty years, and Superintendent of the Sunday school for twenty-five years, always manifesting a deep interest in the school.

Mr. Bliss was a man of unusually sound judgment, great firmness of purpose, deep conscientiousness, and hence, was relied on in Church and State. His brethren in the Church sought and highly valued his counsels; and the same was the case in the political world, and he was often called upon to occupy honorable positions in the State.

A lawyer by profession, he gained not only an honorable position at the Bar, but also a goodly share of this world's goods, which he bountifully used for the Church and for all worthy benevolent objects. He held himself to be the Lord's steward.

Body, Man's, Changing Perpetually. J. P. Cooke, Professor of Chemistry, in Harvard University, says: "The materials of our bodies are being constantly renewed, and the great mass of their structure changes in less than a year. At every motion of your arm, and at every breath you draw, a portion of the muscles concerned is actually burnt up in the effort. During life, in some utterly mysterious manner, beyond the range of all human science, the various gases and vapors of the atmosphere, together with a small amount of a few earthy salts, are elaborated into various organized structures. They first pass into the organism of the plant, and thence are transferred into the body of the animal; but no sooner are they firmly built into the animal tissues than a destructive change begins, by which, before long, they are restored to the air or the soil, only to renew the same cycle of ceaseless change. Life, during its whole existence, is an untiring builder, the oxygen of the atmosphere a fell destroyer, and when at last the builders cease, then the spirit takes its flight into the eternal world, and leaves the frail tenement to its appointed end. Dust returns to the dust, and these mortal mists and vapors to the air.

"I know that there are some who entertain a vague fear that these well-established facts of chemistry conflict with one of the most cherished doctrines of the Christian faith; but, so far from this, I find that they elucidate and confirm it. Modern scientific discoveries have shown that our only abiding substance is merely the passing shadow of our outward form; that these bones and muscles are dying within us every day; that our whole life is an unceasing metempsychosis, and that the final death is but one phase of the perpetual change. Thus the idea of a

spiritual body becomes not only a possible conception, but, more than this, it harmonizes with the whole order of nature; and now that we can better trace the process of growth in the organic world, and understand more of their hidden secrets, the inspired words of Paul have acquired fresh power, and convey to us a deeper meaning than they ever gave to the early Fathers of the Church. Chemistry has shown us that it is the *form* alone (not the substance) of our mortal bodies which is permanent, and that we retain our PERSONALITY under *constant change*; and lastly, in organic nature, the sprouting of the seed, the breaking of the bird from the egg, the bursting of the butterfly from the chrysalis, and ten thousand other transmutations not less wonderful, which we are daily witnessing around us, all unite their analogy to elucidate and confirm the glorious and comforting doctrine of a material resurrection in form."—*Religion and Chemistry*, pp. 103-106.

Book of Life, OR BOOK OF THE LIVING, OR BOOK OF THE LORD (Psa. lxxix, 28). It is very probable that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus Moses desires God rather to blot him out of his book than to reject Israel (Exod. xxxii, 32). When it is said that any one is written in the book of life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants. When it is said, "blotted out of the book of life," this signifies erased from the list of God's friends and servants; as those who are guilty of treachery are struck off the roll of officers belonging to a prince. It is probable, also, that the primitive Christian churches kept lists of their members, in which those recently admitted were enrolled; these would take a title analogous to that of the book of life, or the Lamb's book of life; as this term occurs principally in the Revelation, it seems likely to be derived from such a custom (Rev. iii, 5; xxii, 19). Something of the same nature we have in Isaiah iv, 3, where the prophet alludes to such as "were written among the living in Jerusalem;" that is, enrolled among the citizens of that city of God, to which the Christian Church was afterwards compared. In a more exalted sense, the book of life signifies the book of *justification*; or the register of those who through grace have been chosen to eternal life in Christ (Luke x, 20; Phil. iv, 3; Rev. xiii, 8; xvii, 8; xx, 12, 15; xxi, 27).

Bovelle, Rev. John V., son of Dr. Stephen Bovelle, by his second wife, was born June 6th, 1799, at Abingdon, Va. He was educated at Washington College, Tenn., and was licensed to preach, in 1819, by the Presbytery of Abingdon. In 1821 he was elected successor to Rev. John W. Doak, M.D., D.D.,

in the Presidency of Washington College. He held this office eight years, during which time he was also pastor of the Salem and Leesburg churches. In the Spring of 1829 he removed to Edgar county, Ill., and died there, November 18th, 1830. He was held in high esteem as an eloquent and forcible preacher of the gospel.

Bovelle, Stephen, D. D., of Huguenot descent, was born in Cumberland county, Pa., in 1770, and was educated at Dickinson College, under the Presidency of Dr. Nisbet. When he was about twenty-one years of age his father removed his family to the territory of Ohio. Stephen being the oldest child, soon afterward went to Kentucky, put himself under the tuition of Dr. David Rice, and under him studied theology. He was licensed to preach in 1796 or 1797. In 1798 he left Kentucky and went to Abingdon, Va. After two or three years he became a member of the Presbytery of Greenville, Tenn. Upon its dissolution, in 1801, he had assumed the pastorate of the Sinking Spring and Green Spring Churches, in Virginia, within the bounds of the Presbytery of Abingdon. Here was his home for nearly thirty-five years. Besides his pastoral work he was much of the time engaged in teaching. In 1811, and again in 1819, he made, by appointment of the General Assembly, missionary tours into Indiana. In 1837 he removed to Missouri. He died at the age of seventy, in December, 1840, at Paris, Ill., while visiting relatives in that place.

Dr. Bovelle commanded a wide influence as an instructive preacher of the Word. An occasional sermon published in the *National Preacher* called forth from Dr. A. Alexander, the remark, it is said, that he knew of no minister of our Church in the Western country, who could write a better sermon than Dr. Stephen Bovelle.

Boyd, Adam, was the son of John Boyd and Elizabeth Young, daughter of Sir William Young. He was born in Pennsylvania in 1746. His grandfather, John Boyd, was born in or near Edinburgh, Scotland, in 1690. Born in this country, the grandson yet inherited the peculiarities of the Scotch character. By occupation Mr. Boyd was a carpenter. He was still a young man when the War of the Revolution opened, and entered into the conflict with patriotic order, serving through four campaigns, and participating in the battles of Brandywine, Germantown and Princeton, as an officer. At the close of his military career he held the place of chief of transportation. In 1783 he removed from Cumberland county to Harrisburg, and made it his permanent home. Here he was elected an elder of the Presbyterian Church, in 1794. Mr. Boyd bore a high reputation among his fellow-citizens, and was often selected by them for positions of honor and trust, serving as the presiding officer of the first Town Council, as County Treasurer for many years, as County Commissioner, as Director of the Poor, as

Chief Burgess, and in other important trusts. As a citizen and public officer, he stood very high in the estimation of the people, and was honored with office as long as he would consent to accept it. He was a man of fine abilities and literary taste, decided in his opinions, of industrious habits and strictest integrity. In person, he was stoutly built, of blue eyes, sandy hair and fair complexion, benevolent in heart and life, kind and genial in countenance and bearing. As an officer of the Church, he was greatly esteemed and beloved, and enjoyed the confidence of all who knew him. The interests of the Church and of Zion at large engaged his warm devotion. His death occurred on May 14th, 1811, in the sixty-eighth year of his age, and the twenty-first year of his eldership.

Boyd, Rev. Joseph R., pastor of the Church of Lancaster, O., was born in Guernsey county, O., July 23d, 1835. His parents were members of the United Presbyterian Church, at New Concord, O. He graduated at Franklin College in 1859, entered the United Presbyterian Seminary that Autumn, and was licensed to preach by the Presbytery of Allegheny, in the Spring of 1862. After spending another year in the seminary, he settled in a church in the neighborhood of where he was born and brought up. Having preached there four years, he was sent to a mission field under the care of the Presbytery of Xenia, at Wilmington, O.; where he remained two years, and while there changed his views on the matter of close communion. Leaving that field and the church in the Autumn of 1869, he immediately settled at Liberty, Indiana, and connected himself with the Presbytery of Whitewater. In the pastorate of this church he continued until 1872, when he received and accepted a call to the church of which he now has charge, and in which, during the twelve years of his ministry, he has labored with a good deal of success. He is a practical and faithful preacher, conscientious in discharging duty, prosecutes his work with energy, and is esteemed for his consistent and exemplary character.

Bradford, Rev. William H., was born in Cooperstown, N. Y., August 5th, 1814, the youngest of ten children of Esek and Huldah (Skinner) Bradford, and of the sixth generation from William Bradford, second Governor of Plymouth Colony. He prepared for college at the Cortland Academy, Homer, and graduated from Hamilton in 1833, with Rev. Julius Foster, Rev. S. P. M. Hastings, Rev. Dr. David Malin and Prof. Oren Root among his classmates. He then studied law for two years, designing, perhaps, to make that his profession; but he had publicly professed the Saviour in the Church at Homer, while attending the academy there, and his vows to the Lord turned him to the ministry. Finishing the curriculum at Auburn Theological Seminary, he was licensed to preach by the Presbytery of Cayuga, and in 1838 was ordained by the Presbytery of Tioga, and installed in Berkshire, N. Y., the only parish in

which he ever settled. In 1840 he entered the office of the *New York Evangelist*, and spent seventeen years there as assistant and principal editor. The main work of his life was performed in this situation, and performed with consummate grace and ability. The most unassuming and gentle of men, he wielded a ready and powerful pen, guided by a faultless taste and supplied by large and varied knowledge, escaping the irritations which editors almost universally produce, and yet free and frank and positive in what he wrote. He died, April 1st, 1861. Mr. Bradford inspired invariable respect, and there was a charm about him that drew all hearts to him. Seldom are intellect, intelligence, cultivation and energy so combined with modesty and attractiveness.

Briggs, Charles Augustus, D. D., eldest son of Alanson T. and Sarah (Berrian) Briggs, was born in the city of New York, January 15th, 1841.



CHARLES AUGUSTUS BRIGGS, D.D.

He studied at the University of Virginia, 1857-60; the Union Theological Seminary, New York, 1860-63, and the University of Berlin, Germany, 1866-69. Four years were spent in mercantile pursuits with his father, in the city of New York. He became pastor of the Presbyterian Church, Roselle, N. J., in 1870, and Professor of Hebrew and Cognate languages in the Union Theological Seminary, New York, in 1871, where he still remains. In 1880 Dr. Briggs became one of the founders and managing editors of the *Presbyterian Review*. Besides numerous articles and addresses in various newspapers, periodicals and encyclopedias, he translated and edited, in association with others, the commentaries on the

Psalms and Ezra in Lange's Commentaries and also *Biblical Study* in 1883. Dr. Briggs is a gentleman of genial spirit and winning address. He is a diligent and enthusiastic student, a vigorous writer, an independent thinker, and holds a high rank as a scholar. He fills most acceptably the Professorship which he now occupies in the Theological Seminary of which he was once a student, and is highly esteemed by his brethren for his excellent social qualities, Christian character and acknowledged erudition.

Brown, Rev. Edward John, is the second child of Matthew and Martha Brown, who were natives of Argyleshire, Scotland. He was born December 22d, 1849, where Avondale, a suburb of Cincinnati, now stands. He was graduated from Hanover College, Hanover, Ind., with the valedictory of his class, in the year 1873. He then entered Lane Theological Seminary, and taking the full course, graduated in 1876. He was licensed to preach by the Presbytery of Cincinnati, in the Spring of 1875. During the Summer of 1875 he supplied the pulpit of the Presbyterian Church of London, Ohio. After supplying the Presbyterian Church of Harrison, O., about a year, from the completion of his theological course, he accepted a call to the pastorate of said church, and was ordained and installed, April 26th, 1877. He resigned this charge October, 1882, and accepted an invitation to supply the First Presbyterian Church of Newton, Kansas. Mr. Brown is a man of sincere piety, strict integrity and large benevolence, ever ready to assist by his means, as well as by his sympathy, the needy and the unfortunate. He is a faithful pastor, and preaches with earnestness and plainness, desiring to be understood by his audience.

Brown, Samuel Robbins, D.D., was born at Ellington, Ct., June 16th, 1810. He graduated at Yale College in 1832. He was Professor in the Deaf and Dumb Institute, New York city, 1832-5; in Columbia Theological Seminary, 1836-7; in Union Theological Seminary, 1837-8. He was ordained October 14th, 1838; Foreign Missionary, Hong Kong, China, 1838-46, without charge; New York city, 1847-9; teacher at Owasco, N. Y., 1850-2; pastor (R. D.) Sandbeach, N. Y., 1852-8; Foreign Missionary, Kanagawa, Japan, 1859-63; Foreign Missionary, Yokohama, Japan, 1862-7; United States, 1867-70; Foreign Missionary, Nagasaki, Japan, 1870.

Bush, Rev. Samuel W., was a native of Virginia, but brought up in Albany, N. Y., in a religious circle, and in the First Church, largely under the ministry of the sainted Dr. Henry R. Weed, and with the fine advantages of the academy of which Dr. T. Romeyn Beck was the principal, and Rev. Dr. Peter Bullions the classical professor. On reaching his majority, he read law at Lenox, Mass., and edited a newspaper, but some time after his admission to the Bar he returned to the ministry, and pursued theological study at Auburn Seminary, passing

through the full course, 1836-9. He exercised his ministry at Skaneateles, Norwich, Cooperstown and Binghamton, and filled the chaplaincy of the Binghamton Inebriate Asylum for ten years, and until his death, in the seventieth year of his age, March 21st, 1877. Modest and retiring, he did not "mind high things," and yet his appearance and manners as a gentleman, his good understanding and intelligence, his manifest sincerity and his unflinching and unfailling devotion to his calling, introduced him into cultured congregations, and made him acceptable and useful to them. Particularly was he adapted to the last post he held. His sympathy and gentleness, and patience and Christian benevolence, his assiduity and judgment, made him the best of counsellors and succorers for the victims of vice whom he sought to reclaim, and among them, perhaps, he performed the most valuable labor of his life.

Bushnell, Ebenezer, D.D., was born November 18th, 1822, at Granville, Ohio, to which village his parents Thomas and Charlotte (Bailey) Bushnell removed from Norwich, Conn. Of the same stock sprang Dr. Albert Bushnell, the heroic African missionary, his cousin and dear friend. Entering the Western Reserve College in his twentieth year, he graduated in his twenty-fourth. In spite of hindrance from weak eyesight, he came out third in a class which claimed a number of able men. Studying under the Faculty of Theology, then joined to Western Reserve, he was licensed to preach April, 1848. Becoming Tutor in the college he was not ordained until June 15th, 1851, at Burton, Ohio, where he was pastor until April 1st, 1857, the date of his removal to Tremont, Ohio. Here he labored over twenty-five years, resigning in September, 1882, to return to the service of his *alma mater* as Treasurer of the new Western Reserve University at Cleveland. Meantime he had served his Synod, the Western Reserve and afterwards the Toledo, as Stated or Permanent Clerk, for about twelve years, and his college as Trustee from 1861. In 1879 he was made, by President Hayes, Visitor at Annapolis Naval Academy and an honored guest at the White House. In close cooperation with Mr. Hayes, he helped to establish the Burchard Library, endowed 1873, by the President's uncle, a parishioner and devoted friend, and the Green Spring Academy, founded 1881. While earnestly serving the public, he educated seven sons and daughters, and used to say: "I take seven children to church and am always sure of a congregation." Dr. Bushnell, as a preacher, leader and man has been a light that "shineth unto all that are in the house," his house being his own Church, Presbytery, Synod and University. He has never published save for them, and that in the newspapers of the day. He is a laborer who makes every field filled by him pro-

ductive, and among the fruits are loving friendships in many hearts, marked with not a single thorn.

Bushnell, Rev. Horace, the second child of Rev. Horace and Caroline (Hastings) Bushnell, was born in Cincinnati, Ohio, March 31st, 1836. Having graduated at Farmers' College, in 1859, he entered Lane Theological Seminary the same year, and completed the regular course of study in the Spring of 1862. He was licensed to preach by the Miami Association of Congregational ministers, in the Spring of 1861, but ordained by Madison Presbytery (N. S.), September 30th, 1863.

During fourteen years he supplied various small churches in Southern Indiana, and in the Spring of 1877 removed to Kansas, and was sent by the Synodical Missionary to Minneapolis, a new town on the Solomon river. Here he remained for nearly five years, when, being called to the pastorate of the Presbyterian Church of Concordia, in the same State, he removed there, and was installed pastor, January 11th, 1882, in which relation he still continues. He is a good preacher, active in the Master's service, and has the divine blessings on his labors.

Butler, Rev. Henry Seymour, A. M., was born in the city of New York, December 19th, 1840. He was the youngest child of Henry and Martha (Hinsdale) Butler, who gave him to the ministry from his birth. Having graduated at the College of New Jersey, in 1862, he taught the Academy at Mahopac Falls, N. Y., for more than a year, and then entered the Theological Seminary in Princeton, from which he received his diploma in April, 1866, being at that time a Tutor in the College.

Having received a call from the churches of Columbus and Bustleton, N. J., he was ordained, in October, 1866, by the Presbytery of Burlington, and duly installed. This pastoral relation was dissolved, on account of sickness, in April, 1868, and the year following was spent in supplying pulpits in Westchester, N. Y., and elsewhere.

With restored health he accepted a call to Clearfield, Pa., and in June, 1869, entered upon a pastorate of nearly fifteen years in that place. In January, 1884, he received a unanimous call to the Presbyterian Church of Blirstown, N. J., and was installed by the Presbytery of Newton, in April of that year, becoming, by his office, President of the Board of Trustees of the Blirstown Presbyterian Academy. Mr. Butler was Moderator of the Presbytery of Huntingdon, in the years 1876 and 1877, and of the Synod of Harrisburg, in 1880-81, and, by appointment of the General Assembly, Convener of the new Synod of Pennsylvania, at Harrisburg, in October, 1882. With deep regret and sorrow he was dismissed from the Presbytery of Huntingdon to take up the work to which God had called him, in New Jersey, February 5th, 1884.

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Calhoun, Rev. Simeon Howard, was born in Boston, August 15th, 1804, and died at Buffalo, December 14th, 1876. He was graduated at Williams College in 1829; studied law; was converted, and came back to his *Alma Mater* as Tutor. In 1837 he went to the Levant, as Agent of the American Bible Society; but in 1844 became a missionary under the American Board, subsequently under the Presbyterian Board. His field of operation was the Seminary at Abeik, on the slopes of Lebanon. He returned home in 1874. Mr. Calhoun was a most devoted missionary, and the epithet he bore, the "Cedar of Lebanon," proves how he was regarded. He was rarely gifted, yet content to spend his life in comparative obscurity. He published, in Arabic, *Scripture Helps*, Beirut, second edition, 1869.

Calvin in the Prayer Book. A recent writer quotes the highly respected authority of J. H. Blunt, in his "Annotated Book of Common Prayer," against the charge that certain important parts of the Episcopal Prayer Book, viz.: the Sentences, the Exhortation, Confession and Absolution, were borrowed from Continental Presbyterian liturgies. Mr. Blunt says: "It must be concluded that those who revised the Prayer Book in 1552 were entirely responsible for its composition." "The General Confession appears to be an original composition of some of the revisers;" and "the Absolution was composed by the revisers of 1552, evidently with the old form of absolution which was used in the Prime and Compline services before them."

It might be sufficient to reply to this that the Prayer Book of 1549 had none of these features, while the Strasburg Liturgy of John Calvin, which was published in England between that date and the issue of the Revised Book of Common Prayer, contained them all. The Strasburg Protestants had taken refuge from persecution in England, where they had a congregation of their own at Glastonbury, in Somersetshire.

Their pastor, whose name was Latinized into Pollanus, had published, in 1551, an edition of their Order of Worship. This was in the hands of the revisers of the Anglican Liturgy; and since no scruple was felt at borrowing aid from Presbyterian sources in the preparation of this work, or in carrying forward the English Reformation in general, it would seem to be plain, *prima facie*, to what source the revisers of 1552 were indebted for the new elements thus introduced. That there were in the Sarum Missal, and in the older liturgies from which it was compiled, forms corresponding to some of these—the

Absolution, for instance—it is by no means intended to deny. On the other hand, in none of them is there anything closely resembling the "Exhortation" or the "Sentences." Candid Episcopal writers, therefore, like Bishop Brownell (Commentary on the Prayer Book, page 73), Archbishop Lawrence (Sermons on the Thirty-nine Articles, page 209), and Rev. Evan Daniel, the most recent and exact writer of all, in his "History and Contents of the Book of Common Prayer," do not hesitate to admit these facts. The latter says: "From this work (the Strasburg Liturgy of John Calvin, published in England by Valerandus Pollanus) we probably derived the Introductory Sentences, and the Exhortation, Confession and Absolution."

Calvinism. This name "is used to designate, not the opinions of an individual, but a mode of religious thought, or a system of religious doctrines, of which the person whose name it bears was an eminent expounder. There have been from the beginning only three generically distinct systems of doctrine, or modes of conceiving and adjusting the facts and principles understood to be revealed in the Scriptures: the Pelagian, which denies the guilt, corruption and moral impotence of man, and makes him independent of the supernatural assistance of God. At the opposite pole is the Calvinistic, which emphasizes the guilt and moral impotence of man, exalts the justice and sovereignty of God, and refers salvation absolutely to the undeserved favor and new creative energy of God. Between these comes the manifold and elastic system of compromise once known as Semi-Pelagianism, and in modern times as Arminianism, which admits man's original corruption, but denies his guilt; regards redemption as a compensation for innate, and consequently irresponsible, disabilities, and refers the moral restoration of the individual to the co-operation of the human with the divine energy, the determining factor being the human will."

Although Calvin was not the first to formulate the system which goes by his name, to him, nevertheless, justly belongs the praise of presenting to the world the first and grandest work of systematic divinity—of recasting Augustinianism in its Protestant form, and of handing it to the modern world stamped with its great author's name. By him Calvinism and its correlatives, Presbyterianism in the Church and Republicanism in the State, were, though not invented, advocated and disseminated with transcendent ability and success. From him his doctrines passed to that "apostolical succession" of Bullinger,

Turretin, Witsius, John Owen and Jonathan Edwards, to the Synod of Dort (1618-19) and the Westminster Assembly (1638), and so to the churches of France, Switzerland, Holland, England and Scotland, to the Independents, the Baptists, and to the Presbyterians in all lands.

In glancing at Calvin's "peculiar way of apprehending the truth," Dr. Henry, of Berlin, says:—

"The decisive rule of knowledge he found in the Holy Scriptures. Justification through Christ he made his central doctrine. But Calvin was not content to look through the glass darkly. He wished to go behind it, by the help of illumining thought, and with a sublime courage, born of faith, wished every disciple of his to do the same. A child beholds the sky and thinks no more about it. Calvin looks at the spiritual firmament like an astronomer. In his thoughts he gazes upon God's countenance and upon his decrees. This all men dare not do. They fear to penetrate the unfathomable abyss. Calvin, void of fear and bold, is borne thither upon the wings of his living faith. He knows that he is one of the elect of God. His predominant thought, that God only is powerful, that before Him man is nothing, a vessel of God's wrath or of God's grace, as God pleases, led him, however, to constant prayer to the living God; greatly in contrast with the habits of modern thinkers, to whom God is but a law, to whom self is God. Starting from this great thought, Calvin shows that our Maker, with foreknowledge of salvation and destruction, determined beforehand that both should be; that there should be saved souls and lost souls; and decreed their safety or their ruin. Here we find an abyss of the world spiritual, for none know how sin, with its results, is a thing possible to the Holy One, who has decreed our existence as it is. Zwingli had taught the same truth as did Calvin. Luther had also unfolded it to Erasmus, when the latter declared that man could deliver himself by good works. They did not explain the mystery. Its solution lies in the secret counsels of the Most High. Calvin dwells upon this mysterious truth, which lies behind that grace of God which overwhelms him. We here cry: 'Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!' But Calvin felt God's Spirit moving him to blazon triumphantly the great thought of God's sovereignty and the utter dependence of man, in order to dash in pieces the self-righteous hypocrisy of Romanism to its very foundations, just as Augustine, in his day, smote Pelagian self-righteousness. Eternal judgment resounds in his words with thunder tones, alarming mortals. This same strong grasping of great foundation truths has given to Calvin's theology its peculiar coloring, to Calvin's soul its lovely piety, and to the world a new impulse. If the reproach met him that he did away with free will, he answered with renewed force, 'Commune with your own heart; it will

condemn your slothfulness; your conscience will bear witness to your moral freedom.' The Church of Calvin abounded in active benevolence. Many Christian souls may not be able to follow Calvin in this flight of his thought, yet these same souls will render their thanks to God that Calvin taught the deeper meaning of the Lord's Supper; that he preserved the sacrament from becoming a mere memorial act, after the conception of Zwingli."

"There can be no better criterion of the character of a system of religious doctrines than the effects which the belief of them produces. 'Grapes do not grow on bramble bushes. Illustrious natures do not form themselves on narrow and cruel theories. . . . The practical effect of a belief is the real test of its soundness. Where we find an heroic life appearing as the uniform fruit of a particular mode of opinion, it is childish to argue, in the face of fact, that the result ought to have been different.' 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' Of this test Calvinism has no reason to be either ashamed or afraid."

Calvinism is productive of the highest degree of moral excellence. "I am going to ask you," says Froude, who is sometimes spoken of as an assailant of Calvinism, "to consider how it came to pass that, if Calvinism is indeed the hard and unreasonably creed which modern enlightenment declares it to be, it has possessed such singular attractions in past times for some of the greatest men that ever lived, and how, being, as we are told, fatal to morality, because it denies free will, the first symptom of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for States as well as persons. I shall ask you again, why, if it be a creed of intellectual servitude, it was able to inspire and sustain the bravest efforts ever made by man to break the yoke of unjust authority? When all else had failed, when patriotism has covered its face and human courage has broken down, when intellect has yielded, as Gibbon says, 'with a smile or a sigh,' content to philosophize in the closet and abroad to worship with the vulgar, when emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and —; the slavish form of the belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under encraving temptation." In illustration of this he mentions William the Silent, Luther, Knox, Andrew Melville, the Regent Murray, Coligny, Cromwell, Milton, Bunyan, and says of them: "These were men possessed of all the qualities which give nobility and grandeur to human nature—men whose life was as upright as their intellect was commanding and

their public aims untainted with selfishness, unalterably just where duty required them to be stern, but with the tenderness of a woman in their hearts, frank, true, cheerful, humorous; as unlike sour fanatics as it is possible to imagine any one, and able in some way to sound the key-note to which every brave and faithful heart in Europe instinctively vibrated."

For attestation of the truth, that Calvinism has uniformly raised the moral standard of both individuals and communities by exalting the Sovereignty of God, and emphasizing the moral law, we have but to compare the Waldensians with the other Italians, Geneva under Calvin's rule with its condition before or since, the Huguenots with their Roman Catholic fellow-citizens, the Jansenists with the Jesuits, the English Puritans with the courtiers of Charles II, and finally, all those sections of America settled by the Puritans and the Presbyterians of Scotland, France and Holland with those settled by men of other faiths, North America with South America.

Calvinism has ever been the ardent and effective friend of civil liberty. Charles I, of England, gave as the reason why his father, James I, had subverted the republican form of government of the Scottish Church, that the presbyterial and monarchical forms of government did not harmonize. And De Tocqueville, admitting the same, calls Calvinism "a democratic and republican religion." Calvinism created, under God, the Dutch Republic, and made it "the first free nation to put a girdle of empire around the world." "It would certainly be unjust and futile," says Motley, "to detract from the vast debt which that Republic owed to the Genevan Church. The Reformation had entered the Netherlands by the Walloon gate (that is, through the Calvinists). The earliest and most eloquent preachers, the most impassioned converts, the sublimest martyrs, had lived, preached, fought, suffered and died with the precepts of Calvin in their hearts. The fire which had consumed the last vestige of royal and sacerdotal despotism throughout the independent Republic had been lighted by the hands of Calvinists.

"Throughout the blood-stained soil of France, too, the men who were fighting the same great battle as were the Netherlanders against Philip II and the Inquisition, the valiant cavaliers of Dauphiny and Provence, knelt on the ground before the battle, smote their iron breasts with their mailed hands, uttered a Calvinistic prayer, sang a Psalm of Marot, and then charged upon Guise or upon Joyeuse, under the white plume of the Bearnese. And it was on the Calvinistic weavers and clothiers of Rochelle that the Great Prince relied in the hour of danger, as much as on his mounted chivalry."

On every side we find the clearest evidence that Calvinists have been the devoted friends of civil liberty. Such was Switzerland, not only during

those periods when she was most free, but those in which she struggled, however unsuccessfully, for her freedom. Such were the Protestant non-conformists from the days of the Reformation to the death of Queen Elizabeth. Such were the Presbyterians in the days of the first Charles. Such were those noble men, the Huguenots of New York and New Jersey, as well as others of their suffering companions, who fled from France, and sealed their testimony with their blood, on the fatal revocation of the Edict of Nantes. Such also were the Puritans of New England, who, through the favor of Divine Providence, opposed, though not a bolder, a more successful resistance to despotic power. With the courage of heroes and the zeal of martyrs, they struggled for and obtained the charter of liberty now enjoyed by the British nation. Even the historian Hume, whose prepossessions all lay on the side of absolute monarchy, and who was sufficiently prejudiced against the Bible, was constrained to the confession, "that the precious spark of liberty had been kindled, and was preserved by the *Puritans alone*, and that it was to this sect the English owe the whole freedom of their constitution."

The vast influence of Calvinism in achieving American Independence is too well known almost to require any definite and detailed statement. "We are," says Bancroft, "proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists of France. William Penn was the disciple of the Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

The steadfast and self-sacrificing devotion of the Presbyterian ministry and membership, as a body, to their country, during the Revolution, is a fact which stands out with proud prominence on the page of history. "John Calvin," says Ranke, "was virtually the founder of America." "The Shorter Catechism," says Dr. A. A. Hodge, "fought through successfully the Revolutionary War." We find, in 1774, a meeting of the Presbyterians in Cumberland Valley, Pa., convened at Carlisle, passing a series of patriotic resolutions, expressing their sympathy with the cause of oppressed America, and in the name of the Lord of Hosts, declaring their willingness to participate in the dangers of the struggle, whenever the Government might demand their services. And the *Mecklenburg Declaration (which see)* May 20th, 1775, was adopted by twenty-seven delegates, nine of whom, including the President and Secretary, were ruling elders, and one was a Presbyterian minister.

"That man," it has truthfully been remarked, "will go on a desperate adventure, who shall proceed to hunt out the Presbyterian Tories of that day. Our ministers were Whigs, patriots, haters of tyranny,

known abettors of the very earliest resistance, and often soldiers in the field. It was not they, nor any of them, who acted as guides for invading Generals, or who wrote pasquinades for New York journals, or who insulted Washington by senrifle letters. On these points we ask no better task than that of printing a few documents, when the truths suggested shall be denied. The name of a Presbyterian Whig stank in the nostrils of truckling courtiers, renegade Scots and non-juring semi-papists, as much in the colonies as at home, and the Revolutionary struggle was carried on, in a large part of the Middle and Southern States, by the sinew, sweat and blood of Presbyterians."

"Among the Calvinistic churches," says the Rev. N. S. McFetridge, D. D., in his excellent little work, "Calvinism in History" (published by our Board), "the Congregationalists and Dutch Reformed and Presbyterians were the leaders, and none of them took a more active part in favor of independence than the Scotch-Irish Presbyterians. They threw into the movement all the fearlessness of the Scotch, and all the fire and wit of the Irish character. Hence their speeches and sermons and papers and bulletins were at once irritating and amusing to their opponents." Bancroft accredits to them the glory of making the first bold move toward independence, and of lifting the first public voice in its favor. To the Synod of the Presbyterian Church, convened in Philadelphia in 1775, belongs the responsibility, and may we not say the *glory?* of being the first religious body to declare openly and publicly for a separation from England, and to counsel and encourage the people who were about taking up arms. It enjoined upon its people to leave nothing undone that could promote the end in view, and called upon them to pray for the Congress then assembled.

The relation of Calvinism to education is no less conspicuous and illustrious. The little republic of Geneva became the sun of the European world. The Calvinists of France, notwithstanding all their embarrassments, immediately founded and sustained three illustrious theological schools at Montauban, Laumur and Sedan. The peasantry of Scotland excel in intelligence those of other European peoples, thanks to the parish schools. In this country, it has been said, for the first two hundred years of our history, "almost every college and seminary of learning, and almost every academy and common school even, had been built up and sustained by Calvinists." With Calvinism goes the teacher, with Romanism the priest.

While it is true that every religion and religious party, however impure its creed, or temporary its success, may boast its martyrs, it is nevertheless a fact equally certain and significant that, beyond all others put together, the Calvinistic churches have furnished the martyrs to Christianity since the Reformation. It is only necessary to mention the Wal-

denses, the victims of the Inquisition, in Italy and Spain, the Massacre of St. Bartholomew, the Revocation of the Edict of Nantes, the victims of Philip and Alva, in Holland, of "Bloody Mary," and of the "High Commission," and of the "Bloody Assizes," in England, the Puritans and Covenanters, and victims of Claverhouse, and the "Killing Time," in Scotland.

Again, Calvinism is the friend of missions. But in this it is not alone. No church of Christ can forget his command "to disciple all nations." But this can be fairly claimed on behalf of the Calvinistic churches. They have been—alike in priority and in extent of enterprise and devotion—leaders in this great work. They have also excelled in the thoroughness of their mission educational organizations, and in the manly and Christian type of character they have formed in the converts they have gathered of all races and in all lands.

With such elements and achievements, it is not to be wondered that Calvinism, even when considered only in the light of philosophical investigation, has commended itself to the admiration and approbation of men among the most distinguished for intellectual ability.

"Whatever notions of an exaggerated sort" (says *Isaac Taylor*, the profound author of the "Natural History of Enthusiasm," and the "Physical Theory of the Future Life") "may belong to some Calvinists, Calvinism, as distinguished from Arminianism, encircles or involves *great truths*, which, whether dimly or clearly discerned—whether defended in Scriptural simplicity of language, or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas. Yet, surely, whoever is competent to take a calm, an independent, and a truly philosophic survey of the Christian system, and can calculate, also, the balancings of opinion, the antitheses of belief—will grant that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism" (*Essay upon Edwards on the Will*).

Mr. Froede, who has no particular love for Calvinism, says (*Calvinism*, p. 42):—

"Was it not written long ago, 'He that will save his soul shall lose it?' If we think of religion only as a means of escaping what we call the wrath to come, we shall not escape it; we are already under it, we are under the burden of death, for we care only for ourselves. This was not the religion of your

fathers; this was not the Calvinism which overthrew spiritual wickedness and hurled kings from their thrones and purged England and Scotland, for a time at least, of lies and charlatany. Calvinism was the spirit which rises in revolt against untruth; the spirit which, as I have shown you, has appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflashing upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist whether we acknowledge them or whether we deny them, and will have their way, to our own weal or woe, according to the attitude in which we place ourselves toward them—inherent, like the laws of gravity, in the nature of things, not made by us, not to be altered by us, but to be discerned and obeyed by us at our everlasting peril."

Mr. Bauroff, who, while adopting another religious creed, has awarded to Calvinism the palm for its influence in favor of religious and civil liberty, says, in reference to *predestination*, one grand distinctive doctrine of Calvinism: "This doctrine inspires a resolute, almost defiant freedom in those who deem themselves the subject of God's electing grace; in all things they are more than conquerors through the confidence that nothing shall be able to separate them from the love of God. No doctrine of the dignity of human nature, of the rights of man, of national liberty, of social equality, can create such a resolve for the freedom of the soul as this personal conviction of God's favoring and protecting sovereignty. He who has this faith feels that he is compassed about with everlasting love, guided with everlasting strength; his will is the tempered steel that no fire can melt, no force can break. Such faith is freedom, and this spiritual freedom is the source and strength of all other freedom" (*History United States*, vol. ii, p. 461).

Castelar, the eloquent Spanish statesman, says: "The children of the Puritans founded the United States, a liberal and popular government, where human rights were placed above all ideas They harmonized antagonisms which seemed eternal; stability with progress, order with liberty, pure democracy with obedience to the law, the widest freedom of different social tendencies with a powerful nationality and ardent patriotism, the humanitarian with the cosmopolite spirit, indomitable independence of the individual with religious respect to authority."

"There is no system," says a writer of marked ability in our country, "which equals Calvinism in intensifying, to the last degree, ideas of moral excellence and purity of character. There never was a system since the world stood, which puts upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery." "Men may talk as much as they

please against the Calvinists and Puritans and Presbyterians, but you will find that when they want to make an investment they have no objection to Calvinism or Puritanism or Presbyterianism. They know that where these systems prevail, where the doctrine of men's obligation to God and man is taught and practiced, there their capital may be safely invested." "They tell us," he continues, "that Calvinism plies men with hammer and with chisel. It *does*, and the result is monumental marble. Other systems leave men soft and dirty; Calvinism makes them of white marble, to endure forever."

Campbell, Rev. George Stuart, M. A., is the youngest son of Rev. James R. Campbell, D.D., a missionary of the Reformed Presbyterian Church to India. He was born, November 5th, 1848, in the Bay of Bengal, under the American flag, during the return of his parents from a visit to the United States. At an early age he accompanied his mother and sisters to this country, and attended the Classical Institute of which Dr. Charles Short, now Professor of Latin in Columbia College, New York, was for many years the Principal. During this time, in the twelfth year of his age, he made a profession of religion in connection with the First Reformed Presbyterian Church, Philadelphia. Remaining in Ireland when his mother and sisters returned to India, he graduated at the Queen's University, Belfast, and afterwards studied theology in the Irish Presbyterian College and in the halls of the Reformed Presbyterian and Free churches of Scotland. Having received licensure from the Free Presbytery of Edinburgh, in 1870, he returned to America, and putting himself under the care of the Central Presbytery of Philadelphia, he attended a session in the Theological Seminary at Princeton. Having received invitations from several different congregations, he accepted a call from Williamstown, N. J., and was ordained and installed pastor of the Presbyterian Church in that place, November 7th, 1871. After five years of very successful labor at Williamstown, in connection with which he supplied the churches at Bunker Hill and Franklinville, he accepted a call to Phoenixville, Pa., where he remained pastor for four years, when he was called to his present position as pastor of the Richmond Presbyterian Church, Philadelphia, being installed December 16th, 1880.

Mr. Campbell's work in the ministry has been greatly blessed. The debt resting on churches to which he has ministered has been greatly reduced or entirely removed, and extensive and handsome improvements have been made in their places of worship. There have been large accessions to their membership, and the efficiency of all their operations has been greatly increased. Mr. Campbell is a preacher of sound, evangelical doctrine, and his perspicuous style, with his eloquent delivery, render him an impressive speaker. Always ready for every

good word and work, his indefatigable industry, perseverance and faithfulness have been rewarded with great success. His courteous manners and obliging disposition render him greatly beloved.

Campbell, James Robinson, D. D. Mr. Campbell was born near Armagh, county Tyrone, Ireland, in the year 1800. He arrived in Philadelphia in 1824, and while serving as a clerk he devoted his spare time to study, under the care of that distinguished classical scholar, the late Joseph P. Engles, Esq., many of whose pupils have obtained great eminence. His theological studies were pursued under the Rev. Dr. Samuel Brown Wylie, pastor of the First Reformed Presbyterian Church, in the Reformed Presbyterian Seminary at Philadelphia. He was ordained by the Presbytery of Philadelphia, of the Reformed Presbyterian Church, in October, 1831. He embarked for India on the 16th day of November, 1835, in company with Rev. James McEwen, Messrs. Jamieson, Rogers and Porter. His station was Saharanpur, Northwest Province, India. He visited the United States in 1847-8, and his pulpit addresses on the subject of missions are still remembered by many.

The degree of Doctor of Divinity was conferred upon him by Lafayette College, Easton, Pa., in 1856. He died at Landour, Himalaya Mountains, India, on the 18th of September, 1862, in the sixty-second year of his age, having been a Missionary in India over twenty-six years. His widow, Mrs. Mary Cochran Campbell, survived him only a few years, and died in India, on March 19th, 1874, having been actively, zealously and successfully engaged for many years in the cause of Christ, in India.

All of Dr. Campbell's sons who came to manhood have entered the ministry. The eldest son, Rev. Thomas Cochran Campbell, died in Marion, Ohio, June 8th, 1862, after two years' successful work for Christ. The second son, Rev. James Robinson Campbell, is the pastor elect of the Presbyterian Church at Christiana, Del. The third son, Rev. George H. Stuart Campbell, is the pastor of the Richmond Presbyterian Church, Philadelphia, Pa.

Having devoted himself to the life of a foreign missionary, and a society having been formed in Merceer county, Pa., by members of the Presbyterian, the Associate, the Associated Reformed, and the Reformed Presbyterian churches, to support a foreign missionary in connection with any one of these denominations, Dr. Campbell was accepted by them, and sent out to India under the direction of the Western Foreign Missionary Society of Pittsburg. He arrived at Saharanpur, his station in India, on November 10th, 1836. There he labored assiduously for twenty-seven years, with the exception of a short period in 1847 and 1848, during which he made a visit to his native land and to America. While in this country, he delivered, in several places, a course of lectures on Foreign Missions in India, which were afterwards published in a duodecimo volume by the

Board of Foreign Missions of the Reformed Presbyterian Church. He also contributed largely to the religious press, being a letter-writer of superior excellence. He was indefatigable in his labors, and besides his services at his own station, he made frequent itinerations, and also acted as treasurer for the entire mission. He devoted much of his attention to the education of the native youth, in which he was eminently successful, a large number of those under his care having renounced heathenism and received the Christian religion, several of whom have become ordained ministers and licentiates and catechists and Scripture readers in the upper and lower missions of the Presbyterian Church of the United States. One of the handsomest churches in Upper India was erected at Saharanpur by his agency. His reluctance to intermit his labors hastened, if it did not cause, his death, which was a fitting close to his long and useful life. Tranquil and triumphant, he passed from earth to heaven: from sacrifice and toil to his eternal rest and reward. He was a man of warm heart, and a judgment remarkably sagacious, energetic, animated, genial, modest, with a profound devotion to the Saviour, which controlled all his actions. In person he was of medium height, well-rounded face, a clear complexion and a robust frame.

Campbell, John, a ruling elder, departed this life, near Bell's Mills, Pa., October 16th, 1883. A long and useful life closed serenely when this venerable man passed away. He was the son of Robert and Rebecca Campbell, and was born in Kishacoquillas Valley, in 1804. The greater part of his life, however, was spent within the present limits of Blair county. At an early age he united with the Presbyterian Church. He took part in the organization of the Logan's Valley Church, nearly fifty years ago, and was at that time elected and ordained a ruling elder. He continued to perform the duties of his office, to the acceptance and edification of the church, until his death. He was a man of fine character, and commanded the respect of all who knew him. His convictions were always positive, and he fearlessly maintained them, without regard to consequences. He was honored also, for many years, as a magistrate. He brought to the performance of his duties a well-stored mind and a sound judgment. His religious experience was not specially demonstrative, but he quietly and fully rested upon the merits of the Saviour, always exhibiting a deep interest in the welfare of his church. His end was peaceful, in keeping with his well-ordered and Christian life.

Cannon, Frederick Edwards, D. D., a native of Massachusetts, was of the class of 1822 in Union College, and of the class of 1824 in Andover Seminary. Ordained October 12th, 1825, he was settled at Ludlow, Vt., from 1826 to 1831, and at Potsdam from 1831 to 1836. Much beloved and prospered in the pastoral charge, his impaired health compelled

him to leave it, and entering the District Secretaryship of the American Board, in 1836, he remained in it, performing its duties with diligence and ability, until 1863, when health again impaired required him to resign the office. Dr. Cannon won the regard of his parishioners by his excellence and faithfulness, and greatly blessed them. Traversing the Western part of the State of New York in the interest of Foreign Missions, he was universally known to the churches and ministers and acceptable to them, and the large sum he gathered for this great cause very imperfectly denotes the amount he accomplished for it. Dr. Cannon is a man rarely well-preserved in his advanced years, full of faith and love and all graces, and even more than ever interested in everything that touches the history and progress of the Kingdom. Few men have been more loved and honored in Western New York.

Carle, John, was pastor of the French Reformed or Huguenot Church in New York, from August 14th, 1754, to April 8th, 1761. He was a native of Nismes, in Languedoc, France, and was ordained to the gospel ministry by the Church of Basle, Switzerland. In 1768 he was chaplain of the French Hospital in London. He was of "irreproachable character, very intent upon his studies," and "preached moderate Calvinism."

Carlisle, Rev. Hugh, was admitted into the New Castle Presbytery before September, 1735, probably from Great Britain or Ireland. At that time Newtown and Plumstead, in Bucks county, Pa., obtained leave of Philadelphia Presbytery to employ him, and he joined that body in June, 1736. A call to these churches was presented to him in May, 1737, but in August he declined it, on account of the distance of Plumstead from Newtown. He continued to serve them, and was sent, in November, to supply Amwell and Bethlehem, in Hunterdon county, N. J., with other vacancies. He is mentioned as a member of Lewes Presbytery in 1742.

Carre, Ezekiel, pastor of the Huguenot colony in Narragansett, Rhode Island, 1686. He was born in the Island of Re, near La Rochelle, France, and studied philosophy and theology in the Academy of Geneva, 1670. Before coming to America, he was pastor of Mirambeau, in Saintonge, 1680, and La Roche Chalais, in Guienne, 1682. When he left Narragansett, and whither he went, is not known.

Catholic (*throughout all, i. e., general, universal*). This word early came into use among Christians to distinguish their Church from the Jewish, which was national; later on, it distinguished the orthodox church from the heretical sects. In modern times it has been arrogantly and absurdly claimed by the Church of Rome; and Protestants usually call hers so, although it were nearer truth to say the Roman Catholic Church. The phrase in the Apostles' Creed, "the Holy Catholic Church," is often ignorantly supposed to refer to the Roman Church, but the word

"catholic" merely means "universal," and was not in the first form of the Creed. The phrase is correctly explained by what follows, "the communion of saints." Thus it simply expresses a belief that the Holy Church, the communion of saints, is not confined to one nation, but by the appointment and help of Christ shall be disseminated through all nations.

Chance, J. C., was born in the State of New Jersey (Leesburg, Cumberland county), in the year 1819. He has been a resident of Philadelphia since early childhood, and is well-known in business circles, but more especially in the religious community as a live Sunday-school man and efficient church worker. In the Spring of 1855, under the auspices of the Calvary Presbyterian Church, he located and organized the Olivet Presbyterian Sabbath School, numbering 63 scholars, which now numbers over 700, and ranks as one of the largest and most flourishing in Philadelphia. Out of this school grew the church, which has at the present time over 800 members. To these two enterprises he has devoted his life. In the first annual report of the "Calvary Presbyterian Missionary Association," this item appears: "While others have given their money, he (Mr. Chance) has given his time and money also, and, although it is true that pecuniary means were indispensable to the erection of Olivet Chapel, it is equally true that it would not have been built but for the wisdom in planning the details, the sagacity in securing contributions, and the indomitable perseverance and unceasing efforts of the brother we have mentioned."

Mr. Chance is the first and only Superintendent of Olivet Sabbath School, having held this office twenty-nine years. If statistics can be relied upon, he has occupied this position for a longer number of consecutive years than any other superintendent in the city of Philadelphia. He has also been a ruling elder in this church for twenty-eight years.

Chapin, Louis, was born in West Springfield, Mass., November 3d, 1809, the youngest, and now only survivor, of ten children of Moses A. and Lucina (Graves) Chapin. His education was limited to a few terms in the academies of Springfield, Westfield and Hadley. He removed to Rochester, N. Y., in the Spring of 1827, and for four years was clerk in the forwarding office of the first six-day line of canal boats on the Erie Canal. Subsequently, he engaged in the milling business, both in Rochester and Akron, Ohio. This he relinquished in 1866, and has since dealt in grain. He has been a Trustee in Monroe County Savings Bank for thirty years, twenty-two years its Vice-President, and is now President. Mr. Chapin was a subject of the great revival in Rochester, under the preaching of the Rev. Charles G. Finney, and united with the Third Church in December, 1830. Four years afterward he transferred his relation to the Brick Church, where, in April, 1839, he was chosen and ordained ruling elder, which office he has since held.

Nearly all the time from 1810 to 1878, Mr. Chapin was Trustee and Treasurer of the Society. His connection with the Brick Church Sabbath School began with his membership in the church, and has since continued with little interruption. For three years he was Superintendent, and for over forty-five years has been Secretary and Treasurer. He was Secretary of the New York State Sunday School Teachers' Association, organized in Albany, in January, 1857, and continued as such, or as Treasurer or a member of the Executive Committee, twenty-one years. In 1861 he was elected a corporate member of the A. B. C. F. Missions, and has attended more than half the annual meetings since. He has represented the Brick Church in nearly all the meetings of Presbytery, and been their delegate to every meeting of Synod since the

Congregational (Circular) Church, Charleston, S. C., for three months, and the First Presbyterian Church, Baltimore, Md., from June to October, in 1877. Being called to Harrodsburg, Ky., the same year, he served that church, as stated supply, until October, 1878, when he spent several months in Europe. On his return he was ordained and installed as pastor of the First Presbyterian Church, Harrodsburg, Ky., October 19th, 1879, where he is now preaching, with great acceptance and success. †

Mr. Chisolm is one of the most promising of the young ministers of the Southern Church. Of more than ordinary administrative ability, and of untiring energy, he has the gift of infusing his own glowing zeal into the hearts of his people, and of developing their capacities for church work. His sermons are prepared with great care, and usually delivered without notes, and in a very attractive and eloquent style which never fails to command attention and excite interest. He possesses, to a large degree, those personal and social qualities which belong to a judicious, thoughtful and sympathizing pastor.

Christianity, Aggressive Character of.

There is a great difference between the knowledge given in consciousness and that attained by the logical understanding. For example, all men know from consciousness what beauty is, but if the question be asked: What is beauty? and the answer be sought from the logical understanding, there is the greatest perplexity and diversity. Dissertation after dissertation and volume after volume have been written in answer to that question. So we all know what Christianity is; but when the question is asked, What is Christianity? the answers become uncertain and divergent. It might seem useless to ask the question if we know without asking, and cease to know when asked. But the difficulty is, men will ask, and will give wrong answers—answers not merely incorrect, but fatally injurious. Of all the theological questions of our day, especially in Germany and among English and American theologians addicted to German modes of thinking, none has been more debated, and none is more vitally important than the question, What is Christianity? If we are to think or speak intelligently of the aggressive character of Christianity, we must know what Christianity is. It has been defined: 1. As a form of knowledge, *i. e.*, the system of divine truth revealed in the Scriptures. 2. As that *modus Dei cognoscendi et colendi* introduced by Christ. 3. As simply and exclusively a life. By this some mean a form or state of the religious consciousness; while others intend by that expression the theanthropic life of Christ as communicated to His people, humanity restored in Him, as it was corrupted in Adam. The objection to these answers is that they are too limited. (The last, as explained by mysticism, is false.) Christianity is a form of knowledge; it is a religion, it is a life. It is not exclusively the one or the other, but it is all.



LOUIS CHAPIN.

reunion of the Church, and has been a commissioner to the General Assembly from the Presbytery of Rochester, before and since that event, eleven times, seven of which he has been Chairman of the Mileage Committee. Probably no elder is better known by the Church at large or been more actively engaged in its service; certainly none has more thoroughly studied, from year to year, the minutes of the Assembly.

Chisolm, Rev. James Julius, is the second son of James J. and Margaret S. (Bryan) Chisolm, and was born in Charleston, S. C., December 8th, 1852. He graduated at Princeton College in 1874, and at Princeton Theological Seminary in 1877. He was licensed to preach by Charleston Presbytery in the Spring of 1876. The same year he supplied the

The best way to determine what Christianity is, is to ask what makes a man a Christian in the true and proper sense of the term. A Christian is one who knows and receives as true what Christ has revealed in His Word; whose inward state (religious consciousness) is determined by that knowledge, and whose life is devoted to the obedience and service of Christ. Christianity is, therefore, a system of doctrine, it is an inward life, and it is a rule of action. When, therefore, we speak of the aggressive character of Christianity, we may mean the antagonism of truth to error, the expansive power of the principles of spiritual life, or, the opposition of good to evil, of holiness to sin, in the outward life, or we may include all these, as they all are included in the religion of Christ. Or, as the Scriptures call it the kingdom of God, we may mean by the aggressive character of Christianity, its inherent force, by which it tends to gain more and more the complete control of the individual man and of human society, by controlling all the forms of human thought, the inward character of men and their outward conduct.

1. *Christianity is thus aggressive.* It does tend and strive to subdue. 1. This is variously taught in the Scriptures. It is compared to a stone cut out of a mountain, which gradually fills the whole earth; to a tree whose branches extend over all lands; to leaven hid in a measure of meal; to a great temple in the process of erection; to the sun in its course through the heavens, and from tropic to tropic.

2. It is deducible from its nature. Truth is necessarily antagonistic to error, and holiness to sin. The one must strive to overcome the other, both in the individual and in the world. Besides, being a religion suited to the necessities of all men, and absolutely essential to their well-being here and hereafter, it cannot be embraced by the individual man without the consciousness on his part of the obligation to uphold and extend it. A Christian, from the very nature of the case, is fired with zeal for the glory of Christ, and with love for his fellow-men. His Christianity makes him an advocate of the truth and a proselyter.

3. It is further proved and illustrated by the history of the Church. The original promise that the seed of the woman should bruise the serpent's head has expanded into the full system of Christian doctrine. The one hundred and twenty disciples in Jerusalem in the age of the apostles occupied Syria, Egypt, Greece, Italy; and since then Christianity has gained the civilized world. It has banished polytheism and idolatry; it has elevated woman, exalted man and moulded human society.

4. It is proved in the experience of every Christian. His inward life is a progress. He passes from infancy to maturity, from a *νηπιος* (infant) to a *παισιος* (grown), and from a *παισιος* to the full measure of the stature of Christ. The truth becomes better known and more firmly believed. Indwelling sin becomes

weaker, and grace stronger, and the outward life is made more and more consistent with the gospel. When this is not true, there is no true life.

II. *To what is the aggressive power of Christianity due?*

1. It is not due to anything in itself as a system of truth. If revealed to the lost in the other world, it would be powerless. If revealed to fallen man, sent in books or by living teachers to the heathen, it would, if left to itself, be universally rejected. The opposition of Satan and of the evil heart would be too much for it.

2. It is not due to the subjective effect on the hearts of those who are led to embrace it. If nothing were done *ab extra* but to induce the reception of the gospel, the inward effect and the outward efficiency would fade away.

3. But it is supernatural in its character. It is due to the purpose of God and the co-operation of the Spirit. When a woman puts leaven into a measure of meal, she is sure that the whole will be leavened, because the effect is due to the operation of invariable physical laws. But when the gospel is introduced into a community or a nation, whether it will take root and extend or not, depends on an *ab extra* sovereign working of divine power. Hence a sense of dependence is to be acknowledged and cultivated. It is because Christianity is the life of God (*i. e.*, of a present Christ), that it must prevail.

4. Although the gospel is thus dependent upon supernatural agency for its preservation and extension, yet human co-operation is ordained as the means. Faith and love are the powers which we are to wield, depending on the Spirit of God.—*Charles Hodge, D. D.*

Christianity, Its Advance. The following article by Tryon Edwards, D. D., presents the subject elsewhere ably noticed under the head "Progress of Christianity," with some new phases, facts and figures, which cannot fail to be read with great satisfaction:—

"One hundred and twenty years ago Voltaire said, 'Before the beginning of the nineteenth century Christianity will have disappeared from the earth.' But what are the facts? And how has his prediction been fulfilled?"

"In the year 1800, the date on which he fixes for the disappearance of Christianity, there were 24,000,000 English-speaking people, of whom 14,000,000 were Protestants and 5,500,000 Romanists. In 1881, among the same English-speaking people, there were 59,000,000 Protestants and 13,500,000 Romanists.

"During the past century the population of the United States has increased eleven fold and the churches thirty-seven fold. Then there was one church to every 1700 inhabitants; now there is one for every 529. Then the church membership of evangelical churches was only one in seventeen of the population; now it is one in every five. Then our evangelical churches were only 3030; now they

are 97,090. Then the communicants were 361,872; now they are 10,065,963. Then the ordained ministers were 2651; now they are 69,870. Then Sunday schools were almost unknown; now the number of teachers and scholars in them is said to be over 14,000,000. And the amount contributed annually by our churches for benevolent and congregational purposes is \$106,962,000, of which \$31,339,140 is for purely benevolent purposes, and for sustaining the churches and the ministry, \$75,552,866.

"When Dr. Dwight took the Presidency of Yale College most of the students counted themselves infidels, and not a few of them had taken the names of noted French infidels, to show their contempt for Christianity. Now, in 21 of our leading colleges, having 4562 students, nearly one-half are professing Christians, and more than one-half of one of the largest classes in Yale College are church members. Yale College alone has sent out over 2000 of its graduates as ministers of the gospel. And of the 361 colleges of the land, by far the greater majority, perhaps nearly all, are Christian in their influence. We have, also, in the United States, 142 theological schools, or seminaries, the special object of which is to train up young men to be preachers of Christianity and pastors of Christian churches.

"In 1804 the British and Foreign Bible Society was organized, and the American Bible Society in 1816; and the former has circulated about 95,000,000 and the latter about 40,000,000 copies of the Word of God; and, counting the issues of other similar societies, some 150,000,000 copies have been issued, and this in 226 different languages, into which the Bible has been translated. And an establishment for the publication of cheap Bibles now occupies the ground in Scotland on which stood the priory from which, in the time of Henry VIII, the Pope's legate published a bull against the printing of the Scriptures.

"In 1800 missions were comparatively unknown. Only fifty years ago there were but 502 missionary stations in foreign lands; now there are 5765; then only 656 ordained missionaries, now 6696; then 1256 other laborers and assistants, now 40,552; and now it is estimated that the communicants in mission churches are 857,332, the adherents 1,813,596, the day schools 9316, and the pupils in them 447,602.

"In looking to particular missions, in India and China, for example, as also in various other countries, we may see the progress of Christianity. Henry Martyn, in his day, said: 'If I ever see a Hindoo converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever yet seen.' And now a leader of an advanced party of cultivated Hindoos says: 'The spirit of Christianity has pervaded Indian society, and we breathe and think and feel in a Christian atmosphere.' And Max Müller declares that 'Hindooism is dead;' and to Norman McLeod he said: 'From what I know of the Hindoos, they

seem to-day riper for Christianity than any nation that ever accepted the gospel.' The number of native Christians in India is said to be nearly 600,000. And as one of the direct or indirect results of Christianity in India there are in that country some 26,000 schools, 80 colleges, and about 3,000,000 pupils.

"In 1800 there were no Protestant missions in China, and forty years ago there were there only five or six avowed converts to Christianity. Now 29 missionary societies are at work in that land, having 1058 missionaries and assistants, 600 stations and out-stations, 400 churches, 18,000 communicants, between 300 and 400 Christian schools, with 7388 scholars, 20 theological schools, with 231 students, 16 missionary hospitals, and 24 dispensaries to aid the sick and suffering. And the Emperor of China has ordered the closing of all the Buddhist temples, and the gospel is freely preached in every part of the empire.

"In Madagascar, where, as late as 1857, some 2000 persons were put to death for adherence to the Christian faith, there are now 1200 churches, 71,585 communicants, 862 schools, with 43,904 scholars, and in the past ten years the native Christians there have given nearly \$1,000,000 for the spread of the gospel. The number of converts to Christianity gathered there during 35 years of missionary labor is computed to exceed the number of converts in the whole of the Roman Empire during the first three centuries of the Christian era.

"In 1800 the Sandwich Islands were utterly heathen, given up to the most abominable licentious and idolatrous rites and practices. Now they are not only Christianized and civilized, but they have all the appliances of Christian civilization. In Honolulu there are 300 telephones in use, and some of the planters have been cutting their sugar-cane at night, by the aid of electric lights. Their churches are, in some respects, in advance of those of our own land. The first missions in Japan, which have been so wonderfully prosperous, were started by a contribution of \$1000 sent by the Christian converts of these Islands.

"When our missionaries first opened their schools in Syria, they had to beg parents to send their daughters, and as inducements to come, offered them both board and tuition free. Now parents beg missionaries to receive their daughters, and gladly pay both for tuition and board. And there are now 7500 girls in their mission schools, thoroughly instructed in Christianity and in all that may prepare them for the future life.

"In 1835 the first missionaries landed in the Fiji Islands, the people of which were savage and ferocious cannibals, fighting among themselves continually, fattening for slaughter, to be eaten, the prisoners taken in war, and even digging up dead bodies to feast on them. They buried the sick alive, strangled the widows, buried living victims beside every post of a

chief's new house, compelling them to clasp it while the earth was heaped up and trodden down upon their heads. Now, in every one of their 80 inhabited islands there is a tidy church and a dwelling-house for the minister or teacher; and in all there are some 900 Wesleyan churches filled with devout worshippers, the schools well attended; and the first sound in the morning and the last at night is that of hymn singing and family prayer, in almost every dwelling.

As other facts of interest, Tokio, in Japan, has its twelfth Presbyterian church, the government daily paper advertises the Bible for sale, and a large convocation of Buddhist priests has been called at one of their famous temples, for the purpose of abolishing the ancient rules forbidding the clergy to marry or to eat flesh meat. And the old slave market in Zanzibar, where formerly 30,000 slaves were sold every year, has been transformed into mission premises, with a church, a mission-house, and a school where Christianity is taught.

Such are a few of the many evidences of the spread of Christianity over the earth, to say nothing of the fact that more has been done in geography, philology, archaeology and ethnology, and in all that civilizes as well as Christianizes, indirectly by Christian missionaries, than by all the royal and national societies in the world that devote themselves exclusively to these objects. Well does Lecky, in his 'History of European Morals,' say, 'The highest conception that has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, and the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan world.' And well may we say, with another, that 'the principles and practices and ideals which are the richest inheritance of the race have been either implanted or stimulated or supported by Christianity.'

"They are, as the same writer says, such as these: 'Respect for woman and for the poorest and weakest; the duty of the prosperous and fortunate to help the unfortunate; humanity to the child, the prisoner, the poor, the needy, the stranger, and even the brute; opposition to every form of cruelty, oppression and slavery; the duty of personal purity and the sacredness of marriage; the obligation of temperance and the right of all to freedom, intelligence and equal political and social privileges, and to worship God according to the dictates of an enlightened conscience. All these principles Christianity inculcates. All these great ends Christianity has, to a wide extent, gained, and is more and more gaining every day. And if everywhere received and acted on, they would make every man a happy man and the wide world a happy world.'"

"Christian," Origin of the Name. The Greek *Χριστιανός* is a transliteration of the Latin *Christianus*, the nickname meaning, "partisan of Christ," given by the people of Antioch to the believers in the new religion brought there by those driven from Jerusalem by the persecution after Stephen's death (Acts xi, 19, 26). The name may have been given in ridicule, for the Antiochians were known for their scurrilous wit; but the time had come for naming, in some popular, intelligible way, those who were in religion neither Gentiles nor Jews. The name arose, probably, in the mistake that *Christ* was a proper name; nevertheless, it was the fittest, most honorable possible; it expressed the distinguishing features of the Christian religion. It is a Person, not a system of ethics or of divinity; it is a Life, not a thought; it is, moreover, *Christ*, the Messiah, the Son of God, whose partisans we are, not *Jesus*, the Son of man, a name common among the Jews. The form of the name is suggestive. It is a combination of the two widespread languages, Greek and Latin, reminding us that Christianity desires not concealment, but publicity, and prophesying that in all tongues the name of Christ shall be heard.

CHRONOLOGICAL TABLE OF PRESBYTERIES.

There are, probably, some slight inaccuracies in the following table (taken from "BarF's Digest"), as, in some instances, the facts are predicated upon defective reports. The figures prefixed indicate the order of seniority among the existing Presbyteries; those annexed, the number of ministers originally composing them severally; those marked with an asterisk were erected by the General Assembly, and usually have six months' precedence of those of the same year erected by the synods. The letters occasionally occurring refer to notes at the foot of the page. The dates of the erection of other Presbyteries, beyond the point to which this table extends, will generally be found in their sketches, elsewhere given.

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1716	1. Philadelphia.			
1716	2. New Castle.			
1716	Snow Hill, Md. (a).	Created by the subdivision of the General Presbytery.		1717
1716	Long Island (1).			1738
1732	Donegal.	New Castle.		1786
1733	East Jersey.	Philadelphia.		1735
1735	Lewes.	New Castle.		1858
1738	3. New York.	Union of E. Jersey and Long Isl.		

(a). Snow Hill, as erected, consisted of three members, of whom one died within the year, and the Presbytery thus became extinct.

YEAR OF ORIGIN	NAMES OF PRESBYTERIES	PRESBYTERIES OUT OF WHICH FORMED	PRESENT SYNODS	1858-1859
1738	1. New Brunswick.	New York and Philadelphia.		
1748	Suffolk.	See Book VI. § 96.		1790
1751	Abington.	New Brunswick.		1758
1755	Hanover.	New Castle.		1829
1762	Second Philadelphia (1).	Philadelphia.		1786
1765	Carlisle (1).	Donegal.		1766
1765	LANCASTER, Pa.	Union of New Castle & Donegal.		1766
1766	Dutchess, N. Y.	See Book VI. § 95.		1796
1770	5. Orange.	Hanover.		
1781	6. Redstone.	Missionaries.		
1784	South Carolina.	Orange.		1799
1785	Abingdon.	Hanover.		1838
1786	7. Transylvania, 5.	Abingdon.		
1786	8. Lexington, 12.	Hanover.		
1786	9. Edinboro, 6.	Division of Donegal.		
1786	10. Carlisle (2), 22.			
1790	11. Albany, 7.	Division of Suffolk.	New York and New Jersey.	
1790	12. Long Island, 12.		Virginia.	
1793	13. The Ohio, 5.	Redstone.	Philadelphia.	
1794	14. Huntingdon, 10.	Carlisle.	Virginia.	
1794	15. Winchester, 5.	Lexington.	New York and New Jersey.	
1795	16. Hudson, 7.	Dutchess and New York.	Carolinas.	
1795	17. Concord, N. C., 12.	Orange.	"	
1796	18. Hopewell, 5.	South Carolina.	"	
1797	Union, N. C., 5.	Abingdon.	"	1838
1799	19. W. Lexington, Ky., 9.	Transylvania.	Virginia.	
1799	20. Washington, 12.	Transylvania.	"	
1821	Chillicothe, 12.	Name changed.		
1799	First S. Carolina, 10.	Division of South Carolina.	Carolinas.	1810
1799	21. Second S. Carolina, 12.		"	
1810	South Carolina, 12.	Name changed.	"	
1800	Greenville, Tenn., 4.	Abingdon.	"	1801
1801	22. Erie, Pa., 5.	Redstone and Ohio.	Virginia.	
1802	23. Columbia, 3.	Albany, N. Y.	New York and New Jersey.	
1802	Oncida, 6.	"	"	1837
1802	Cumberland, Ky., 11.	Transylvania.	Kentucky.	1806
1805	Geneva, N. Y.	Oncida.	Albany.	1837
1808	24. Hartford, 12.	Erie.	Pittsburg.	
1833	Beaver, 12.	Name changed.	"	
1808	24. Lancaster, O., 12.	Ohio.	"	
1843	Zanesville, 12.	Name changed.		
1809	25. Londonderry, 11.	Connecticut.	Albany.	
1809	Middle Association, 18.	See Book VI. § 116.	"	1810
1809	Jersey, 26.	New York.	New York and New Jersey.	1824
1809	26. Harmony, 4.	First South Carolina.	Carolinas.	1837
1810	Cayuga, N. Y., 8.	Division of the Middle Association.	Albany.	1837
1810	Onondaga, 12.	Transylvania.	Kentucky.	1849
1810	West Tennessee, 4.	"	"	
1810	27. Muhlenberg, Ky., 9.	Washington, O.	"	
1810	28. Miami, O., 5.		Philadelphia.	
1811	29. Northumberland, Pa., 5.	Orange.	Carolinas.	
1812	30. Fayetteville, N. C., 9.	Hartford.	Pittsburg.	
1814	Grand River, O., 4.		Albany.	1838
1814	Champlain, 7.	Transylvania.	Kentucky.	
1815	31. Louisville.	West Tennessee.	"	
1815	32. Mississippi.	W. Tennessee and Muhlenberg.	"	1838
1815	Shiloh.	Oncida.	Albany.	1837
1816	St. Lawrence, N. Y., 12.	Name changed.	"	
1828	Watertown, 12.	Geneva.	Geneva.	1837
1817	Niagara, 3.	"	"	1837
1817	Ontario, N. Y., 19.	"	"	1837
1817	Eath, N. Y., 6.	Lancaster.	Ohio.	
1817	33. Richland, O., 6.	New Brunswick.	New York and New Jersey.	
1817	34. Newton, N. J.	Grand River.	Pittsburg.	1837
1818	Portage, O., 7.		Tennessee.	
1818	35. Missouri.	Oncida.	Albany.	1837
1819	Otsego, N. Y., 7.	Ontario.	Geneva.	1837
	Genesee, N. Y.	"	"	1837
	Rochester, N. Y., 8.	Ohio.	Pittsburg.	
	36. Steubenville, 8.			

YEAR OF ORIGIN	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1820	37. Washington, Pa., 9.	Ohio.	Pittsburg.	
	38. Troy, N. Y.	Columbia.	Albany.	
	39. North River.	Hudson.	"	
	40. Allegheny, Pa.	Erie.	Pittsburg.	
1821	41. Ebenezer, Ky.	West Lexington.	Kentucky.	
	42. Susquehanna, Pa.		New Jersey.	
1821	43. Columbus, O.		Ohio.	
1821	44. Alabama.		South Carolina and Georgia.	
1826	South Alabama.	Name changed.	"	
1821	45. Georgia.	Hopewell.	"	
1821	46. Cincinnati.	Miami.	Ohio.	
1821	Ogdensburg, N. Y., 6.	Champlain.	Albany.	1837
1829	St. Lawrence.	Name changed.	"	
1822	47. Second New York.	Associate Reformed.	"	
1822	Second Philadelphia, 2.	"	"	1825
1822	Oswego, N. Y., 5.	Oneida.	Albany.	1837
1822	48. Athens, O.	Lancaster.	Ohio.	
1823	Buffalo, N. Y.	Niagara.	Genesee.	1837
1823	District of Columbia.	Baltimore.	Philadelphia.	1838
1823	Huron, O.	Portage.	Pittsburgh.	1837
1823	49. Salem, Ia.	Louisville.	Kentucky.	
1848	New Albany.	Name changed.	"	
1823	50. Charleston Union.		South Carolina and Georgia.	
1829	Charleston.	Name changed.	"	
1824	51. Newark, N. J., 20.	Division of Jersey.	New Jersey.	
1824	52. Elizabethtown, 17.	"	"	
1824	53. North Alabama, 9.		South Carolina and Georgia.	
1824	Mechlenburg, N. C., 8.	Concord.	North Carolina.	1828
1824	54. Bethel, S. C., 8.		"	
1825	Cortland, N. Y.	Onondaga.	Geneva.	1837
1825	French Broad, Tenn.	Union.	Tennessee.	1838
1825	55. Madison, Ia.	Salem.	Kentucky.	
1825	56. Wabash, Ia.	"	"	
1830	Vincennes.	Name changed.	"	
1825	Newburyport, Mass.	Londonderry.	Albany.	1838
1826	Chenango, N. Y., 11.	Otsego and others.	"	1837
1826	Detroit, Mich., 5.		Western Reserve.	1838
1827	57. Holston, Tenn., 7.	Abingdon.	Tennessee.	
	Trumbull, O., 11.	Grand River.	Western Reserve.	1837
1828	Angelica, N. Y., 6.	Bath.	Geneva.	1837
1828	Centre of Illinois, 10.	Wabash.	Indiana.	1830
1828	58. Tombigbee, Miss., 7.	Missionaries to the Indians.	West Tennessee.	
1829	59. Bedford, N. Y., 12.	North River and others.	New York.	
1829	Tioga, N. Y., 11.	Cayuga.	Geneva.	1837
1829	60. Oxford, O., 11.	Cincinnati.	Ohio.	
1829	61. Crawfordsville, Ia., 9.	Wabash.	Indiana.	
1829	62. East Hanover, 12.	Division of Hanover, Va.	Virginia.	
1829	63. West Hanover, 21.	"	"	
1829	64. Western District, 5.	West Tennessee.	West Tennessee.	
1830	Third New York, 15.	New York.	New York.	1838
1830	65. Blairsville, Pa., 13.	Redstone.	Pittsburg.	
1830	Cleveland, O., 14.	Huron.	Western Reserve.	1837
1830	66. Indianapolis, Ia., 7.	Madison and Crawfordsville.	Indiana.	
1830	Illinois, 10.	"	"	1838
1830	67. Kaskaskia, 7.	Division of Centre of Illinois.	"	
1830	68. Sangamon, 5.	"	"	
1831	Delaware, N. Y., 8.	Chenango.	Geneva.	1837
1831	69. St. Louis, 5.	Missouri.	Illinois.	
1831	St. Charles, 5.	"	"	1840
1831	Tabor, Ky., 7.	Ebenezer and others.	Kentucky.	1831
1831	Clinton, Miss., 6.	Mississippi.	Mississippi and S. Alabama.	1849
1832	Second Philadelphia) (Assembly's), 16	Philadelphia.	"	1837
1834	Third Philadelphia) Name changed.	"	"	
1832	Second Long Island, 7.	Long Island.	New York.	1841
1832	Montrose, Pa., 10.	Susquehanna.	New Jersey.	1838
1833	70. Schuyler, Ill., 5.	Illinois and Sangamon.	Illinois.	
1833	71. Palestine, Ill., 5.	Crawfordsville and Kaskaskia.	"	
1833	72. Second Philadelphia (Synodical), 11.	Philadelphia.	Philadelphia.	

YEAR OF ORGAN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD	DIS- SOLU- TION.
1833	Wilmington, Del., 10.	New Castle.	Philadelphia.	1838
1833	73. Good Hope, Ga., 11.	Hopewell.	South Carolina and Georgia.	
1835	Flint River, 11.	Name changed.		
1833	St. Joseph's, Mich., 4.	Detroit, 8.	Western Reserve.	1838
1833	Monroe, Mich., 7.		"	1838
1834	Ottawa, Ill.	Sangamon and Schuyler.	Illinois.	1838
1834	74. Nashville, Tenn.	West Tennessee.	West Tennessee.	
1834	75. Arkansas (a).	Mississippi.	Mississippi and S. Alabama.	
1834	76. Tuscaloosa, Ala.	South Alabama.	"	
1834	77. Wooster, O.	Richland.	Ohio.	
1835	78. Marion, O., 8.	Columbus.	"	
1835	79. Logansport, Ia., 5.	Crawfordsville.	Indiana.	
1835	Roanoke, 7.	Orange.	North Carolina.	1839
1835	Morganton, N. C., 5.	Concord.	"	1840
1835	80. Amite, 7.	Mississippi.	Mississippi.	
1836	Louisiana, 7.	Name of Amite changed.		
1836	Chemung, N. Y., 14.	Bath.	Geneva.	1837
1836	Maumee, O.		Western Reserve.	1837
1836	Loraine, O.		" "	1837
1836	Medina, O., 10.		" "	1837
1836	81. Sidney, O., 7.	Miami.	Cincinnati.	
1836	82. Peoria, Ill., 7.		Illinois.	
1836	Alton, Ill.		Illinois.	1838
1837	83. Greenbriar, Va., 10.	Lexington.	Virginia.	
1838	Caledonia, N. Y., 8.	Disowned Synods.	New Jersey.	1841
1838	84. New Lisbon, O., 8.	Beaver.	Pittsburg.	
1838	85. St. Clairsville, O., 12.	Steenhenville.	"	
1838	86. Ogdensburgh, N. Y., 3.	Disowned Synods.	Albany.	
1839	87. West Jersey, 12.	Philadelphia.	Philadelphia.	
	88. Raritan, N. J., 9.	Newton.	New Jersey.	
1840	89. Florida.	Georgia.	South Carolina and Georgia.	
1840	90. Michigan, 3.		Indiana.	
1840	91. Palmyra, Mo., 9.		Missouri.	
1840	92. Iowa, 6.	Schuyler.	Illinois.	
1840	93. Indian, I. Ter. (b).	Arkansas.	Mississippi.	
1841	94. Lodiana* (c), 4.			
1841	95. Furrukhabad,* 4.	The Missions in Northern India.		
1841	96. Allahabad,* 6.			
1841	97. Holly Springs, Miss., 6.		Mississippi.	
1842	Chickasaw.	Clinton.		
1841	98. Clarion, Pa., 6.	Allegheny.	Pittsburg.	
1841	99. East Alabama, 11.	South Alabama.	Alabama.	
1842	Steuhen, N. Y., 7.		New Jersey.	1853
1842	Wyoming, N. Y., 12.	Division of Caledonia.	"	1853
1842	100. Donegal, Pa., 12.	New Castle.	Philadelphia.	
1842	101. Lake, Ia., 6.	Logansport.	Indiana.	
1843	102. Luzerne, Pa., 9.	Susquehanna and others.	Philadelphia.	
1843	103. Cherokee, Ga., 4.	Flint River.	South Carolina and Georgia.	
1843	104. Montgomery, Va., 14.	Lexington.	Virginia.	
1843	105. Potosi, Mo., 5.	St. Louis.	Missouri.	
1843	106. Upper Missouri, 4.	Missouri.	"	
1843	107. Coshocton, O., 9.	Wooster.	Ohio.	
1843	108. Hoeking, O., 5.	Lancaster.	"	
1844	109. Buffalo City, 12.	Wyoming.	Buffalo.	
1844	New Orleans, 5.	Louisiana.	Mississippi.	1845
1844	110. Fort Wayne, Ia.	Logansport.	Northern Indiana.	
1844	111. Brazos (d).	Mission in Texas.		
1845	Bowling Green, Ky., 10.	Transylvania and Louisville.	Kentucky.	1847
1846	112. Rock River, Ill., 6.	Schuyler.	Illinois.	
1846	113. Knoxville, Tenn., 5.	Holston.	West Tennessee.	
1846	Wisconsin,* 9.	Missionaries.		1851
1848	114. Ningpo,* 4.	Missionaries in China.		

(a). The Presbytery of Arkansas was erected in 1834, consisting of five members. In 1842 the Synod of Mississippi, finding that it had failed of a quorum for several years, and that but two members remained, reorganized it, by setting off two additional members to it, and ordering a meeting at Little Rock, on Friday before the first Sabbath of January, 1843.

(b). The Presbytery of Indian is composed of the Missions of the American Board in the Indian Territory.

(c). Lodiana Presbytery was constituted by the members, under the act of the Assembly to that effect—Book V, § 128, a.

(d). The Presbytery of Brazos was formed in the same manner as that of Lodiana, and upon application received under the care of the Synod of Mississippi, in 1845.

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1818	115. Canton, 3.	Missionaries in China.		
1818	Western Africa, 3.	Missionaries in Liberia.		1852
1818	116. Creek Nation, L. Ter., 3.	Missionaries to the Indians.		
1848	117. Muncie, Ia., 3.	Indianapolis.	Indiana.	
1848	118. Whitewater, Ia., 12.		"	
1848	119. Washita, Ark., 5.	Arkansas.	Memphis.	
1849	120. California, 1.	Missionaries.		
1849	121. Nebraska, (a) 3.	Missionaries to the Indians.		
1849	122. Burlington, N. J., 6.	West Jersey.	New Jersey.	
1849	Saratoga, N. Y., 16.	Albany.	Albany.	1850
1849	123. Maury, Tenn., 8.		West Tennessee.	
	124. Tusculum, Ala., 1.	Division of West Tennessee.	"	
1850	124. Connecticut, 7.	New York.	New York.	
1850	125. Eastern Shore, Md., 5.	Baltimore.	Philadelphia.	
1850	126. Findley, O., 7.	Maumee.	Cincinnati.	
1850	127. Cedar, 7.	Iowa.	Illinois.	
1850	128. Mohawk, N. Y., 7.	Albany.	Albany.	
1850	129. Eastern Texas, 5.	Brazos.	Mississippi.	
1850	130. Western Texas, 5.	"	"	
1850	131. Memphis, Tenn., 11.	Western District.	Memphis.	
1851	132. Oregon, 3.	Missionaries.		
1851	133. Dane, 10.			
1851	134. Milwaukee, 12.			
1851	135. Winnebago, 7.	Division of Wisconsin.		
1851	136. Talladega, 8.	East Alabama.	Alabama.	
1851	137. Rochester City, N. Y., 8.	Buffalo City.	Buffalo.	
1851	138. Chicago, Ill., 10.		Illinois.	
1851	139. Des Moines, 5.	Iowa.	"	
1852	140. Stockton, Cal., 3.	California and others.		
1852	141. Passaic, N. J., 17.	Elizabethtown.	New Jersey.	
1853	142. Red River.	Louisiana.	Mississippi.	
1853	143. Paducah, Ky., 5.		Kentucky.	
1853	144. Allegheny City, 17.	Ohio.	Pittsburg.	
1853	145. Central Texas, 4.		Texas.	
1853	146. Genessee River, 16.	Union of Steuben & Wyoming.	Buffalo.	

(a) Nebraska Presbytery was constituted by the members, under the act of Assembly to that effect—Book V, § 128, a.

Clark, Rev. John, was born in the year 1718. is supposed, in New Jersey. He graduated at Nassau Hall, Princeton, in 1759, and when licensed by the Presbytery of New Brunswick, May 9th, 1760, was sent to supply the churches of Tchicken, Allentown and Upper Mount Bethel. He was ordained by the same Presbytery, as an evangelist, April 29th, 1761, and directed to supply the churches of Oxford, New Jersey, and Smithfield, on the Forks of the Delaware, in Pennsylvania. October 13th, 1762, he was installed over the two congregations of the Forks. On November 3d, 1767, he resigned this pastoral relation; on December 27th, 1769, accepted a call to Bethel Church, in Upper Node Forest, Baltimore county, of which he continued pastor until 1775, when the relation was dissolved. He, however, remained at Bethel, as a stated supply, till 1781, when he removed to the West. In this year he became a supply, and shortly after the pastor, of the united congregations of Bethel and Lebanon, at that time under the care of the Presbytery of Redstone. At the era of this settlement Mr. Clark was past the meridian of life, and of very feeble health, and was in appearance grave, sedate and venerable; and as a preacher, solemn and impressive. He died, July

13th, 1797. What was called the "Whiskey Insurrection" occurred, in part, in the bounds of his congregations, and when the attack was about to be made on General Neville's house, by five hundred of the insurgents, he, as a man of God, besought them to desist. In 1787 an extensive revival of religion took place under Mr. Clark's ministry. He was the Nestor of the Presbytery of Redstone.

Clarke, Mrs. Sarah K., of Utica, N. Y., was early widowed, and left to provide for herself and her family. She opened a school, and acquired such repute as a teacher, that when the First Church Sunday school first filled the office of female superintendent, she reluctantly consented to take the place. Dr. M. M. Bagg describes her as "so masculine in her understanding, and so feminine in her instincts and loveliness, as to be the truest, best picture of a 'strong-minded woman.'" "I have no more distinct recollection of my mother," Hovey K. Clarke, Esq., of Detroit, remarks, "than that of her standing at the side of the desk in the Session room and conducting the closing exercises of the school. She continued in this service as long as she lived. My last recollection of her in health is in consultation with Mr. Parmelee, a few days before the fourth of July,

1827, about the approaching celebration of that day by the Sabbath schools of the village." Her spirit in the work she performed is indicated by the following paper, written hastily, on the occasion of the last Concert of Prayer for Sunday schools, as it so happened, that she attended:—

"TUES, June 1th, 1827.

"This evening attended the Sabbath school Monthly Concert; heard much interesting intelligence, and much to call forth the sympathies and prayers of every feeling heart, on beholding the moral desolation, the vice and ignorance, which pervade a great portion of our country. Now, O my Saviour, let the subject of Sabbath schools rest with deep weight on my heart. By the grace of God assisting me, during the present month, I will endeavor, 1st, to make Sabbath schools more a subject of special prayer; 2d, to enlist my friends and acquaintances more in the cause; and 3d, to be more faithful in my duties in the school, and try to make the exercises more interesting and profitable, both to scholars and visitors. And now, O Lord, Thou who dost witness these, my resolutions, grant me grace to put them into practice, and Thou shalt have all the glory."

She died in the midst of her work, 1827, and "great lamentation was made over" her. As her last labors were given to the school, so her last words were addressed to it: "Give my love to the teachers. I hope they will feel their responsibility, and be faithful." The message, printed on a card with a mourning border, was suspended on the walls of the school room, and a copy, with appropriate Scriptures annexed, was given to every teacher and scholar.

Cleland, Thomas Horace, D.D., was born in Mercy county, Ky., December 19th, 1816. He was the second ministerial son of Thomas Cleland, D.D., whose fame is in all the churches of Kentucky. He spent five years at Centre College, Danville, Ky. His theological instruction he received from his father, and spent, besides, two years at Lane and one at Princeton. His first pastorate was at Lebanon, Ky., which relation continued twenty-nine years, from 1841 to 1869. Resigning his charge, he was called to Lawrence, Kansas, but was not permitted long to remain there, owing to an attack of acute rheumatism. Since that time he has ministered to various churches in Kentucky, at Richmond, Perryville, Stanford and Point Lick, where the churches had become weak, through divisions that followed the Civil War, in the border States. Dr. Cleland was blessed with a fine muscular frame, commanding presence and a remarkably musical voice, which won his audience at the beginning. His style was rich, embellished with imagery and illustration; but his preaching was pre-eminently Scriptural and full of unction; and precious revivals of religion have often been the result. He was much sought after on such occasions. His pen has, perhaps, been busier in his later life than his tongue. In 1864 he founded the *Western Presbyterian*, at Louisville, Ky., and, conjointly with J. L. McKee, was its editor. He was the Kentucky correspondent of the *Herald* and *Presbyter* for many years, has contributed regularly to the *Truth*, at St. Louis, and wrote many able review articles. He was the author of several treatises, among which was the

"Glory of the Terrestrial and Celestial." His life has been very useful, and he still preaches with vigor and Scriptural power.

Conn, Rev. Hugh, was born in Macgilligan, in Ireland, about 1685, and graduated at the University of Glasgow. Having come to this country in September, 1715, he received a call from the people of Baltimore county, and was ordained on the third Wednesday of October following, as pastor of the congregation of Patapsco. In September, 1719, he resigned his charge on account of his uselessness there, from the "paucity of his flock," and immediately took charge of the people on the east branch of Potomac and Pamunkey. Bladensburg is the modern designation of his field of labor. On the 28th of June, 1752, while preaching at the funeral of a person who died suddenly, he fell back in his pulpit and immediately expired.

Converse, Rev. Francis Bartlett, son of the Rev. Amasa Converse, D.D., was born in Richmond, Va., June 23d, 1836. He graduated at the University of Pennsylvania, in 1856, and studied theology at Princeton Seminary. He was stated supply at Christ Church, New Kent county, Va., 1861-2; ordained by the Presbytery of East Hanover, October, 1862. He is now editor of the *Christian Observer*, which is published at Louisville, Ky. Mr. Converse is a gentleman of very pleasing address. He is a vigorous writer, and with his able pen, sound judgment and untiring energy and industry, the paper which he conducts has reached large and well-deserved prosperity.

Coon, Henry P., M. D., son of Peter S. and Catharine (Decker) Coon, was born in Columbia county, N. Y., September 30th, 1822. He graduated at Williams College, in 1841, and was for two years thereafter Principal of Claverack Academy. He studied theology at Union and Princeton Seminaries, but was compelled to abandon the purpose to become a minister, on account of throat disease. He then studied medicine, in the University of Pennsylvania, graduating in 1848, and began the practice of medicine in Syracuse, N. Y. He was deacon of the Presbyterian Church of that place until 1852, when he removed to San Francisco, and entered upon the practice of his profession. In 1851 he assisted in organizing Calvary Church, took an active part in the building of the church edifice, was elected elder at the first election after organization, and also first superintendent of the Sabbath school. In 1856 he was elected, by the People's party, Police Judge, and served four years, just after the Vigilance Committee ceased their labors, when there was absolute necessity that the most impartial justice should characterize the administration. In this emergency Dr. Coon distinguished himself and did invaluable service to the city.

In 1863 he was elected Mayor of San Francisco, re-elected in 1865, and served, in all, five years. In

1872 he retired to country life, near Menlo Park, and is at present an elder in the Menlo Park Presbyterian Church. Dr. Coon is, in every way, a remarkable man. Of powerful physique, he is equally gifted with force of mind and strength of character. Nor are his moral and religious characteristics any the less marked. The traits of character by which, per-



HENRY F. COON, M. D.

haps, he is most widely known, are conscientiousness and kindness, combined with a judicial cast of mind, rendering him considerate of the rights and feelings of all parties, and anxious, in every relation and position, to do just right.

Cooper, Rev. James H., is the son of the Rev. Ebenezer and Jane (McMillan) Cooper, and was born in Fayette county, Ind., May 3d, 1813. He graduated at Miami University in 1861. He completed his professional education in the Theological Seminary of the Reformed Presbyterian Church in Philadelphia. He was licensed to preach by the Ohio Presbytery of the Reformed Presbyterian Church, in 1861. On September 12th, 1866, he was ordained by the Chicago Presbytery and installed pastor of the Reformed Presbyterian congregation of Mount Vernon, Iowa, and remained there one year. In April, 1868, he was installed pastor of the Reformed Presbyterian congregation of Morning Sun, Ohio, and labored there till the Fall of 1871. During this pastorate he changed his ecclesiastical relationship, and in the Fall of 1870 entered the United Presbyterian Church.

On May 3d, 1877, he became pastor of the Presbyterian Church of Mount Vernon, Iowa, and remained

there till July 31st, 1883. At that time he was chosen Financial Secretary of ——— College, and is now actively engaged in laboring in the interests of that Institution.

Mr. Cooper has social qualities of a very high order. He is so full of kindness and sympathy, so attractive, that he is admired and esteemed wherever known. He is an earnest, warm-hearted Christian. He is a sincere, faithful, impressive preacher of the gospel. He labors earnestly for the glory of God and the salvation of souls.

Countermine, John D., the third son of James and Sarah (Morrison) Countermine, was born in Duaneburgh, Schenectady county, N. Y.; graduated, with honor, at Union College, in 1873. The same year he entered Princeton Theological Seminary, where he completed his professional education, graduating with the class of 1876. He was licensed and ordained by the Presbytery of Albany, and went direct from the Seminary to Esperance, Schoharie county, N. Y. There he spent about three years, when he resigned and became pastor of the First Presbyterian Church, Medina, N. Y. Here he remained, enjoying a successful pastorate, till 1882, when he resigned to accept a unanimous call from the Sixth Presbyterian Church, Albany, N. Y. On his leaving Medina, one of the local papers said, "Mr. Countermine is a pleasant gentleman, an attentive pastor and a preacher of more than ordinary ability. He preaches without notes and is an attractive speaker."

Court, Rev. Robert, pastor of the Presbyterian Church, Lowell, Mass., Stated Clerk of the Presbytery of Boston, is a Scotchman by birth. He is an alumnus of the University of Glasgow; and won, during his curriculum, the first prize for the best essay in the logic class; third prize in moral philosophy, the Ewing gold medal for best essay on the scholastic philosophy, and the twenty guinea prize on the Sabbath.

Mr. Court studied divinity in the Free Church College, Glasgow. He was ordained in 1869, by the Presbytery of Iowa City. He is in his second charge, having spent five years of home mission work at Malcom, Iowa. He took charge of the Church at Lowell, in December, 1873.

Mr. Court is a man of versatile talent, and of extensive general information; an acute logician, an able controversialist, a genial and large-hearted companion, and an "able minister of the New Testament."

Cowles, Rev. Junius Judson, the second son (and child) of Junius Alanson and Elizabeth Gardner Cowles; was born at Florence, Oneida county, New York, October 15th, 1851. He was graduated from the classical course of Whitestown Seminary, Whitestown, N. Y., June 23d, 1871. In September of the same year he entered Hamilton College, Clinton, N. Y., from which Institution he was graduated

in the Summer of 1875. In the Fall of the same year he entered Union Theological Seminary, New York city, where he completed his professional education. On the 27th of October, 1879, he was ordained to the gospel ministry, and installed pastor of the Presbyterian Church in Huntingdon Valley, Pa., by the Presbytery of Philadelphia, North. Mr. Cowles is an instructive and impressive preacher, faithful in his work, and is blessed in his ministry.

Creeds and Confessions. *Creed* is derived from the Latin *Credo*. Hence the title should be confined to such confessions of our Christian Faith as commence with the words *I believe*, or *We believe*. In the Eastern Church, a creed, or form of words comprehending the articles of faith, was called *mathema* (the lesson), because it was learned by the catechumens, *graphé* (the writing), or *kanon* (the rule). But the most common name in the Greek Church was *sumbolon*, or symbol, which term has also passed into the West. Hence creeds and confessions are commonly called symbolical books.

There is some difference between creeds and confessions. Creeds, in their commencement, were simply expressions of faith in a few of the leading and undisputed doctrines of the gospel. Confessions were, on the contrary, the result of many a hazardous and laborious effort, at the dawn of reviving literature, to recover these doctrines and to separate them from the enormous mass of erroneous and corrupted tenets, which the negligence or ignorance of some, and the artifices of avarice and ambition in others, had conduced to accumulate for the space of a thousand years, under an implicit obedience to the arrogant pretensions of an absolute and infallible authority in the Church of Rome.

Objections have been urged against all creeds and confessions of faith, but evidently without any sufficient reason. Beyond question, formulas of doctrine and rules for conducting the discipline and worship proper to be maintained in the house of God are not only necessary and expedient, but, as the character of human nature is continually aiming at innovation, absolutely requisite to the settled peace of the Church, and to the happy and orderly existence of Christian communion. Within the limits of Christendom few are found to be in the attitude of avowed hostility to Christianity. The name of Christian is claimed by all, and all are ready to profess their belief in the holy Scriptures, too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of confessions, Christian fellowship can exist only in a very limited degree, and the disorder of the Corinthian Church, condemned by the Apostle, would be realized: "I am of Paul, and I of Apollos."

"While the Scriptures are from God," says an able writer, "the understanding of them belongs to the part of men. Men must interpret, according to

the best of their ability, each particular part of Scripture separately, and then combine all that the Scriptures teach upon every subject into a consistent whole, and then adjust their teachings upon different subjects in mutual consistency, as parts of a harmonious system. Every student of the Bible must do this, and all make it obvious that they do it by the terms they use in their prayers and religious discourse, whether they admit or deny the propriety of human creeds and confessions. If they refuse the assistance afforded by the statements of doctrine slowly elaborated and defined by the Church, they must make out their own creed by their own unaided wisdom. The real question is not, as often pretended, between the Word of God and the creed of man, but between the tried and proved faith of the collective body of God's people and the private judgment and the unassisted wisdom of the repudiator of creeds."

The truth of creeds, however, does not consist in the authority or in the decrees of men, or of councils, but in their agreement with the Holy Scriptures. The power to give new laws concerning the worship of God, or to give new articles of faith binding the conscience, belongs to no assembly of men or of angels, but to God alone. We are not to believe God on account of the testimony of the Church, but the Church on the testimony of God.

The creeds formed before the Reformation are very few, relate to the fundamental principles of Christianity, especially the Trinity and the Person of the God-man, and are the common heritage of the whole Church.

1. *The Apostle's Creed.* (See *Creed, The Apostles'*.) It is of special interest and importance, 1. Because almost the whole of it is expressed in the very language of the Scriptures; 2. Because of its great antiquity, and regular transmission down to the present time; and, 3. Because it is the basis and type of all the other creeds which have been formed by the consent of the whole Church, and approved by general Synods, for the purpose of preventing and refuting the perversions and corruptions of heretics, by explaining more fully its meaning.

2. *The Nicene Creed*, so called, because it is a paraphrase of that creed which was made at the First General Council of Nice. This latter was drawn up by the Second General Council of Constantinople, A. D. 381, and therefore might be more properly styled the Constantinopolitan Creed. The creed was admitted into the Church as a barrier against Arius and his followers. The "filioque" clause was added by the Council of the Western Church, held at Toledo, Spain, A. D. 589.

3. As, subsequently, heretical opinions sprang up in its bosom with respect to the constitution of the person of Christ, the Church was forced to provide additional definitions and monuments of the truth. One heretical tendency culminated in Nestorianism,

which maintains that the divine and human natures in Christ constitute two persons. This was condemned by the Creed of the Council of Ephesus, A. D. 431. The opposite heretical tendency culminated in Eutychianism, which maintains that the divine and human natures are so united in Christ as to form but one nature. This was condemned by the Council of Chalcedon, A. D. 451. These creeds, defining the faith of the Church as embracing *two natures* in *one person*, are received and approved by the entire Church.

4. *The Athanasian Creed*, long supposed to have been drawn up by Athanasius, bishop of Alexandria, in the fourth century, to justify himself against the calumnies of his Arian enemies, but now generally allowed to not have been his. Dr. Waterman ascribes it to Hilary, bishop of Aries. This creed obtained in France about A. D., 850, and was received in Spain and Germany about 180 years later. We have clear proofs of its being sung alternately in the English churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about 1014. It is a grand and unique monument of the unchangeable faith of the whole Church as to the great mysteries of Godliness, the Trinity, of Persons in the one God, and the duality of natures in the one Christ.

The following are the Confessions of the different churches:—

1. That of the Greek Church, entitled, "The Confession of the True and Genuine Faith," which was presented to Mahomet II, in 1453, but which gave place to the "Orthodox Confession of the Catholic and Apostolic Greek Church," composed by Magila, Metropolitan of Kiev, in Russia, and approved, in 1643, with great solemnity, by the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. It contains the standard of the principles of the Russian Greek Church.

2. The Church of Rome, though she has always received the Apostles', Nicene and Athanasian creeds, had no fixed public and authoritative symbol till the Council of Trent. A summary of the doctrines contained in the canons of that Council is given in the creed published by Pius IV (1564), in the form of a bull. It is introduced by the Nicene creed, to which it adds twelve articles, comprising those doctrines which the Church of Rome finally adopted after her controversy with the Reformers.

3. The Lutherans call their standard books of faith and discipline, "*Libri Symbolici Ecclesie Evangelicæ*." They contain the three creeds above mentioned, the Augsburg Confession, the Apology for that Confession by Melancthon, the Articles of Smalcald, drawn up by Luther, the Catechisms of Luther, and, in many churches, the Form of Concord, prepared in A. D., 1577, by Ambræsi and others, for the purpose of settling certain controversies which had sprung up in the Lutheran Church, especially concerning the

relative activities of divine grace and the human will in regeneration, and concerning the nature of the Lord's presence in the Eucharist.

4. The Confessions of the Calvinistic churches are numerous. The following are the principal: (1) The Helvetic Confessions are three, that of Basle, 1530, the Summary and Confession of the Helvetic Churches, 1536, and the *Expositio Simplex*, etc., 1566, ascribed to Bullinger. (2) The Tetrapolitan Confession, 1531, which derives its name from the four cities of Strasburg, Constance, Memmingen and Lindan, by the deputies of which it was signed, is attributed to Bucer. (3) The Palatine, or Heidelberg Confession, framed by order of the Elector Palatine, John Casimír, 1575. (4) The Confession of the Gallic churches, accepted at the first Synod of the Reformed, held at Paris, 1559. (5) The Confession of the Reformed churches in Belgium, drawn up in 1559, and approved in 1561. (6) The Confession of Faith of the Kirk of Scotland, which was that composed by the Assembly at Westminster, was received as the standard of the national faith in 1688.* (7) The Savoy Confession, a declaration of the faith and order of the Independents, agreed upon at a meeting of their elders and messengers at their meeting in the Savoy, 1658. (8) The Anglican Confession, or Thirty-nine Articles of the Church of England, agreed on in the convocation held, London, 1552. They were drawn up in Latin, but in 1571 they were revised, and subscribed both in Latin and English. These Articles constitute the doctrinal standard of the Episcopal churches in England, Scotland and America.

Curtis, Rev. William, Jr., youngest son of Luzon and Henrietta (Danforth) Curtis, was born in the town of Ballston, Saratoga county, N. Y., May 8th, 1841. At the age of twelve he united with the Presbyterian Church in Charlton Village. He graduated at Princeton, with honor, in 1864. The following year was spent in Princeton Theological Seminary. Ill health then compelled him to intermit his professional studies, but returning three years later, he graduated with the class of 1870. He was licensed by the Presbytery of Albany, and ordained as an evangelist by the same Presbytery, June 15th, 1870. The next year he accepted an appointment from the

* The great Baptist preacher, Rev. C. H. Spurgeon, of London, in reviewing Dr. Mitchell's "History of the Westminster Assembly," remarks that the Confession drawn up by that body "has never been excelled," and adds: "With its seriousness and purity the doctrine of our forefathers still leavens religious society, and we are greatly mistaken if there is not ere long a sickening of men's minds of the modern sillabubs, and a return to the substantial meat of the good old times. Thank God for Scotland; the plague of doubt is not yet so current among her churches as it is south of the Tweed. The land of Knox yet holds to the old faith. God grant that the caterpillars who have begun to breed on Scotland's kail may not be multiplied till they eat up every green thing." By "the caterpillars" he undoubtedly means Professor Robertson Smith and his few followers in Scotland. The appellation is a good one, and it suits exactly the little band in this country walking in their footsteps.

Board of Home Missions, and having organized churches in Lyndon and Osage City, Kansas, ministered to them for three years, when ill health compelled him again to suspend labor. In 1875 he went, as a Home Missionary, to Silver City, New Mexico, but returned the year following to his former charge, in Kansas, where he still labors. For three years past he has been pastor of the Osage City Church alone.

Mr. Curtis has had an eminently successful ministry, though constantly embarrassed by physical

weakness. His intellectual gifts are of a high order, but the sources of his power as a preacher are found very largely in his moral and spiritual nature. His absolute simplicity and sincerity, combined with unquestioning faith in God, and earnest devotion to His service, have given to his preaching a peculiar unction and spiritual power.

As a pastor, he has been faithful, wise, sympathetic; always bearing his flock upon his heart, and always regarded by them with affection and perfect trust.

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Daillé, Peter, a French Reformed or Huguenot pastor, who came to America from Holland, in 1682, probably at the invitation of the Consistory of the Dutch Reformed Church of New York. Daillé had been Professor in the Protestant Academy of Saumur, in France. He was "full of fire, godliness and learning." He gathered the Huguenots whom he found in New York, Boston, Hackensack, New Paltz and other places into congregations, ministering to them stately or occasionally, as he was able. He was pastor of the French Church in New York, 1683 to 1696, and of the French Church in Boston, 1696 till his death, May 20th, 1715, aged sixty-six years. "He was a person of great piety, charity, affable and courteous behavior, and of an exemplary life and conversation."

Darling, Timothy G., D. D., son of Timothy and Lucy (Sargent) Darling, was born at Nassau, Bahama Islands, October 5th, 1842. He graduated at Williams College, Mass., in 1864, and at the Union Theological Seminary, New York city, in 1869, having spent two years at Princeton Theological Seminary. He was licensed by the Presbytery of Brooklyn in 1868. He was assistant to the Rev. J. C. Backus, D. D., LL. D., in the First Presbyterian Church, Baltimore, Md., 1870-73; June 18th, 1873, he was ordained and installed pastor of the First Presbyterian Church of Schenectady, N. Y., by the Presbytery of Albany. Dr. Darling is an able preacher, a faithful pastor, a good presbyter, and has been much blessed in his ministry.

Davidson College. Davidson College is located in Mecklenburg county, North Carolina, and was so called in honor of General W. L. Davidson, who fell in an engagement between the British and Americans near that place, in 1781. The college buildings are large, handsome brick edifices, beautifully situated, in the midst of ample, shady grounds. This Institution was first opened in March, 1837, by Rev. R. H. Morrison, D. D., President, with assistant Professors. In 1838 it was chartered by the Legislature. It was

opened as a Manual Labor Institution, with about one hundred students, mostly sons of farmers. Three hours a day were devoted to labor; but after a few years' trial, the once popular labor system was abandoned. "The boys would not work," was assigned as a reason by an old college citizen. The college was placed under the control of a Board of twenty-eight Trustees, all men of distinction and eminently qualified for so important a trust. By the constitution of the college, no one is eligible as trustee, professor or teacher but members of the Presbyterian Church. Dr. Morrison's health having failed, he was succeeded by Rev. Samuel Williamson, as President, and from the first opening an able Faculty has sustained the reputation of the college on to the present time, when Rev. Dr. Hepburn so acceptably fills the chair. Its literary societies are well regulated and highly favorable to intellectual improvement. The college libraries number 5000 or 6000 volumes, affording the students an extensive range of reading matter. Being located on the railroad, midway between Charlotte and Statesville, it is of easy access and in a healthy locality. Through the great liberality of its founders, by legacies, and by the indomitable energy of its Trustees and Faculty, the college is well endowed and continues prosperous, sending out many graduates every year.

Davis, Rev. William Vail Wilson, was born in Wilson, Niagara county, N. Y., February 17th, 1851. Having fitted for college at Williston Seminary, Easthampton, Mass., he entered Amherst College, in the Fall of 1869, and was graduated in the class of 1873, among its foremost scholars. After teaching one year as Tutor in Robert College, Constantinople, he pursued his theological studies at Andover, and was licensed to preach by the East Hampshire Association of Congregational Ministers, meeting at Amherst, Mass., in June, 1876. From an Instructorship of Latin in that college, he was called to the pastorate of the Franklin Street Congregational Church, in Manchester, N. H., where he

was ordained in September, 1877, and where he remained till October, 1882, when he accepted a call to the Euclid Avenue Presbyterian Church, in Cleveland, O., of which he is now pastor.

Mr. Davis was a superior scholar in college and in the seminary, and has been a hard student in the ministry, and an intense worker in the pastoral office. So far from conflicting, as they too often do, his pastoral work only furnishes material, direction and inspiration for his preaching. He writes out his morning sermon, but does not carry the manuscript into the pulpit; in the evening he preaches without writing, and in both cases the whole man, body, soul and spirit, speaks. He labors for direct results in the edification of the church and the salvation of souls, and he has not labored in vain. The churches under his care have grown in numbers and in graces. He is justly esteemed one of the ablest, most devoted and most promising of our young ministers.

Day, Rev. A. R., son of William Van Kirk and Sarah P. Day, was born in Washington county, Pa., October 2d, 1835. He was educated at Washington College, graduating in the class of 1858. He studied theology at the Western Theological Seminary, Allegheny, Pa., graduating in the class of 1862. He was licensed to preach in 1861, and in September, 1862, was ordained as an evangelist by the Presbytery of Highland, Kansas, and was sent by the Board of Missions to Denver, Colorado, where he labored earnestly, and with great success, for several years.

Mr. Day was one of the organizers of the Presbytery of Colorado, in 1870, and was its Stated Clerk until he removed to Wisconsin, in 1875. He was chosen Historian of the Presbytery of Colorado, and prepared a history of the Church in that territory for a period of twelve years, which was published. A discourse on "Christianity and Sect," one on "Divine Fatherhood," and one on "Spiritual Vision," are among his published sermons.

As a man and minister, Mr. Day has been highly esteemed in the places where he has labored. Being frank, cheerful, sympathetic, and full of the spirit of tolerance and charity, he has readily won his way to the hearts of the people, not only in his immediate charge, but of the communities with which his lot has been cast. He prepares his sermons with care, and brings to the task the aid of a graceful style and forcible expression, and when in the pulpit he secures an attentive hearing by a pleasant and earnest delivery. His labors have been richly owned of the Master in the conversion of many souls and the upbuilding of the church. In his present pastorate, at Marshalltown, Iowa, this has been pre-eminently the case.

De Bonrepos, David, a French Reformed or Huguenot pastor, who ministered to the French Church in Boston 1686 to 1688, and then became pastor of the newly-formed colony of French Protestant refugees in New Rochelle, Westchester county,

N. Y. In 1695 or 1696 he went to Staten Island and became pastor of the French congregation there. He died between June 16th, 1733, and May 6th, 1734.

Deep Run and Doylestown Presbyterian Church, Pa. When William Tennent, in 1726, was sent by the Presbytery of Philadelphia into Bucks county, Pa., it was to supply "Neshaminy and the Upper Congregation." This "Upper Congregation" was afterward, and still is, known as the Deep Run Presbyterian Church, and this earliest record proves not only that said church had an acknowledged existence as far back as 1726, but also that it was organized *prior* to that date, as it was known as a congregation when Tennent entered upon his labors there.

This congregation was composed of Scotch-Irish Presbyterians, a part of the six thousand who settled in Bucks county in 1720. These people were not adventurers. They came with their church and its membership; with their sacred covenant, and often their minister. So that it is not to be supposed that they would long remain without recognized social worship, and a house of God in which to assemble. This house may now be described as being located in Bedminster Township, one mile and a half from the village of Dublin, and seven and a half miles north-west from Doylestown.

Of this church, Mr. Tennent continued stated supply for a period of twelve years, dividing his time equally between it and the Neshaminy church. During Mr. Tennent's pastorate the "Upper Congregation" was *formally recognized as a church*, and in 1732 was received into the Presbytery of Philadelphia. In 1738, having become somewhat enfeebled by age and abundant labors, Mr. Tennent asked of Presbytery an assistant, and the Rev. Francis McHenry was appointed. He was born in Ireland, in 1710, and came early to this country. On his coming the Upper Congregation took the name of Deep Run (from a stream near by), and asked for the whole of his time, but Presbytery decided that he should preach at Neshaminy and Deep Run on alternate Sabbaths. This continued four years (1742), when trouble arose at Neshaminy, on the Old Side and New Light questions. A division was the result (*see Tennent*) and another congregation was formed. Mr. McHenry was now installed over the Old Side churches at Neshaminy and Deep Run, holding his office until his death, in 1757. He was a fine scholar, an able preacher, and a man whose godly life gave him influence wherever he was known.

After Mr. McHenry's death, the church had supplies for four years, when Rev. James Latta, of Presbytery of Philadelphia, was invited to become pastor. This invitation he accepted, and continued in the discharge of his duties until 1770. After three years' supply by Presbytery, Rev. Hugh McGill, from Ireland, was installed pastor, and served the congregation for three years. This time the congre-

gation made little delay, but soon called Mr. James Grier. He was born and brought up in the congregation, educated at Princeton, and studied theology under President Witherspoon. He was a preacher of the foremost rank, and a godly man. After a pastorate of fifteen years (1776-1791) he died suddenly, in the forty-fifth year of his age.

Seven years the church then remained dependent on supplies, when Mr. Uriah Du Bois, a licentiate of the Presbytery of Philadelphia, was called to take pastoral charge. Mr. Du Bois was of French Huguenot descent, and studied theology under Dr. Ashbel Green, of Philadelphia. He was ordained and installed in 1798. In 1804 he began preaching in Doylestown, and in 1813 began the erection of a church, which was dedicated on August 13th, 1815. He continued in this pastoral relation until his death, in September, 1821.

Another season of supplies, and Mr. Charles Hyde became pastor. He was a licentiate of the Presbytery of Elizabethtown, and was ordained and installed in 1823. Mr. Hyde was the first minister in whose call and installation the name of Doylestown is found associated with that of Deep Run. After a pastorate of six years, failing health constrained Mr. Hyde to resign his charge. From the Fall of 1829 until November, 1831, the church was ministered unto by appointments of Presbytery. In this latter year Mr. Silas M. Andrews, then a student in the Theological Seminary at Princeton, N. J., was invited to become pastor. Upon the completion of his full course of study, the Presbytery of Philadelphia met in Doylestown, November 16th, 1831, ordained him to the work of the gospel ministry, and installed him pastor over the united congregations of Deep Run and Doylestown, by which he had been called. Thus was begun what was destined to be a long and useful pastorate. Mr. Andrews supplied not only his own churches, but the whole country side with preaching. His work was owned of God and the church prospered under his hand. When he entered upon his labors, he found a membership of *ninety-three* all told. When he entered upon his rest, he left a membership of *three hundred and seventy-seven*. On March 7th, 1881, this good man died, in the seventy-sixth year of his age and the fiftieth year of his pastorate. On March 11th his remains were followed to the grave by a sorrowing multitude. As a mark of their love for their deceased pastor, his people erected a marble tomb on the spot of his burial and a beautiful memorial tablet in the church where he so long and so faithfully ministered.

On April 9th, 1881, the Rev. William A. Patton, a graduate of Union Theological Seminary of New York, and a member of the Presbytery of Philadelphia, North, was unanimously called to the pastorate, and was duly installed on May 3d, 1881, entering immediately upon his labors, and continuing therein at this time, successful and beloved.

It ought to be stated here that the *congregation* at

Doylestown has never been organized as a separate and distinct *church*. In its early history the minister at Doylestown was the pastor at Deep Run; the ruling elders at Doylestown were the Session at Deep Run, and there the members had their church connection, so that the congregation at Doylestown was but an extension of the venerable parent church. Nor has this relation been disturbed. The congregations united constitute one and the same church, having their spiritual officers in common, and equal privileges of membership. The present membership of the church (February, 1884), is *four hundred and thirty-nine*; Sabbath school, eight hundred. The present organization is as follows: Pastor, Rev. William A. Patton; ruling elders, Benjamin S. Rich, John G. Harris, John Beatty, Carlyle Shepherd, John L. Du Bois, Albert J. Jones, John K. Lovett, Philip H. Fretz and Charles H. Matthews.

De Gignillat, James, pastor of the French Protestant settlement on Goose Creek, S. C., from about 1690 to 1711.

Delivery of Sermons. (*A Lecture delivered by the Rev. Dr. Adolphe Monod to several classes of Theological students at Montauban.*) "Although the art of recitation depends more on practice than on theory, it nevertheless has certain rules, which must be presented to the mind before you can address yourselves with profit to the exercises which are demanded, and which form the object of this course. In commencing the lectures of the year, I think it my duty to lay these rules before you, or rather to recall them to your memory. In so doing, I limit myself to such general views as may be comprised in a single discourse, and, at the same time, are of universal application.

"GENERAL VIEWS OF THE ART OF RECITATION—ITS IMPORTANCE—ITS DIFFICULTY—ITS NATURE—INVESTIGATION OF A QUESTION.

"It is scarcely necessary for me to call your attention to the **IMPORTANCE** of a good delivery. Among all human means, there is no one which contributes more to fix the attention of men, and to move their hearts. The discourse which, delivered with forced emphasis or with monotony, leaves the hearer cold, and seems to court inattention, would have attracted, convinced and melted, if it had been pronounced with the accent of the soul and the intonations which nature communicates to sentiment and reason. It is vain to say that this is an affair of mere form, about which the Christian orator should not much concern himself. Even if delivery were a secondary thing with the orator, which indeed it is not—inasmuch as the state of the mind has more to do with it than is commonly thought—it must always have a commanding interest for the hearer, from its powerful influence on his thoughts and inclinations. Harken to two men, who ought to be at home in this matter—Demosthenes and Massillon. The greater the difference between

the kinds of eloquence in which they respectively excelled, the more forcible is the testimony which they both bear to the power of delivery and oratorical action. Demosthenes was asked what was the first quality of the orator? 'It is action;' and the second? 'Action;' and the third? 'Action.' Massillon expressed the same judgment, when he replied, on a certain occasion, to one who asked him which he thought his best sermon, 'That one which I know best.' Why so, unless that which he knew the best was that which he could best deliver? We may be allowed to believe that these two great masters of the art exaggerated their opinion, in order to make it more striking; but its foundation is perfectly true. It is not merely a true opinion; it is an experimental fact, which cannot be contested.

"There is nothing in what we have been saying which should startle a pious soul. True piety does not forbid the use of the natural faculties which God has allotted to us, but commands us to use these for His glory, and for the good of our race. What Bossuet so well said of God's inspired servants, applies with greater reason to all others: 'True wisdom avails itself of all, and it is not the will of God that those whom he inspires should neglect human means, which, also, in some sort, proceed from Him.' The motto of the mystic morals is *abstain*; that of evangelic morals is *consecrate*. And surely the latter is above the former; for to abstain, it is enough to distrust; but to consecrate, we must believe. Exercise yourselves, then, gentlemen, without scruple, in the art of elocution and delivery; but let it be in a Christian spirit. Let the art of recitation be with you, not an end, but a means. If in your application to this exercise you have no higher aim than recitation itself, and those praises which the world lavishes on such as speak well, you are no longer a preacher; you are no longer even an orator; you are an actor. But if you cultivate elocution as a means of glorifying God, and doing good to man, you fulfill an obligation; and the greater the zeal and labor which you bring to the task, the more may you implore with confidence that grace without which the most eloquent is but 'a sounding brass and tinkling cymbal.'

"This labor is the more necessary, moreover, because the DIFFICULTY of the art which occupies our attention is equal to its importance. This is proved by experience; those who recite well are few. There is, however, a distinction to be observed between the recitation of the actor and that of the orator. The former is much more difficult than the latter; and good orators are not commonly great actors, at least in tragedy. Scarcely one appears in an age. For the actor has two things to do, of which the orator has but one. To the latter it suffices to express the sentiments which he actually experiences; but the former must express the sentiments of another. Now, to express these, he must first make them his

own; and this necessity, which has no existence in the case of the orator, demands of the actor a study altogether peculiar, and apparently constitutes the most difficult portion of his art. To transform one's self into a person altogether foreign; to become invested with his manners, character, passions and language; and, nevertheless, to remain master of himself and with the mind free, since it would be a weakness in the actor to confound himself with his part, so far as to forget himself and his acting, this demands a prodigious faculty, and one which seems to depend on certain natural dispositions which are altogether peculiar. It seems as if there were a separate organ for the dramatic art; and it has been remarked that illustrious actors have not always been men of commanding intellect. So that we may make the same distinction between the orator and the actor which Cicero makes between the orator and the poet: *masculine poete, funtoratores*. We may thank God that we depend less on organization, and that this power of imagination is not indispensable to us; our task is, at the same time, more noble and less complicated. To communicate our thoughts and feelings in a suitable, just and expressive manner, is all that we demand.

"But how does it happen, then, that speakers whose delivery is good exist in no greater numbers? Leaving out of view forensic and parliamentary orators, how comes it that there are Christian preachers who sometimes pronounce their discourses without action, and even without just intlection, and this when neither the sincerity of their belief nor their interest in the subject can be called in question? There is the greater reason to be astonished at this, because the same men often manifest in animated conversation many of the very qualities which we miss in their pulpit exercises, so that they need nothing in order to make them excellent speakers but to be themselves. It is a difficult question; but let us attempt its solution.

"It must be borne in mind, in the first place, that there is a wide distinction between preaching and conversation, however grave, interesting or animated. A discourse in which it is attempted to develop one or more propositions, one person being sole speaker for an hour, before a numerous audience, has, and ought to have, something of continuity and elevation which does not belong to mere conversation. We are no longer in the sphere of simple nature. There must be some calculation of measures, management of voice and strengthening of intonations; in a word, there must be *self-observation*; and where this begins, the speaker is no longer in that pure simplicity where nature displays and acts itself forth unreservedly. Preaching, likewise, demands certain powers, both physical and moral, which are not possessed by every one, and which are not required in conversation. The two cases, therefore, are not parallel; and this may suffice to show how the same persons may succeed in one and fail in the other.

“This first difference, which is in the nature of things, produces another, which pertains to the orator. In attempting to rise above the tone of conversation most preachers depart from it too much. They inflate their delivery, and declaim instead of speaking; and when the pompous enters, the natural departs. We must not, indeed, expect too much; but whether it be the influence of example, or traditionary bad taste, or the ease of a method in which capacity of lungs goes for labor of reflection and energy of sentiment, the fact is that there is scarcely one among us who does not betray some leaven of declamation, or who preaches with perfect simplicity.

“We may read, recite, or speak extempore. If we read, it is almost impossible to assume a tone entirely natural; either because the art of reading well is perhaps more difficult than that of speaking well, or because the preacher who reads, when he is supposed to be speaking, places himself thereby in a kind of false position, of which he must undergo the penalty. It will be better to rehearse after having committed to memory; the preacher speaks throughout after his manuscript, it is true, but he *speaks*, nevertheless. Where the speaker has prepared his thoughts and even his words, it is a matter which the auditor need not know, and which a good delivery can ordinarily conceal from those who are not themselves in the habit of speaking in public. The mind, the voice, the attitude, all are more free, and the delivery is far more natural. But can it be completely so? I do not know. Art may go very far, but it is art still; and there is a certain tone of semi-declamation, from which there is scarcely any escape; a tax, as it were, which must be paid to method; to that method which we are, however, far from condemning, and which seems to have been practiced by some of the servants of God in whom he has been most glorified. Finally, will it be possible to avoid the inconveniences just mentioned, and shall we certainly attain a simple delivery, by abandoning ourselves to *extempore* speaking? I believe, indeed, that this is the method in which one may hope for the best delivery; provided, always, that the speaker has so great a facility, or so complete a preparation, or, what is better, both at once, as to be freed from the necessity of a painful search for thoughts and words. Without this, it is the worst of all methods, for matter as well as for form. But even where one has received from nature or acquired by practice a genuine facility, and has premeditated, with care, the concatenation and order of his ideas, and has even been aided by the pen (which is almost indispensable, in order to speak well), there will, nevertheless, always remain something of that constraint which arises from the research of what is to be said; and while the solicitude about mere words absorbs much of the mind's forces, the orator will hardly preserve freedom enough to secure, in all cases, the tones of nature. In this way simplicity will be injured by causes different from

those which affect one who recites from memory, but scarcely less in degree. It is a fact, that with men who abandon themselves to extempore speaking, false and exaggerated intonations are not rare at those moments when they are not perfectly free and completely masters of their diction.

“I have mentioned freedom of mind. It is this, more than all the rest, which brings the preacher into the natural position, and, consequently, into the true intonation. If he could be perfectly at his ease, the greatest hindrance of a just and natural elocution would be removed. But it is this which is chiefly wanting, both in those who speak extemporaneously what has been meditated without extraordinary pains, and even in those who rehearse a discourse which they have learnt by rote. When they find themselves before an auditory, they become agitated. They fear to displease; or, if they are under the influence of higher sentiments, they fear lest they shall not make an impression on their hearers; or, finally, they experience a vague embarrassment of which they take no distinct account themselves, and from which certain pious ministers are not altogether exempt. Sometimes it is the course which intimidates them; sometimes it is the small number of hearers; nay, perhaps, a single hearer, more enlightened, more fastidious, or higher in rank, than the rest; alas, for poor human heart! From the moment that this miserable timidity enters the soul all is lost. The mind's vision is troubled, the thoughts are confused, the feelings are blunted, the voice itself is less firm; the laboring breath fatigues the lungs, and forebodes an approaching hoarseness. If the orator speak extempore, he will be in danger of stopping short; or, by a sort of calculation which takes place almost without his own knowledge, he will seek to hide the poverty of the matter under the show of the manner, and will vent common-place, ill-developed, though, perhaps, just ideas with a solemn voice and a declamatory tone, which will leave his hearers as cold as himself, and which, once adopted, or rather submitted to, will hold him enchained till the end of his discourse.

“We hear much of the talent and facility for speaking. I am far from admitting the principle, which (whether justly or not) is attributed to Jacotot—that all capacities are equal. Yet it is an error which, like most others, is only the exaggeration of a truth. God has shown Himself, in the distribution of His gifts, less frugal and less unequal than it is common to think; and as there is scarcely any soil from which culture may not extract at least necessary food, so there is scarcely any mind which, under proper direction, may not learn to speak in a correct, interesting and impressive manner. The immense differences which we observe between speakers proceed, less than is imagined, from a natural inequality, and much more than we imagine, from that *other* inequality which depends on human will and human

effort. This seems just, and as it should be; and it is true, doubly true, as to *pulpit* eloquence, in which the moral element holds so considerable a space.

“But to return to the subject which gave occasion to this reflection; the power with which certain men speak, and the excellence of their delivery, arise in a great measure from their ability to put themselves perfectly at their ease in a position where others are embarrassed. If confusion paralyzes the faculties, self-possession multiplies them. Of two men who encounter any danger, it is not always the ablest who best extricates himself; it is commonly he who keeps himself cool; and the greatest genius is good for nothing when frozen by fear. Of what avail would the best faculties be to you, without self-possession? But he who is at his ease says just what he intends, and just as he intends; reflects; checks himself in a moment, if necessary, to seek a word or a thought, and from the very pause borrows some natural and expressive accent or gesture; takes advantage of what he sees and hears, and in a word brings into use all his resources; which is saying a great deal; for ‘the spirit of man is the candle of the Lord, searching all the inward parts.’

“You will, perhaps, tell me that this confidence to which I exhort you is rather a favor to be wished for than a disposition to be enjoined; that it is the happy fruit of temperament, or of success, or of native talent; and that it is not every one that chooses who *can* be at his ease. I grant that it depends partly on temperament; and this is a reason for fortifying it, if it is naturally timid; so on success; and this is a reason why the young man should use all pains to make a good beginning; so on talent itself; and this is a reason for improving that which may be possessed. But there is another element which enters into this case of manner, and I both wish it for you and enjoin it upon you; it is *Faith*. Take your position as the ambassador of Jesus Christ, sent by God to treat with sinful men; believe that He who sends you will not leave you to speak in vain; labor for the salvation of those whom you address, as if it were your own; so forget yourself, to see only the glory of God and the salvation of your hearers; you will then tremble more before God, but less before men. You will then speak with liberty, therefore with the same facility and propriety which you possess in the other circumstances of life. If our faith were perfect, we should scarcely be in more danger of falling into false or declamatory tones, than if we were crying out to a drowning man to seize the rope which is thrown out to save him.

“I attribute, therefore, the inferiority of many preachers in oratorical delivery, partly to the difficulty of public and continuous discourses, but partly, also, to the want of certain moral dispositions. Hence it follows that it is by assiduous labor and by spiritual progress that they must become able to carry into the pulpit the same powers of speech which

they employ elsewhere. But this particular question has diverted us too far from our subject; it is time to return and give some account of *what constitutes* THE ART of recitation or acceptable delivery.

“The basis of every art is nature, but nature in a state of embellishment. The basis is nature; poetry and eloquence do not rest on conventional rules; it is the heart and the mind of man—of man as he is—which must be depicted, and which must also be interested. But it has for its basis nature *embellished—idealized; imitates* it, but it does not *copy*. When Barthélemy describes to us the massacres of September, in terms which cause us not so much to understand, as to behold with our own eyes; when his bloody muse has no other ambition than that of inspiring the same horror which the hideous spectacle, to which he delights to drag us, would itself have produced, Barthélemy, with all his genius, has been false to his art; here is neither painting nor poetry, but butchery.

“I would not subject myself to the prepossession of a mere artistic view in treating of the recitation of the preachers. Yet it may be said, in general, that this recitation should partake equally of imitation and of nature. Listen to those who speak well; observe them, at times, when they are not observing themselves; retain their intonations, and transfer them to your delivery. But while you adopt, elevate them; *imitate*, but do not *copy*. Do not *talk* in the pulpit. Too great familiarity is almost as great a fault as declamation; more rare, indeed, but nevertheless occurring among certain preachers, and especially such as are uneducated. It is the tone of good conversation, but this tone, ennobled and exalted, which seems to me to be the ideal of oratorical delivery.

“From these general considerations, I pass to those exercises which are soon to occupy us; and the remainder of this discourse will be employed in giving some DIRECTIONS, first for the *physical*, and then for the *moral* part of elocution.

“We have just said, and we shall have occasion to repeat it, that the *physical part* of delivery is secondary, because it is instrumental. In public speaking, as in all the operations of the human understanding, the organs are the mere agents of the mind. But these agents are indispensable, and in proportion as they obey the understanding, other things being equal, will the delivery be effective. We must not, therefore, despise the physical part of delivery. We shall, nevertheless, be brief on this point, where every one will be able, with the aid of a few suggestions, to guide himself.

“The *voix* should be exercised frequently and carefully. Endeavor to render your voice at the same time distinct, strong, sonorous and flexible; this can be attained only by long practice. Labor to acquire the mastery of your voice. He who possesses this faculty will find resources, even in a refractory

voice, and will produce great effects with little fatigue. But most public speakers are the slaves of their voice; they do not govern it so much as it governs them. In this case, even though it has the most precious qualities, it is but a rebellious instrument. No one need fear any injury to the chest from those daily exercises which are necessary in order thus to subdue and discipline the voice. If moderate, they will, on the contrary, strengthen it; and experienced physicians recommend recitation and singing to persons of delicate habit. The most favorable time for these exercises is an hour or two after a meal; the stomach should be neither full nor empty.

“After the care of the voice comes that of *pronunciation*. There is a natural pronunciation; by which I mean that utterance of the elements of speech which is common to all languages; and there is a conventional pronunciation, or that which each nation adopts for the words of its own tongue.

“The student should begin by making himself perfectly master of the natural pronunciation, and learn to give every vowel its appropriate sound, and to make the organic motions belonging to every consonant. The latter point is the more important. If the purity of the vowel sounds conduce much to the grace of discourse, it is especially the articulation of the consonants which gives it distinctness, vigor and expression. A man who articulates well can make himself heard at a distance without vociferation, even though he lay little stress upon the vowels; and this is the method to which actors have recourse, when they make dying persons speak with a subdued voice; they explode the consonant while they retain the vowel sound. But one who articulates badly will never make himself heard at a distance; and adding force to the vowels will but increase the confusion. It is, further, in the utterance of consonants that the most usual impediments and other faults occur; and there is scarcely any one who may not, on strict observation, detect himself as faulty in some particulars. One speaks thickly; he pronounces the *r* with the uvula and in the throat, instead of uttering it with the tongue, against the palate. Another *lisps*; in pronouncing the *s* he protrudes the end of the tongue between the rows of teeth, and makes the English *th*, instead of a pure sibilation. Many fail in the *ch* (English *sh*), substituting an *s*, or sort of *f*, or an awkward *ch*, produced by an oblique portion of the tongue. There is no one of these faults which may not be corrected by perseverance. You remember the example of Demosthenes, whose principal efforts were directed to the development of his voice, and the utterance of the letter *r*. It is to be wished that it were more customary to exercise children, at an early age, in the proper formation of sounds and use of their organs; there might thus be obtained, without trouble, results which, at a more advanced age, cost immense pain and valuable time.

“There remains another point, which is almost

entirely neglected by public speakers, and which has, nevertheless, great importance; it is the art of *taking breath at the right time*. A man who takes breath properly will fatigue himself less in speaking three or four hours, as certain political orators do, especially in England, than another in half an hour; and the orators who are able to speak so long are either men who have studied the management of their breath, or men who speak much, but who speak well; for in this case, respiration regulates itself, without separate thought, just as in conversation. But it is by no means the same when one recites a discourse from memory; especially if it is the discourse of another: for in writing we take care, without being aware of it, to adjust the length of the periods to the habitudes of our lungs. But the exercise in which it is most difficult to breathe aright, as being that which is furthest removed from the natural tone, is the exercise of reading; and it is remarked that one is wearied much sooner by reading than by speaking. There are very few persons who can bear half an hour of reading without a slight inconvenience of the organs; but there are many who can speak an hour without trouble. The point of the difficulty is this, to time the respiration so as always to take breath a moment before it is exhausted. For this purpose, it is necessary to breathe quite often, and to take advantage of little rests in the delivery. It might be feared lest this necessity should injure the utterance and make it frigid; but, on the contrary, the rests which are thus employed by one who is exercised so as to use them properly, are as expressive as the voice itself; the slowness which they communicate to the discourse is only that slowness which gives more weight and vigor to the thought; so this happy infirmity becomes an additional power.

“It is, lastly, by breathing seasonably, that the speaker will avoid a fault which is very common and very great; that of letting the voice fall at the end of sentences, which renders the recitation at the same time indistinct and monotonous. This is the abuse of the rule which is pointed out by nature. It is natural to lower the voice slightly at the moment of finishing a sentence, at least in most cases; for there are certain thoughts which, on the contrary, demand an elevation of the voice at the close. But the fall is made too perceptible, and is taken from too great a height, so that there are often three or four words which the hearer catches with difficulty, or does not catch at all. This would be bad enough, even without the additional evil that the expression is weakened at the same time with the voice. As a general rule, the voice should be kept up to the end of the sentence, excepting only that slight depression and, as it were, reflexion, which denote that the sense is terminated. But to do this, you must breathe in time, as it is because the lungs are exhausted that you must lower the voice; for, where there is no breath there is no sound.

"I come now to some directions as to the *Moral Part* of delivery.

"The expression sufficiently shows the point of view under which we consider the whole art of recitation, and in which we find the fundamental principle which supports all our rules. The principle is this: delivery has its residence, not in the mouth, but in the *sentiment* and the *thought*. It depends less on the *voice* than on the *soul*. I should have been in danger of being misunderstood if I had not begun by making some reservation in favor of the vocal part of delivery. This I am far from wishing to sacrifice. But now I assume an instrument fully exercised, an organ flexible and strong, a good pronunciation, distinct articulation and easy respiration. When this previous training is accomplished, and when the moment has come for actual speaking, remember that the delivery is above all an affair of the soul; and make it as independent as possible of your organs. It is at bottom, the soul of the speaker, which addresses the soul of the hearer. The organs of speech, on the one part, and the organs of hearing, on the other, are but intermediates between the mind of him who speaks and the mind of him who hears. The more free one makes this communication, the more one forgets the organ, so as to bring out nothing but the soul, the better will be the elocution. Let the soul, the entire soul, with its constant unity, as well as with its infinite movements, look through the utterance, like the bottom of a stream through perfectly limpid water, so limpid that it seems not to exist. The organs should be such docile and faithful interpreters of the thought as to seem not to be present: they should obey to a degree of self-concealment. This is their glory and their mission, and the realizing of this ideal would infer the perfection, as well of the organ as of the sentiment. This is according to our fundamental principle, viz.: '*It is the soul that should speak.*' We proceed now to deduce from this certain general directions:—

"1. The delivery should be *true*, or just; it should give to each thought and each sentiment the tone which belongs to it. Why is such a tone proper to such an emotion of the soul? Why, for example, do we raise the voice at the beginning of a sentence, and let it fall at the end, when we ask a question to which an answer is expected? Why do we invert the method in that species of questions which require no answer, and which are only another form of affirmation? Why does a certain intonation mark a simple assertion, another a doubt, another surprise, another anger, and the like? This is a question which we cannot answer. We are assured it is so in nature; to observe and reproduce it is the business of elocution. But to explain the secret relation which exists between the movements of the mind and the inflections of the voice, is more than any one can do, if we except Him who formed both the human soul and the organs which

serve to communicate its impressions. That there are, in regard to this, fixed and well-determined laws, is sufficiently proved by the two following observations. In the first place, all men, without excepting those who never practice public speaking, recognize just inflection, when they hear it: the dramatic art is founded on this remark. In the second place, there are certain inflections which may be called primitive, and which remain invariable, when we pass from one nation and idiom to another, notwithstanding the infinite diversity of all that is conventional.

"But how are we to discover these accents of nature? The first means which offers itself to the mind is to observe them in others; it is excellent; but we cannot employ it in every case. We do not always find an occasion to hear precisely this or that word or sentence, about which we are embarrassed, pronounced by good speakers. I suppose the case, therefore, where we are left to ourselves. How are we to discover the accents of nature? I answer, we must seek them in the soul. We must begin by discerning the inward impression; and this impression, well caught, will conduct us to the intonation. This is the first consequence of the general principle which we have laid down above, or rather it is only the principle itself put into practice.

"It is not meant that random trials must be made of all sorts of intonations, or that bursts of voice must be uttered at hazard. We must sit down, reflect, comprehend, feel and silently interrogate the mind and heart. It is not till after this inward labor that the essays of the voice will be useful; they will succeed in clearing and animating the movement of mind which gave them birth. By these means, one may gradually arrive at the true tone, which once found, and especially found in this way, will abide in the soul's memory, and will return and present itself at the moment of necessity. A very useful method of aiding in this research is to translate the thought into other terms, more familiar than those of the discourse; or, which is still better, to inquire how one would utter an analogous sentiment in the ordinary course of life. This care in tracing the language to the thought, and questioning the soul concerning the inflections of the voice, is the more necessary, from the fact that the same sentence or the same word is susceptible of a multitude of inflections, which the mind alone can distinguish, perceiving as it does the most delicate relations, while the diction and the pen have but a single expression for the whole.

"Take a word—the most insignificant you can find—a proper name, for instance—and this, if you please, a monosyllable, as *Paul*. For writing and for language, there is but this one word, *Paul*; but there are ten, twenty, an infinity, for the soul, and the organ it inspires. By the mere way in which an intelligent speaker, or better still, one who speaks

without observing how, utters this name, and without waiting for him to add anything, you will be able to discern whether he be about to praise or to blame; to tell good news, or bad; to encourage a design, or to depart from it; to call one afar off, or at hand; to question, or to reprimand. We should never end, if we should try to enumerate all the thoughts which may be included in the utterance of this little name. Now, amidst this infinite variety, what rule shall guide us? What other than that the mind, well exercised and correct, will find in delivery the tone which suits the occasion and the moment of speaking? I cannot, then, repeat too often, speak *ex animo* (out of the soul). Perhaps you think this is a matter of course, and that the advice is unimportant. But practice will convince you that it is not so.

“Let me be allowed to cite the authority of a man who received from God a rare genius, which, unfortunately, he squandered on vanities—I mean Talma; listen to his own exposition, given in private to some of his friends; for he wrote nothing of importance on his art. It will be seen that his mode of preparation was that of which I have been speaking; and it may be believed that one of the causes of that reform which he wrought in theatric delivery was the care which he bestowed, in searching for inflections in his soul, and in employing his organs only as docile instruments, destined to reproduce the internal impressions.

“The intonations being found, we must give it a degree of intensity greater than one would employ in conversation. From this comes the *energy* of public discourse. It is needless to say, this energy should bear a proportion to the nature of the subject. It will be at one time the energy of argument, at another the energy of passion; but it will always be the energy of propriety and of truth. This utterance, at once accurate and firm, these inflections, true and struck out with precision, have a peculiar charm for the hearer, and can make a discourse interesting from beginning to end, even in the least animated parts.

“11. The delivery should be simple, or natural. In speaking from the soul, one will speak simply—for the soul is simple. It is only the presence of man which can make us affected; when alone we are always simple, for the single reason that then we are ourselves. The accents of the soul are those of nature. It is these which we are to reproduce; and we must take care not to substitute for these the accents of conventional artifice or of arbitrary choice. It is necessary that the hearer should recognize himself, and that the instinct of his nature should be satisfied with each of our inflections. In other words, we must speak, and not declaim. I have already said, elevate, ennoble the tone of conversation and of common life; but while you elevate, do not forsake it. An able painter does not slavishly copy the traits of his model; he idealizes them, and transfers them to

the canvas only after he has subjected them to a sort of transfiguration in his brain; but even while idealizing them, he so imitates them that they may be recognized at once. Thus it is that a portrait may be a perfect likeness, and yet more beautiful than the original. The same thing occurs in good speaking. The tones of common parlance are embellished, and yet they are perfectly recognizable, because their essence is carefully preserved. But to declaim, to take a new tone, because one is in the pulpit—in fine, to speak as no one ever speaks, is a grievous fault; while, strange to say, it is a fault very common, very hard to avoid, and which, perhaps, none of us escapes altogether. For it is far easier to assume a sustained and unaltered tone, than, step by step, to follow thought and sentiment in their infinite sinuosities; and then, there are never wanting hearers of bad taste, for whom the pomp of language is imposing. Nevertheless, consulting only the human effect of your preaching—if this consideration were not unworthy—the man who *speaks* in the pulpit will rise above him who *declaims*. Even those who at first suffer themselves to be dazzled by the cadence of periods and the outbreaks of voice, at length grow weary, and are less pleased with the artificial preacher than with him whose very tones make them feel that he thinks all that he says. And what shall I say of the real and useful effect produced by these two preachers? How much more directly, nay, exclusively, will the latter find his way to the heart and conscience! How will his vehement parts be relieved by the calm and simple tone of his habitual manner! How much more truly will he be what he ought, in the sight both of God and of man, by continuing to be himself, and not stepping aside from truth in announcing truth!

“Yes, if you would have a pulpit delivery which shall be dignified and Christian, and which shall make deep impression, speak always with simplicity. Say things as you feel them. Put no more warmth into your manner than you have in your heart. This honesty in speaking—allow me the expression—will constrain you to introduce a more sincere and profound warmth than you would ever have attained in any other way. It will, besides, have a salutary reaction on your writing, and even on your soul. For, displaying things as they are, it will bring your faults to light, and admonish you to correct them.

“I have spoken of the pulpit. If it had been proper here to speak of the stage many similar observations might be made. Great actors no longer *declaim*; they *speak*. Talma, whom I have so often named, began by declaiming, as do others. An interesting circumstance made him feel the necessity of adopting a new manner, more conformed to nature; and from that day he became another man, in regard to his art, and produced extraordinary effects. Those who have heard him will tell you that the extreme simplicity of his playing astonished them at first, and

that they were tempted to take him for a very ordinary man, whose only advantage over others consisted in a magnificent voice. But they were soon subdued by the power of nature; and the vivid impressions by which they were seized made them understand that the very simplicity of his acting constituted its force, as well as its originality.

“III. The delivery should be *varied*. We know how monotonous it is in general; and though every one feels the grossness of the fault, few succeed in avoiding it. The best means of doing so is to observe our principle of recitation *from the soul*. The soul is all full of variety. If there are no two leaves on a tree exactly alike, still less are there two sentiments in a human soul which are perfectly identical. Listen to a man engaged in animated conversation; you will be confounded at the marvelous flexibility of the human mind, and the infinity of shades to which it can adapt itself by turns. All this the vocal organ will deliver, if it confine itself to follow the movements of the soul. It must, therefore, be conceded, that there is no reason why any one should be monotonous in recitation. Take account of the sense of each sentence, of each member of a sentence; you will discover a perpetual mobility in the thought, and will need only to infuse abundance of truth into your delivery to insure for it abundance of variety. There is, in particular, a kind of variety which will be found in this way, and which will spread itself over all the rest; I mean variety in regard to *rapidity of delivery*. It is natural to speak sometimes slow, and sometimes fast; sometimes, even very slow, and sometimes very fast. Here is a word on which one must dwell a moment; here, on the other hand, is a sentence which must be exploded rather than recited, and which must be pronounced with all the rapidity of which the organs are capable, in consistency with precise articulation. An elocution which levels these inequalities, and in which every sentence takes its turn with a measure always equal, and almost with the same rhythm, contradicts nature and loses half its resources. This monotony must be broken, at all hazards. Better even would it be to employ excessive action and abrupt transitions, though this extreme must also be avoided, because it gives the delivery a theatrical air, or rather because by exaggerating the nature it falsifies it. In general, we speak too fast, much too fast. When any one speaks, the thoughts and sentiments do not come to him all at once; they rise in his mind by little and little. Now, this labor and this delay should appear in the delivery, or it will always fail of being natural. Take your time to reflect, to feel, to let ideas come; and do not make your elocution precipitate, except when determined so to do by some peculiar consideration. This *necessary* rapidity will give greater movement and vivacity to the delivery; but that other rapidity, which arises only from embarrassment and want of intelligence or reflection,

confounds all the inequalities of thought, and engenders a manner which is effeminate, dull, lifeless and uninteresting.

“IV. Together with variety, the delivery should present another condition, without which this variety will itself be without connection and support; it is that of *unity*. The delivery should be one. In other words, we must use an effort to have a *récitation d'ensemble*, which results again from the principle which we laid down in the outset. For if the words are manifold, the thought is one and indivisible in the mind. If we were pure spirits, we could communicate it to other spirits of the same nature, without decomposition. But being constrained to clothe it in words, we are constrained to dismember it, and from being simple in our soul, it becomes multiplied in language. To seize and transmit to the hearer this soul thought, to rise from language to the soul, and from the multiplicity of words to the simplicity of intellect, is the great work of a good delivery. Collecting, then, into one general sentiment, the various sentiments of which I have said so much, it will deserve the definition which has been given of the Beautiful, ‘Unity in variety, or variety in unity.’

“This is not to be accomplished, however, always in the same manner. In general, we shall, in a well-constructed sentence, avoid giving prominence to this or that word; causing the whole of it rather to stand forth alike, and supporting it to the end. For it is the genius of our language to accent constantly, but lightly, the end of every word, and consequently, also, the end of every sentence. There are, nevertheless, certain cases where one is obliged to give a saliency to some words, or even to a single word, because this word comprises the capital idea. Even then, however, such words should predominate over the sentence, but not absorb it. It is the thought which should always appear, and always in its unity. A delivery which is broken, jerking, rising and falling by turns, is bad indeed.

“I might add other counsels, but these are such as experience shows to be most useful; and by means of the illustrations which we have commenced, you will yourselves be able to make other applications of one general principle, to which we must continually return, and in which are embodied all the directions we have given.

“I have said nothing about gestures. It is a subject by itself, and one which I have not time to treat at present. Let me merely say that the preacher should make few gestures, and these of a very simple kind, and further, that they should be dictated by the emotions of the soul, as well as by the inflections of the voice.

“To sum up what I have said, if you wish to attain to a good delivery, begin by preparing your mind and your heart. Then, by reflection, with the aid of observation, search for the inflections of the soul, and

oblige your organs to conform to these, humbly and exactly. As to the rest, be persuaded you will speak all the better, the more you sink yourselves; that the best delivery is that which turns attention away from the orator, and fixes it upon what he says; and finally, that the highest point of the art, especially in the case of the preacher, is to cause himself to be forgotten."

De Richebourg, Claudius Philip, first pastor of the colony of French Protestant or Huguenot refugees at Manakintown, King William parish, Henrico county, Va., 1699 to 1712. He removed to South Carolina, and became pastor of the French settlement on the Santee. He died in 1719.

Dickerson, Rev. Archer C., D.D., was born at Wilmington, the primitive county seat of Campbell county, Ky., December 18th, 1806. Both parents were from Virginia. United with the Presbyterian Church at Paris, Ky., in his seventeenth year. Educated at Oxford, Ohio, under Dr. R. M. Bishop and Professor W. H. McGuffey. Studied theology under Dr. Bishop, under care of Cincinnati Presbytery, sustaining himself through his literary and theological course by teaching. Licensed to preach by the Presbytery of Clinton, Synod of Mississippi, in 1832. Ordained in 1833. Spent several years missionating in Northern Mississippi, supporting himself by teaching. He came to Bowling Green, Ky., 1839; pastor there seventeen years. Then Presbyterial Missionary for Louisville Presbytery four years. Since and now Home Missionary for several churches, fifty miles apart, requiring travel on horseback of one hundred miles per month, though now in the seventy-eighth year of his age.

As a preacher, Dr. Dickerson is a man of more than ordinary ability. He is clear, clean-cut and logical in argument, persuasive in manner, convincing in his earnestness, and, when truly aroused, overwhelming in appeal—at such times few men excelled him in true pulpit eloquence. The same marked ability and clear-headed perspicuity have ever characterized him as an ecclesiastic. He is ready and able in debate, yet always self-possessed and perfectly courteous to others. With the ambition of some men, Dr. Dickerson could have filled some of the high places in the Church. But with a true modesty and self-abnegation, he has spent a long, laborious life in the service of his Master in obscure mission fields, and to this work is now being given the self-sacrificing labors of a green old age.

Dickinson, William C., D. D., son of Rev. Baxter Dickinson, D. D. and Martha (Bush) Dickinson, was born in Longmeadow, Mass., January 26th, 1827. He graduated at Amherst College, Mass., in 1848, and pursued his theological studies in Union Theological Seminary, N. Y., and at Andover Theological Seminary, graduating at the latter Institution in 1853. He was Tutor in Amherst College in 1851 and 1852. He was ordained and installed pastor of the Central Church, in Middletown, Mass., by a Congregational

Council, in April, 1854. From 1859 to 1867 he was pastor of the Presbyterian Church in Lake Forest, Ill., holding also for four years the Professorship of Languages in Lake Forest University. He was pastor of the Presbyterian Church in Battle Creek, Mich., from 1870 to 1872; of the Second Presbyterian Church in Lafayette, Ind., from 1872 to 1882, and is now pastor of the Presbyterian Church of College Hill, O. He received the degree of Doctor of Divinity from Wabash College, Indiana, in 1878.

Dr. Dickinson is a gentleman of dignified and manly bearing and refined and graceful manners. He is courteous, self-possessed and discreet, and his utterances, public and private, manifest a thoughtful consideration of the feelings and interests of others. His sympathy for those in affliction and trial is warm and tender, but is ever expressed without intrusiveness or ostentation. As a result of these and other personal qualities, he has many friends and few enemies. His preaching is characterized by elegance of diction, aptness and beauty of illustration, and clearness and cogency of reasoning, and his delivery is earnest and effective. His favorite themes are those which bear directly and practically on Christian life and character. Dr. Dickinson is one of the leading Presbyterian ministers in the Central West.

Diefendorf, Sanders, D.D., was born April 24th, 1816, at Minden, Montgomery county, N. Y. Graduated at Yale College, in class of 1836; came to Ohio in 1845 and settled in Holmes county, where he assumed the pastoral charge of Nashville and Hopewell churches. He was thence called to Hayesville, in 1849, to take a Professorship in Vermillion Institute. From there to Athens, O., where he remained two years, was again called to Hayesville, as pastor of the Presbyterian Church and Principal of Vermillion Institute, where he remained until May 18th, 1868, when he was called to Nebraska by the Missouri Presbytery, to found Otoe University. From there he went to New York, in 1873, and was recalled from there to Vermillion Institute, in June, 1876, where he remained until the call of the Master to that rest promised the faithful, in the beginning of the year 1884. (See *Vermillion Institute*.)

Diver, Rev. Charles Frederick, was born in Philadelphia, Pa., December 15th, 1812. He graduated at Jefferson College in 1839, and at the Union Theological Seminary, New York city, in 1842. He was pastor at Providence, Pa., 1844-47; stated supply at Hublersburg and Spring Mills, Pa., 1847-51; pastor at Waterford, Pa., 1851-52; pastor at Cedarville, N. J., 1852-61, which was the last charge he accepted. He has since resided in Philadelphia, preaching as he has opportunity. Mr. Diver is a member of the Central Presbytery of Philadelphia. He is a gentleman of affable disposition and dignified bearing, an instructive and impressive preacher, a faithful presbyter, and ready for every good work.

Dobbs, Rev. Charles H., was born in St. Francisville, La., June 29th, 1835. In 1859 he graduated at Centre College, Danville, Ky., with the second honor of his class. After pursuing his theological studies in the Seminary at the same place, he was licensed by the Presbytery of Ebenezer, in April, 1861, and ordained and installed pastor at Bolton, Miss., in July following, by the Presbytery of Central Mississippi. During the short period of his ministration here he received about forty members into the church. After some time spent in the public service, he was engaged in teaching and in missionary work in Mississippi. In 1867 he was settled as pastor of the church at Washington, Ky. Weakened by division and strife when he came, it grew into unity and strength under his wise pastorate and faithful preaching. Eighty-seven members had been received on profession, and a good church building had been erected, when he resigned, in 1871, to remove to Texas.

Coming here in that year in quest of health and work, he has since then been one of the best beloved and most useful members of the Presbytery of Central Texas. He has, during these ten years, ministered

steadily to several, and as pastor to two churches, and in all of them his labors have been blessed, and he has gained and held the full confidence and affection of the people whom he has served. His last pastoral charge was at Robinson, when the church grew from a small beginning to be one of the largest in the Presbytery. But the Presbytery, recognizing his eminent fitness for the evangelistic work, demanded his services in this important sphere of labor.

His zeal and wisdom and success have fully justified the choice. As a preacher, Mr. Dobbs is instructive, earnest and forcible. He handles the Word of God in such a way that his ministrations are welcome and useful in the most cultured towns and in the remote frontier. He is doing an arduous and most valuable work in planting and watering churches in the vast and rapidly developing field in which he has been called to labor. Being in the full prime of physical manhood, and of a vigorous and cultivated intellect, and animated by the true spirit of a self-denying herald of the cross, it may reasonably be hoped that many years of usefulness are yet before him.

E

Early Presbyterianism in South Carolina. "The first band of emigrants to South Carolina," says Dr. Gillett, "set sail in January, 1670. The period, in England, was one of sharp persecution for Dissenters. Eight years before the terrible Act of Conformity had expelled nearly two thousand ministers from their parishes and pulpits. Cavalier statesmen were unscrupulous enough to take advantage of the fruits of their own bigoted counsels. In the first band, along with the commercial agent, was William Sayle, the Proprietary Governor, 'probably a Presbyterian,' who, more than twenty years before, had attempted to plant an 'Eleutheria' in the isles of the Gulf of Florida.

"The emigrants had hardly landed before they instituted a polity on a liberal basis. Representative government was established, and continued to be cherished. It was in vain that Locke theorized or Shaftesbury speculated. The Utopia of their dreams was not to be realized. It was not long before Dutch enterprise offered the colonists the luxury of cargoes of slaves. From the banks of the Hudson, lured by stories of the fertility of the soil, came an unlooked-for accession to the population. In little more than a year after the arrival of the first colonists, two ships, with Dutch emigrants from New York, arrived, and these were soon followed by others, with their countrymen from Holland. Even Charles II provided, at his own expense—a munificence the more

marked for its isolation, and perhaps designed to manifest his sympathy with Carolina rather than New England—two small vessels to transport to Carolina a few foreign Protestants. But the most considerable emigration was from England. The prospect of immunity from the molestations of informers and acts against conventicles and non-conformity tempted Dissenters to a colony where their worship would be tolerated and their rights respected. A company of them from Somers-shire were conducted to Charleston, by Joseph Drake, brother of the gallant admiral, and the fortune which the latter had acquired was employed to plant South Carolina with a people who dreaded the evils of oppression and the prospect of a Popish successor to the throne.

"The condition of Scotland, likewise, impelled not a few to project a settlement in Carolina. But a comparatively small number, however, under the lead of Lord Cardross, who soon returned, crossed the Atlantic. A colony of Irish, under Ferguson, received a hearty welcome, and were soon merged among the other colonists. More important, however, for a short period at least, was the accession to the population from the exiled Huguenots. The French king essayed to torment them into conversion, but he only tormented them out of the kingdom, and not a few found their way to the shores of South Carolina. Here were fugitives from Languedoc and Saintonge and Bordeaux, from Northern

and Southern France, Calvinist Protestants seeking the shelter which the worldly policy of High-Church statesmen extended to the adherents of every creed.

“At an early period, also, the population of South Carolina received into its bosom a Puritan element from New England. Although, by the charter of the State, the Church of England was the only one legally recognized, yet it contained provisions favorable to other creeds. The colony, though founded by bigoted Churchmen, was governed by ‘Dissenters.’ Blake was a Presbyterian and Archdale a Quaker. There were also in the colony godly Christians, both prepared for and longing after the edifying ordinances of the gospel.”

* * * * *

“At Charleston, beside the Huguenot Church (1686), originating with the expulsion of Protestants from France by the revocation of the Edict of Nantes, there was, as early as 1690, a meeting-house for a congregation (known, till 1730, indiscriminately as Presbyterian, Congregational and Independent), of which Benjamin Pierpont (1691-1696-7) was pastor, and whose successors were Mr. Adams and John Cotton, son of the Boston minister. This, at first, may have embraced alike settlers from Scotland and from New England; but the two elements were not altogether congenial, and in 1730 the Scotch demanded an organization of their own.*

* * * * *

“In 1710, a letter from South Carolina, published in London, stated that there were in the colony five churches of British Presbyterians. Some of these may subsequently have become extinct. The Church on Edisto Island † (*see its sketch*, pp. 208-9) dates from 1717; that of Pon Pon, on Walterborough, of which Stobo, on leaving Charleston, became pastor, from 1728; those of John’s and James’ Islands, from 1734 or 1735; that on Wiltown was many years anterior, while the Independent Presbyterian Church, of Stony Creek dates from 1713. The five early churches must have been those of Charleston, Dorchester, perhaps Wiltown or Edisto, and one or more on the Maritime Islands.”

Eddy, William W., D.D., was born in Penn Yan, N. Y., December 18th, 1825. He was the son of Rev. Chauncey Eddy, pastor of the Presbyterian Church in that town. The family afterwards removed

* Dr. Smythe, in his "History of the Second Presbyterian Church, of Charleston," says: "As early as 1690, the Presbyterians, in conjunction with the Independents, formed a church in Charleston, which continued in this united form for forty years. During this period, two of their ministers, the Rev. Messrs. Stobo and Livingston, were Presbyterians and connected with the Charleston Presbytery. After the death of the latter, twelve families seceded and formed a Presbyterian Church on the model of the Church of Scotland. Their building was erected in 1731, on the site of the present, which was completed in 1814."

† In 1705 Henry Brown obtained a grant for three hundred acres of land, which, in 1717, he conveyed to certain persons "in trust for the benefit of a Presbyterian clergyman in Edisto Island."

Hodge, i. 58, 59

to Saratoga Springs, where, under the instruction of Dr. Albert T. Chester, now of Buffalo, N. Y., the subject of these lines was prepared for college. He pursued his studies in Williams College, from which he graduated in 1845. After leaving college Mr. Eddy taught school for two years in Jacksonville, Ill. In 1847 he entered Union Theological Seminary, New York city, from which he graduated in the class of 1850. Mr. Eddy was a diligent student, standing as to scholarship among the very first of his class. For about a year and a half after leaving the seminary Mr. Eddy preached, with very great acceptance, in Jersey City, Hartford, Boston and Norwich, Conn. Flattering calls were tendered to him from some of these cities, which, however, he refused to accept, having set his heart upon the foreign missionary field. His father before him had desired and proposed to engage in this work, but had been providentially hindered. His earnest desire and prayer had been that one of his children should go forth in his stead. To this work, as one called of God, and solemnly consecrated to it by parental vows, his son cheerfully devoted his life.

In November, 1853, Mr. Eddy was married to Miss Hannah Maria Condit, daughter of Rev. Robert Condit, D.D., for forty years the pastor of the Presbyterian Church of Oswego, N. Y., himself a warm and earnest friend and supporter of the Foreign Missionary cause.

Immediately after his marriage Mr. Eddy, with his wife, under appointment of the A. B. C. F. M., set sail for Syria, the very field to which his parents, twenty-eight years before, had been appointed, but through failure of health had been prevented from carrying out their purpose. Thus the prayer of these parents, who had themselves been prevented from going to the foreign missionary field, that they might be able to send a substitute in the person of one of their children, was answered.

Having arrived in Syria, Mr. and Mrs. Eddy were assigned to the station at Aleppo, in the North; but when, afterwards, that station was surrendered to the Central Turkey Mission, they removed to Kefr Shima, near Beirut. Soon after this, however, they were sent to Sidon, where they continued their work for twenty-one years, a portion of the time being associated with Rev. J. E. Ford, who had also, together with his wife, been their companion in labor at Aleppo. Under the ministry of these brethren the churches in Sidon, and in many of the neighboring towns, were gathered and organized; and the seminary for girls and numerous other schools in the surrounding country were established, which are still in existence, and are exerting a wide and hallowed influence through all the region. A son and a daughter of Rev. Dr. Eddy, viz: Rev. William K. Eddy and Miss Hattie M. Eddy, and a son and daughter of Rev. Mr. Ford, his former associate, viz: Rev. George A. Ford and Miss Sarah A. Ford, are



EDISTO ISLAND CHURCH, SOUTH CAROLINA (See pp. 208-9, 1120-21.)

now in charge of the work in Sidon and in the immediately surrounding field. Thus, instead of the fathers, are the children. In the year 1876 Mr. Eddy received the honorary degree of D. D., from the University of the City of New York. In 1878 Dr. Eddy was called from Sidon to the work of instruction in the theological seminary in Beirut, and to pastoral and editorial work in that city, where he still continues, a very earnest, efficient and faithful laborer in the work to which he has so heartily and unreservedly devoted his life.

Dr. and Mrs. Eddy have been among the most laborious and useful of our foreign missionaries. For more than thirty years they have stood in their place and faithfully done their work, exerting an influence which has been widely extended, and which has been owned and greatly blessed of God in the instruction and salvation of many souls, and in the laying of foundations and establishing of agencies and institutions which shall long live to bless that land in which the Church of Christ has so special an interest.

Educational Board of Aid for Colleges and Academies. This movement in the interest of higher education first took form in the General Assembly of 1877, in the appointment of a committee "to consider the matter of enlarging the functions of the Board of Education," having in view "some plan which should result in the better endowment of our collegiate and theological institutions." This committee was continued by the Assemblies of 1878, 1879 and 1880, and made their report to the Assembly of 1881, recommending that the functions of the Board of Education be enlarged, and that said Board be directed "to inaugurate a system for the aid of colleges," according to the suggestions and principles embodied in the report.

To the same Assembly a report was submitted from the Standing Committee on Home Missions, recommending, in substance, the appointment of "a permanent Committee on Education in the West," to have in charge the locating, assisting and endowing of institutions of learning, "with special reference to the supply of missionaries and teachers for the frontier." Both these reports were finally referred, by the Assembly of 1881, to a "Special Committee on Education," to report to the next Assembly. This committee made an informal report to the Assembly of 1882, which was accepted, and the committee enlarged and continued.

The Committee thus enlarged reported to the General Assembly of 1883, arguing so convincingly in behalf of a denominational work for higher Christian education, that the Assembly, without a single dissenting voice, either in the discussion or in the vote, adopted the recommendation of the committee, and constituted this board. Its character and work were defined as follows:—

A. The name of this board shall be the Presbyterian Board of Aid for Colleges and Academies, and

the general work shall have the limitations indicated by its title.

B. The board shall consist of twenty-four members, divided into three classes, composed equally of ministers and laymen, and one class shall be elected each year.

C. The officers of this board shall be a president, vice-president, treasurer and permanent secretary.

D. In the constitution of the board the different parts of the country shall be equitably represented.

E. The headquarters of the board shall be at Chicago, and the executive committee of the board shall be residents in Chicago or in the immediate vicinity.

F. Meetings of the board may be held at different points in the country, as the board shall elect.

G. The province of the board shall be to secure an annual offering from the churches for this cause, to co-operate with local agencies in determining sites for new institutions, to decide what institutions shall be aided, to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided, and to discourage all independent appeals to the Church at large.

H. The funds received by the board shall be devoted either to current expenses of struggling institutions or to permanent endowments.

The funds shall be secured (*a*) by annual offerings from the churches, mainly for current expenses of the institutions; (*b*) by special applications for endowment, under the approval and general direction of the board.

1. (*a*) Every Institution hereafter established, as a condition of receiving aid, shall be either organically connected with the Presbyterian Church in the United States of America, or shall, by charter provision perpetually, have two-thirds of its Board of Control members of the Presbyterian Church.

(*b*) In the case of Institutions already established, and not included under the above provisions, appropriations for endowment shall be so made as to revert to the board whenever these Institutions shall pass from Presbyterian control.

(*c*) In all other respects the disbursement of funds by the board shall be wholly discretionary with the board, both as to amount and direction, subject always to the control of the General Assembly.

4. That the board be chartered under the laws of the State of Illinois, and be empowered to receive legacies.

Members of the board were thereupon appointed by the Assembly. These met in Chicago, June 19th, 1883, and effected their organization. The board is chartered under the laws of the State of Illinois. Its officers for its first year are Rev. Herrick Johnson, D.D., President; Hon. Homer N. Hibbard, Vice-President; Mr. Charles M. Charney, Treasurer; Rev. Hervey D. Gause, D.D., Permanent Secretary

Edwards, Richard, a great grandson of President Jonathan Edwards, was born near Binghamton, N. Y., January, 1803. He removed to Pittsburg, Pa., in 1825, and became a merchant; was one of the founders of the Third Presbyterian Church there in 1833, and its first elder, which office he held till his removal to the West, in 1856. He was for many years Superintendent of the Sabbath school of the church, and by assiduous personal effort, as well as liberal pecuniary support, he was one of the most efficient of its members in making this church a strong and influential one.

On settling at Dubuque, Iowa, he took an active part in the organization and building of the Second Presbyterian Church, and became an elder in it. The rapid growth and success of this church was due largely to his personal influence and support.

In 1862 he returned to Pittsburg, resumed his connection with the Third Church, and was again chosen to serve in the eldership. In May, 1872, on account of a change of residence to the suburbs of the city, he became a member of the Shady Side Presbyterian Church, with which he is still connected (December, 1883).

Mr. Edwards was engaged actively in mercantile and manufacturing business, and in this relation his character was of the highest standing. As a Christian man, he has been marked by the unwavering tenacity of his belief in the vital elements of Christianity, a cheerful yielding to all its calls of duty, at whatever cost, untiring energy in its service, and unusual liberality in money contributions, guided not by impulse, but by settled and well ordered principles. He is emphatically "a man of prayer." One of his sons, Rev. M. D. Edwards, is pastor of Dayton Avenue Presbyterian Church, St. Paul, Minn.

Elder, James, was born in Dinwiddie county, Va., near Petersburg, October 8th, 1809. He removed to Middle Tennessee, and settled near Murfreesboro, Rutherford county, in 1815. He removed again and settled in Marshall county, North Miss., in 1835, before the Indians were removed. Subsequently, he settled in Memphis, Tenn., in 1850, where he now lives. In 1842 he was ordained, by the Rev. Daniel Baker, a ruling elder in the First Presbyterian Church, Memphis, in which office he still continues, faithful and useful. He was one of the original members of the Assembly's Executive Committee when it was established in Memphis.

"**Elect Infants.**" Prof. A. F. Mitchell, in his recent and able work on the Westminster Assembly, thus refers to this phrase in our Confession of Faith.

"The next topic to which I advert is the charge made against the Confession, of teaching that not all infants, dying in infancy, but only an elect portion of them, are saved. Here again serimp justice has been dealt out to it. Its exact words are: "Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit." This statement, it

has been averred, necessarily implies that there are non-elect infants, dying in infancy, who are not 'regenerated and saved.' It does not seem to me, when fairly interpreted, to imply any such thing. It might have been susceptible of such an interpretation had it been allowed to stand in the form which it appears to have borne in the draft first brought into the Assembly, 'elect of infants,' not elect infants. But the very fact that the form of expression was changed, shows how anxious the divines intrusted with the methodizing of the Confession were to guard against pronouncing dogmatically on questions on which neither Scripture nor the Reformed churches had definitely pronounced. The statement occurs, it is important to notice, not in the chapter treating of predestination, but in the chapter treating of effectual calling; and is meant, not to define the proportion of infants dying in infancy who shall be saved, but to assert the great truths, that even they are not exempt from the consequences of the fall, but are, by nature, every one of them, in the *massa perditionis*; that they can only be separated from it, and saved, by the electing love of the Father, the atoning work of the Son, and the renewing of the Holy Ghost; and that they, however as yet incapable of the exercise of reason and faith, may, by the Holy Spirit, be regenerated and made meet for the inheritance of the saints in light." (See *Infant Salvation.*)

Elkton Presbyterian Church, Maryland. As far back as any reliable history or documents furnish evidence, the old town of Head of Elk, now called Elkton, has been the home of Presbyterian families, who worshiped in the ancient churches of Peneader, Head of Christiana, and the churches on the branches of the Elk, now represented by the Rock Church.

Some obscurity would seem, however, to rest on the precise date of origin for the primitive Presbyterian Church in Elkton. Little or nothing attending its early struggles, the steps taken to organize the church, seems to be known. The statement can be made with confidence that "there appears to have been a Presbyterian element" here prior to 1741. The county records show that in the year 1741 a Presbyterian Church was in existence here. Local traditions have also fixed the site of the "meeting-house," a wooden building, in Bow street, on the east side. The deed conveying the church property is worthy of a passing comment. It was executed by William Alexander and Araminta, his wife, on June 1st, 1711, to Robert Lucas, Zebulon Hollingsworth, Thomas Ricketts and Robert Evans, of the county of Cecil, and Province of Maryland, and David Barr, of New Castle county. These may be now but mere names to us. But they stand somewhat as the names found in the closing chapter of St. Paul's Epistle to the Romans stood: Asynneritus, Phlegon, Hennaas, Patrobas, Hermes and Philologus, Julia, Nereus and his sister, Olympas, Timotheus, Lucius, Ja-

son. Mere names—not a syllable of their personal history given; but we know, from where they stood, that they were faithful servants of the Lord Jesus Christ. And so we know that those to whom, in the interests of early Presbyterianism in Elkton, this deed of conveyance was given, mere names though they be to us, stood for good Presbyterians—lovers of their own faith and order; true and blue also, if you will have it so; we are not ashamed of our banner. The deed itself conveyed one acre of ground upon which to build a meeting-house, “convenient for people assembling to worship God, and hear His Word preached, and for the use of such ministers of the Protestant persuasion or religion, and particularly the Presbyterian ministers, as shall from time to time attend there to preach and officiate in the service and worship of Almighty God.” It was to be open to others of the Protestant persuasion than Presbyterians. This is the true spirit of Presbyterians—generous recognition of all fellow-laborers in the Lord; open-hearted and open-handed hospitality to them, for Christ’s sake. But there was another clause, which did not work so well for the growth of Presbyterianism. It was “provided, always, that if it should so happen that the said house, so to be erected and built, should be neglected and let decay, or by accident be burnt or destroyed, and not repaired, so that no sermon can be therein preached, nor congregation, therein assembled to worship the Almighty God, for the space or time of three years,” the entire property should revert to the original owners. This fate overtook the church. Owing to divisions resulting from the Great Schism, which for seventeen years split the Presbyterian Church into “Old Side” and “New Side” congregations, the Elkton Church was left unused and neglected for three years, and thus the entire church property reverted to the original owners. Schism is costly. It has proved so in the history of all churches. The story of this division among the churches in this vicinity is thus given by Mr. Heberton in his “Historical Discourse”:—

“The Church of Elk River, now the Rock Church, suffered, as did all the organizations then existing, by this schism, and was divided—the two parties taking the respective names ‘New’ and ‘Old’ sides. The ‘New Side’ congregation of the Rock Church was called ‘East Nottingham,’ and was under the pastorate of the Rev. James Finley, in connection with the Church at ‘Head of Elk,’ as the congregation here at Elkton was then called. We suppose, then, the Elkton Church was of the ‘New Side,’ and may have been the fruit of this schism, by gathering all of that way of thinking into one congregation, who lived in this neighborhood, and perhaps drawing from Pencader and Head of Christiana those who sided with the new departure there.

“When the reunion was consummated, the Elkton Church, being deprived of the pastoral services of

Mr. Finley, was left vacant. The records of Presbytery furnish the following action in reference to this dissolution: ‘December 18th, 1760, Judge, that the union between the Congregation of the Head of Elk and East Nottingham be dissolved, and consequently, that the Head of Elk is to be looked upon as a vacancy;’ and Pencader, having languished and been greatly weakened during the continuance of the schism, there seemed to be a natural reason why Elkton should be joined to it; and Presbytery, consequently, under the request of these congregations, united them, and they became one charge. At the same time, Presbytery ordered that there be a meeting-house built for the united congregations, two miles nearer Elkton than where the Pencader Church then stood. This was seemingly disregarded, and the people who worshipped at Elkton, having no pastor here, went to Pencader and Head of Christiana, where the most of them had doubtless originally attended, and the building at Elkton was left unused, and was neglected for the space of three years, when, according to the conditions of the original grant, the acre of ground in the centre of the town reverted to the former owners; and thus was lost to our Presbyterian element a valuable portion of town property.”

Thus closes the first chapter of Presbyterian history in this town. A wide gap ensues—1741–1833. Think what an amount of American history this intervening period covers. Three generations came and went; the American Revolution took its place in history as one of the great epoch-making events in the progress of mankind; a nation was born; that nation made large and rapid strides, till it stood in the van of nations; and yet the ecclesiastical history of Elkton has only a few meagre notes of its existence. “After the erection of the Court House in 1791,” we are told, “it was occasionally used for public worship. There was no church edifice here until the erection of the Methodist Church, after the war of 1812.”

Elkton Church, then, is a resurrection from the grave of an earlier organization. But as such it is an illustration and a proof of the vitality which characterizes true Presbyterianism.

At their meeting in Wilmington, in April, 1831, the Presbytery appointed a committee, consisting of Messrs. Barr, Grier, John M. Dickey, ministers, and Willard Hall and Matthew Kean, elders, to devise and report measures for the more effectual revival of religion within the bounds of the Presbytery; and at the same meeting the report of this committee was adopted, recommending that “four days’ meetings” be held by ministers who were designated for the purpose, in all the churches; and also that a day of humiliation and prayer be observed in each congregation prior to the meeting.

This plan, thus adopted, was vigorously and faithfully carried out by nearly all the ministers and churches in the Presbytery. A great and powerful

revival in all the churches was the result. The neighboring churches of Peneader and Head of Christiana partook of the rich blessing. In 1832 "a four days' meeting" was held in Elkton, under the direction of Rev. Dr. Magraw, Rev. Mr. Graham and other ministers of the Presbytery. The services were held in the Episcopal Church, which was kindly offered by the rector and vestry for the purpose. The result of these services was that a number were converted, and much religious interest awakened in the town and neighborhood. In order to gather these fruits, it soon became apparent that steps must be taken to unite the members of the Presbyterian Church residing in Elkton into an organized body, and application was accordingly made to Presbytery. The following entry is found among the minutes of the Presbytery of New Castle, at their meeting held in St. George's Church, April 2d, 1833:—

"An application was made by several members of the Presbyterian Church residing in Elkton, Md., and vicinity, praying to be organized as a church, and also that a committee be appointed to administer the Lord's Supper in that place.

"Resolved, That their request be granted. Dr. Magraw, Messrs. Russell, Graham and Stevens were appointed a committee to organize said church and administer the Lord's Supper; to meet for this purpose on Friday, the 3d day of May."

In accordance with the resolution of the Presbytery of New Castle, at St. George's Church, on the 2d day of April, as just stated, Dr. Magraw, Messrs. Robert Graham and William A. Stevens met in the Court House, in Elkton, May 3d, 1833, for the purpose of organizing a Presbyterian church; and at the same time the members of the Session of Peneader Church met for the purpose of granting certificates to such members of Peneader Church as should desire to join the church then to be organized in Elkton. The following persons then made application and presented their certificates, which were accepted by the committee, to wit: Andrew McIntire, James L. Miles, Mrs. Mary H. Henderson, Mrs. Harriet Miles, Mrs. Mary E. Hollingsworth, Mrs. Maria Rudolph, Mrs. Hannah Scott, Mrs. Anna Smith, Mrs. Ann Mahan, Miss Sophia McCullough, Miss Abby Moore, Miss Mary Ann Scott, Miss Maria Jane Scott, Miss Ann Mitchell, Miss Jane E. Mitchell, Miss Mary Abiela Mitchell (now Mrs. John Stump), and Miss Elizabeth Hays, being seventeen members admitted on certificate. John C. Groome, Trisby Henderson and Edward Wilson were appointed a committee to draw up a constitution for the government of the church. On Saturday, May 4th, Trisby Henderson and Andrew McIntire, being elected ruling elders, were ordained to this office, and thus the church was organized.

The seven pastors of this church have all been filled by worthy men. To name them is to commend them: Rev. Hugh Hamill, Rev. James McIntire, Rev. Horatio S. Howell, Rev. John W. Mears, Rev. John

McKim Duncan, Rev. Henry Matthews and Rev. W. W. Heberton.

Elliott, Jared Leigh, D. D., son of Richard and Anne Agnes (Gregory) Elliott, was born in Washington, D. C., June 24th, 1807. Possessed of an adventurous disposition, most of his boyhood and early youth were spent in roving far and wide upon the sea. Was graduated from the College of New Jersey, 1831; spent two years, 1831-33, at Anburn Theological Seminary, N. Y.; then one year, 1833-34, in Princeton Seminary; was licensed by the Presbytery of New York, April 13th, 1834; and was ordained an evangelist by the Presbytery of Philadelphia, October 26th, 1835. His successive fields of labor were: as stated supply at Poughkeepsie, N. Y., 1834-35; as stated supply of The Mariner's Church, Philadelphia, 1835-36; as stated supply of the First and Second churches of Washington City, and of the Church at Frederick City, Md., 1836-39; as Chaplain in the U. S. Navy, 1838-42; Agent of the American Seamen's Friend Society in 1843; Chaplain in U. S. Army, 1844-49; Acting Master in the U. S. Navy, 1849-61; Chaplain U. S. Army, 1861-61. As a chaplain in the Navy, he made many long sea voyages, and was attached to the South Arctic Exploring Expedition in 1840. Dr. Elliott died at Washington, D. C., April 16th, 1881, in the seventy-fourth year of his age. He was a man of warm heart and generous impulses, a faithful friend, and a devoted servant of Jesus Christ.

Estes, B. M., was born October 10th, 1832, in Haywood county, Tennessee. Removed to Memphis in 1851; joined the Second Church, Memphis, in 1857 or 1858; was ordained and installed a ruling elder in that church in 1859, and served as such until 1875, when he joined the Union Street Presbyterian Church of Memphis. Soon thereafter he was elected and installed an elder in that church. Subsequently, a new church was erected by the congregation, at the corner of Beal and Lauderdale streets, and the name of the church changed to the "Lauderdale Street Presbyterian Church." He is still a ruling elder in this church, and has been a member of the Executive Committee of Education since its removal to Memphis in 1874. Mr. Estes is an exemplary Christian, and discharges the duties to which the Church has called him with great fidelity.

Evangelist, one who publishes glad tidings, a messenger or preacher of good news. The persons denoted evangelists were next in order to the apostles, and were sent by them, not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip, the deacon, Mark, Silas, etc. (Acts xxi, 8). The office of a modern missionary, in some respects, answers to that of a primitive evangelist. The title is more particularly given to the four inspired writers of our Saviour's life.

Evans, Rev. Daniel H., was the fourth son of John D. and Jane (Courtney) Evans, and was born in Ripley, O., April 16th, 1838. He was graduated at Miami University, in 1859; began his theological studies in the Western Theological Seminary the Fall of the same year, and finished at Andover, in 1862. He was licensed to preach by the Presbytery of Pittsburg (N. S.), in 1861, and on the 16th of April, 1863, was ordained as an evangelist by the Presbytery of Monroe. He was stated supply in the churches of Blissfield and Palmyra, in Michigan; then pastor at Grand Haven; after that supply at Minersville, Pa., and, May 5th, 1870, was installed pastor of the First Presbyterian Church of Youngstown, O.; and this relation is in happy continuance at date.

Mr. Evans, the sixth pastor of the First Church, is a worthy successor to such faithful ministers as William Wick and Chas. A. Boardman. Called to its pastorate at what seemed to be a critical point in its history, by the exercise of a wise tact, and above all by his evident "determination to know nothing among his people save Jesus Christ, and him crucified," every trace of disagreement soon vanished. As a preacher, he is acceptable to the people. His sermons, though carefully prepared, are delivered without notes. His delivery is quiet, though impressive; always earnest, he is at times eloquent. His thought is clear and Scriptural, and made forcible by a persuasive dignity of manner. In extemporaneous effort he is especially felicitous, never offending critical taste. As a pastor, he is faithful and wise, possessing, in large degree, Christian common sense.

Fourteen years of conscientious and successful labor have endeared him to his people, and given him a secure place in the affections of the community at large.

Evins, Hon. John Hamilton, was born July 18th, 1830, in Spartanburg District, in the State of South Carolina. He is the third son of Samuel N. and Elizabeth C. Evins; a grandson of Alexander Evins, a soldier of the Revolutionary War, and of General Thomas Moore, a soldier of said war, a Brigadier-General of the War of 1812, and a member of Congress from South Carolina. He was brought up in the bosom of Nazareth (Presbyterian) Church, in the District and State aforesaid, in which his father was, for many years, a ruling elder. He was educated at the South Carolina College, and graduated while the distinguished logician and theologian, Rev. James H. Thornwell, was President of that Institution. He connected himself with Nazareth Church, under the preaching of the celebrated revivalist, Rev. Daniel Baker, D. D. He became a lawyer and settled in the town of Spartanburg, S. C., where he still resides. He is now, and has been for a number of years past, a ruling elder in the Presbyterian Church of Spartanburg.

Against his earnest protest, he was nominated and elected to Congress from the Fourth District, in which

he resides, in 1876, and is now serving his fourth term in that body. As a member of Congress, Mr. Evins has, by his ability and Christian character, won the respect and esteem of all his associates, and few constituencies have ever given their Representative higher proofs of their trust and confidence.

Ewing, John, D. D., son of James and Rebecca (Robb) Ewing, was born at the old family homestead, at Fort Pitt Station, Allegheny county, Pa., and pursued his preparatory studies at Dankap's Creek Academy, Fayette county, Pa. In June, 1854, he entered Jefferson College, from which he was graduated in 1858. In September of the same year he entered the Western Theological Seminary, from which he was graduated in April, 1861. He was licensed by the Presbytery of Pittsburg, December 25th, 1860, and was ordained, as an evangelist, by the same Presbytery, January 1st, 1862. In August, 1861, the Presbyterian Church of Fairview, Washington county, Pa., extended to him a call, which he declined. He supplied this church from August, 1861, till April, 1863, during which time the membership was greatly increased. While supplying the Fairview Church he received a call to the Trinity Presbyterian Church, Philadelphia, and was installed pastor of that church, May 6th, 1863. After a pleasant and successful pastorate of six years, the relation was dissolved, that he might accept a call to the Presbyterian Church at Clinton, N. J. On October 26th, 1869, he was installed pastor at Clinton, where he labored, with great success, for fourteen years; then the pastoral relation was dissolved, that he might accept a call to the First Presbyterian Church at Plymouth, Pa., over which he was installed, November 7th, 1883.

While a student in college, and in the theological seminary, he was noted for faithful application to his studies. In 1873 he was appointed, by the General Assembly, to represent the Church in the General Assembly of the Church of Scotland, which met in Edinburgh, in May, 1874. His address before that body called forth the most favorable comments from the press of Edinburgh. He has traveled extensively through Europe. In June, 1882, the College of New Windsor, Md., conferred on him the degree of D. D. Dr. Ewing is highly esteemed by his brethren in the ministry. He possesses rare executive ability, is a diligent student, a faithful pastor and an able preacher.

Exceptional Position of the Bible in the World. The following *facts*, says *Honey Rogers*, which show the peculiar position the Bible occupies among books, and the paramount influence it has exerted, cannot be disputed.

1. It is curious to see how wonderfully independent of race has been the welcome given to this book. It has been spontaneously received (by spontaneously, I mean as the fruit of persuasion only, and to the exclusion of all political influence or military violence) by men of far more various races and nations than any other religious books ever have been. I have already

conceded that, unhappily for the Bible, those who have misunderstood it, and therefore wronged it, have not always refrained from the above methods—though prohibited by itself—of extending its influence. But still, during the three first centuries, the religion it teaches, and the book which embodies it made their way, without such questionable allies, into almost every part of the "Orbis Romanus;" and since that time, with similar independence of all such aid, has made similar impressions on various heathen communities in all quarters of the world, from Greenland to the Cape of Good Hope, and from Outhloe to Madagascar.

Now, history shows us that the progress of a religion, apart from the fanaticism or ambition which leads men to fight for its diffusion, is almost uniformly circumscribed by race and nationality; and how impassable the barrier which these—fortified by old superstitions and the customs which they consecrate—oppose to it. It is almost impossible, in ordinary cases, to get people to pay any attention at all to an alien religion, except as a subject of curious or learned investigation; and we should be as much astonished at any European becoming a worshiper of Brahma by poring over the Hindoo mythology, as at a student of Homer becoming a devotee of Jupiter.

How is it, then, that the Bible has had so little difficulty in transcending the bounds of race and nationality? By what gift has it been capable of breaking through the barriers which, in general, so obstinately enclose each variety of religious belief? An objector may, perhaps, say it was not so with the Hebrew Scriptures—the greater half of the volume. Why, no; but that rather increases the wonder. The addition of the lesser half altered the complexion and the properties of the whole. That is so buoyant, that it bears up itself and the mass which is attached to it, and which had been almost as little known to the world in general as the contents of other sacred books usually are. Those who received the Old Testament, and accounted it to be the inspiration of the Most High, yet followed the law of other religionists, or nearly so, and, for the most part, kept their oracles to themselves. The rest of the world followed their own law, in caring nothing about alien oracles at all. I have had occasion to observe, in a previous lecture, that the Jews, though not required to reject proselytes—far from it—yet in general did little to make them; they seem to have been only too well pleased to think themselves the exclusive possessors of a divine revelation, and to hug themselves on that superiority. If they received proselytes from among the heathen, it was with no very genial welcome; they acquiesced in their occupying an inferior place in the "Court of the Gentiles," but would have vehemently protested against the "middle wall of partition," which shut them off from the more sacred enclosure being broken down. On the other hand, the Gentiles recoiled as strongly from

the Jews as the Jews from them. Both mutually repelled, instead of attracting, one another.

It is, therefore, not a little wonderful that the Bible, though with its larger half, in this sense, a dead weight upon it, and as little likely to pass, by spontaneous reception, from race to race and from people to people, as any other collection of so-called sacred books, has found it comparatively easy to break through the barriers, and, as the ages have rolled on, to migrate, without violence, into new regions, and find a home among tribes separated by every conceivable difference of climate, government, customs, culture and religion, from those which had previously accepted it; among the various nationalities which acknowledged the Roman sway, and among various modern nationalities which succeeded it; among the conquering Goths and other barbarians of the early centuries, and in the South Seas, in Africa, and in Madagascar, in our own time.

Will it be said that it is because this book, alone among sacred books, teaches a religion which is worthy of universal reception, enjoins its universal diffusion, and is alone capable of forming a succession of men heroically bent on *making* it universal? Doubtless, if this be granted, the mystery is solved. This concedes the special characteristics of the book for which I am contending. It is indeed unlike all *other* sacred books, if so much can be said for it!

It is true, however, that this strange volume has the power, wheresoever it got it, of prompting men to proclaim and to propagate its contents. Whether we look at the ancient or the modern converts to it, they are somehow instantly bent on proselytism.

2. Among other singularities of this book, if it be a mere production of human genius, like any other book or collection of books of the same size, may be mentioned the prodigious *literature* which it has evoked. Either it must have claims to attention altogether transcendent to those of any other, even the greatest compositions of human genius, in order to account for men's ceaseless activity in translating, illustrating, explaining, interpreting, propagating, impugning and defending it; or we must conclude that, on this one subject, no inconsiderable portion of mankind has virtually gone mad; or, rather, that each successive portion of the race, each new community or nation, that comes under the fascination of this book, is smitten with this same incurable bibliomania, and proceeds to do in behalf of it, or *against* it, what it would never dream of doing for or against any other books in the world, sacred or profane! This mysterious book (the whole or parts of it) speaks no less than two hundred languages, and is daily learning to speak more; that is, probably speaks as many as any ten of the very chiefest classics of human genius, however widely translated, put together; more than Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Walter Scott, put together; far more than the Vedas and Koran, put together. In numbers

less cases, again, it has allured men to do what, so far as we know, was never done on behalf of any other book, howsoever counted "sacred," before. It has induced them, not only to encounter every form of peril and the most enormous self-sacrifices, to get the mere chance of proclaiming the substance of its contents, but to undergo the most gigantic labors, in order to translate it into barbarous and uncouth languages. Nay, more; in a score of cases it has impelled them to submit to the more arduous preliminary drudgery of giving a notation and visible shape to languages which were previously but a "wandering voice," and nothing else. This book it is that first conferred on many a barbarous nation the wondrous art of condensing the volatile vapor of human thought into a visible form, taught them the first elements of those arts which are the necessary condition of all progress and civilization, and opened to them the road which leads on to all the triumphs of human intellect and national greatness. Many such nations—perhaps hereafter to be graced by a muster-roll of names as illustrious, and achievements as great as adorn the history of our own country—may say, as *she* in great part must say also: "These things we owe to some obscure missionaries, who, like the birds that carry the seeds of forests to desert islands, brought us the germs of all these blessings in giving us the Bible. They first made language *visible* to us; they analyzed the sounds which it represents, expressed them in an alphabet, reduced them to grammatical forms, compiled a lexicon for us, opened to us the intellectual treasures of all literature and science, and made it possible to have a literature and science of our own."

Meantime, its translators wrought, not for the sake of these vast collateral and adventitious benefits (however much they may have rejoiced in them), but simply for the book's sake, itself; and would have done the work, all the same, if they had been sure that no literature but that one book would ever be known to the people for whom it was translated. Such is the strange enthusiasm it is capable of inspiring!

Similarly, this book has probably done more to fix and preserve the languages into which it has been translated, to retard the progress of change and corruption, than any other single cause whatever. This has been conspicuously a result of our own English version.

And it is only just to remember that many languages, which already had a written character, indeed, but were still so incrustated with barbarism as to make them wholly unfit for the purposes of literature, have been largely indebted to the toil of those who sought to transfuse the contents of this book into these uncouth vehicles for it. This has often done more to purify and polish them, to mould them into forms which science and poetry could deign to use, than any other single cause. This was to a good extent the case with the early translations into our

own language and the German. The "Königliche Sprache" of Luther's translation, as a German critic calls it, played no mean part in the development of that language.

The passion for translating the Bible into other tongues has been intense from the very commencement of the Christian era, and may probably be said to have *created* the taste for translation in general. The ancients seem to have had little that was worthy of the name. Cicero and Quintilian, indeed, speak of the signal benefits the rhetorical student and youthful orator may derive from frequent translation of fine passages from the Greek into their own tongue, just as Lord Chatham commends the same exercise to his son, William Pitt. But the practice of systematically endeavoring to import the masterpieces of Greek literature into the Latin, or *vice versa*, seems not to have been adopted in the ancient world.

Nor in days when printing was unknown, and there was such infinite toil and cost in making even *original* manuscripts public, is it any wonder that this sort of literary labor was generally declined. But no such difficulties depressed the energies of men where the Bible was concerned. By about the middle of the second century there were no less than three Greek versions of the Old Testament, in addition to the Septuagint—those of Aquila, Theodotion and Symmachus. Still earlier, the Peshito-Syriac version, including Old and New Testaments, was completed. About the same time it appeared in Latin (the old Italic). It was translated again into that language by Jerome. By the end of the fourth century the Scriptures were translated in whole or in part—but certainly nearly the whole of the New Testament—into Coptic, Sabidic, Armenian, Ethiopic and Gothic. Nor were the darker ages without their like triumphs. In the sixth century it was translated into Georgian; in the ninth into Slavonic; and various translations of the gospels and other parts of Scripture into Anglo-Saxon and several other Teutonic languages, were executed at intermediate dates. If it be said that reverence for a supposed "sacred" book will account for all this, we must reply—first, reverence for *other* supposed "sacred" books has never produced anything like it; and secondly, that if, in this case, reverence was so exceptionally powerful, what inspired it?

One of the most interesting books in the world to *look* at—few, perhaps, except Professor Max Müller, and two or three other accomplished linguists like him, can *read* more than a few pages of it—is the handsome quarto volume entitled "The Bible of every Land," in which beautifully printed typographical specimens are given of the multitudinous versions of the Bible in all their variety of alphabetic characters. It is impossible to inspect it without feeling what stupendous (and if the Bible be not more to the world than the Koran or the Vedas, Homer or Plato, what utterly disproportionate and

wasteful toil man has foolishly expended on this one volume!

How much more must we feel this in contemplating the enormous masses of literature to which it has given birth! This one book, not more than the three-hundredth part of the extant Greek and Roman literature, has probably attracted to it and concentrated upon it more thought, and probably produced more works, explanatory, illustrative, apologetic—upon its text, its exegesis, its doctrines, its history, its geography, ethnology, chronology and evidences, than all the Greek and Roman literature put together. There is scarcely a tractate in it, however short, that has not had more pains expended upon it than many even of the more voluminous ancient writers. In walking through any great library, in inspecting any large catalogue (as that of the British Museum or the Bodleian), one is astonished at the immense bulk of literature which, either directly or indirectly, owes its origin to this one book. It is surprising to see how large a portion of the huge London Catalogue is made up of books which, had it not been for this one, would never have had an existence!

And now, endeavoring for a moment to place myself in the point of view of those who regard this book as a simple collection of tractates, written by a number of obscure men, of no greater actual endowments than those possessed by many others (often their equals, sometimes their superiors), and all of them, with perhaps one exception (I refer to Luke; but even that is doubtful), belonging to one of the most despised of human communities, I am lost in amazement at that insanity (I can call it, on *that* hypothesis, by no other name) which has kept the most diverse nations, but always those in the very van of all science, learning and civilization, thus everlastingly poring over this book; illustrating, interpreting, attacking, defending it; thinking no pains too great to be bestowed even on its least significant parts, and deeming it of more importance to prosecute this task than to give themselves to the like labors on the very *chef-d'œuvres* of human genius.

The "Propaganda" for this book is a phenomenon we should in vain seek in the case of any other books, sacred or profane. The Bible Society, for example, may be a fanatical organization; but fanaticism never evoked anything like it in behalf of any other book, however revered as presumed to be inspired, or admired as pre-eminently instinct with human genius. I observe that during the year 1872-73 no less than 2,592,936 copies of the whole Bible, or large portions of it, were issued by the Society. Now, the "Publishers' Circular" tells us that last year (1872) 4811 works of all kinds, including pamphlets, not sermons, and reprints, were published in London; and if we suppose each impression to average 1000 copies (rather a liberal allowance, and perhaps only too flattering to most authors), then the copies of this one old book issued in London exceeded the half of all

the copies of the new and old books of the year put together!

A library made up of all the books which have been written solely in *defence* of the Bible would be an imposing spectacle. About a century and a half ago the great Fabricius gave a *Catalogue Raisonné* of all the books that had been, directly or indirectly, evoked by Christianity down to his time. Though not exhaustive (some pages, however, are occupied with other subjects) it forms a quarto of more than seven hundred pages. I apprehend that, by this time, a similar work would extend to at least three times the bulk.

Equally striking, in some respects, would be the spectacle of all those works which have been written, more or less, *against* the book; in general confutation of its claims, or against some of its principal facts and evidences. The volumes thus written for the purpose of correcting men's eccentric love and veneration for it (eccentric on the hypothesis of its merely human origin), showing either that it is substantially incredible, or, like other books, a mixture of wisdom and folly, would form a library of no inconsiderable bulk. If collected from the earliest times (beginning with the fragments of Celsus and Porphyry) to the present day, they would occupy far more than a thousand times the space of the one volume against which they are directed; and would certainly be much more numerous than all the works that all other "sacred" books ever had the honor of provoking either *for* or *against* them.

If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book, affirmed to be, for the most part, the work of a number of unlearned and obscure men belonging to a despised nation called the Jews, had drawn upon itself, for its exposure, confutation and destruction, this multitude of volumes, I imagine he would be inclined to say: "Then, I presume this little book was annihilated long ago: though how it could be *needful* to write a thousandth part so much, for any such purpose, I cannot comprehend. For if the book be what these authors *say*, surely it should not be very difficult to show it to be so; and if so, what wonderful madness to write all these volumes!" How surprised would he then be to learn that they were felt not to be *enough*; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same phrensy! He would learn, indeed, that so far from accomplishing the object, the new volumes are little more than necessary to replace those of this fruitful yet fruitless literature which are continually sinking into oblivion—a fate which may be said, perhaps, with almost equal truth, to await the new works written in its defence. A large mass of these, too, pass every age out of sight, or are known only to the literary student.

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder, in deprecation of the attacks made upon it, or to assist those who defend it; it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river, like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly and some seemingly hostile, filled with warriors in all the terrors of war paint, and their artillery of bows and arrows. They are hostile tribes, and soon turning their weapons against one another, assail each other, with great fury and mutual loss. Meantime, the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan.

In spite, and perhaps, indeed, in consequence of these attacks (M. Renan's "Vie de Jesus" in particular is said to have had this effect in France), the book is more and more widely diffused, every year multiplies its copies, and every year speaks some new language.

3. It may be said, further, that there is no other book, and I think I might say no other ten books, that have left so many or so deep traces on human literature; none that are so often cited or alluded to; none which have supplied so much matter for apt illustration, or been so often resorted to for its vivid imagery and energetic diction. It has lived on the page, not merely of great divines, such as Barrow or Jeremy Taylor. In such cases, though genius might be stimulated by the literary beauties of the book, reverence for it and familiarity with it might be thought to account for so frequent and spontaneous a use of it. But the remark is applicable to modern literature generally, on which the traces of the influence of this book are incomparably deeper and more legible than those left by any other single volume.

None but those who have been in the habit of inspecting the best portions of modern literature, with the express view of tracing the influence of the Bible upon it, can have any adequate idea of the extent to which it has moulded thought and sentiment, or given strength or grace to expression. Its literary excellencies in general have insensibly extorted the homage and tinged the style of the greatest masters of eloquence and poetry, with little reference to the degree in which they yielded to its claims on their reverence, and in many cases though they rejected those claims altogether. Its apophthegms, its examples, its historical illustrations of human life and character, its moral maxims, its lessons of conduct,

its vivid and intense imagery, come spontaneously to the lips, as more exactly or forcibly expressing thought and feeling than anything found elsewhere.

In re-perusing, lately, some of the greatest masters of prose, Bacon, Milton, Cowper, Macaulay, expressly with a view to this subject, I have been surprised to note how often, when struggling to give emphasis to their thought, or to intensify a feebler expression of it, they have laid hold, unconsciously, as it were, of Scripture phrase or metaphor.

In Bacon's Essays, in his "Novum Organum" and his "De Augmentis," one is perpetually struck with the felicity with which passages of Scripture are introduced, and, in the last two works, where one would little expect them. As to Shakespeare, no less than three works have been expressly written to trace the influence of the Bible on his genius and writings. The matchless energy of Milton's diction in many parts of his prose writings is in no slight degree due to the use he has made of Scripture. In that lofty passage in the "Animadversions on the Remonstrant's Defence," conceived in the very spirit of the Hebrew poetry, in which, pledging himself for his immortal poem, he says, "And he that now for haste snatches up a plain unadorned present as a thank-offering to Thee, may then perhaps take up a harp and sing Thee an elaborate song to generations," in that most splendid passage, some phrase or clause of the Scripture adds energy to almost every line. It is a wonderful mosaic indeed, but a mosaic still.

Carlyle's book on the French Revolution, even were its defects as a history all that the most unfriendly critic would make them out to be, will be confessed by all to be one of the most graphic in our own or any other language. Now, it is curious to see how often, in describing the scenes of his tremendous "Trilogy of Tragedies," fragments of Scripture language come unbidden to his pen, as the best and most forcible he can employ. In re-perusing the work recently, for the very purpose of ascertaining the degree in which phrases are interwoven, and examples and illustrations cited, from the Bible, I could not help being struck with their frequency. In truth, however, it is no wonder; for it is not possible to imagine any phraseology more exactly adapted to express the lurid sublimity, or point the terrible moral, of the scenes he describes, than that which the "Law and the Prophets" often launch against communities that have "sown the wind, and shall reap the whirlwind;" that, being incurably corrupt, are threatened with being "swept away with the besom of destruction;" and yet, deaf to warning and chastisement, persist in "treasuring up wrath against the day of wrath." There is no book in the world in which the inevitable doom which waits on guilt, let its seeming security be what it may, is so vividly set forth as in the Bible; none that so energetically proclaims that "thrones are established only in righteousness," and that nothing else can permanently "exalt a nation."

"There never was," says Carlyle, somewhere, or to this effect, for I quote from memory, "any book like the Bible, and there never will be such another." "Read to me," said the dying Scott to his son-in-law. "What book shall I read to you?" said Lockhart. "Can you ask me?" was the reply. "There is but *one*;" and bade him read a chapter in the gospel of John. "This collection of books," says Theodore Parker, in a passage of great eloquence, "has taken such hold of the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation despised alike in ancient and in modern times. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the streets. It enters men's closets, mingles in all the grief and cheerfulness of life. The Bible attends men in sickness, when the fever of the world is on them. . . . It is the better part of our sermons; it lifts man above himself. Our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about to wake from his dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand, and bid farewell to wife and babes and home. . . . Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles his tens of centuries passed by."

To these testimonies it were easy to add many more—some of them from men wholly skeptical as to any superhuman claims of the Bible on our reverence or belief. I am far from charging them with any insincerity, either in what they admit or in what they deny; but I would fain ask, What must be the qualities of the Bible, coming "from a nation alike despised in ancient and modern times," and whence did it get them, that could prevail on men like these—men of capacious minds, the acutest reason, adorned with all that culture and taste could bestow—to speak of the Bible in terms they never would dream of applying to any other book or books whatsoever!

I would not be misunderstood. I can easily fancy the derisive smile with which those who will not be at the trouble of considering what degree of importance is attributed to each variable element in a complex argument like the present, may say: "This writer seems to think that, because great authors have used the Bible for purposes of illustration more frequently than other books; because it has, no doubt, deeply tinted the literature of the ages and nations familiar with it, that *therefore* it must be inspired, and of supernatural origin!" Not so. I mention the fact merely as one of the "thousand and one" paradoxical facts insisted upon in these lectures. It is, I think, a

strange thing, that one moderately-sized book (if it be no more than the hypothesis of a purely human, and that a Jewish, origin assumes it to be) should have left wider and deeper traces of itself on modern literature than any dozen of the *chef-d'œuvres* of human genius which grace that literature, and pre-eminently on many of those *chef-d'œuvres* themselves. Surely it is a curious phenomenon; but it is only one of many which beset us in considering the peculiarities and the exceptional character and fortunes of this singular volume.

Should it be said again, "All this is accounted for by the *reverence* which it has somehow inspired;" in part, I grant it. But on the hypothesis I am proceeding upon, the purely *human*, and that, too, the *Jewish-human*, origin of the book, whence this profound reverence? How should the book have inspired it, and why should the world feel it? Either the Bible is invested with the properties which give it this pre-eminence, or it is not. If it is, whence, considering its source, did it get them? If not, how came the world to invest it with them?

I say, then, it is *curious* that, supposing the book to be the unaided product of men far less endowed by nature than many writers of Greece, Rome, France, England or Germany, and inferior in culture and education, it should have exerted greater influence, and left deeper traces on literature than any one, or any five, or any ten writers of all these countries put together. It is a *curious* phenomenon; curious, I say; not a proof that the Bible may not be merely human, but one of the many paradoxes which, on that hypothesis, compel us to ask, as the Jews concerning Christ, "Whence hath this book all this wisdom?"—

"Executive Committee of Education, of the General Assembly of the Presbyterian Church, in the United States," (*Southern*). This Committee was organized at the first meeting of the Assembly, at Augusta, Georgia, December 4th, 1861. It is elected annually, by the Assembly, and consists of the "Secretary of Education," a Treasurer and nine other members. Three must be ruling elders. Five constitute a quorum. The Secretary is the organ of communication between the Committee and the Assembly, and by standing rule has a right to the floor on matters pertaining to his work. He conducts all the Committee's correspondence and superintends its work. Its object is to aid candidates for the ministry, but they must be recommended thereby by their Presbyteries or by their Presbyterial Committees. "All the candidates shall be solely responsible to their respective Presbyteries."

The Secretaries have been, John H. Gray, D. D., from 1861 to 1863; John Leyburn, D. D., from 1863 to 1865; E. T. Baird, D. D., from 1865 to 1871; John N. Waddell, D. D., LL. D., from 1871 to 1879, and E. M. Richardson, D. D., from 1879 to 1884, the present incumbent.

The Committee was located at Memphis, Tennessee, but owing to the events of the war, it was transferred to Richmond, Virginia, in 1863, and was composed of the same persons as the Committee of Publication. This continued until 1871, when it was returned to Memphis.

During the war nothing was done, as the young men were in the army. The contributions, being in Confederate bonds or scrip, became a total loss. In 1861 it was proposed to abolish the Committee, and transfer the work to the Presbyteries. During this discussion nothing could be accomplished, but the Assembly of 1866 resolved to continue the Committee, and not till then did its actual labors commence. Beginning in 1866, with one candidate, there was a steady advance until one hundred and thirty was reached, in 1872. Meanwhile, the contributions rose from \$217 to \$19,660. The candidates fell off somewhat the next two years, and there being a corresponding decrease of contributions, the Assembly of 1871 tried to resuscitate the work by assigning it again to a distinct committee. The retrograde movement, however, continued until the number receiving aid fell to seventy-four, and the receipts to \$10,336. The movement for several years has been upward, inasmuch that the number receiving aid in 1883 was one hundred and thirteen, and the contributions were \$15,224. This vacillation was chiefly owing to two causes, over which the Committee had no control: 1. The reduction of receipts and of candidates was at first caused by the commercial straitness which began in 1872, and was followed by the financial disasters of 1873, whose effect was felt for several years. 2. Several of the larger Presbyteries, having each a goodly number of candidates, and finding the Committee straitened, resolved to act independently. Three reasons probably controlled them; a desire to relieve the Committee, the hope of bringing their churches up to their duty at a time of straitness, by pressing the claims of their own sons on them, and the desire to make the support of their own candidates certain. Commercial confidence having been restored, the Committee experiences the benefit of it in the increase of both candidates and contributions. This statement shows, however, that what the Committee has accomplished is not fairly representative of what the Church has done. The Committee is now giving evidence of a very healthy growth. There has never been any complaint as to its administration. In that respect it is believed always to have enjoyed the confidence of the Church.

Executive Committee of Publication of the Southern Presbyterian Church, was organized by the first General Assembly of that Church, held in Augusta, Ga., December, 1861. The headquarters of the Committee were located in Richmond, Va., and Dr. William Brown was elected Secretary. The purpose in view was the publication and circu-

lation of a sound religious literature, as one of the evangelical agencies of the Church.

During the prevalence of the war between the States, great difficulties were encountered by the Committee in its work, but a depository was established, and the publication of a Sabbath-school paper and a paper designed for circulation in the army was commenced. Large amounts were expended in the circulation of religious reading among the soldiers in the armies of the Confederacy. Considering the difficulties that were met, the work during this period was attended with great success. Dr. Brown having resigned, after two years' service, Rev. John Leyburn, D.D., was elected Secretary, and served until the close of the war.

The close of the war found the Executive Committee stripped of all its material and means of prosecuting its work, the fire which occurred at the surrender of Richmond having consumed their office with all its contents. But the General Assembly, which met in December of the same year (1865), took steps to reorganize and to prosecute vigorously this important work, and elected Rev. E. T. Baird, D.D., Secretary. The depository was re-established, the Sabbath-school paper was re-issued, and for some twelve years the work was prosecuted with great apparent success; but in the year 1877 it was found that the business had become so seriously encumbered with debt, that it was deemed best to place the depository in the hands of private parties, and to commit the publication of the paper also to private parties for a time. Rev. James K. Hazen was elected Secretary by the General Assembly of 1877, in place of Rev. E. T. Baird, D.D.

Since that time the work of removing the burden of debt has been so far successful that the Committee have resumed control of the depository, and are now prosecuting its business free from embarrassment and with the best prospect of future success. It has a well-appointed depository, adequate to the supply of our Sabbath schools, churches, ministers and people. A series of Sabbath-school papers is published, consisting of *The Earnest Worker*, a monthly of thirty-two pages, designed for teachers and scholars, containing an exposition of the International Lessons; *The Lesson Quarterly*, containing the International Lessons for each quarter; *The Children's Friend*, an illustrated children's paper, and *The Lesson Leaves*, with the Sunday-school lessons for each Sabbath. These papers secure the patronage of nearly all our Sabbath schools.

It is the purpose of the Committee to aid the Presbyteries in the work of colportage, by furnishing books and tracts at cost, and if necessary, supplementing the work by donations; also to assist Mission Sabbath schools and feeble churches by grants of such supplies as may be needed. The demand for this work is very great in the field occupied by the Southern Presbyterian Church, and thus far it has been

very inadequately met; but the prospect is now hopeful of being able to accomplish far more than ever before.

Extraordinary Means of Deliverance. The following incident in the life of that good man, Rev. William Tennent, Jr., of whom we have elsewhere given a notice, will be read with interest. It was published in his memoir, which appeared in *The Assembly's Missionary Magazine*, in the year 1806, and which was understood to be from the pen of the Hon. Elias Bondinot, LL.D. Dr. Archibald Alexander, in referring to it in "The Log College," says:—

"There can be no doubt about the authenticity of the facts here stated, however they may be accounted for. The writer has heard the same facts from elderly persons who never had seen this published account; and they were so public, that they were generally known, not only to the people of this part of the country, but they were currently reported and fully believed in other States. The writer has heard them familiarly talked of in Virginia, from his childhood. It is a matter of some regret that the record of this trial cannot be found, yet papers have been discovered among the archives of the State, in which reference is made to this transaction."

"The time of which we are now speaking was remarkable for a great revival of religion, in which Mr. Tennent was considerably instrumental, and in which a Mr. John Rowland, brought up with Mr. Tennent at the Log College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered and represented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then province of New Jersey, and particularly to the Chief Justice, who was well known for his disbelief of revelation. There was at this time prevailing through the country a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of descending to every species of iniquity. In all the arts of theft, robbery, fraud, deception and defamation, he was so deeply skilled, and so thoroughly practiced, that it is believed he never had his equal in this country. He had been indicted in almost every one of the Middle colonies, but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him without the most careful examination.

"It so happened that Tom Bell arrived one evening at a tavern in Princeton, dressed in a parson's dark gray frock. On his entering the tavern, about dusk, the late John Stockton, Esq., of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell that it had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day Bell went into the county of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house to spend the week, and he went

home, as the people were without a minister, to preach for them on the next Sabbath, to which Bell agreed, and notice was accordingly given to the neighborhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him as a study, to prepare for the Sabbath. The sacred day arrived, and he was invited to ride to church with the ladies, in the family wagon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell on a sudden discovered that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to return in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped he called himself the Rev. John Rowland.

"At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania, or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens (both members of a church contiguous to that where Bell had practiced his fraud), on business of a religious nature. Soon after their return, Mr. Rowland was charged with the above robbery; he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the colony. At the Court of Oyer and Terminer, the Judge charged the Grand Jury on the subject with great severity. After long consideration, the jury returned into court without finding a bill. The Judge reproved them in an angry manner, and ordered them out again. They again returned without finding a bill, and were again sent out with threatening of severe punishment if they persisted in their refusal. At last they agreed, and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens appeared as witnesses, and fully proved an *alibi* in favor of Mr. Rowland, by swearing that on the very day on which the robbery was committed they were with Mr. Rowland, and heard him preach in Pennsylvania or Maryland. The jury accordingly acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed.

"The spirits hostile to the spread of the gospel were not, however, so easily overcome. In their view an opportunity was now presented favorable for inflicting a deep wound on the cause of Christianity, and, as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various were the circumstances which still contributed to inspire them with hopes of success. The testimony of the person who had been robbed was positive, that Mr. Rowland was the robber; and this testimony was corroborated by that of a number of individuals who had seen Tom Bell personating Mr. Rowland, using his name, and in possession of the horse. These sons of Belial had been able, after great industry used for the purpose, to collect a mass of evidence of this kind, which they considered as establishing the fact; but Mr. Rowland was now out of their power by the verdict of *not guilty*. Their vengeance, therefore, was directed against the witnesses by whose testimony he had been cleared; and they were accordingly arraigned for perjury before a Court of Quarter Sessions in the county; and the Grand Jury received a strict charge, the plain import of which was that these good men ought to be indicted. After an examination of the testimony on one side only, as is the custom in such cases, the Grand Jury did accordingly find bills of indictment against Messrs. Tennent, Anderson and Stevens, for wilful and corrupt perjury. Their enemies and the enemies of the gospel now began to triumph. They gloried in the belief that an indelible stain would be fixed on the professors of religion, and of consequence on religion itself; and that this *new light*, by which they denominated all appearance of piety, would soon be extinguished forever.

"These indictments were removed to the Supreme Court, and poor Mr. Anderson, living in the county, and conscious of his entire innocence, could not brook the idea of lying under the odium of the hateful crime of perjury, he therefore demanded a trial at the first Court of Oyer and Terminer. This proved most seriously injurious to him, for he was pronounced guilty, and most cruelly and unjustly condemned to stand one hour on the Court-house steps, with a paper on his breast, whereon was written, in large letters, 'This is

for wilful and corrupt perjury ;' which sentence was executed upon him.

"Messrs. Tennent and Stevens were summoned to appear at the next court, and attended accordingly, depending on the aid of Mr. John Coxé, an eminent lawyer, who had been previously employed to conduct their defence. As Mr. Tennent was wholly unacquainted with the nature of forensic litigation, and did not know of any person living who could prove his innocence (all the persons who were with him being indicted), his only resource and consolation was to commit himself to the divine will, and if he must suffer, to take it as from the hand of God, who, he well knew, could make even the wrath of man to praise him ;* and considering it as probable that he might suffer, he had prepared a sermon to be preached from the pillory, if that should be his fate. On his arrival at Trenton, he found the famous Mr. Smith, of New York, father of the late Chief Justice of Canada, one of the ablest lawyers in America, and of a religious character, who had voluntarily attended to aid in his defence; also his brother Gilbert, who was now settled in the pastoral charge of the Second Presbyterian Church in Philadelphia, and who brought Mr. John Kinsey, one of the first counsellors of that city, for the same purpose. Messrs. Tennent and Stevens met these gentlemen at Mr. Coxé's, the morning before the trial was to come on. Mr. Coxé requested that they would bring in their witnesses, that they might examine them previously to their going into court. Mr. Tennent answered that he did not know of any witnesses but God and his own conscience. Mr. Coxé replied, 'If you have no witnesses, sir, the trial must be put off; otherwise you must certainly be convicted. You well know the strong testimony that will be brought against you, and the exertions that are making to accomplish your ruin.' Mr. Tennent replied, 'I am sensible of all this, yet it never shall be said that I have delayed the trial, or been afraid to meet the justice of my country. I know my own innocence, and that God, whose I am, and whom I serve, will never suffer me to fall by these snares of the devil, or by the wicked machinations of his agents or servants. Therefore, gentlemen, go on to the trial.' Messrs. Smith and Kinsey, who were both religious men, told him that his confidence and trust in God, as a Christian minister of the gospel, was well founded, and before a heavenly tribunal would be all-important to him; but assured him it would not avail in an earthly court, and urged his consent to put off the trial. Mr. Tennent continued inflexible in his refusal; on which Mr. Coxé told him that since he was determined to go to trial, he had the satisfaction of informing him that they had discovered a flaw in the indictment, which might prove favorable to him on a demurrer. He asked for an explanation, and on finding that it was to admit the fact in a legal point of view, and rest on the law arising from it, Mr. Tennent broke out with great vehemence, saying that this was another snare of the devil, and before he would consent to it he would suffer death. He assured his counsel that his confidence in God was so strong, and his assurance that he would bring about his deliverance in some way or other, was so great, that he did not wish them to delay the trial for a moment.

"Mr. Stevens, whose faith was not of this description, and who was bowed down to the ground under the most gloomy apprehensions of suffering as his neighbor, Mr. Anderson, had done, eagerly seized the opportunity of escape that was offered, and was afterwards discharged on the exception.

"Mr. Coxé still urged putting off the trial, charging Mr. Tennent with acting the part rather of a wild enthusiast, than of a meek and prudent Christian; but he insisted that they should proceed, and left them in astonishment, not knowing how to act, when the bell summoned them to court.

"Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied, 'you best know.' He told his name, and said that he was from a certain place (which he mentioned in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson and Stevens, had lodged either at his house, or in a house wherein he and his wife had been servants (it is not now certain which) at a particular time, which he named; that on

the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, and which proved to be the same in substance, to wit, that he, Mr. Tennent, at Trenton, was in the greatest possible distress, and that it was in their power and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated, precisely in the same manner to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the Court-house, and his counsel, on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton, from Princeton, appeared, and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the Attorney-General against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday, and Monday, in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honorably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers. Mr. Tennent assured the writer of this that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment as standing in the pillory without dismay, and had made preparation, and was fully determined, to deliver a sermon to the people in that situation, if he should be placed in it.

"He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror as completely to madden him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion as to proceed on his journey. Such is the constitution of the human mind! It will often resist, with unshaken firmness, the severest external pressure and violence; and sometimes it yields without reason, when it has nothing to fear or, should we not rather say, such is the support which God sometimes affords to his people in the time of their necessity, and such the manner in which he leaves them to feel their own weakness when that necessity is past, that all the praise may be given where alone it is due?

"The writer sincerely rejoices, that though a number of the extraordinary incidents in the life of Mr. Tennent cannot be vouched by public testimony and authentic documents, yet the singular manner in which a gracious God did appear for this his faithful servant in the time of that distress which has just been noticed, is a matter of public notoriety, and capable of being verified by the most unquestionable testimony and records.

"This special instance of the interference of the righteous Judge of all the earth ought to yield consolation to pious people in seasons of great difficulty and distress, where there is none that seems able to deliver them. Yet it ought to afford no encouragement to the enthusiast, who refuses to use the means of preservation and deliverance which God puts in his power. True confidence in God is always accompanied with the use of all lawful means, and with the rejection of all that are unlawful. It consists in an unshaken belief, that while right means are used God will give that issue which shall be most for his glory and his people's good. The extraordinary occurrence here recorded may also serve as a solemn warning to the enemies of God's people, and to the advocates of infidelity, not to strive, by wicked and deep-laid machinations, to oppose the success of the gospel, nor to attempt to injure the persons and characters of those faithful servants of the Most High, whom, sooner or later, he will vindicate, to the unspeakable confusion of all who have persecuted and traduced them."

* His affectionate congregation felt deeply interested in his critical situation, and kept a day of fasting and prayer on the occasion."

F

Falling Spring Presbyterian Church, Chambersburg, Pa. Among the first to explore and settle in Cumberland Valley were four adventurous brothers, James, Robert, Joseph and Benjamin Chambers, who emigrated from the county of Antrim, in Ireland, to the Province of Pennsylvania, between the years 1726 and 1730. The last of these gentlemen, when about twenty-one years of age, settled where Chambersburg now stands, in 1730, and "The Falling Spring" was the name given by him to the place of his settlement, at the confluence of the large spring with the Conococheague Creek, on the bank of the latter.

The families that subsequently located themselves on and near the waters of this spring (which gave the name to the entire settlement, until 1764), were, with scarcely an exception, Presbyterians, and soon organized a congregation. Until the town of Chambersburg was laid out, in the year just mentioned, this congregation was known as the Congregation of Falling Spring, but after that it was called the Presbyterian Congregation of Chambersburg, and also that of Falling Spring.

Col. Benjamin Chambers, who was himself a Presbyterian, made an early appropriation of some suitable ground for a graveyard, school-house, and place of public worship. This was the romantic cedar grove on the bank of the creek in which the present church stands. In this grove, and near the spot which the present edifice occupies, there was erected a small log building, which was used for the double purpose of a school-house and place of worship. This building, as would appear from the following extract from the records of Presbytery, at their *sedesunt* in 1739, was erected in that year.

"A supplication from the people of Canizagie was presented by James Lindsay, commissioner, wherein they requested that Mr. Cayen's ordination be hastened. The Presbytery inquired of said commissioner what provision they had made for Mr. Cayen's subsistence among them; it was answered, that their subscriptions amounted to forty-six pounds, which they will make good; and what can be had over and above shall be allowed him, and further, they will do what they can to procure a plantation to live upon. The commissioner also learns in writing from that people, signifying that they have agreed about the bounds between them and the West side of Canizagie, West from Alexander Dunlaps to the fork of the creek, and thence the creek to be the line until it come to the line of the Province, and that they have agreed that their other Meeting-House shall be at the Falling Spring."

This old building, as already intimated, was small, and exceedingly plain in its structure. It was formed of logs, entered by a door on the eastern side, and another on the southern, and lighted by long, narrow windows, which were of the width of two small panes of glass, and reached from one end to the

other of the building. When this building, as was frequently the case, was not of sufficient capacity to accommodate all who wished to worship in it, the congregation abandoned it, for the time, in favor of the saw-mill of Colonel Chambers, which stood on the bank of the creek, on what is now known as "The Island," and which was surrounded by a lovely green plot. On that grassy space, when it was at all proper, the gathered crowd seated themselves, and received, with interest and eagerness, the messages of God from his commissioned ambassador.

In the year 1767 this rude log building was demolished. Its dimensions were entirely too contracted for the increasing community, and besides, something a little more tasteful was demanded by the advancing spirit of the times. Another edifice, therefore, was erected, in which the sacred services of the Sabbath might be performed. This was considerably larger than its predecessor, being about 35 by 70 feet, and was of better finished material. It stood where the present church stands, though its position was somewhat different, as it presented a side view to the street. One year after the erection of this church, Colonel Chambers, by deed, conveyed to trustees of the congregation and burial ground. The form of this appropriation was as follows:—

"Deed for ground of Falling Spring Church, dated January 1st, 1768, from Benjamin Chambers and Jane, his wife, to Patrick Vance, Matthew Wilson, Edward Cook, Robert Patterson, William Linsley, Jr., William Glass, and William Brotherton, in trust for the Presbyterian Congregation of Falling Spring, now professing and adhering to, and that shall hereafter adhere to and profess the Westminster Confession of Faith, and the mode of Church government therein contained, Witnesseth, That the said Benjamin Chambers and Jane, his wife, as well for their regard to the true religion of the blessed Redeemer, Jesus, the Son of God, and for and in consideration of their regard to the interest and advantage of said congregation, and in consideration of the rents, convey to the Trustees, etc., yielding and paying therefor and thereout unto the said B. C., his heirs or assigns, at the said town of Chambersburg, on the first day of June next, first after this date, the yearly rent or consideration of one Rose, if required."

In 1787 the congregation of Falling Spring was incorporated by Act of Assembly, and has ever since been governed in its property affairs by trustees elected under this charter. At that time it would seem that the congregation was larger than in 1832, though at the latter period the population of Chambersburg was tenfold that of 1786. After the Revolutionary War and peace, a German population supplanted the first settlers, and possessed themselves of most of their choice plantations by purchase, and the families and descendants of these settlers moved west of the mountains.

The present church edifice of the congregation, which was erected in 1803, and has since been somewhat extended in length, is a large, beautiful and comfortable building. Its elevated site, also, is a most desirable one, calling, as it does, for those who worship within the sanctuary to leave the associations and pursuits of a bustling yet fading world, and come up to the service of the Lord. The shadows which fall around it, likewise, from the trees which were standing when the footstep of the white man first broke the silence of the wilderness, are not without their significance, neither is the ivy which covers its walls, as if to bear constant testimony to the truth, that with a steadiness and tenacity which neither sunshine nor storm nor revolving seasons can impair, man's affections should rise above the earth, cleave to the risen Saviour, and cluster around the Church which He hath purchased with His precious blood.

There can be no doubt that the congregation of Falling Spring was for a time supplied by ministers sent from the Presbyteries of Donegal and Newcastle. In the minutes of a meeting of a committee of Presbytery, held at "Canigagig, 16th of November, 1739," it is stated that "Richard O'Cahan, Joseph Armstrong, Benjamin Chambers and Patrick Jack, have publicly engaged to pay to Mr. Samuel Thompson the sum of one pound, five shillings, at or before next meeting of Presbytery, as being the whole of arrears due him by the people at Canigagig." From this record it is evident that, in all probability, Mr. Thompson preceded the Rev. Samuel Caven as pastor of "the people of Conococheague," the name by which the congregations of Greencastle and Falling Spring were then known. Mr. Caven resigned his pastoral relation in 1741. About the year 1767, the Rev. James Lang (or Long, as he was generally called) became the pastor of the Church at Falling Spring for one-half his time, the other half being given to Greencastle, where he resided. In 1792, in compliance with a "supplication" from the united congregations of Falling Spring and East Conococheague, the Rev. William Speer was "appointed, for six months, stately to supply them, in rotation with their present pastor, Mr. Lang, to which arrangement Mr. Lang declared his hearty consent." In 1794 the union between the congregations of Falling Spring and East Conococheague was dissolved, and the latter became the sole charge of Mr. Lang. At the same time Mr. Speer accepted the pastorate of Falling Spring.

After being supplied for a time by appointments of Presbytery, the congregation at Chambersburg, in the year 1800, secured the services of the Rev. David Denny, who was set over them in the Lord, and continued to labor among them until 1838, when, on account of the infirmity of years, his resignation was tendered and accepted. (*See his sketch.*) After Mr. Denny's withdrawal from his pulpit, the Rev.

William Adam was chosen to fill it, in September, 1839, and did so until April, 1841, when impaired health demanded a cessation of his ministerial labors. The Rev. Daniel McKinley was Mr. Adam's successor, and continued to be pastor of the church for nine years. The Rev. Joseph Clark was installed pastor of the congregation in 1852, and continued in this relation until 1859. The Rev. S. J. Nicholls was called to the pastorate in July, 1860, and remained with the church four years. Mr. Nicholls was succeeded, for brief periods, by the Rev. Messrs. Fine and Janeway. In 1867 the Rev. J. Agnew Crawford, D.D., accepted a call, and still is pastor of the church.

The cemetery of the Church at Chambersburg is one of the loveliest homes of the dead that is anywhere to be seen. Though within the precincts of the town, it is yet, in a great measure, hidden from view, and pervaded by much of the solemn stillness of the country. A wanderer among its tombs might easily imagine himself in some lonely retreat, secluded from the world, and where none would be likely to disturb his meditations or see the falling tear. This beautiful place, which lies in the rear of the church, is skirted on the north by the Conococheague, whose waters flow noiselessly along beneath a steep and high descent. In the direction of its southern extremity, and but a short distance from it, are to be heard the murmurs of the Falling Spring, as it rolls onward, soon to lose itself in the deeper stream to which it pays its tribute. The time was when this spring flowed through the graveyard, in the deep ravine which yet divides it in a direction nearly north and south, but it was at an early day diverted from this channel to its present course, that its power might be employed for a useful and profitable purpose. That ravine is now occupied with a number of majestic trees, which have since grown up in its bosom, and its sides are thickly studded with smaller ones, and bushes of various kinds. This, indeed, is true of the entire yard; it is nearly altogether protected in this way from the rays of the sun. The visitor at once, and with interest, observes the rich shrubbery which adorns the undulating ground on which he treads, the numerous cedars scattered through the enclosure, as if to represent the un fading recollections of the departed which are cherished in many a heart, and the refreshing shade which is spread around him by stately trees which once sheltered the red man in his slumbers after the toils of the day, and which yet maintain their vigor and freshness amid the very ravages of death. Sacred spot! How many warm tears have gushed upon thee! How many crushed hearts have poured forth their wailings upon thy passing breeze! How many affections hast thou seen to bleed, and how many hopes to perish! How many loved treasures hast thou unveiled thy bosom to receive, which now rest beneath the grassy mounds which mark thy surface! How many sad memories continually linger about

thee! How many, too, are there, among thy silent and shattered occupants, who, because they died in faith in Him who is the Resurrection and the Life, shall catch with triumph the last trumpet's stirring sound—

"Then burst the chains in sweet surprise,
And in the Saviour's image rise."

Fanaticism (from Latin *fanum*, "temple"). The term "fanatic" was originally applied to all priests who pretended to receive divine revelation and announced oracles, but more especially to the priests of Cybele and Bellona, who were noted for their wild enthusiasm. In the writings of the satirists, Horace, Juvenal, etc., the word gradually changed its sense and came to imply something of a fraudulent inspiration, consisting of hollow excitement and empty visions. In this sense it was still used in the seventeenth and eighteenth centuries, when applied, for instance, to Cromwell, Mohammed, the prophets of the Church in the desert, etc. At present the term "fanaticism" denotes a state of the mind in which enthusiasm for an idea has been transformed into mere hatred of its opposite.

Fellows, William H., Chancellor, ruling elder, was born in Troy, N. Y., November 10th, 1808. Removed to Charleston, S. C.; thence to Savannah, Ga.; thence to Selma, in 1833. Died, July 16th, 1880. At an early age Chancellor Fellows commenced the practice of law, in Selma, Ala., and was installed ruling elder in 1848. The next year he removed to Mobile, but returned, and was reinstalled, January 4th, 1852. To the day of his death he was straight as an Indian, courteous in manner, and gentle as a woman in language and deportment. His face was always wreathed with a heavenly smile, and his presence in church was an inspiration. For many years he taught a class of old men in the Sunday school, and died in the harness. Of remarkable judgment, and equanimity of disposition, he commanded the unbounded respect and love of the Session and the Church; and whenever he chose to express his decided conviction, this was the end of all controversy. His various pastors all found him a "fellow-helper to the truth," and his funeral text, "An honorable Counsellor * * * which also waited for the Kingdom of God," seemed to strike all as descriptive of the man and the venerable ruling elder.

Fennel, Andrew J., D.D., second child of Calvin and Abigail (Gorham) Fennel, was born in Ira, Vermont, June 21st, 1845. Leaving the farm when seventeen years of age, the next eight years were spent in study and teaching. Afterwards he studied three years in Auburn Seminary, graduating in 1863. He was licensed by the Rutland Association of Congregational ministers, in 1862, and ordained by the same body in 1864. He preached as stated supply of the Congregational Church in Graton, N. Y., 1863-6. In 1846 he was called to the Presbyterian Church in Glen's Falls, N. Y., where he is still actively engaged

as pastor of that church. Dr. Fennel is well and extensively known as a sound theologian, a clear and discriminating preacher, and a very successful pastor. He is a man of a very quiet yet genial spirit, and is greatly beloved by all who know him.

First Presbyterian Church, Carlisle, Pa. About the year 1736, the Presbyterians erected a log church on the Conodoguinet Creek, about two miles north of Carlisle, or West Pennsborough, as it was then called, at a place known ever since as the "Meeting-House Spring." No vestige of this building now remains, nor are there any of the oldest residents of the neighborhood who are able to give anything like a satisfactory account of it. The first pastor of this church, the Rev. Samuel Thompson, from Ireland, was ordained and installed November 14th, 1739. It seems probable, however, that for some time previously to Mr. Thompson's settlement the Rev. Messrs. Craighead and Caven had labored there, in the character of stated supplies.

Shortly after Carlisle was laid out a Presbyterian congregation was organized in it, and a church was built. In relation to this movement, Colonel Armstrong, who was an elder of the church, wrote to Richard Peters, as follows:—

"CARLISLE, June 30th, 1757.

"Tomorrow we begin to haul stones for the building of a meeting-house, on the north side of the square. There was no other convenient place. I have avoided the place you once pitched for a church. The stones are raised out of Colonel Stanwix's entrenchments. We will want help in this political as well as religious work."

About the year 1760 a license was obtained from Governor Hamilton, authorizing the congregation to raise, by lottery, a small sum of money to enable them to build a decent house for the worship of God; and in 1766 the minister and others petitioned the Assembly for the passage of an Act to compel the "managers to settle," and the "adventurers to pay," "the settlement of the lottery having been for a considerable time deferred," by reason of the "confusion occasioned by the Indian wars." The Act prayed for was passed. The method of raising money by lottery, for church purposes or any other, was not, of course, at that time regarded as it is now.

The Rev. George Duffield (noticed elsewhere) was installed pastor of the Church in Carlisle, in 1761. A short time afterward the congregation in the county, then under the care of the Rev. John Steele, constructed a two-story house of worship in town, and some time before the Revolution, erected the present "First Presbyterian Church," on the north-west corner of the Centre Square, which, however, has since been several times remodeled and repaired. The two congregations differed somewhat in doctrinal views, and were called the "Old Lights" and "New Lights," in virtue of a division which then prevailed throughout the Synod. "The house in which Mr. Duffield's congregation worshipped," says Dr. Wing, "was situated on the East side of Hanover street,

nearly opposite the place where the Second Presbyterian Church now stands. Soon after Mr. Duffield's removal to the Third Church of Philadelphia (1772), this building took fire and was entirely consumed. During the confusion incident to the War of the American Revolution neither congregation appears to have flourished, and soon after the death of Mr. Steele (August, 1779), both congregations worshipped alternately in the stone church, which had now been completed by Mr. Duffield's former people finishing off and occupying the gallery." After the removal of Dr. Duffield to Philadelphia, and the death of Mr. Steele, the two congregations united, and called, in 1785, the Rev. Robert Davidson, D.D., who was an eminent scholar and divine. The following year the congregation thus united was incorporated. Dr. Davidson was removed by death, December 13th, 1812. In connection with him, and as his colleague, the Rev. Henry R. Wilson, D.D., preached some time to the congregation, whilst Professor in Dickinson College.

Before the expiration of the year 1815, the Rev. George Duffield, a licentiate of the Presbytery of Philadelphia, and grandson of Dr. Duffield above referred to, received and accepted a call to this church. Ere he had left the Theological Seminary of the Associate Reformed Church in New York, then under the care of the celebrated John M. Mason, D.D., his merit as a rising young preacher had been observed, and a devout poet of that day, in some published lines, put into verse a prophecy concerning him, in these words:—

"Duffield, thine artless eloquence shall win the soul."

He remained in Carlisle eighteen years and six months, gathering into his church during that time seven hundred persons by profession and two hundred by certificate, making an average of about fifty persons during each year of his first pastorate. He resigned the charge in 1835. (*See his sketch.*) Dr. Duffield ended his days in Detroit, Mich., and his remains rest under the shades of Elmwood, where stands his monument, bearing, among others, an inscription, cut in the old classic language he so loved to study, but which, translated, reads thus:—

"Here lies buried, in the hope of the first resurrection,

GEORGE DUFFIELD,

Pastor of the First Presbyterian Church in Carlisle, Penna., for twenty years;

Pastor of the First Presbyterian Church of Detroit for thirty years.

A man pure in life, holy in piety, imbued with learning; in discourse, in spirit and in faith an example among the faithful."

"After he had served his generation, by the will of God, he fell asleep."

The congregation at Carlisle was subsequently served by the Rev. Messrs. Granger and Burrowes, as supplies, and the Rev. Messrs. W. T. Sprole and E. J. Newlin, as pastors, until the Rev. C. P. Wing

assumed the pastorate, in 1848, which he filled with great acceptableness and success, until his resignation of the charge in 1875. The Rev. Joseph Vance succeeded Dr. Wing in 1875 and is still pastor of the church. Around this venerable, historic church many precious memories cluster. It has been the source of a vast influence for good, and still flourishes, with all the elements of extensive usefulness and permanent prosperity.

It gives us pleasure to add to this sketch, that the Second Presbyterian Church of Carlisle is also in a very flourishing condition, and exerting a strong influence through the various channels of Christian activity. It was organized by a committee of Presbytery, January 12th, 1833, in the town hall, with seventy-seven members, who had previously been connected with the First Church. Rev. Daniel McKinley, D.D., was its pastor from 1833 till 1838; the Rev. Alexander T. McGill, D.D., from 1839 till 1841; the Rev. T. V. Moore, D.D., from 1842 till 1845. The succeeding pastors have been the Rev. James Lillie, the Rev. Mervine E. Johnson, the Rev. W. W. Eells, and the Rev. John C. Bliss, who, in 1867 yielded the pulpit to the Rev. George Norcross, by whom it is still occupied. The church in which this congregation worships is large, tasteful and convenient.

First Presbyterian Church, Columbus, Ohio.

The State of Ohio was formerly included in that territory claimed by France, extending from the Alleghenies westward to the Rocky Mountains, and known as Louisiana.

A little more than one hundred years ago, throughout this vast and unbroken wilderness, the only white men were those concentrated about the few and widely separated French military posts and trading establishments. Subsequently the soil of the State was the scene of frequent conflicts, and more than one armed expedition was sent into the country to chastise the Indians, who were the bloody allies of the French during their struggle with the English for the possession of the western country. The question of national supremacy was finally decided in favor of the English, upon the plains of Abraham. During the American Revolution the hostility of the Indians, which at first was excited by the French against the English, was, to the disgrace of the English nation, unnaturally directed against the feeble and unprotected frontier settlements of their revolted colonies, which for years afterward were exposed to sudden attacks, invariably marked by acts of the most wanton and savage barbarity. During this time, and even before, a few adventurers of the Anglo-Saxon race had penetrated into these fertile regions, and carried back to the Atlantic States the most glowing accounts of the great Western paradise. But not until after the close of the War of Independence was public attention much directed towards its settlement.

It is to the honor and glory of the Presbyterian Church that she, at an early day, took measures to follow her children into the Western wilderness, and preach the gospel among the feeble and scattered settlements. And from the earliest period of the State of Ohio her ministers were found laboring, from time to time, and from place to place, as their services seemed to be required. As early as 1805 the General Assembly of the Presbyterian Church in the United States of America, assembled at Philadelphia, Pa., set apart James Hoge, to proceed to Ohio and preach the gospel, and, as if this was not a sufficiently large field, his commission also included "the parts thereunto adjacent." In November of that year Mr. Hoge arrived in Franklinton, which was then a small, though deemed an important, village, on the banks of the Scioto river, opposite to where Columbus now stands (the site of Columbus at that time not having even been laid out), in company with the Supreme Judges, who were preparing to open the first term of their Court in the county of Franklin—then embracing within its limits a large part of the present counties of Pickaway, Licking, Madison, Union, and all of Delaware and Marion, and including a total population of about 2000 souls, and an area of 600 square miles. As a pleasing incident, and marking the respect of the early settlers for religion, we may state that the Supreme Judges not only tendered the young missionary the use of the Court-room, but they, and also the Grand Jury, adjourned to hear him preach. This sermon was preached in the house built and occupied by John Overdier, a room in which was used as a Court-room. This first church and first Court House stood a few rods north of the old Court House in Franklinton.

Mr. Hoge continued to preach, and on February 8th, 1806, the First Presbyterian Church was regularly organized, and on the Sabbath following the Lord's Supper was administered to thirteen members and communicants. This church was the *first of any denomination* regularly organized within the aforesaid limits. On this occasion, the Rev. R. G. Wilson, then pastor of the Church in Chillicothe, and afterwards President of the Ohio University for a number of years, officiated in the organization of the church, by ordaining the ruling elders, who had been previously chosen by the people at a meeting which had been held for the purpose by the Rev. Mr. Hoge, who was acting under his commission as a missionary. The thirteen persons who were then received as the members constituting the church were: Colonel Robert Culbertson and Mrs. Culbertson, William Read and Mrs. Read, David Nelson and Mrs. Nelson, Michael Fisher and Mrs. Fisher, Robert Young and Mrs. Young, Mrs. Margaret Thompson, Mrs. Susanna McCoy and Miss Catharine Kessler. When the church was organized, Rev. James Hoge was elected and subsequently ordained as pastor; Robert Culbertson and William Read were ordained elders, and Michael

Fisher was inducted into this office in September, 1807. Six trustees were also chosen to manage the secular affairs of the congregation, and were continued by subsequent election for a number of years. These were Lucas Sullivant, John Dill, William Domigan, Joseph Dickson, David Nelson and Joseph Hunter. The following families which are here named, with reference at this time to their descendants, were included in the congregation: Robert Culbertson and family, William Read, Lucas Sullivant, David Nelson, William Shaw, John Turner, Adam Turner, Joseph Hunter, John Hunter, J. Hamlin, S. G. Flenmiken, John Dill, Michael Fisher, J. McGowan, George Skidmore, Samuel King, William Brown, Sr., Joseph Park, David Jameson, Andrew Park, John Overdier, Jacob Overdier, Charles Hunter, John Lisle, J. Melvaine, M. Hess, M. Thompson, Robert Young, William Domigan, John McCoy, Joseph Smart, Isaac Smart, S. Powers, Joseph Dickson and Joseph Cowghill. The call from the congregation for Mr. Hoge's pastoral services was dated September 25th, 1807, and contained a promise to pay him the sum of \$300, in half-yearly payments, annually, for three-fourths of his time, until they should find themselves able to give him a compensation for the whole of his time, in like proportion. From this feeble beginning, the communicants had increased in five years to seventy-five, and the congregation in a corresponding degree.

In 1812 a brick house for the use of the congregation was erected, mainly through the instrumentality of Lucas Sullivant; before its completion, however, the Commissariat department of the northwestern army, then stationed at Franklinton, took possession of it for the purpose of a storehouse. In March, 1813, a violent tornado, accompanied with rain, blew in the gable end of the building, and wet the grain stored within; the swelling of the large quantity of grain, consequent upon the wetting, burst asunder the walls. The use of the house was, doubtless, a free-will offering to the exigencies of the nation, and the Government subsequently indemnified them for the loss of their building.

Another house was erected in 1815, in place of the one destroyed, in which the congregation continued to worship for several years. This church was pleasantly located at the edge of the village, on the western bank of the Scioto river, of which it commanded a beautiful view, and near to a wooded island, well-known to the early settlers and their descendants as the British Island, from the fact that a detachment of English prisoners, taken during the war, were confined there for a short time.

In the old burying-ground attached to the church were laid many of the volunteer soldiers, who, leaving their comfortable homes and firesides at the call of their country, fell victims to the exposure and pestilence of the camp. Here, too, was the final resting-place of the early settlers.

"Beneath those rugged elms, that yew tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid,
The brave forefathers of the hamlet sleep."

From the first organization of the church in Franklinton, the majority of communicants, and a considerable part of the congregation, lived upon the eastern side of the river, and in those early days it was thought no unusual hardship for the members, both male and female, to attend worship, even during the most inclement seasons of the year, riding on horseback along the bridle-paths, over the present site of Columbus, from a distance which, going and returning, amounted, in some instances, to fifteen or twenty miles.

About the year 1814, the first house erected in Columbus for religious worship was a log cabin, twenty-five by thirty feet, which stood upon a lot on Spring street near Third, and was owned by the Rev. James Hoge. In this house the Presbyterian congregation worshiped alternately with the one in Franklinton until 1818, when it "was deemed expedient, for the accommodation of a majority of said congregation, that a meeting-house be erected in Columbus, for public worship, on such ground as might be selected," and a subscription was started for this purpose.

The proprietors of the town of Columbus generously donated to the society a lot of ground, and the congregation added another thereto by purchase, for the sum of \$300, upon a two years' credit. These lots were pleasantly situated on the bank of the Scioto river, at the junction of Town and Front streets. Here a frame house, of the dimensions of forty by sixty feet, was erected, at a cost of \$1050. This house contained eighty pews, and could accommodate about four hundred people. At the sale of the pews they netted the sum of \$1796.50, the highest valuation of any pew being but forty dollars. This meeting-house was, in fact, composed of three buildings, framed together in such a manner that they could be separated for removal if necessary. It was nick-named "Trinity in Unity."

On July 1st, 1821, the Society resolved that it should thereafter be known and distinguished as the First Presbyterian Congregation in Columbus. In November 19th, 1821, the Presbyterian congregation of Franklinton agreed that their name should be changed into that of the First Presbyterian Congregation of Columbus. It is thus seen that the church first founded in Franklinton, in 1806, was but continued under a new name. In 1821 that part of the congregation residing in Truro preferred a request that a fourth of Mr. Hoge's time should be given to them, which was granted.

January 18th, 1830, it was resolved to erect a new house of worship, and the building was erected. In architecture it was quite an imposing edifice, and a great stride in advance of its humble predecessor; in fact, comparing favorably with the best church edi-

fices in the State at that period. The congregation took possession of their new building for public worship the first Sabbath of December, 1830.

In 1850 Dr. Hoge decided to accept a call made for one-half of his time, or more, by the Trustees of a Theological Seminary at Cincinnati. The Rev. Josiah D. Smith, after supplying the pulpit for six months, was elected co-pastor, and installed in December, 1850, and continued in this relation until 1851, at which time he was installed pastor of *The Westminster Church of Columbus*. December 24th, 1855, Rev. D. Hall was called to be co-pastor of Dr. Hoge; entered upon the regular performance of his duties the first Sabbath in February, 1856, and resigned his charge soon after. On Friday evening, February 8th, 1856, the fiftieth anniversary of the organization of the church was celebrated, with very interesting services. February 28th, 1857, at a congregational meeting, it was resolved to elect two ruling elders, whereupon Dr. Wm. Aul and Alfred Thomas were unanimously chosen. At the same meeting, the resignation of Dr. Hoge as pastor was accepted, and the congregation reluctantly yielding to his request, and recording their grateful sense of his important services, and their affectionate regard for him. (*See his sketch*.) Dr. Hoge had the following successors in the pastorate of the First Church: Rev. Edgar Woods, June 30th, 1857-February, 1862; W. C. Roberts, D. D., November 11th, 1862-October 21st, 1864; Rev. William R. Marshall, February 27th, 1865-December 1st, 1869; Rev. J. R. Laidlaw, September 23d, 1871-April, 1875; Rev. E. P. Heberton, September 5th, 1875-April, 1877; Willis Lord, D. D., S. S., July, 1877-October, 1879; John W. Bailey, D. D., April, 1881-April, 1883; Rev. Francis E. Marsten, October 4th, 1883.

First Presbyterian Church, Cumberland, Md. There is no known record of the date of the organization of this church, but it is certain that there was preaching at Cumberland, occasionally, by supplies, from the beginning of the present century. The congregation was small and feeble for many years, struggling, as it were, for a mere existence. Among those who ministered in holy things to this feeble church, at different times, were the Rev. Messrs. Hays, Kennedy, Raymond and S. H. McDonald. During the time that Messrs. Hays, Kennedy and Raymond labored here, the church was able to do very little toward the support of a pastor. Messrs. Hays and Kennedy were successively Principals of the Allegheny county Academy, in which they taught for many years. From this source they derived their principal support, and it is probable, expended upon it their principal labors. Mr. Raymond, at a later date, labored a part of his time in Cumberland as a missionary, and was aided from the Missionary Fund. The Presbyterians in Cumberland for many years had no place of worship of their own, but worshipped alternately in the Lutheran Church.

In connection with the Episcopalians, they at one time erected a house of worship, under an agreement that each denomination should have the right to worship in it alternately, according to their respective forms. But in process of time, the Presbyterians were denied their interest and privileges in the building, and the Episcopalians very unjustly appropriated the entire property to their own use. Had the Presbyterians appealed to Caesar to avenge them of their adversary, the Episcopalians would doubtless have been compelled to abide by the terms of the agreement, and restore to the others their privilege or its equivalent. But the Presbyterians, as usual in such cases, chose rather to suffer wrong.

In the year 1838 they erected a house of worship for themselves, 45 by 55 feet, with a gallery in the end, and surmounted by a small cupola and bell. At this time they were efficiently aided by the individual efforts and labors of the Rev. S. H. McDonald, who, for the space of five years, acted as their stated supply. He was succeeded by the Rev. B. Wall, who was installed as the first regular pastor of this church on the second Sabbath of July, 1843. The Rev. J. H. Symmes, after laboring here from December, 1844, until the 10th of April, 1845, was, on that day, installed as pastor of the church by a committee of the Presbytery. The congregation having increased so that the building was too small for their accommodation, in the Autumn of 1849 an addition of eighteen feet was made to the rear, and a lecture-room and Sunday-school room, 20 by 30 feet, mostly in the rear of the church's office as altered.

In the Spring of 1852 the Rev. Mr. Symmes tendered to the Session his resignation as pastor, which was accepted by the Trustees on the 21st of April, who unanimously adopted a resolution, tendering to Mr. Symmes their gratitude for the zeal, ability and industry he had displayed during his pastorate. In March, 1856 the Rev. James D. Fitzgerald, by invitation of the congregation, began ministerial labor there, and in April, 1858, was installed pastor. On June 10th, 1870, the congregation adopted the recommendation of the Board of Trustees in favor of the purchase of the "Domestic" lot, 70 on Washington street, as a site, and resolved to proceed immediately to build a church there. In August, the Trustees' committee, consisting of Messrs. Gordon, McKim, and Mink, concluded to purchase the said lot, fronting sixty feet on Washington street, from G. W. Case and F. M. Baker, for the sum of \$18,000. A building committee, consisting of Messrs. J. H. Campbell, J. H. Gordon, F. Morse, William Pitt, and W. W. McKim, was appointed and plans, submitted by Mr. Frank E. Davis, architect of Baltimore, were adopted. In May, 1871, the old church property on Liberty street was sold to the German Reformed congregation of Cumberland for the sum of \$5,000. The new edifice was not made until June, 1872. The building site is designated as "Zion's lot," and the corner-stone of the

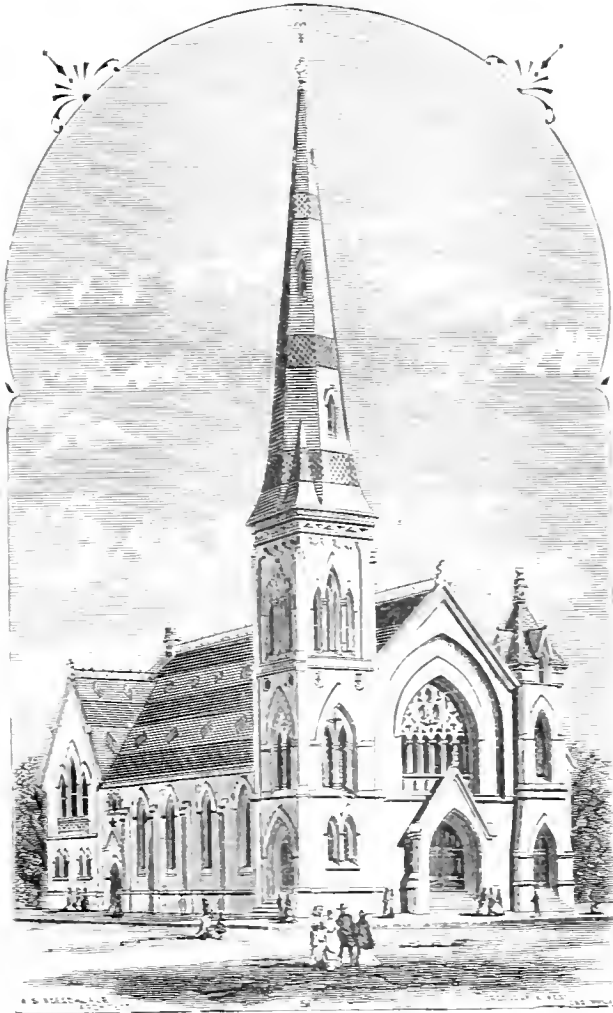
new church took place July 4th, 1871. The ministers present on the occasion were Rev. Drs. Smith and Leyburn, of Baltimore; Rev. L. N. Hays, of Chambersburg, Pa., and Revs. Fitzgerald and Leech, of Cumberland.

In April, 1873, the Rev. Mr. Fitzgerald resigned the pastoral relation. On the 14th of July the congregation unanimously elected Rev. E. B. Kuffenberger to the pastorate. The present pastor, the Rev. J. E. Moffat, began his pastorate in 1878. The membership of the church at present is 254.

First Central Presbyterian Church, of Denver, Colorado. The First Presbyterian Church of Denver, Colorado, was organized December 15th, 1861, by Rev. A. S. Billingsley, acting under a commission from the Board of Domestic Missions, O. S. The services were held in International Hall, on Ferry street, West Denver, then known as "Auraria." Eighteen members—seven males, eleven females—were enrolled. Simon Cort and John Irvine were elected ruling elders. Mr. Billingsley remained with the church only four months, until April, 1862. The little church was then without a pastor until November, 1862, when the ministrations of Rev. A. R. Day, a son-in-law of Elder Cort, began. Mr. Day was then supported in part by the same Board of Missions. He at once agitated the subject of a church building. Major John S. Fillmore, P. M., U. S. A., an Episcopalian, donated a lot 40 x 100 feet, on the northwest corner of the alley between Lawrence and Arrapahoe streets on Fifteenth street; and citizens of all denominations and classes contributed generously towards the erection of the building. The Home Mission Board donated \$600 in aid of the enterprise, and a brick structure, 37 x 65 feet, plain but neat, and sufficiently commodious for the time, was begun in 1863, and dedicated in the Spring of 1864.

February, 1865, Mr. Day resigned, and during the ensuing months the pulpit was again vacant. Rev. J. B. McClure, of Fulton, Ill., became pastor in October, 1865, acting until October, 1867; supported in part by the Board of Domestic Missions. Again the pulpit was left vacant until March, 1868, when it was supplied by A. Y. Moore, of South Bend, Ind., for two months, when, not realizing the expected aid previously granted by the Board, Mr. Moore returned to his home. Another six months' vacancy of the pulpit, and the necessary withholding of mission funds conspired to dishearten the little flock. Hitherto the church had enjoyed no connection with any Presbytery, although, with its supposed geographical within the jurisdiction of the Presbytery of Manhattan, Kansas, its pastors having retained their former connections, no dog tags nor reports were sent to any Presbytery, until August 10th, 1869, when the church was received by the Presbytery of Chicago, from which it came by vote into the Presbytery of Colorado, August 10th, 1870.

The church was incorporated according to the laws



FIRST CENTRAL PRESBYTERIAN CHURCH, N. Y. CITY.

of Colorado, November 20th, 1868. Its membership was made up of those who had been received by letter from both branches of the Presbyterian Church and from other orthodox denominations. Failing to obtain necessary assistance and encouragement from the O. S. Presbyterian Board, on account of its embarrassed condition, a correspondence was at once opened with the N. S. Presbyterian Board, resulting in the church being visited by Rev. E. P. Wells (who had just been commissioned to Cheyenne, Wyoming), to whom the church extended a call through the Presbytery of Chicago; also asking to be enrolled as belonging to that Presbytery: this was granted and Mr. Wells installed pastor of the church, by Rev. J. H. Trowbridge and Rev. J. H. Taylor, Committee of the Presbytery of Chicago, Sunday evening, November 28th, 1868.

Mr. Wells continued pastor of the church for six years, greatly beloved by his people, and peculiarly successful in pastoral labors among them. During his ministrations there were added to the original number, upon confession of faith, 99; by certificate, 197. The church received aid from the N. S. Board for two years, becoming self-supporting in 1871. In 1871, by virtue of an agreement with a sister church, whereby each should adopt a new and different name, it became known as the Central Presbyterian Church. Rev. Mr. Wells resigned January 1st, 1875, to accept a call to Chicago, and was succeeded by Rev. Willis Lord, D.D., February, 1875. The necessity of a new church edifice had been much felt and discussed during the two or three years preceding Mr. Wells' resignation, resulting in definite action early in Dr. Lord's pastorate.

In May, 1875, lots were purchased on the corner of Champa and Eighteenth streets, the present site, 100 x 125 feet, at a cost of \$6250. A meeting to devise ways and means was called May 14th; about \$20,000 were at once subscribed. A building committee to co-operate with the Board of Trustees was selected. Plans for the new building, drawn by R. S. Roeschlaub, were adopted at a meeting held May 17th.

May 25th the ladies of the church organized what has since been known as "The Ladies' Organ Fund Society." Aside from the primary object of their organization, they have paid over to the general building fund upwards of \$2000.

A contract for the erection of the church, leaving the main auditorium and spire incomplete, was awarded to Kelsey & Evans, October 9th, 1875, at a cost of \$32,000. The ceremony of laying the cornerstone took place at two o'clock, P.M., Thursday, January 6th, 1876.

During Dr. Lord's pastorate the old church building proved too small, and for a time the congregation worshiped in Guard Hall. Severe illness during the Winter occasioned Dr. Lord's resignation, in the Spring of 1876. Work upon the new building was hastened, though in the face of much discouragement.

The Rev. Alexander Reed, D. D., having been chosen pastor, arrived from Brooklyn, N. Y., October 25th, 1876, and upon the following Sabbath, October 29th, the first service was held in the new lecture room, Dr. Reed officiating. The Spring of 1877 found the congregation in a much embarrassed condition financially, in debt about \$13,000, and painfully in need of the main auditorium. A stranger, Edward F. Kimball, now so distinguished in the Master's vineyard, unexpectedly appeared among the people of the congregation, and upon Sabbath, April 1st, 1877, assisted by the earnest appeals of the pastor, the case was so presented that, subsequently, \$30,000 were subscribed.

A contract was let to W. J. Evans for the completion of the work, excepting the spire. Services were held in the new auditorium, Sunday, January 13th, 1878, Dr. Reed preaching in the morning, and Dr. F. M. Ellis, pastor of the Baptist church, in the evening.

The total cost of the building and lots to date is about \$50,000.

The rotary system of eldership was entered upon, by action of the congregation, in October, 1872. The board of deacons was formed November 9th, 1873. The first Church Clerk was elected October 18th, 1871.

Dr. Reed, in the prosperity and promise of his pastorate, died, greatly lamented. He was succeeded by the Rev. H. C. Westwood, D.D., who spent two years of very successful pastoral work in the city. On the first Sabbath of August, 1871, Rev. George P. Hays, D.D., began work as pastor. The debt was paid off the following winter. Three colonies have since gone out from the congregation, forming the Thirteenth Avenue Church, Westminster Church and Highland Church. It supports a mission school, sewing school and Chinese Sabbath school. Its annual financial operations for benevolent and home expenses amount to from \$25,000 to \$30,000.

First Presbyterian Church, Elizabeth, New Jersey. On the night of the 25th of January, 1780, the church edifice which stood upon the spot on which the present house of worship stands was destroyed by fire. Tradition relates that the firing of the building was the act of Cornelius Hetfield, Jr., a Tory refugee, whose father had been a trustee, and was then an honored elder of the church. As the renegade son had destroyed the church edifice, so the father opened the doors of a large "Red Storehouse," on the south side of the creek, near West Water street, that belonged to him, which was fitted up for the purpose and used thenceforward as a meeting-house.

Some idea of the external appearance of the church building which was destroyed may be formed from a description given by Captain William C. De Hart, in his "Passages in the History of Elizabethtown:" "The Court House was a small, frame, shingle-covered building, which had never been adorned with

paint, and in the same condition and style of architecture was the adjacent building, the Presbyterian meeting house, both of which respectively occupied the ground whereon now stand the structures devoted to the same object. The church was ornamented by a steeple surmounted by a ball and weathercock, furnished also with a clock. It was the most conspicuous and the most valuable building in the town, hallowed as the structure in which their pilgrim fathers worshiped God, and in which they themselves, so many of them, had been consecrated to God in baptism, and in which the great and revered Dickinson, the honored Spencer, and the still more renowned Whitefield, had preached God's word."

There is good reason for believing that the General Assemblies held under the Proprietors sat in this house, and that so also did the Supreme Court. In 1767 the pulpit was ornamented by the ladies with an "elegant set of curtains, which cost twenty-seven pounds sterling." For many years there was a part of the church not seated, probably reserved as a lobby for the accommodation of those who attended the Legislature and the Courts. The precise date at which the first church edifice was erected on this spot cannot be ascertained. In the early settlement of the town, the "town-house" and the "meeting-house" were one. It is more than probable that one of the first public concerns of the original Associates was the building of their "meeting-house." As early as February 19th, 1665, they held a "meeting-court," at which the whole town was present, and sixty-five men took the oath of allegiance and fidelity to King Charles II. A house of worship had most likely been built before this date; nothing can now certainly be determined as to its size, cost or arrangement.

In a letter addressed to the *Elizabeth Daily Journal*, of May 12th, 1873, the Rev. Dr. E. F. Hatfield, into whose possession an original document had recently come, purporting to be an agreement or contract between the building committee of the congregation and the carpenters by whom the old meeting house, that was burnt down in 1780, was built, and bearing date 1723-4, A. D.; Dr. Hatfield, in referring to this document, says: "It will thus be seen that the house was built in the Summer of 1724, and was 58 feet in length and 42 in width, and that the audience room was 24 feet in height. . . . An addition to the length in the rear, of 16 feet, was made in 1766 so that its final dimensions were 74 by 42 feet."

The lot on which the house was built included the present burying-ground, and extended on the West to the river (so called), and contained about eight acres. When the Church property was surveyed, in 1766, the Trustees affirmed "that the first purchasers and associates did give the aforesaid tract of land for the use of the Presbyterian Church, the record of which, on or about the year 1719, was either lost or destroyed." This statement was admitted by the

Town Committee, and has constituted the only title of record to the present church property for over a century and a half. The meeting-house occupied the site of the present church, but, as it was much smaller, it did not cover much if any more than the front half, the other half containing the graves of most of the first settlers. Graves were sometimes dug under the floor of the church, a custom familiar to the early settlers, and made dear by association with the habits of their ancestors in England, so that nearly the whole area of the First Church at Elizabeth is probably occupied with the dust, which awaits the archangel's trump, of the first two or three generations of the people of the town. It is probable that for a long time the church and adjoining burial-ground was not enclosed, or if at all, only in a rude way. In 1762, immediately after the settlement of Rev. Mr. Caldwell, it was voted by the Trustees that "the burial-ground be enclosed with a close, cedar-board fence; also agreed that a neat pale fence be built to enclose a court-yard in the front and south end of the church."

Some idea of the appearance of the interior of the church at the time it was destroyed may be gathered from the directions given by the Trustees to the new sexton, William Woodruff, elected March, 1766: "Once every three months the alleys below the pulpit stairs and gallery stairs must be washed out and well sanded. For evening lectures you are to get the candles, such as the Trustees shall direct, and illuminate the church in every part, and at the conclusion of prayer before sermon, you are immediately to go up and snuff the pulpit candles and the rest of the candles in the church. When you judge the sermon to be about half finished, you are once more to snuff the candles in the pulpit, and at the Clerk's desk." (The most serious objection to this rule would be the suspicion that the sexton might be open to outside influences to snuff the candles prematurely.) "You are to be very careful of the silk hangings and cushions, that they receive no injury by dust spots. You are to see that the pulpit door be always opened, ready for the minister's entrance, and the Bible opened on the cushion. You are to prevent, as much as in you lies, all undue noises and disorders, and suffer no *white boys* or girls to be standing or sitting on the gallery or pulpit stairs; and if at any time you cannot prevent unruly behavior during divine service, you are immediately to step to one of the magistrates or elders present, and inform them of the same. You are weekly to wind up and regulate the church clock." Such was the venerable church edifice in its external and internal appearance and in its surroundings. "The church in which Caldwell preached," says Dr. Murray, in his notes, "was cheerfully yielded as a hospital for sick and disabled and wounded soldiers, as some of the aged ones yet among us testify; it was its bell that sounded through the town the notes of alarm on the approach of the

foe; its floor was not unfrequently the bed of the weary soldier, and the seats of its pews the table from which he ate his scanty meal."

It cannot be determined with exactness who served the people as pastor, or the pulpit supply, for the first few years of the first settlement of the place. Dr. Hatfield says: "It is safe to conclude that Mr. Jeremiah Peck came to this town, from Newark, as early as 1668, on invitation of the people, to serve them in the ministry of the gospel, and that he is to be regarded as the first pastor of the church in this place." In the Autumn of 1678 he accepted a call to Greenwich, Conn. He was succeeded, in 1680, by Rev. Seth Fletcher. He came from Southampton, and became minister of this town in the Summer or Autumn of 1680. His death occurred in August, 1682. For five years subsequent to his death the church was without a pastor. On September 30th, 1687, the Rev. John Harriman was installed pastor of this church; he died here in August, 1705, and his monument stands in the churchyard. Soon after his entering on the pastoral work here, he opened an account with every one of the subscribers to his support. These accounts were kept in two books; the second, from 1694 to 1705, is now in possession of the Session. The whole number of actual subscribers was one hundred and twenty-four. The subscriptions amounted to £83 Hs. 0d. A very small part only of the subscriptions were paid in cash; the most of them are credited with produce, meat, grain and vegetables; many of them with labor by the day, on the farm, or in building or repairing his house or barn. The work of a pastor was evidently not so circumscribed as at the present day. Besides preaching, pastoral visitation, farming, carrying on a flour mill and a cider press, Mr. Harriman had an agency for furnishing glass to his neighbors. He surveyed lands now and then, he attended the Legislature, as a deputy, through four years, and, like most of his profession in those days, he kept a boarding-school; he dealt also considerably in real estate.

Mr. Harriman was succeeded as pastor by the Rev. Samuel Melyen. The ministry of Mr. Melyen was short. On the 29th of September, 1709, Jonathan Dickinson was ordained and installed as pastor of this church. (*See his sketch.*) Previous to Mr. Dickinson's settlement as pastor, this church had been independent or Congregational in its form of government; not until forty years after its organization was the first Presbytery, the Presbytery of Philadelphia, constituted. Dickinson, whose sympathies were probably quite decidedly with Presbyterianism, proceeded with a wise caution in the matter of bringing his church into connection with Presbytery, for his people "were thorough Puritans and men of spirit, and slow to part with what they conceived to be their rights." It is probable that he united with the Presbytery of Philadelphia in the Spring of 1717,

and that the church soon after joined the same Presbytery. In the following year, September 19th, 1718, it is noted in the records of Synod that "Mr. Dickinson delivered one pound, twelve shillings from his congregation of Elizabeth Town for the fund for pious uses." "This," says Dr. Hatfield, "was undoubtedly the first contribution for Presbyterian purposes ever made by this congregation." The church was represented in Synod for the first time in 1721, by one of their elders, Robert Ogden, a grandson of "Old John Ogden."

The Rev. Elisha Spencer began to supply the pulpit in the Spring of 1749. He remained pastor about seven years. Soon after his departure, Rev. Abraham Kettletas supplied the pulpit. His ministry continued nearly three and a half years. The accounts of the treasurer of the congregation, Samuel Woodruff, show that the salary of Mr. Kettletas was paid by regular weekly contributions on the Sabbath. Mr. Kettletas resigned his pastoral charge in July, 1760, and was succeeded, after a vacancy in the pulpit of a year and a half, by the Rev. James Caldwell, who took so signal a part in the War of the Revolution. Mr. Caldwell was a Virginian, born in Charlotte county, in what was then a wilderness, in April, 1731. A niece of his was the mother of the Hon. John Caldwell Calhoun, of South Carolina, the well-known Senator and prominent Statesman of the South. (*See Mr. Caldwell's sketch.*) The parish of Mr. Caldwell included the whole of Elizabethtown, and the town included nearly the whole of the present Union county; the towns of Union, Springfield, New Providence, Westfield, Plainfield, Rahway, Linden and Clark, having since been organized out of the ancient territorial domain of Elizabethtown. The old church book shows that, in 1776, there were three hundred and forty-five pew-renters and subscribers in the congregation. The ruling elders at that time were Cornelius Heatfield, John Potter, Samuel Williams and Benjamin Winans; Isaac Woodruff, Jonathan Williams, Caleb Halstead, David Ogden, Isaac Arnett, Jonathan Price, trustees. In the congregation, at the opening of the Revolution, were such men as William Livingston, the noble Governor of the State, who, through a storm of obloquy from some of his former friends, and of bitter and unrelenting hatred and plottings against his life on the part of the Tories and the British, remained steadfast in his devotion to the cause of freedom, to the final victory; and Elias Bondinot, whose sketch is elsewhere given.

In the congregation at this time also, was Abraham Clark, one of the Signers of the Declaration of Independence; he had long been a member of the church, and was one of its trustees from 1786 to 1790. He was chosen seven times as a delegate from New Jersey to the Continental Congress. Here, also, were the Hon. Robert Ogden (Speaker of the Assembly at an earlier day), with his three sons, Robert, Mat-

tinias and Aaron, the last two distinguished officers in the U. S. Army; the Hon. Stephen Crane, speaker of the Assembly; Elias Dayton, and his son, Jonathan, both of them subsequently general officers of the army, and the latter Speaker of Congress; William Peartree Smith, one of the most distinguished civilians of the day; Oliver Spencer and Francis Barber, both of them colonels of the Jersey Brigade, from whom General Maxwell, Commandant of the Brigade, received on all occasions, and some of them of a trying nature, most zealous and efficient co-operation; and other such devoted patriots, not a few. From this one congregation went forth *over forty commissioned officers* of the Continental Army, not to speak of non-commissioned officers and privates, to fight the battles of Independence.

Mr. Caldwell's successors in the pastorate of the First Church of Elizabeth were, the Rev. Mr. Kollock, Dr. John McDowell, Dr. Nicholas Murray and Dr. Everard Kempshall, all of whom are noticed elsewhere in this volume.

"It is related," says Dr. Kempshall, in his "Historical Sketch" of the Church (1880), "that from the time of commencing the work of erecting the church in which we are now assembled, down to its dedication, in an unfinished state, that is from July, 1781, to January, 1786, the congregation were visited with a special outpouring of the Spirit of God. And from that day on to this hour, God, the God of the covenant, the "God of their fathers," has gone before this people, leading them on from generation to generation, in the way of loving kindness and tender mercy; granting to them the inestimable blessing of dwelling together in "the unity of the Spirit and in the bond of peace;" renewing, from time to time, those seasons of spiritual harvesting after years of patient sowing of the seed of divine truth; and permitting us in this day and generation to be so richly the recipients of blessings, temporal and spiritual, vouchsafed to us in answer to the prayers, bequeathed as a precious legacy, of God-fearing, Christ-loving men and women who, through two centuries have worshiped God on this sacred spot, and having served their day and generation have "fallen on sleep."

First Presbyterian Church, Leavenworth, Kansas. The first sermon ever delivered in Leavenworth, by a Presbyterian minister, was in the Summer of 1855, by the Rev. B. M. Hobson, of Lexington, Mo. The city was just one year old. There was no church building, and the sermon was given from a dry goods box on a street corner. The church was organized, January 1st, 1856, with nine members, by the Rev. C. D. Martin, a missionary of the O. S. Board. *It was the first white man's Presbyterian Church in the State;* being preceded only by two Indian mission organizations. There was little done until 1857, when the Rev. A. W. Pitzer, D. D., now of Washington, D. C., then a young theological student of Danville Seminary, accepted a call to its pastorate and began

his labors in August of that year. A building was erected and dedicated before he came; Sabbath school organized, August 23d, 1857, with 6 teachers and 18 scholars. Mr. Pitzer was ordained, January, 1858, by the Presbytery of Highland, *being the first Presbyterian minister ever ordained in Kansas.* He remained until 1861, when he resigned his pastorate and cast his lot with the Southern cause. 113 members had been received under him. The church remained vacant until October, 1862, when Rev. William A. Starrett came from Princeton Theological Seminary and supplied for six months. The pulpit was then vacant until June, 1863, when the Rev. George S. Woodward became the pastor. The church prospered greatly under this beloved man. In March, 1867, the First and the Westminster churches were united, keeping their two pastors, Rev. Mr. Woodward and Rev. Dr. J. G. Reaser. In December, 1867, Mr. Woodward resigned, because of failing health, and on December 30th, 1867, the church was divided into its two original parts, the First Church returning to its old building. Rev. William L. Green was called as pastor. Membership now was 160. Mr. Green resigned in October, 1869. In May, 1870, the Rev. William R. Brown was installed pastor. The present commodious church building was erected and dedicated, October 22d, 1871. Over 70 members were added to the rolls of the church. Mr. Brown was obliged to resign his charge by ill health, on February 2d, 1873. The membership was 163 at this time. Rev. William N. Page, D. D., the present pastor, was called June 29th, 1873, and installed, December 7th, 1873. It is the largest and strongest Presbyterian Church in the State, with a membership of 388 and a Sabbath school of 400 members.

First Presbyterian Church, Topeka, Kansas. On December 19th, 1859, Rev. A. T. Rankin, of Highland Presbytery, organized this church at the house of Mr. John Jackson, the members consisting of eight males and nine females. A session was held February 15th, 1860, for securing the right of corporation. The first house of worship was situated on the east side of Kansas avenue, between Seventh and Eighth streets. Rev. Mr. Steele became pastor in 1860. The first letter granted to this church was that of Mrs. Sylvia Blake, from the North Church of St. Louis, Mo., to Cedar Rapids, Iowa, and thence to Topeka; recorded December 23d, 1861. Rev. Mr. Steele died October 12th, 1864, aged sixty-two years. From this date to November, 1865, the church was without regular services. Rev. S. T. McClure, of Vincennes, Ind., a licentiate, came and remained four months. April 5th, 1866, there was a regular call given to Rev. John Ekin, D. D., of the Presbytery of Miami, Ohio. He was installed November 6th, 1866. There were then thirty-seven members. The new chapel, on Eighth and Kansas avenues, was opened November 5th, 1867. November 28th, 1868, Rev. F. S. McCabe came to the church,

and January 1st, 1869, was made pastor, which place he filled till April 16th, 1882. October 15th, 1882, Rev. H. W. George, of Geneva, Ill., was called to this church, and January, 1883, was installed. The present membership is about 100.

First Presbyterian Church, Wheeling, West Virginia. So far as can be ascertained, the first regular preaching by any Christian denomination in Wheeling, then a small village, was commenced by the Rev. James Hervey, a Presbyterian minister, about the close of the year 1812. In that year he was licensed to preach the gospel, and soon afterward began to labor in the Forks of Wheeling Church, and in the town of Wheeling.

It is said that when he began preaching in Wheeling there were but three members of the Presbyterian Church here. He continued to preach, for a number of years, on alternate Sabbaths, in these two places. Having no house of worship in the village, a small house on the corner of Market alley, and sometimes the Court House, was occupied as the place of meeting. But in the meanwhile the population of the town was increasing, and then first the Methodists, and next the Episcopalians began to arrive, and each to provide for services according to their order. In this state of things it became apparent to the Presbyterians that they ought not to remain satisfied without a more complete organization, for, thus far, they had preaching only every alternate Sabbath.

The Rev. William Wylie, then preaching at West Liberty, was consequently engaged to supply them the other half of the time, in connection with the Rev. James Hervey. This arrangement seemed, for the time being, to meet the wants of the people, but in the end it brought trouble.

In the old Session book is the following record: "The Presbyterian *Congregation* in the town of Wheeling was first organized at a public meeting held on Thursday evening, September 4th, 1823; Colonel Archibald Woods, Chairman, and James H. Forsyth, Secretary. The meeting was opened and closed with prayer, by the Rev. James Hervey.

"Original Trustees, Charles D. Knox, Alexander Caldwell, D. B. Bayless, John Laughlin, James H. Forsyth; Thomas Woods, Treasurer; Redick McKee, Secretary."

The congregation was thus incorporated under a Board of Trustees, but it was nearly three years afterward before ruling elders were elected; for the next record we have is this: "The Presbyterian *Church* in the town of Wheeling, under the pastoral care of the Rev. James Hervey and the Rev. William Wylie, was first organized by the Rev. Elisha McCurdy, agreeably to an order of Presbytery, on Friday, the 26th day of May, 1826.

"Elders elected—Andrew Woods, Sr., Peter W. Gale, Redick McKee."

The original number of members of the church was *forty-four*, of whom, so far as is known, Redick

McKee, Esq., is the only one now living. (*See his sketch.*)

On April 15th, 1829, a call was made by the congregation for the pastoral services of Rev. James Hervey. But, evidently, this call was not accepted, for on May 15th, 1830, as the old Session book shows, "the Rev. William Wylie was installed pastor of the First Presbyterian Church." This pastorate, however, did not continue long, for manifestly there was want of harmony and unity of action among the Presbyterians of the town. They were evidently divided, for the next record that appears is in this language:—

"A meeting, composed of the First and Second Presbyterian congregations of the town of Wheeling, was held at the Presbyterian Meeting House, on Monday evening, 26th September, A. D., 1831, agreeably to the recommendation of the joint committee of the aforesaid congregations."

At this joint meeting of the congregations action was taken requesting Presbytery to dissolve the two congregations and reorganize a new one. In compliance with this request, the Washington Presbytery, at its meeting in Wheeling, October 5th, 1831, formally dissolved the two congregations and in their stead formally erected a new congregation, with the style and denomination of the Presbyterian Congregation of Wheeling.

The new Board of Trustees elected was composed of the following gentlemen: Thomas Woods, Treasurer; James W. Clemens, Secretary; Samuel McClellan, James McConnell, H. French, Archibald S. Todd, Redick McKee and John Ritchie. And on February 4th, 1832, John C. Bayless, Nathaniel Peppard and Redick McKee were elected and installed ruling elders. These, however, resigned or withdrew soon after, and in their places were chosen and installed, on the 11th of April, 1832, N. W. Smith, John Laughlin and Sturley Cutlbert. On the 26th of January, 1834, John C. Bayless and N. Peppard were installed elders. (*See the sketches of Rev. James Hervey, D. D., and Rev. William Wylie, D. D.*)

The Rev. Henry R. Weed, of the Presbytery of Albany, N. Y., was unanimously elected pastor of the church, February 5th, 1833. For reasons which were satisfactory to himself, he did not at once accept the call, but served as stated supply of the church for more than two years. He was installed as pastor, June 16th, 1835. He continued in the constant and faithful discharge of the duties of his office for many years. In 1860, beginning to feel his physical strength giving way under the weight of increasing years, he suggested to the Session the propriety of calling a co-pastor. In January, 1861, the Rev. John J. Baker, of Augusta county, Va., accepted a call to the office of co-pastor of the church, and commenced and continued to discharge the duties of his office in a satisfactory manner, from March 1st, 1861, until July 1st, following, when he resigned.

The Rev. D. W. Fisher was installed as co-pastor on the first Sabbath of June, 1862. Soon afterward the Rev. Dr. Weed removed to West Philadelphia, where, on December 14th, 1870, he "fell asleep in Jesus." (*See his sketch.*) Dr. Fisher served the church faithfully and successfully until April, 1876, when, at his own request, the pastoral relation was dissolved. The Rev. David A. Cunningham was installed pastor of the church, October 6th, 1876, and still continues in this relation, beloved by his people, and largely blessed in his labors.

First Presbyterian Church, Williamsport, Pa.
At the sessions of the Presbytery of Northumberland, held in Warrior Run Meeting House, October 3d, 1832, there was presented an application by the members of "Lycoming Church," living east of Lycoming Creek, for the organization of a church to be known as the "First Church of Williamsport." The request was granted, and Presbytery accordingly passed an ordinance, setting off from the Lycoming Church those members living east of Lycoming Creek. On February 9th, 1833, the Rev. Daniel M. Barber, by appointment of Presbytery, organized this church, with an enrollment of thirty-six members. During the first nine years of its existence the congregation worshiped in an old stone building situated on Third street, between Pine and Williams streets, and was served by the following ministers who were stated supplies, viz.: Revs. Daniel M. Barber, Phineas B. Marr and Samuel S. Shedden.

In the year 1838 the Rev. John P. Hudson was elected and installed the first pastor, and has been followed successively by the Revs. E. Bradbury, Alexander Heberton, William Simington, George F. Cain and S. E. Webster. The first Session assumed the Episcopal functions of the eldership on the day of the organization of the church, February 23d, 1833. Alexander Sloan, John B. Hall, Andrew D. Hepburn and John Torbert constituted this Session.

On the 13th day of April, 1841, articles of agreement were made between John Bennet, Jr., Charles Hepburn, Thomas Bennet, Samuel Lloyd and Herman C. Platt, building committee, and David Simpler and Jacob Meekley, builders, to erect a "meeting house to be used for religious worship," on the lot of ground conveyed and confirmed by Andrew D. Hepburn to said Presbyterian congregation, by deed, dated the 2d day of March, A. D. 1841," said lot being on the corner of Market street and Tom alley. Among the subscribers to this first edifice are found the honored names of Watson, Ellis, Bennet, Elliot, Vanderbelt, Hepburn, Packer, Gibson, Hays, Williams, Coryell, Allen, Grier, Carothers, Cummings, Huling, Pollock, Hall, Sloan, Burrows, Updegraff, Huston, Fleming, McCormick and Gamble. This church was burned April 6th, in the year 1849, and rebuilt in the same year. It was again burned May 16th, 1859, and was rebuilt and dedicated October 19th of the same year.

The number of additions to the church since the organization has been 911. The present number of communicants in actual attendance is 370. The largest additions, by examination, have been made in their chronological order as follows: In the years 1855, 1866, 1876, 1881 and 1882. During these periods the Spirit of God was manifestly present in the congregation, with unusual power.

The Sabbath school of the church was organized in June, 1827. It then had an existence before the organization of the church, and has grown from a very small beginning to the large and flourishing school that it is, with a membership of two hundred and fifty. Here, for years, the children were trained by faithful teachers, and from under its influence have grown up men and women who are now an honor to the church. Besides the parent school, there is a mission, now known by the honored name of Finley Sunday school. It was opened in the north-eastern part of the city, in the year 1860, and a chapel for its accommodation built by the liberality of the congregation, and this was the first mission organized by any congregation in the city. The school has a membership of more than four hundred and fifty.

On the evening of November 24th, 1880, this congregation convened for the purpose of considering the subject of erecting a new church, and decided to build. A lot was chosen, on the corner of Third and Mulberry streets, and on the evening of July 7th, 1882, the corner-stone was laid, with appropriate ceremonies. The pastor, Rev. S. E. Webster, preached an appropriate and impressive commemorative sermon, in the Old First Church, to a crowded house, September 30th, 1883, and on the second Sabbath of the next month the new building, which cost \$65,000, was dedicated to the worship of God, without a dollar of incumbrance. On the evening of that day a large congregation was present. Brief remarks were made by the Hon. R. P. Allen, in which he referred to the growth of Presbyterianism in that Valley, and gave many reminiscences of the First Presbyterian Church. Mr. Allen was followed by Messrs O. H. Reighard, James M. Gamble and John K. Hays, Esq.

The church which the congregation has since occupied is a very large and beautiful edifice. It has a frontage of one hundred and forty-six feet on one street and seventy feet on the other. A large square tower, surmounted by a spire, stands on the corner. The tower rises to a height of seventy-five feet, and the spire surmounting it is about one hundred feet in height. The internal arrangements of the building are very tasteful and complete. The Rev. Mr. Webster, the present pastor of the congregation, entered upon his duties here in August, 1880, and there has been a growth of membership, to the number of one hundred and eighty, during the past three and a half years.

Fish, Charles Hull, was the third child of Rev. John B. and Lucia Hull Fish, and was born August 3d, 1830, at Sidney Plains, Delaware County, N. Y. His grandfather, Rev. Peter Fish, was widely known in his day. His brother Edward is at present pastor of the Presbyterian Church at Gilroy, Cal. Mr. Fish spent the early years of his life, until the age of nineteen, in business at Sidney Plains. He came to California in 1852, and was engaged in mining until 1857, when he returned East. In the Spring of 1858 he started for Pike's Peak, and came through to Virginia City, Nev., where he held the office of County Recorder for twelve years. From 1871 to 1875 he lived upon his ranch near Santa Barbara, Cal., when he took charge of the Bonanza mines, as Secretary, with his office at San Francisco. In 1876 he was made President of "The Consolidated Virginia Mining Company," and has held that office to the present time.

Mr. Fish was for five years superintendent of the Sabbath school and elder of the Presbyterian Church in Virginia City; superintendent of the Sabbath school and elder of Howard Presbyterian Church, of San Francisco; and for the last six years has been superintendent of the Sabbath School of the Second Presbyterian Church of Oakland, Cal., and deacon and elder in the First Presbyterian Church of the same place. Mr. Fish is one of nature's favorites by constitution and temperament, regarded to be popular and successful. A singularly well-balanced mind and character, he is quick and clear in his perceptions, prompt in action and thorough in execution, an example of the genius of common sense; and yet he is imaginative, reflective and deeply spiritual, appreciating the beautiful in nature and art, entering with zest into philosophic thought, and is almost mystic in religious feeling and experience. But the traits of character which have attracted hosts of friends, and made him one of the most widely known men on the Pacific coast, are his sterling honesty, abundant good nature, boundless benevolence and a true charity. No good cause appears to him in vain, and a case of want or suffering needs his aid. What he says of himself, Job xxxix, 11-17, describes Mr. Fish.

Finn, William, D. D. Dr. Finn's parents were both of the sturdy race of Puritanism, commonly called Scotch-Irish. His father was an old father of the distinguished Andrew Finn, who, in the early part of the present century, was pastor of the Second Presbyterian Church in Charleston, S. C. The subject of this notice was born in 1818, in the vicinity of Charleston, N. C. After attending the academy prepared to be entered Davidson College, at or soon after our normal graduation was proclaimed in 1840, in the first class near and in Blountton. His theological course was taken in the Seminary at Columbia, S. C. In 1848, he was licensed by the Charleston Presbytery, and in Nov-

ember, 1848, he was ordained by the Presbytery of Tusculum, and installed pastor of the church at Demopolis, Ala. He removed to Milledgeville, Ga., in 1854, and served the Church there until 1869, when he became pastor of the Third Street, now the "Memorial" Church, in New Orleans. His health being impaired by the climate, he took charge of Stuart College, Clarksville, Tenn., in the interest of the Southwestern Presbyterian University. In 1882 he removed to Mobile, where he now resides, as pastor of the Jackson Street Church.

Dr. Finn is a thoroughly evangelical, an able and instructive preacher. His mind being analytical through its native impulses, his preaching is largely expository. He delights in tracing the logical relations of one truth to another, and in connecting every link which binds it to the doctrine in which it is founded. Partly from this tendency of his mental habits, and partly from a fondness and aptitude for logic—in the wide sense of the term—his discourses are addressed to the understanding and the conscience rather than to the imagination or the emotions. They are, however, interesting as well as profitable to both classes of his hearers—to the more intellectual, from the imagination and food for reflection they afford; to the less intellectual, from the logical arrangement and expression of the thoughts; and to all from the valuable lessons in truth and duty they contain. Owing to self-diffidence, or some similar obstacle, he has not, to the extent that is desired, given to the public, through the medium of the press, the fruits of his talent and scholarship; nor has he aspired to that prominence in the higher circles of the Church which some much inferior to him in qualifications have attained. He is, however, regarded by all who are acquainted with his worth, as an ornament of the Southern Church.

Florida Missions in. The First Presbyterian Church in East Florida was organized by William M. Whit, in 1848, at St. Augustine. He had for many years been laboring in Georgia, in the counties to the South of Savannah, but in consequence of a representation of the destitution of the means of grace in this field, was induced to visit it. He accordingly organized a Presbyterian Church, ordained elders, at Demopolis, in collecting the requisite funds for building a church here, and in due time had the pleasure of seeing his object accomplished.

At the same time, this recently-acquired territory, through the persistent minister within its bounds. A mass meeting of the Methodist Church had been held here, and called for Rev. Eleazer Leitch, pastor of this church in St. Augustine, and within a few days, on his way to New York, in the Spring of 1848, on other funds, he had the honor of the Presbytery of South Carolina, which he had ministered to in the State of South Carolina and Virginia, to visit his congregation and reside; and it seems probable that the mission of M. Whit was

occasioned by the representations of Mr. Lathrop. The importance of aid for the erection of a place of worship was obvious, and both M. Whit and Lathrop were active and energetic in their applications for help. The list was appointed, prompt to its return from his collecting tour, by the Missionary Board of the Assembly, to labor in the field in which he had become so deeply interested. He spent months of labor in 1824 at St. Augustine, and two in Pensacola.

The church of St. Augustine was for several years the only one in East Florida. It stood connected with Charleston Union Presbytery, and was, jointly, with the Synod of South Carolina and Georgia. After Mr. Lathrop left on account of ill health it was supplied by E. H. Snowden, sent out and sustained by the American Home Missionary Society. He commenced his labors in 1831. The Sabbath after his arrival the Presbyterian congregation convened for the first time, in the new building which in 50 years they had been engaged in erecting, and which afforded them "very pleasant accommodations." For almost ten years they "had been in the wilderness, without rest, shelter," and it was becoming them at last to be permitted to worship in their own tabernacle.

The Sabbath school, previously languishing, was revived. An advance was manifest in morals and religion. In the surrounding country other Sunday schools were instituted; and Mr. Snowden writes, "I hope you will send a missionary to Florida, but I would advise none to come who cannot endure hardness as good soldiers of Jesus Christ."

In 1837 a church of seven members was reported at Mandarin, and one of fifty-one members at Tallahassee.

In 1842 the Presbytery of Florida reported eleven ministers and twenty churches, with a membership of seven hundred and eighty-seven, and the Presbytery of St. Johns eight ministers and sixteen churches, with a membership of four hundred and ninety-two.

Foot, John Alfred. was born in New Haven Conn., November 2d, 1840. Few men can point back to a more worthy ancestry than Mr. Foot. His great-grandfather was Rev. John Hall, and his grandfather, Rev. John Foot. They were distinguished clergymen of their age, and one after the other they held the office of pastor of the Congregational Church in Cheshire, Conn. for the long period of one hundred years. His father was successively a representative in Congress, governor of Connecticut, and United States Senator. While in the Senate he introduced the resolution upon public lands which brought up the great debate between Hays and Webster. Mr. Foot is a brother of the late Admiral Andrew Hull Foot, of distinguished naval fame. He graduated at Yale College at the age of twenty years, studied law at Albany, N. Y., and practiced that profession at Cheshire for seven years. At the age of thirty he removed to Cleveland, O., and formed a law partnership with

the late Sherlock J. Andrews and James M. H. W. The firm became distinguished throughout Northern Ohio for the amount of business done, and of its honorable character. He was a member of the Ohio branch of the House of Representatives, and of the State Senate. For more than twenty years he was one of the three commissioners of the State Railroad, and visited similar institutions in other States and in Europe, to learn their practices.

He came to Cleveland one year before the settlement of the late Dr. Samuel C. Aiken, and for nearly fifty years has been an elder in the First or 2000 Second Church. His religious character has ever been above question, and very few men of his profession have been so active in Christian work. In Presbytery, Synod and General Assembly, he has many times been a distinguished member. His addresses are oftentimes exceedingly animated, with sufficient humor to excite most pleasing interest. Though he has passed his fifty-two years, he is in robust health, can read and write without glasses, and as full of animal vigor when he graduated from a College twenty years ago. Though his residence is two miles from his church, no member is more regular in attendance, both morning and evening. The weekly prayer-meeting with no John A. Foot in it would be a decided novelty. In proportion to his ability he is a liberal contributor to all religious and charitable purposes. If left to popular choice, the vote that Mr. Foot should live eighty years longer would be unanimous.

Foster, Rev. Edward P. is the oldest child of William and W. A. Powell Foster, and was born at Bloom Farm, Seneca county, Ohio, October 24th, 1833. He graduated at Marietta College, Ohio, in 1854, studied theology at New Haven Theological Seminary, six years, 1854-60, and graduated at Union Seminary, New York, in 1857. He then went to Kansas, beginning work at Florence in June, and was ordained at Florence by the Presbytery of Emporia in the Fall of 1857. He remained at Florence until August, 1859, when he went to Germany, and attended theological lectures for the Winter term at Berlin, and for the Spring term at Leipzig. Then he returned to Kansas, spending two years preaching at Emporia, Adwell and Florence, when he accepted an invitation to supply the Presbyterian Church at Park Hill, Mo., coming there in September, 1861. This is the church attended by the students of Park College, now about two hundred. He has also a share in the college instruction, hearing some of the lectures of Senior and Junior classes. Mr. Foster is a gentleman of scholarly attainments, an able preacher, and a faithful and successful pastor.

Frisbie, Edward S., D. D. was born in Maryland, Delaware county, N. Y., in 1807. He graduated at Amherst College, with honors, in 1826. Two years of teaching in the classical department of Williams Seminary were followed by one of study at Union

Theological Seminary, at the end of which, having decided to make teaching his profession, he accepted an invitation to the principalship of the High School at Amherst, Mass., and while there, completed his course of theological study, under the direction of Professors in the Faculty.

During the twelve years, from 1863 to 1875, his fruitful work, divided somewhat equally between Amherst and Northampton, in Massachusetts, and Binghamton, New York, pushed the high schools in those three places to a noticeably improved and high grade of excellence, and secured for him a fine reputation as instructor and educational organizer, which led to his being called, in 1875, to the Presidency of Wells College for Young Ladies, at Aurora, N. Y., which position he still occupies (1881), with growing usefulness and success.

The degree of D. D., was conferred upon him by his *Alma Mater*, in 1878, and at some time during the same year he declined an invitation to the Principalship of Williston Seminary.

His characteristic qualities as a teacher are: thoroughness and breadth and utmost accuracy of scholarship; exemplary neatness and beauty in every visible work of his hands; fine connoisseurship in art, and mastery in that of music; great firmness of discipline, with a manner marvelously quiet and gentle; a ceaseless aspiration for higher standards and more perfect attainments in educational work; a wise skill in arranging courses of study in a college curriculum, together with a conscientious and vigilant regard to the spiritual, as well as intellectual, training of his pupils. These characteristics have placed him among the best educators of our land.

G

Galesville University, Wisconsin. The originator, the chief promoter of the interests of this Institution during his life, the largest giver to its funds, and first President, both of Trustees and Faculty, was Hon. George Gale. He was a native of Vermont, and a lawyer by profession. He selected the town site, laid out the village and had the county seat located in it, all in view of the Institution of learning which he had projected. Indeed, his thought was to establish this as the seat of liberal culture for the Upper Mississippi Valley.

The site was chosen with reference to the extraordinary natural beauties of the location. And the subsequent development of the region by the construction of railways and the business expansion has procured for it unrivaled advantages of situation. In sight of the great father of waters, at that point where the grandest natural beauties stud its banks, and where it is flanked by the two largest lines of thoroughfare on the Continent, with another passing by, and a fourth projected, and yet just removed from the dust and noise of this great, throbbing artery, running through the heart of the Northwest, in a secluded valley, nestling amid the most enchanting scenery, this early choice of position has nothing left to wish for to-day. Central, accessible, every surrounding healthful, amid society cultured, moral, industrious, frugal, no spot can surpass it in desirableness as a place for successful training of the young.

The charter was obtained in 1851; the school was opened in 1859; the building was erected in 1860. Its scheme comprised a true University curriculum. The Board arranged: 1. A Normal and Primary Department. 2. A Scientific and Classical. 3. Agricultural and Mechanical. 4. Law. 5. Medical. 6. Theology.

To these were afterwards appended, or organized in conjunction with the University, "The Upper Mississippi Historical Society" and a Missionary Association. It was designed partly, too, as manual labor in its provisions, and has still a fine body of land attached allotted for that use.

It was at once encumbered with scholarships, which now have nearly all expired or been eliminated and canceled. Its tracts of valuable lands were needed and used for building or for current expenses; so that, at the end of eighteen years, it was found exhausted.

Devised and chartered originally only as "an institution of liberal culture," this independence of denominational affinity was its weakness. And at the outset of its active career Judge Gale, himself a Methodist, obtained an act from the Legislature and then succeeded in inducing the Northwest Wisconsin Conference of the M. E. body to espouse its maintenance and control. That act empowered the body to elect a majority of its trustees, the local board being self-perpetuating, but its members chosen by joint ballot with those appointed by Conference. In 1877 this franchise was transferred by the Legislature to the Presbytery of Chippewa. The Presbytery has become itself incorporated, so as to enable it the more effectively and safely to discharge the trust, in the holding of lands and disposal of funds.

The curriculum of Galesville University, although retaining the corporate title and powers, has, under the present management, been adjusted to the demands of the times and of the region. It has now Preparatory and Collegiate departments. It has arranged courses of instruction in Classics, Ancient and Modern, in Science, in Normal Training and in Business, with Music and Painting. And while

prescribing no denominational requirements or preferences, it bears distinctly over all and through all exercises, its true, distinct aim, the expansion and direction, as well as furnishing of the whole man—both sexes alike—the heart first, the intellect and physical capabilities in their full place.

A creditable list of useful ministers, of honored men in professional and business pursuits, and in happy families, graces the list of its pupils and graduates. Since the change of control it has grown yearly in efficiency and patronage. Though pressed by the embarrassment attending a regenerated career, it has justified the hopes and repaid the efforts of its increasing ranks of most devoted friends, sending out yearly its trained young men and women into higher preparations for the Christian ministry, into the teacher's place and to the leadership of society.

On the 9th of January, 1884, a fire caught and consumed the interior of its fine edifice, leaving its bare walls. The authorities at once took measures for rebuilding, and it is expected that the renovated structure will be ready for the opening of the next school year.

Rev. S. W. Fallows (since Bishop Fallows) was the first Principal. Then J. S. Faiber and H. Gilliland. Since it has been under Presbyterian management, J. W. McLowry held the office of President for six years. At present, Rev. J. Irwin Smith, D.D., discharges, as Vice-president, the duties of that office.

Galt, Rev. Thomas, was the fifth child of Rev. Thomas and Sarah Happer Galt, and was born in Springfield, Ill., July 10th, 1841. He graduated, in 1865, from Washington and Jefferson College, Washington, Pa., and studied theology in the Northwestern Theological Seminary, Chicago, Ill. From this he graduated in April, 1868, having been licensed by the Chicago Presbytery, in April, 1867. In August, 1868, he took charge of the Presbyterian Church in Aurora, Ill., and the following May he was ordained and installed as pastor of this church, a position which he still holds. After the reunion his church was included in Ottawa Presbytery, and of this body Mr. Galt is the Stated Clerk. Though a man of great modesty, he is highly esteemed as a preacher; and as a pastor he has few equals. He inherits his father's good, clear judgment, as well as a good share of his pulpit ability.

Gardner, James, D.D. Dr. Gardner was born in Ballymena county, Antrim, Ireland, December 3d, 1828. He came from a long continued and decided Presbyterian lineage, who had the blood of the martyrs in their veins. After finishing his preparatory studies, he received his collegiate and theological course in the college of the General Assembly of the Presbyterian Church in Ireland. Coming, with his father's family, to this country, in 1852, in the Summer of that year he was licensed by the O. S. Presbytery of Ogdensburg, N. Y., and in the following

Autumn took charge of the Church at Hammond, in that Presbytery, where he remained for seventeen years. From that place he was called to the Presbyterian Church of Canton, where he has now been a successful and most useful pastor for some fourteen years. In 1868 he received from Hamilton College the degree of A. M., and that of D. D. from the same college, in 1878. The Presbytery of Ogdensburg was one of the first to overture the General Assembly in favor of "Remission;" and Dr. Gardner, in handing in the overture to the Assembly of 1862, was the first, and it is believed the only one, who spoke in favor of its adoption. Several young men from the churches under his pastoral care have entered the ministry; one of his sons is a diligent and faithful minister of our Church, and another is preparing for the same sacred profession. Dr. Gardner is an able and faithful preacher, and a diligent and successful pastor; always at work, presenting truth instructively and strongly, and with rich and varied illustration, and is always listened to with interest and profit. He has been Moderator of the Synod of Central New York for several years, has been Stated Clerk of the Presbytery of St. Lawrence, at the meetings of which he is always present. As to its business he is always intelligently attentive, and in all that relates to the interests of education, or the advancement and prosperity of the Church, whether at home or abroad, few, if any, of our pastors are more intelligent, or active, or earnest than he has always been.

Gilleland, Rev. Leland McAboy, second son of Robert Gilleland and Sarah (Hutchinson), his wife, was born in Butler county, Pa., June 7th, 1843. Having graduated from Washington and Jefferson College, at Canonsburg, Pa., in 1868, he entered the same year the Theological Seminary at Chicago, where he spent three years, graduating in 1871.

In 1870 he was licensed to preach by the Presbytery of Chicago, and immediately upon leaving the Seminary he accepted a call to the Church of White Pigeon, Mich., where he was ordained and installed in April, 1871. In August, 1877, he accepted a call to the Church of Tidioute, Pa., where he remained until January, 1884, when he accepted a call to the Walnut Street Church of Evansville, Ind., where he immediately entered upon his pastoral work. In addition to his other labors, Mr. Gilleland has always taken special interest in educational matters in his own community, and for a time taught Latin and Greek in the High School of Tidioute, delivering also, at stated intervals, to the school a course of lectures upon special subjects. During the Summer of 1884 he spent a vacation of several months in traveling through Great Britain and on the Continent, and his popular lectures upon subjects suggested by his travels have been received with great favor and appreciative interest. He has always been a tireless worker, a zealous preacher, full of life and enthusiasm, and withal a tender pastor and a prudent man of affairs.

His present charge, in the second largest city of the State, is one of wide influence.

Gilmer, Rev. Thomas Walker, was born in Charlottesville, Va., about the year 1831. He was the son of Governor T. W. Gilmer, one of the victims of the bursting of a large gun on the war steamer Princeton. Left, by this sad disaster, without a father, the duty of rearing him and his brothers and sisters, all of tender years, devolved on their widowed mother, who, by education and piety, was well prepared for the task. After graduation in the University of Virginia, he, with his brother next to him in age, were received under the care of West Hanover Presbytery, in 1859, and together licensed, April, 1862. His first choice of a profession while yet without Christ was the law. After a few years' practice of his profession in the city of St. Louis, all his plans of life were suddenly and effectually changed by the power of the truth, under the "demonstration of the Spirit;" not taking counsel with "flesh and blood," he gave, fully and cordially, to his Redeemer, the talents with which he had been endowed, and entered, with his whole heart, on the work of the ministry. After the war he settled as pastor of the Church in Fredericksburg, Va. In study, preaching and pastoral work he illustrated the traits he had developed as a private Christian, in self-denying, humble, prayerful and zealous work for the Master. On the 5th of April, 1869, in the full vigor of manhood, he was suddenly stricken by death, and his loving and beloved people were called to mourn his loss, sadly contrasted with the joy they had felt the day before while hearing from his lips the blessed truths of the Gospel.

Gilmore, Moses. The subject of the following sketch, was born near Dublin, Ireland, in 1749. He was brought up and educated, until the seventeenth year of his age, in Derry, so famous in the annals of Irish Protestantism, and then removed to America, with an uncle, and settled in Hanover township, then of Lancaster, now of Dauphin county, Pa. Having returned to Ireland on business, some few weeks later, the Revolutionary War broke out during his absence, and his return was rendered impossible until after the declaration of peace, in 1783. When, in 1785, Harrisburg was made the county seat of Dauphin county, Mr. Gilmore removed hither, and established himself as a merchant in Market Square. Here he was chosen elder of the Presbyterian Church, in 1794. From the descriptions given of him by the older members of the Church, as he appeared before age had bent his form and interfered with the elasticity of his step, he must have been a gentleman of remarkably fine personal appearance. He was tall and well-proportioned, grave and dignified, and wore, as was customary with gentlemen of his standing in society, the cane, cocked hat, short breeches and silver-buckled shoes of that and the earlier Revolutionary age. He was a man of stately bearing and

courtly manners, and his tall, manly form, clothed in the dress peculiar to gentlemen of the olden times, would command involuntary respect. He was a most worthy citizen, and a man of sterling integrity, sincere, incorrupt and straightforward in all his dealings. In Christian character he was decidedly old side, and in this day of so much that is easy, fictitious and sensational in religious life and manners, he would, no doubt, be regarded as severe, cold and Puritanic, but in him and his associates there was, in their reverent and high-toned piety, a solid realness that could well do without the more attractive, but less substantial, piety of many in modern times. Many incidents are still rehearsed that illustrate the character of this good and strong-minded man. When selling goods, he was often heard to tell his customers, "Tak it if ye like, ye'll perhaps find something better at some ither place." The precentor was one day greatly troubled to find a tune of the right metre for the psalm that was to be sung. After failing once or twice, the voice of Mr. Gilmore was heard from another part of the church: "Tut, mon, tak anither tune." Moses Gilmore died, revered by all, in June, 1825, in the seventy-seventh year of his age, and the thirty-fourth year of his eldership.

Glade Run Church, Presbytery of Kittaning, Pa. This church was organized in 1808, with eight members, by Rev. Robert McGarragh, whose ministerial life was spent in the bounds of what is now the Presbytery of Clarion, but at the organization of this church the Presbytery of Redstone. It was the first church of any denomination organized in Armstrong county, east of the Allegheny river. Rev. David Barclay was stated supply from 1819 to 1825, or thereabout. Rev. E. D. Barret was the first pastor, installed in 1828 and resigned in 1830. Rev. James D. Mason was pastor from 1843 to 1849; Rev. C. Forbes, from July, 1849, to May, 1856. The church prospered under the zealous and self-denying labors of these able and godly men, and early took a leading part with surrounding churches in temperance, Sabbath school and mission work. It has been served from the resignation of Mr. Forbes until now by the present pastor.

There are but fragments of records up to 1836, but from these it is evident that there must have been enrolled in this church near one thousand members. Since 1856 five hundred and twenty-three names have been added to the roll, three hundred and thirty-two of them on examination. The present membership is two hundred and forty. These figures show how hard it is for country churches, constantly reduced by emigration to the West and to the cities, to keep up the roll of membership.

Twenty-four young men, members of this church by examination, have within about that many years entered the ministry, besides a number of others who have been members while attending Glade Run Academy, which, by organization and nurture, is a

child of this church. The Sabbath school was organized about 1826. It has now 18 classes and over 200 members. James R. Marshall, a member of Session, has been the efficient superintendent since 1861. For the last twenty-six years the total of funds raised for all purposes amounts to \$31,206, or an average of five dollars per annum for each member—\$2247 of this sum for Foreign Missions.

The seventy-fifth anniversary of the organization of Glade Run Church was celebrated October 30th and 31st, 1883. It was opened with a historical sermon by the pastor, Rev. G.W. Mechlin, D. D. Besides Revs. J. Horner Kerr and J. M. Kelly, whose charges form a part of the territory of this district, Revs. J. H. Marshall, of Butler Presbytery, A. B. Marshall, of New Lisbon, Ohio, and L. Mechlin, of Elderton, Pa., sons of this church, were present and spoke instructively and impressively on the duties of Christians to the Church, revivals, temperance, Sabbath-school work, the obligations of young Christians to the Church, and its vigor increasing with age, and other kindred topics.

Glass, Rev. Harvey, was born February 20th, 1843, in Spencer county, Ky. His father was an honored elder in the old Big Spring Church. He graduated at Centre College in the Summer of 1865, and graduated at Union Theological Seminary, Va., April, 1868; was licensed by Louisville Presbytery in the Summer of 1867. Immediately on his return from the Seminary he entered upon the work of the ministry at Perryville, Boyle county, Ky.; was soon called as pastor to Cynthiana, where he was ordained 1870. Four years later was called to New Providence, where he remained four years, and was thence called to the pastorate at Richmond by his present charge. Mr. Glass was held in the highest esteem by all the Professors of the school through which he passed, and came out of both College and Seminary a good scholar—all around the curriculum. He has filled every position to which he has been called with honor and usefulness. As a theologian and ecclesiastic, he is esteemed by his brethren as a strong man; as a preacher, he is instructive and impressive. He is a man of clear, strong convictions, and with the courage to express them, either in the pulpit, on the floor of the Church courts, or through the press. He is now filling one of the most important charges in the Synod of Kentucky, preaching to a strong and growing church, and to the Faculty and students of Central University, of which Institution he is one of the Curators.

Gordon, Rev. John O., is the oldest child of Alexander and Catharine Edwards Gordon, and was born at Pittsburg, Pa., March 10th, 1850. Graduated at the Western University of Pennsylvania, in 1866. Having pursued a post-graduate course in Yale College, he entered Auburn Theological Seminary, in 1868, where he spent the first two years of his theological course. The third year was spent in Union

Theological Seminary, where he graduated, in 1871. Was settled, December 1st, 1871, over the Presbyterian Church of Rensselaerville, N. Y., and, July 1st, 1880, was installed over First Presbyterian Church, Lincoln, Nebraska, where he remained until October 30th, 1882, when he resigned for purposes of European travel. He is a good preacher, and his ministry has been blessed.

Gospel, Its Experimental Evidence. "The most searching question that can be put to a candid and intelligent doubter of revelation," says an able writer, is this: "Do you not believe that a man is made better by becoming a Christian—a sincere, enlightened, whole-hearted Christian? Compare such a one with a coarse, sensual, worldly man, or with a refined and polished selfish person. Do you not believe that a man is a purer, nobler, more exalted being, if his moral sensibilities are awakened, if he is always loyal to right, if he is honorable, kind, benevolent, disinterested, if he reveres God and loves his fellows and lives for immortality? Let the question be put to all who hesitate respecting the truth of Christianity: Do you not believe that the world would be benefited beyond conception if all men should to-day become perfect Christians? Would you not prefer to live in the society of such men? Would you not prefer that your child should grow up under such influences, and become such a character; that your friends and kindred should become so? Nay, have you any objection to being such a character yourself?"

"What, then, will you say when a character which you admire—when a score of such persons tell you: 'We owe everything to Christianity; it has crushed our selfishness; it has tamed our passions; it has filled our cravings; it has refined our sentiments; it has uplifted and inspired our hearts; it has taught us how to be children of God, how to bear sorrow, how to forgive our foes; it has unsealed our spiritual vision and disclosed realities in life—the highest realities—to which before we were wholly blind.' What will you say, my friends, to this practical testimony for Christianity? Will you venture to contend that, while the results of Christ's religion are so glorious, the religion itself is a delusion; that what is best in the moral universe is yet untrue? It is a sad thing to see a man skeptical concerning Christianity in the face of such evidence, for his skepticism is a confession that he does not trust in the reality of his purest conceptions of right and holiness, that he believes the good in God's dominion to be a lie."

"The influence of the Christian religion on nations," says Dr. Thomas Dick, "is not less evident and happy than on individuals. Wherever it has been received, it has brought with it superior light, and has completely banished the absurd systems of polytheism and pagan idolatry, with all the cruel and obscene rites with which they were accompanied, and in their place has substituted a system of doctrine and practice both pure and rational. When it

made its way through the Roman empire, it abolished the unnatural practice of polygamy and concubinage, reduced the number of divorces, and mitigated the rigor of servitude, which among that people was cruel and severe. Polished and polite as the Romans have been generally considered, they indulged in the most barbarous entertainments. They delighted to behold men combating with wild beasts and with one another, and we are informed by respectable historians, that the fights of gladiators sometimes deprived Europe of twenty thousand lives in one month. Neither the humanity of Titus, nor the wisdom and virtue of Trojan, could abolish these barbarous spectacles till *the gentle and humane spirit of the gospel* put a final period to such savage practices, and they can never again be resumed in any nation where its light is diffused and its authority acknowledged. It humanized the barbarous hordes that overturned the Roman empire, and softened their ferocious tempers, as soon as they embraced its principles and yielded to its influence. It civilized, and raised from moral and intellectual degradation, the wild Irish, and our forefathers, the ancient Britons, who were classed among the rudest of barbarians till the time they were converted to the religion of Jesus; so that the knowledge we now see diffused around us, the civilization to which we have advanced, the moral order which prevails, the beauties which adorn our cultivated fields, the comforts and decorations connected with our cities and towns, and the present improved state of the arts and sciences, may all be considered as so many of the beneficial effects which the Christian religion has produced among us. In our own times, we have beheld effects no less powerful and astonishing, in the moral revolution which Christianity has lately produced in Tahiti, in the Sandwich Islands, in Madagascar, and in many other parts of the world, where races of the most degraded character and condition have been enlightened, and transformed into civilized societies, worshipping the true and living God, and rejoicing in the hope of a blessed immortality. In fine, Christianity is adapted to every country and every clime. Its doctrines and precepts are equally calculated to promote the happiness of princes and their subjects, statesmen and philosophers, the high and the low, the rich and the poor. It is completely adapted to the nature and the necessities of men. It forbids the use of nothing but that which is injurious to health of body or peace of mind, and it has a tendency to promote a friendly and affectionate intercourse among men of all nations. And we do not think it possible that the mind of man can conceive a more convincing demonstration of the truth of Christianity than is set before us in the authentic facts on which it rests, in its tendency to produce universal happiness among its followers, and in the intrinsic excellence for which it is distinguished."

Gray, Nathanael, third child of John and Betsy (Rankin) Gray, was born in Pelham, in the western part of Massachusetts, July 20th, 1808. He came from good old Puritan stock, which for seven generations have lived and died on the old family homestead. His grandfather, John Gray, did good service for his country in the War of the Revolution, until he was brought home to die from disease contracted in camp, at Bennington, Vermont.

His early education was as thorough as the schools of his native town would afford, until the age of twenty-one, when he took up the trade of stone-cutter.

On the old homestead was a granite quarry, from which his father donated the first stone that was put into the foundation of Amherst College, and it was a part of Nathanael's early work to get out and prepare these stones—thereby receiving a lesson in charity that seems to have borne good fruit in his after life.

In 1833 he went to New York city, and for some years worked at his trade, until 1837, when he took the position of City Missionary, and continued in this work for twelve years.

Soon after his arrival at New York, he connected himself with the West Presbyterian Church. In 1840 he was elected ruling elder, and held that position until 1850, when he removed to California, and became one of the earliest members of the First Presbyterian Church of San Francisco. Soon after he was elected ruling elder, and has been connected with the church in that capacity for more than thirty years.

Although taking great interest in local good government, and often solicited to accept public offices, he has only twice allowed his name to be used; once in 1852, when he was elected Coroner of the county of San Francisco, and again in 1863, when he was elected to the State Legislature, on an Independent Republican ticket.

He has always been prominent in charitable works, and is, at the present writing, connected with the following Institutions: President of the Old People's Home; President of the San Francisco Benevolent Society; Trustee California Bible Society; Trustee Young Men's Christian Association; Director San Francisco Theological Seminary; Director California Prison Commission.

Green, Rev. Thomas Edward, was born at Harrisville, Pa., December 27th, 1858. His father, Rev. John M. Green, a native of Pennsylvania, is the pastor of the First Presbyterian Church of Centralia, Ill. His mother, Martha M. McCreary, a minister's daughter, is also a Pennsylvanian. He was graduated by McKendree College, Lebanon, Ill., in 1875. Two years later he entered Princeton Theological Seminary, where he remained until 1879. On June 4th, 1879, he was licensed to preach the gospel at Flora, Ill., and February 5th, 1880, was ordained and installed as pastor of the Presbyterian

Church of Mount Carmel, Ill. The following year, on June 16th, he was installed by the Presbytery of Alton, as pastor of the Presbyterian Church of Sparta, the largest in Southern Illinois. His brief ministry in this settlement of Ayrshire Scotchmen was largely successful, and witnessed eighty-nine additions to the membership of his church. In December, 1882, he was called to the pastorate of the Eighth Presbyterian Church of Chicago, where he was installed January 18th, 1883. The first year of his third pastorate has been remarkably blessed. His preaching has constantly attracted large audiences; the religious activities of the church have been quickened; the officers and members have been stimulated to united and zealous work for the Master; the benevolences have been greatly increased, and he has had the joy of welcoming one hundred and fifteen into the membership.

Grier, John Nathan Caldwell, D.D., was born at Brandywine Manor, Pa., June 8th, 1792. He graduated at Dickinson College, in September, 1809, and commenced the study of theology with his father, Rev. Nathan Grier, in the year 1810. He was licensed to preach by the Presbytery of Newcastle, April 7th, 1813. In September, 1814, he received a call to the Church at Brandywine Manor, where he remained as pastor fifty years. For sixteen years before his decease he occasionally assisted the pastor of the church. He died September 12th, 1880, in the eighty-ninth year of his age.

When in his prime Dr. Grier was an unusually solemn preacher. His person was commanding, and the deep tones of his voice accorded well with the momentous doctrines which he was commissioned to enforce. His earlier ministry was marked by the most wonderful revivals of religion. In the year 1831 one hundred and twenty-seven were added to his church on profession of faith; in 1832 ninety-two were added; in 1833 seventy-four, and in 1834 sixty-four—making three hundred and thirty seven in four years, one hundred and four of whom were baptized. During his pastorate seventeen young men entered the ministry from his church, and what are now four large and flourishing churches were sent out from his church as colonies. The records of his Presbytery show that during the first forty-five years of his ministry he was absent but *once* from its stated semi-annual meetings.

The last few years of Dr. Grier's life were spent mostly in retirement, pressed down by the weight of increasing infirmities. One interesting feature of his later experience was his love for the Word of God. During the sixteen years of his retirement from the pastorate he read the Bible through, word for word, the almost incredible number of one hundred and fifty-seven times, marking down on the fly-leaves when he began and when he ended each reading. It was a striking and beautiful coincidence that just at eleven o'clock on Sabbath morning, the exact hour

at which, for threescore years, he had gone to his church to hold up Jesus to the people, and with them sing his praises, the summons came, and he went up, through the "beautiful gate," into the heavenly temple, to meet his congregation, and with them join in that nobler worship where every cloud is lifted and where they now see the King in his beauty.

Guyot, Arnold Henry, Ph. D., LL.D., was born near Neufchatel, Switzerland, September 28th, 1807. He studied at Neufchatel, Stuttgart, and Carlsruhe, where he formed an intimate friendship with Agassiz, and began with him the study of Natural Science. He studied theology three years at Neufchatel and Berlin, when he began to devote himself to the studies of Physics, Meteorology, Chemistry, etc. He spent five years in scientific excursions through France, Belgium, Holland and Italy. In 1838 he discovered the laminated structure of the ice in glaciers. De Saussure, Von Buch, Escher and Charpentier, had made numerous observations on this subject, but the extent and true limits of these great outpourings of rocks from the bosom of the Alps were not accurately known. For seven years he traced them on both sides of the Central Alps, in Switzerland and Italy. The full details of these investigations were announced to form the second volume of the "Systeme Glaciere" by Agassiz, Guyot, and Desor, but the removal of Guyot to America prevented its publication. In 1848 he came to the United States and resided for several years at Cambridge, Mass. Now and then he delivered lectures on his favorite subjects. In the Winter of 1849 he delivered a series of lectures in French, at Boston, afterwards collected and translated into English, in one volume, under the title of "Earth and Man." He was afterwards employed by the Smithsonian Institution to organize a system of meteorological observations, for which he prepared an extensive series of practical tables. In 1851 he determined the true height of Mt. Washington; in 1856 of the Black Mountains of North Carolina, and in 1857 of the Green Mountains of Vermont. In 1855 he was appointed Professor of Physical Geography in the College of New Jersey, at Princeton, where he remained until his death, which occurred February 8th, 1884. In 1873 the Vienna International Exhibition gave him a medal of Progress for his geographical works.

Professor Guyot published the following works: "Directions for Meteorological Tables" (Washington, 1850); "Geographical Series, Primary Geography;" "A Series of School Geographies" (1866-75); "Intermediate Geography" (1870); and "Physical Geography," with a set of wall maps (1873). He has delivered lectures on "The Unity of the System of Life the True Foundation of the Classification of Plants and Animals," in Brooklyn, N. Y., and before the Smithsonian Institution, in Washington, and on "Man Primeval," in the Union Theological Seminary, in New York.

H

Haight, Hon. Henry Huntley, son of the Hon. Fletcher M. Haight, was born in Rochester, New York, May 20th, 1825. He entered Yale College in the Summer of 1840, and graduated there in 1844. He was admitted to the Bar by the Supreme Court of the State of Missouri, near the beginning of the year 1847, and practiced law in the City of St. Louis for about three years, when he removed to San Francisco, arriving there January 20th, 1850. He continued in the practice of law till the Fall of 1867, when he was elected Governor of California, for the term of four years. After retiring from office he again followed his profession—and had great success as a lawyer.



HON. HENRY HUNTLEY HAIGHT.

In the year 1861 Mr. Haight was elected an elder in Calvary Presbyterian Church, San Francisco. He served both the State and the Church with great integrity and faithfulness, and adorned his Christian profession, both in public and private life. His death, on the 2d September, 1878, was very sudden and unexpected. He was an exemplary man in all the relations of life. His funeral was largely attended by the members of the Bar and the public at large, and his untimely death, at the age of fifty-three, in the midst of his activity and usefulness, was greatly lamented by the whole community.

Hall, Rev. Robert McCutcheon, was the youngest child of Robert S. and Anna (King) Hall, and was born in Washington county, Indiana, December 6th, 1811. Having graduated at Knox College, Galesburg, Illinois, in 1839, he studied theology in the Chicago Theological Seminary (Congregational); spent a few weeks in Andover Seminary, where his health failed and he was obliged to intermit study for a year, after which he completed his professional studies in Lane Theological Seminary, Cincinnati, Ohio. He accepted a Professorship in Biddle University, Charlotte, N. C., in the Summer of 1873, and has held it to the present time. He was ordained to preach the gospel, April 1st, 1874. Prof. Hall is a good preacher, and fills his position in the University very acceptably and usefully.

Hall, W. T., D.D., at this time pastor of the First Presbyterian Church, Lynchburg, Va., is a son of the Rev. James D. Hall, a venerable minister of the Synod of North Carolina. He was born December 5th, 1835, and in 1854 graduated at Davidson College, in his native State. On leaving college he entered Columbia Seminary, where Dr. James H. Thornwell was then filling, with distinction, the Chair of Theology. Here he remained three years. He began his ministerial life in 1858, at Lancaster Court House, in South Carolina, as a licentiate of Concord Presbytery. In 1859 he was ordained by Bethel Presbytery and installed as pastor of Ebenezer Church. The remainder of his pastoral life to the present time has been divided between but two charges—the first being in Canton, Miss., to which he was called in 1862, and the second his present charge in the city of Lynchburg, to which he was called in 1872. In each of these several fields of labor he has had much to encourage him, in the manifest tokens which he has received of God's favor.

Dr. Hall is still in the prime of his life and his powers. As a man, he is characterized by superior mental ability, a gentle and courteous bearing, firmness of purpose, and pre-eminently by modesty. As a preacher, he is vigorous in thought, loyal to truth, and master of a forcible and scholarly style. As a pastor, he is energetic, consecrated and full of tender sympathy. As a counsellor in the courts of this Church he is held in the highest esteem by his ministerial brethren, on account of his wisdom, prudence and unswerving devotion to duty and to the advancement of the interest of Christ's kingdom.

It should be added that Dr. Hall has been specially interested in the religious welfare of the colored race.

Since coming to Lynchburg he has been largely instrumental in organizing and sustaining a colored Presbyterian Church in that city. By his example and otherwise he has done much to awaken in others an interest in the same cause.

Halsey, Hugh, a ruling elder of the Church of Bridgehampton, Long Island, for many years, was a son of Stephen Halsey, M. D., of the same place, where he was born, June 26th, 1791. He was graduated at Yale College in 1811, having among his classmates the Rev. Drs. Joshua Leavitt, Joseph C. Stiles and Leonard Withington; President Nathanael S. Wheaton, D. D., and Judges John K. Kane and William L. Storrs. He studied law and practiced his profession in his native place to the end of his life. He represented his native county of Suffolk in the Legislature of New York in 1824. He was the Surrogate of the county from 1821 to 1840, and the first Judge, from 1833 to 1847. In 1844 he was a Presidential Elector and the Secretary of the Electoral College of his native State. He served the State as its Surveyor General from 1845 to 1848, and represented the First Senatorial District in the Senate of the State, in 1854 and 1855. He was a man of medium size, handsome proportions, graceful movements, and pleasant expression of countenance. His head was large, forehead broad, eyes bright and penetrating, and all his features shapely. His voice was tender and winning rather than otherwise. He was eminently intelligent, honest, judicious and wise; a friend of peace; an earnest advocate of temperance; a faithful and active Christian in all the relations of society; a leading member of the Church Session, and a prudent counsellor in the higher ecclesiastical bodies. He loved the Church, and through all the years of his manhood, he was a zealous promoter of its prosperity and spiritual welfare. He closed an influential and exceedingly useful life on the 29th of May, 1858.

Hamner, J. Garland, D. D., is the son of the revered and venerable J. G. Hamner, D. D., who still survives. He was born in Baltimore, Md., November 13th, 1836. His academic studies were pursued in Williams College, Massachusetts, whence he graduated in 1855. In the Autumn of the same year he entered Union Theological Seminary, New York, where he remained until 1857, graduating with the class of that year. Mr. Hamner was ordained by the Presbytery of the District of Columbia, November 1st, 1859. His first charge was at Milford, Del., where he labored, with great success, from 1860 to 1863. He was called thence to Philadelphia, where he organized the Wharton Street Church, remaining there till 1869, greatly blessed in his ministry among that people. From Philadelphia he was called to Salisbury, Md., and installed in 1869, where he continued in the pastorate until he was appointed Synodical Evangelist by the Synod of Baltimore. He served the church in this capacity for two years. In 1874 he became pastor of the Presbyterian Church of

Waterville, N. Y., and in 1875 was called to become pastor of the Calvary Church, Parkersburg, W. Va. This relation was severed in the Spring of 1883.

In all his charges Dr. Hamner has had large accessions to the church. Energetic, active, and of exceedingly social temperament, he has been blessed with unusual success in the pastoral relation. And not only in this has his ministry been marked, but in the spirituality and increased benevolence that have usually followed his settlement over a congregation.

He is an attractive preacher, presenting truth with a warmth and freshness that never fail to interest the hearer. The honorary degree of D. D., was conferred on him by Marietta College, Ohio, in 1881.

Hargraves, Rev. John T., was pastor at Middleburg, Va. On a visit to Alexandria he died suddenly, in November, 1856, in the fifty-fourth year of his age, at that place, at the house of his brother-in-law, Captain Jamieson, of the U. S. Navy. His funeral solemnities took place at the Second Presbyterian Church, where he was well-known, and where he had often labored in connection with its now sainted pastor, Rev. William C. Walton, his uncle, of precious memory, who died in Hartford, Conn. The Rev. Dr. Boyd and the Rev. Patterson Fletcher officiated on the occasion. At the conclusion of his address, Dr. Boyd reviewed the leading points of the laborious and useful life of his friend, the lamented deceased; the gentleness of his early life, the reality of his conversion, his love for souls, his earnestness in winning them to Christ, his untiring activity, his incorruptible integrity, his close adherence to the doctrines of the gospel, his spirit of prayer and dependence on God—in fine, the success which crowned all, to the honor of the Master, and the magnifying of the great commission which he held under Him.

Harrell, Rev. Franklin Pierce, the oldest child of H. W. & W. A. Harrell, was born in Robeson county, N. C., November 6th, 1852, and was graduated from Davidson College, June, 1877, and finished his theological course in Union Seminary in Virginia, in April, 1880, and on the 26th of the same month was licensed by Fayetteville Presbytery. Soon after this he was called to the pastorate of Prospect Church, where he was ordained and installed, December 4th, 1880, by Concord Presbytery. He supplied Fifth Creek one half the time for one year, after which Prospect was his sole charge. His days of labor for the Master were short. He died June 29th, 1883, and was interred in Oak Grove Cemetery, in Salisbury, beside his two departed children. His last words were, "going home to live with Jesus and the little boys."

Mr. Harrell was an active, earnest and conscientious minister, and his labors were greatly blessed. During his three years of service sixty-one members were added to Prospect Church, and sixty-eight children baptized. He was a watchful pastor

and thorough disciplinarian. Through his agency the "marriage question" was brought before the Presbytery, and thence overruled to the General Assembly, and from the Assembly the propriety of striking from the Confession of Faith the clause prohibiting marriage with a deceased wife's sister was sent down to the Presbyteries. Mr. Harrell was courageous in defending what he believed to be the truth, in the pulpit, in the Presbytery and in his dealings with members of his charge.

Havens, Rev. Daniel William, was born in Norwich Town, Conn., January 24th, 1815. He was graduated from Yale College in the year 1843, and took a full course of study in the East Windsor Theological Institute, which he left in July, 1846. He was licensed to preach by the New London Association, in May, 1845. After supplying the pulpit in Exeter Society, Lebanon, Conn., for several months, he commenced, in January, 1847, preaching to his future charge, the First Congregational Church in East Haven, Conn., over which he was ordained pastor, June 16th, 1847. In this pastorate he continued thirty years.

While on a visit to his children in Kansas, he preached in the pulpit of the Presbyterian Church of Holton, and at once received a call to that field. This call he accepted, and resigning his charge in Connecticut, without any interval or delay, was installed pastor in Holton, July 8th, 1877. In this charge he still remains. In his long pastorate in the East he continued contented, happy and beloved, giving to his people the best fruits of diligent labor, and in this labor he continues in his more recent field, with the same excellent results.

Hawley, Rev. Ransom, was the oldest son of Capt. Ebenezer and Lucy (French) Hawley, and was born in Bridgeport, Conn., April 24th, 1802. He pursued his classical course under the direction of his pastor, Rev. Elijah Waterman, and graduated at Auburn Theological Seminary, August, 1828. The same year, May 2nd, he was licensed by the Association of the Eastern District of Fairfield county, Conn. In the same year he received a commission to labor in Indiana, and was probably the second one appointed by the A. H. M. S. for that State. He came to Washington, Davies county, Ind., in November, 1828, and has remained in this State ever since. He was ordained in Washington, November, 1829, by the Wabash Presbytery. He preached here and in parts of three other counties about six years; at Bloomington and vicinity about eight years; at Putnamville and other places twenty-four years. Since then, he has preached there and in other places, according to ability and opportunity. He has preached at least 6350 times, in more than 100 places; received into the Church 550 members; baptized 382 children; married 370 persons; organized 4 churches; built 5 houses of worship; traveled 90,000 miles, mostly on horseback; distributed 1000 Bibles, 30,000 tracts and

other religious books; and is 81 years of age. Mr. Hawley is entitled to eminence among the living for the length of his ministry; few to whom Indiana is more largely indebted. The whole of his life, since he completed his preparation for preaching, has been identified with the interest of the Church in this State. He is extensively known, and where known is loved for the purity of his life, his self-denying labors and the kindness of his heart.

Hendrick, John T., D.D., was born in Barren county, Ky., March 15th, 1815. The ancestors of his father, Joseph W. Hendrick, who was reared in Hanover county, Va., emigrated from Holland. His mother, Mary Doswell Thilman, was a descendant of the Huguenot refugees who settled at Mamkin town, Va. Dr. Hendrick was educated at Centre College, Danville, Ky. He studied theology under the direction of Dr. Gideon Blackburn; was licensed by the Presbytery of West Lexington in May, 1833; ordained and installed as pastor of the Stonemouth and Millersburg churches, in Bourbon county, Ky., by the Presbytery of Ebenezer, in 1835. Dr. Hendrick accepted a call to the Flemmingburg Church in 1842, whence he removed to take charge of the Church at Clarksville, Tenn., in 1845. After faithfully serving this important charge until 1858, he entered upon the pastorate of the Church at Paducah, Ky. Under his devoted care, until May, 1883, this became a large and influential charge, while he performed much additional work in extending Presbyterian influence among the destitute places adjacent to Paducah, organizing and fostering a number of churches in his Presbytery. Dr. Hendrick is the father of a large family of children, though afflicted by the loss of several, among whom are Revs. Joseph Thilman and Calvin Styles Hendrick, whose promising course of service in the Church of their fathers was early terminated by death.

Dr. Hendrick is still an active and useful man, of abundant labors, and is now ministering to the congregation at Maysville, Ky. He is a man of fine physique, genial temperament, vigorous mind, and is a most instructive evangelical preacher. He has left a deep and permanent impression for the truth upon all the congregations which he has served, and his long ministry has been remarkably blessed in the salvation of many souls, which acknowledge him as their spiritual father. Dr. Hendrick has contributed several valuable volumes to our Church literature, such as "Letters to the Reformers;" "A Course of Lectures on Science and Religion;" "A Volume of Sermons;" and "Letters on Baptism;" the last of which is an oft quoted and standard work of its kind. Still abounding in works of love, Dr. Hendrick survives all of his contemporaries in the Synods of Kentucky and Nashville, venerated and beloved by his junior brethren.

Henry, Symmes Cleves, D.D., was born in Lammington, N. J., June 7th, 1797. He graduated at

New Jersey College in 1815; studied theology at Princeton Seminary, and was ordained an evangelist by the Presbytery of Newton, May 3d, 1818. He was stated supply at Salem, Mass., in 1818; at Rochester, N. Y., in 1819; of the Third Church, Philadelphia, Pa., 1820, and pastor of the First Church, Cranbury, N. J., 1820-57. He died at Cranbury, March 22d, 1857. Dr. Henry was possessed of a strong intellect, and of very popular manners. He was an able preacher, devoted pastor and faithful presbyter. He was greatly beloved by the congregation which he served so long and so successfully, as well as by his brethren in the ministry.

Hepburn, Andrew Dousa, D. D., was born at Williamsport, Pa., November 14th, 1830. He was a student at Jefferson College, Pa., of the class of 1851, and stood in the front rank as to diligence and attainments. He was absent a considerable part of the Senior year, but present at Commencement, his theme, "The Social Principle." After leaving Camonsburg, he repaired to the University of Virginia, entered as a Senior and graduated there in 1852. He was stated supply at Harrisonburg, Va., 1855; ordained by the Presbytery of Lexington, October 22d, 1858; pastor at New Providence, Va., 1858-60; Professor of Metaphysics and Rhetoric in the University of North Carolina, 1859-67; Professor of Logic and Metaphysics in Madison University, 1868-73; President of Madison University, 1871-73; Professor of Mental Philosophy and English Literature, Davidson College, North Carolina; and since 1877 has been President of this college. Dr. Hepburn is a superior scholar, an able preacher, an excellent instructor, and has fine qualifications for the important position he now occupies.

Herron, Rev. Andrew, son of Rev. Robert Herron, D. D., and Mrs. Mary Eliza (McMurray), his wife, was born in Harrison county, Ohio, August 22d, 1849. The common school and New Hagers-town Academy prepared him for college. He graduated in 1869, at Washington and Jefferson College, and in 1872, from Princeton Theological Seminary. Twice accepting home mission appointments, and advancing them to the condition of self-support, he has had the gratification of seeing a similar change occur in his present field of labor—Albion, Marshall county, Iowa. It is a community that for many years has been favored by having in their midst an academy well attended and well taught. The Presbyterian Church of the village are conspicuous for their zeal in temperance and missionary effort. Strong men have been their ministers. Mr. Herron is a diligent student, an engaging preacher, and commands respect for his mental worth, his Christian excellence, and his wise devotedness in the interests of morality and religion.

Hill, Hon. John, was born at Catskill, N. Y., June 10th, 1821. He united with the Presbyterian Church in that village in 1841, under the pastorate of Rev. G. N. Judd, D. D., and began at once the

active duties of the Christian life. In 1844 he removed to Boonton, N. J., and was engaged for many years in mercantile business. He was soon made an elder in the church and superintendent in the Sunday school, which position he still holds, and gradually became known throughout the State, and largely through the country, as a most active worker in the Sunday school, and as a friend of young men, aiding in organizing and extending the work of the Young Men's Christian Association. In 1880 he was sent a delegate, by the New Jersey Sunday-school Association, to the Centennial Celebration in Great Britain. For more than twenty years Mr. Hill has been in public life. In 1861, 1862 and 1866 he was member of the State Assembly, and the last year was Speaker. He served his district four terms as Representative in Congress. From 1874 to 1877 he was a member of the State Senate of New Jersey. While in Congress he was for six years a member of the Post Office Committee, and to his indefatigable efforts the country is largely indebted for the passage of two very important measures—the introduction of the one cent postal cards, in 1873, and the reduction of letter postage to two cents, in 1883.

Mr. Hill has been an efficient member of the various judicatories of the Church, serving on many of the committees of the General Assembly, and was Chairman of the Committee on the Finances of the Church in 1880.

Hodge, Caspar Wistar, D. D., son of the Rev. Charles Hodge, D. D., LL. D., was born at Princeton, N. J., February 21st, 1830. He graduated at New Jersey College in 1848, and was Tutor in the College, 1850-51. He was Teacher in Princeton, N. J., 1852-3; stated supply of Ainslie Street Church, Williamsburg, N. Y., 1853; pastor, 1854-6; pastor at Oxford, Pa., 1856-60. In 1860 he was elected Professor of New Testament Literature and Biblical Greek in Princeton Theological Seminary, which position he still occupies. Dr. Hodge is of a high grade of scholarship, an excellent instructor, and meets the demands of his Professorship with great acceptance. As a preacher, he is able, earnest and impressive. As a writer, he is vigorous and polished.

Hoge, Moses A., D. D., was born in Columbus, O., December 15th, 1818. He is the son of the Rev. James Hoge, D. D., for many years the pastor of the First Church of Columbus, O. Dr. M. A. Hoge graduated from Ohio University in 1839, being among the foremost of his class. For five years succeeding his graduation he taught in the Institution for the Education of the Deaf and Dumb in Columbus. This was then a new work, in which he was greatly interested. In the meantime he studied theology with his father, spending the Winter of 1844 and 1845 in the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Columbus in 1843, and was ordained and installed pastor of the Presbyterian Church in Athens, O., June 24th, 1846.

He was called to the First Church of Zanesville in 1851, remained as its pastor two years, when a second church was organized. He became pastor of the new organization, remaining in this relation until 1862, when he was installed pastor of the Westminster Church of Cleveland. In 1866 he removed to Cincinnati and was pastor of Walnut Hill Church, until 1871, when declining health compelled him to abandon the active work of the ministry. He has since resided in Zanesville, O., where he frequently and acceptably supplies the pulpits of Zanesville and neighboring towns, but still unable to do the full work of the pastor.

Dr. Hogg is a man of many gifts, both natural and acquired. A man of a peculiarly pure mind, cheerful, hopeful and even-tempered. He has always been a very diligent student, both of men and books, of religious and secular subjects. In the pulpit he is instructive, chaste, dignified, not powerful, but effective, commanding the attention and respect of all who hear him. Though modest and retiring in disposition, in the Church courts he is perfectly fearless in defence of truth. Few men have drawn around them so large a circle of admiring friends. In life, he is indeed a living epistle, favorably read and known—the embodiment of the spirit of the gospel made effective in his pure and godly life.

Hogg, Moses Drury, D.D., pastor of the Second Church, Richmond, Va., was born on College Hill, near the college building of Hampden-Sidney, September 17th, 1819. His name combines that of his paternal grandfather, Rev. Dr. Moses Hogg, and of his maternal grandfather, Rev. Drury Lacy, a celebrated minister of the close of the last and earlier years of the present century. His father, Rev. Samuel Davies Hogg, removed to Athens, Ohio, and became Professor in the University of Ohio when his son was yet a child. After his death, the lad grew up from early youth among the friends and relatives of his parents, in Virginia and North Carolina, till prepared for college. He graduated in Hampden-Sidney with distinction, and after teaching a private school for a year, became a student of Union Seminary, November, 1840, and also a Tutor in the college near. Though, of course, much occupied with the duties of Tutor, he succeeded, by diligence, united with rare powers of acquiring knowledge, in successfully prosecuting the full course of study in the Seminary, and received the usual certificate of graduation at the close of the third year from entering the Institution. He was licensed by West Hanover Presbytery, October 6th, 1843, and immediately invited to assist Dr. Plumer, of the First Church, in preaching and pastoral work, with especial reference to the supply of a mission chapel. His success in gathering a considerable congregation of regular worshippers in the chapel, opened the way for organizing the Second Church, and he was ordained by East Hanover Presbytery, February 27th, 1845, and installed pastor of

the church. The chapel soon becoming too crowded for the congregation, measures were adopted and carried forward successfully, under his direction, for building a church, of Gothic order of architecture, but of well-adjusted proportions, for an audience chamber, and of good taste, both in the exterior and interior. In paying off a heavy debt contracted in the enterprise, Dr. Hogg, both by counsel and personal aid, led the people successfully through. Meanwhile, his services became increasingly acceptable, and though he conducted a large school, by means of which he at once assisted his people in his support, and in paying the debt, his preaching continued more and more acceptable, and his pastoral work more and more efficient in retaining those whom his pulpit services attracted. Further notice of his external



MOSES DRURY HOGG, D.D.

work is needless. The result stands forth in a church unsurpassed in the Synod, in numbers by only one, and in the order and influence it presents, by none. Dr. Hogg's natural grace of manner, the facility and felicity of his elocution, are only equaled by his power of acquiring and retaining knowledge. Not a recluse, but ever busy with calls for his attention by his people and strangers visiting the city, he has still reached a maturity of scholarship, not only professional, but general, which few, with far better opportunities of time and place, rarely attain. His habit through life, and now more closely observed than ever, has been to make the preparation of his sermons a matter of the most careful and diligent effort. It is a mistake to suppose that his success in the pulpit is that due merely to a ready and fluent

delivery, and the effusions of an hour, mostly un-studied. His life, as a student, is well known to the writer of this sketch, who unhesitatingly avows the conviction of his full fitness for any position to which the Church might call him.

After a pastorate in the same city and the same church and among the same people or their descendants, he stands, to-day, acknowledged to be the leading pulpit speaker and pastor of Richmond and of the Synod of Virginia. He is called away for special occasions of sermons or addresses, through large portions of the North, the South, and the West. As an ecclesiastic, though usually silent in the Church courts, he has, when the calls of position or of duty opened the way, proved to be entirely conversant with the affairs of the Church and capable of sustaining his proposed or adopted measures with efficient results.

The writer has carefully avoided the sentiments of mere language of eulogy, and in view of personal intimacy for forty years, has been guarded against the partialities of friendship. He has set down naught except the truth, and can but pray that such an example may not be lost on our increasing ministry.

Holy Ghost, the third person in the Trinity, the Comforter of the Church of Christ.

I. The Holy Ghost is a real and distinct person in the Godhead. 1. Personal powers of rational understanding and will are ascribed to Him, 1 Cor. ii, 10, 11; xii, 11; Eph. iv, 3. 2. He is joined with the other two Divine Persons, as the object of divine worship and fountain of blessings, Matt. xxviii, 19; 2 Cor. xiii, 14. 3. In the Greek, a masculine article or epithet is joined to His name, *Pneuma*, which is naturally of the neuter gender, John xiv, 26; xv, 26; xvi, 13; Eph. i, 13. 4. He appeared under the emblem of a dove, and of cloven tongues of fire, Matt. iii; Acts ii. 5. Personal offices of an intercessor belong to Him, Rom. viii, 26. 6. He is represented as performing a multitude of personal acts, as teaching, speaking, witnessing, etc., Mark xiii, 11; Acts xx, 23; Rom. viii, 15, 16; 1 Cor. vi, 19; Acts xv, 28; xvi, 6, 7, etc.

II. It is no less evident that the Holy Ghost is a divine person, equal in power and glory with the Father and Son. 1. Names proper only to the Most High God are ascribed to Him; as *Jehovah*, Acts xxviii, 25, with Isa. vi, 9, and Hebrews iii, 7, 9, with Exod. xvii, 7; Jer. xxxi, 31, 34; Heb. x, 15, 16. *God*, Acts v, 3, 4. *Lord*, 2 Cor. iii, 17, 19. "The Lord, the Spirit." 2. Attributes proper only to the Most High God are ascribed to Him: as omniscience, 1 Cor. ii, 10, 11; Isa. xl, 13, 14. Omnipresence, Ps. cxxxix, 7; Eph. ii, 17, 18; Rom. viii, 26, 27. Omnipotence, Luke i, 35. Eternity, Heb. ix, 14. 3. Divine works are evidently ascribed to Him, Gen. ii, 2; Job xxvi, 13; Ps. xxxii, 6; civ, 30. 4. Worship, proper only to God, is required and ascribed to Him, Isa. vi, 3;

Acts xxviii, 25; Rom. ix, 1; Rev. i, 4. 2 Cor. xiii, 14; Matt. xxviii, 19.

III. The agency or work of the Holy Ghost is divided by some into extraordinary and ordinary. The former by immediate inspiration, making men prophets; the latter by His regenerating and sanctifying influences, making men saints. It is only the latter which is now to be expected. This is more particularly displayed in—1. *Conviction of sin*, John xvi, 8, 9. 2. *Conversion*, 1 Cor. xii, ii, 10, 12; Eph. i, 17, 18; John iii, 5, 6. 3. *Sanctification*, 2 Thess. ii, 13; 1 Cor. vi, 11; Rom. xv, 16. 4. *Consolation*, John xiv, 16, 26. 5. *Direction*, John xiv, 17; Rom. xiii, 14. 6. *Confirmation*, Rom. viii, 16, 26; 1 John ii, 24; Eph. i, 13, 14.

As to the gift of the Holy Spirit, though bestowed in answer to our prayers, it is not expected—1. To inform us immediately, as by a whisper, when either awake or asleep, that we are the children of God; or in any other way than by enabling us to exercise repentance and faith, and love to God and our neighbor. 2. We are not to suppose that He reveals anything contrary to the written Word, or more than is contained in it, or through any other medium. 3. We are not so led by, or operated upon by, the Spirit, as to neglect the means of grace. 4. The Holy Spirit is not promised nor given to render us infallible. 5. Nor is the Holy Spirit given in order that we may do anything which was not before our duty. (*See Trinity.*)

Household The, How to Bless. An able divine, in a sermon on the text, "Then David returned to bless his household" (2 Sam. vi, 20), thus presents the way in which the head of a family may bless his household, and the reasons which should engage him to attempt it:—

"First, he may 'bless his household' by *example*. I begin with this, because nothing can supply the want of personal religion. He who despises his own soul will feel little disposition to attend to the souls of others. Destitute of principle, he will be determined only by circumstances, and his exertions, if he makes any, will be partial and rare. Having nothing to animate him from experience, his endeavors will be dull and cold. Where all is merely formal and official, a man will not go far even in the use of means; but what probability is there of his *success*, when he *does* use them? Who loves to take his meat from a leprous hand? A drunkard will make a poor preacher of sobriety to servants. A proud and passionate father is a wretched recommender of humility and meekness to his children. What those who are under his care *see*, will more than counteract what they *hear*; and all his efforts will be rejected, with the questions, 'Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?' To what is it owing that the offspring of many professors are worse than those

of other men? Inconsistency. Inconsistency is more injurious than neglect. The one may be resolved into a forgetfulness of principle; the other shows a contempt of it. You little imagine how early and how effectively children remark things. They notice them when they seem incapable of any distinct observation; and while you would suppose no impression could be left on such soft materials, a fixed turn is given to many a part of the future character. You must therefore reverence them, and be circumspect even in your most free and relaxing moments. You must do, as well as teach; and while you are humble before God, you must be able to say to them, 'Be ye followers of me, even as I also am of Christ.'

"It is commonly observed that example does more than precept. But the young are peculiarly alive to example; and when example has the advantage of nearness and constant exhibition, and unites both authority and endearment, it must prove the most powerful and insensible transformer; and requires in those who furnish it, and who will necessarily be imitated, that they 'abstain from all appearance of evil.' We only add here, that they who constitute your moral charge, are not so much affected and swayed by any direct and positive urgings as by the presence and exemplification and sight of 'whatsoever things are lovely and of good report.' The force of the household is not to be compared with the genial influence of the Spring, by which, without violence and without noise, everything is drawn into bud and bloom.

"*Secondly.* He may 'bless his household' by *government.* Order is Heaven's first law. God Himself is the example of it; and by nothing does He bless His creatures more, than by the steadiness of the order of Nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides? What deviation in the changes of the moon? The sun knoweth his going down. Even the comet is *not* eccentric; in traversing the boundlessness of space, he performs his revolutions of fifty or a hundred years, to a moment. And in all the works of God, what seems disorder is only arrangement beyond our comprehension, for 'in wisdom He has made them all.'

"Hear the Apostle 'Let everything be done decently and in order.' The welfare of your household requires that you should observe times. Everything should have its season—your business, your meals, your devotional exercises, your rising and your rest. The periods for these will vary with the condition of families, but labor to be as punctual as circumstances will allow. It is of importance to peace and temper, and diligence and economy. Confusion is friendly to every evil work. Disorder also multiplies disorder. For no one thinks of being exact with those who set at nought all punctuality.

"The same principle requires that you should keep everything in its place. Subordination is the essence of all order and rule. Never suffer the distinctions

of life to be broken down. All violations of this kind injure those who are below the gradation, as well as those above it. The relinquishment of authority may be as wrong as its excesses. He that is responsible for the duties of any relation, should claim its prerogatives and powers. How else is he to discharge them? Be kind and affable to servants; but let nothing divest you of the mistress. Be the tenderest of fathers; but *be* the father; and no sensible woman will, I am sure, be offended if I add, be the most devoted of husbands, but *be* the husband.

Thirdly, By Discipline. This regards the treatment of offences: 'For it must needs be that offences will come;' and what is to be done with them? Here two extremes are to be avoided. The one is severity. You are not to magnify trifles into serious evils; and instead of a cheerful countenance to wear a gloom; and instead of commending, to be always finding fault; and instead of enlivening everything around you like the weather in Spring, to be a continual dropping in a rainy, winter day. Instead of making home repulsive, let it possess every attraction, and abound with every indulgence and allowance the exclusions of Scripture do not forbid. Instead of making a child tremble and retreat, gain his confidence and love, and let him run into your arms. 'Fathers,' says the Apostle (for this fault lies mostly with our sex), 'Fathers, provoke not your children to wrath, lest they be discouraged.' The other is indulgence—a foolish fondness, or connivance at things actually wrong, or pregnant with evil. This often shows itself with regard to favorites. And here, ye mothers, let not *your* good be evil spoken of. Do not smother your darlings to death with kisses; and let not your tender bosom be an asylum for delinquents appealing from the *deserved* censures of the father. The success of such appeals, with kind but weak minds, is very mischievous: it makes preferences where there should be an evenness of regard, and tends to check and discourage wholesome reproof; and 'he that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.' 'Chasten thy son while there is hope, and let not thy soul spare for his crying.' Here Eli failed; 'his sons made themselves vile and he restrained them not.' Here also David erred; he had not displeased Adonijah at any time in saying, 'Why hast thou done so?' When the head of a family cannot prevent the introduction of improper books; the visits of infidel or profane companions; the indulgence of ensnaring usages and indecent discourse; the putting forth of pretensions above his rank; the incurring of expenses beyond his income; does *he* bear rule in his own house? Is it thus that *he* puts away evil from his tabernacle? Is it thus that *he* blesses his household?

"For what is Abraham commended? 'I know him, that he will command his children and his household after him, and they shall keep the ways

of the Lord, to do justice and judgment.' Not that he was the tyrant, and terrified his family with the blackness of his frown, or the roughness of his voice. We no more admire a despot in the house than in the State; but he was decided and firm; not only telling his servants and children what they were to avoid or what they were to perform, but requiring and enforcing obedience by the authority of his station. But *proper* authority requires dignity as well as power. What can *he* do, whose levities, and follies, and ignorance, and weakness, deprive him of all awe, and all influence, and all impression? Are we to smile or sigh at the thought of some children being in subjection to *their* parents, and of some wives being called upon to reverence *their* husbands? Is there no law to protect females and children? As to children, the case is not voluntary; they deserve pity. But no sympathy is due to females who throw themselves into the empire of folly and weakness, and willingly choose a condition whose duties it is sinful for them to neglect and impossible for them to perform.

“*Fourthly, By Instruction.* ‘For the soul to be without knowledge, it is not good.’ And this holds supremely true of religious knowledge. ‘These words,’ says Moses, ‘which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.’ Here observe not only the duty, but the manner in which he has enjoined the performance of it. He would make it a constant, a familiar, an easy, a pleasing exercise—a recreation rather than a task. In another place he says, ‘When thy son asketh thee in time to come, saying, What mean the testimonies and the statutes and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as he hath commanded us.’ Nothing can be more natural than this recommendation. The curiosity of children is great, and will commonly, if judiciously treated, furnish you with sufficient opportunities to inform them. Their questions will show you the bias of

their disposition, the state of their minds, and the nature and degree of the information it is proper to administer; and in various cases it is less necessary to go before them than to follow. Events too are always turning up; and these will afford a wise parent a thousand hints of natural and reasonable improvement. Yet there are those who, though they levy a tax upon everthing their avarice, sagacity and zeal can find to promote the temporal interests of their offspring, never seize and turn to a religious account any of those occurrences of the day and of the neighborhood, whether pleasing or awful, that might so easily be made to speak not only to the understanding, but to the imagination and the heart.

“*Fifthly, By securing their attendance on the Means of Grace.* Servants should be allowed opportunities of public worship and instruction, as often as circumstances will permit; and we admire the plan of our forefathers, who disengaged their domestics as much as possible on the Sabbath, from the preparations of the table, that they might be at liberty to go themselves and get food for their souls. Children also should be led to the House of God—though there is a proper time for their “showing unto Israel.” In determining this, it is not easy to draw the line. If they are taken too early, besides hindering the attention of those who have the charge of them, there is danger that holy exercises will become irksome by frequent and long detentions before they can feel any interest in them. Yet an early attendance is valuable, as it tends to render the habit natural; and impressions may be occasionally made, even upon infant minds, sufficient to lead them to inquire, and to aid you much in your endeavors to instruct them at home.

“*Lastly, By Domestic Devotion.* This service ought to be performed every morning and evening. It includes prayer. Prayer is not only to be made *for* your family—though this is a duty and a privilege, and enables you to obtain for your household a thousand blessings—but also *with* them. It takes in also reading the Scriptures. Mr. Henry goes further: ‘They,’ says he, ‘who daily pray in their houses do well; they that not only pray, but read the Scriptures, do better; but they do best of all who not only pray and read the Scriptures, but sing the praises of God.’ This exercise is very enlivening, and tends to throw off the formality which adheres perhaps more to domestic worship than either to public or private devotion, as it allows of less variety. If singing be not practicable, a psalm or hymn may be read. It will often produce a good effect, by impressing the minds of servants and children. The whole of the service will help you in performing what we have previously recommended, the duty of teaching and admonishing your families. The psalm or hymn will furnish them with sentiments and sentences. The reading of the word will store their minds with facts and doctrine, while the prayer itself will be

no inconsiderable instructor. The very engagement will remind them of the presence and agency of God. Your addressing Him for pardon will convince them of guilt; your interceding for your country will teach them patriotism; for your enemies, forgiveness of injuries; for all mankind, universal benevolence. Thus a man may bless his household. Let us consider—

“II. THE REASONS WHICH SHOULD ENGAGE HIM TO ATTEMPT IT.

“For this purpose, let us view Domestic Religion,

“*First*, In reference to *God*. To Him it has—a relation of *responsibility*. We are required to glorify God in every condition we occupy; in every capacity we possess. A poor man is required to serve Him; but if he becomes rich, his duty is varied and enlarged; and from the hour of his acquiring wealth he will be judged by the laws of affluence. A single man is required to serve God as an individual only; but if he enters into connected life, he must serve God as the head of a family, and will be judged by the duties arising from his household relation. God has given him a talent, and he is to make use of that talent. He has committed to him a trust, and he is to be faithful to that trust. He has made him a steward, and he is to give account of his stewardship. ‘I assigned you,’ will God say, ‘the empire of a family. To qualify you for the office, I furnished you with authority, and influence, and resources. How have you employed them? Where are the servants and children you were to have trained up for me?’

“A relation of *gratitude*. How much dost thou owe to this kindness and care! Who crowned the wish of thy heart in granting thee the object of thy dearest choice? Behold thy wife, like a fruitful vine by the sides of thy house; and thy children, like ‘olive plants round about thy table.’ Who has supplied not only all thy personal, but all thy relative wants? Whose secret has been upon thy tabernacle? Whose providence has blessed the labor of thy hand? Whose vigilance has suffered no evil to befall thee, and no plague to come nigh thy dwelling? And wilt thou refuse to serve Him, with a family which *He* has formed, and secured, and sustained, and indulged? And wilt thou, instead of making thy house the temple of His praise, render it the grave of His mercies?

“A relation of *dependence*. Can you dispense with God in your family? What are all your schemes, all your exertions, all your expectations, without Him? ‘Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.’ How wise is it, then, to secure the favor of one who has all things under His control, and is able to make them all work together for your good, or conspire to your

destruction. And has he not bound Himself by promise and by threatening? ‘The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.’ What may not be dreaded from the curse of the Almighty? What may not be expected from His blessing? Under the one, the evils of life become intolerable; we sow much, and bring home little; we earn wages to put it into a bag with holes; our table becomes a snare; our successes gender many foolish and hurtful lusts; our prosperity destroys us. Under the other, a little is better than the riches of many wicked; our trials are alleviated; our sorrows are tokens for good; our comforts are enjoyed with a relish which others never taste; the voice of rejoicing and of salvation is in the tabernacles of the righteous. Therefore—

“*Secondly*, View it in reference to *yourselves*. You ought to be concerned chiefly for your *spiritual* welfare; and should value things as they tend to restrain you from sin and excite you to holiness. If this maxim cannot be denied, let us judge by this rule—the man who performs this duty and the man who neglects it. Can *he* give way to swearing and falsehood, who is going to hear *from* God and to speak *to* Him? Can *he* throw himself into a fury, who is just going to hold intercourse with the source of peace and love? *Must* he not guard his temper and conduct, even on the principle of consistency? The other exonerates himself from the reproach of hypocrisy; and because he makes no pretensions to duty, thinks he is justified in living as he pleases. And this it is that restrains many from adopting the practice. They think that it would embarrass them; that it would abridge their liberty; that it would fit upon them the charge of inconsistency. And so far they think justly. But here is their folly: in viewing a freedom from moral motives and restraints as a privilege, and an obligation to urge them to what is right and beneficial in itself, as a hardship and complaint!

“And the practice is not only right, but every way profitable. While you teach you learn; while you do good you are gaining good. Your mind will be tranquillized by a confidence in God, which you alone are justified in reposing, and which you alone *can* repose in Him. How much does your comfort depend on the dutifulness of those that are under you! But how can you look for morality without piety? It is by teaching them to regard God that you must teach them to regard yourselves, and to be diligent and submissive in their places. It is thus you bind them by sanctions the most powerful, and which operate in your absence, as well as when you are nigh. It is thus you are not only obeyed, but regarded and honored. Religion, when it is consistently exemplified, always inspires respect and reverence. But what hold have the irreligious on the homage of others? So true it is even here, ‘They that despise me shall be lightly esteemed.’ View it—

“*Thirdly*, In reference to the *Family*. By how many ties ought the members of your household to be endeared! ‘And we *do* love them.’ But wherein does your love appear? Can you imagine that it only requires you to ask, what shall they eat, and what shall they drink, and wherewithal shall they be clothed? What is the body to the soul? What is time to eternity? Do you wish to do them good? Can any good equal that godliness which ‘is profitable unto all things, having promise of the life that now is, as well as of that which is to come?’

“Were you to suffer your children to go naked, to perish with hunger; were you to leave them in sickness to die alone, you would be shunned as monsters. But you are far more deserving of execration, if you infamously disregard their spiritual and everlasting welfare. Doubtless Herod was viewed with horror by those who had witnessed the massacre of the infants of Bethlehem; but he was far less cruel than some of you. He slew the children of others; you destroy your own. He only killed the body, you destroy both body and soul in hell. Had you any real love to your children, what would be your feelings in life to see them going astray, and verifying, by the evils of their conduct, that the way of transgressors is hard, while conscious that you have done nothing to secure them from it! But what, at death, would you think of a meeting that must take place between you and your children, in the great day! Then they will rise up against you in the judgment, and cause you to be put to death. ‘Cursed be the day of my birth! Why died I not from the womb? Why was I not as a hidden untimely birth, as infants that never see light? Thou father, and thou mother, the instruments of my being, to you I am under no obligations. You only consulted your barbarous inclinations. You gave me an existence over which you watched while I could not be guilty; but mercilessly abandoned me as soon as I became responsible. As the creature of a day, you provided for me; but as an immortal, you left me—you made me—to perish. I execrate your cruelty. I call for damnation upon your heads; and the only relief of the misery to which you have consigned me is, that I can reproach and torment you forever.’

“From such a dreadful scene, how delightful is it to think what a happy meeting there will be between those who have blessed their households and the favored subjects of their pious care! Yea, without going forward to this period of mutual and happy acknowledgment, what a joy unspeakable and full of glory must such benefactors feel even now, when they hear a servant saying, ‘Blessed be God for the hour I entered such a family. I was as ignorant and careless as a heathen; but there the eyes of my understanding were opened, there my feet were turned into the path of peace.’ Or when they hear a child confessing, ‘Oh, what a privilege that I was born of such parents! How early did they teach me

to know the Holy Scriptures! How soon they led me to the Throne of Grace; and, by teaching me to pray, furnished me with the best privilege of life! How patiently they watched, and how tenderly they cherished, and how wisely they directed every pious sentiment and every holy purpose! And—

“As a bird each fond endearment tries,
To tempt her new-fledged offspring to the skies,
They tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.”

“It is thus their children rise up and call them blessed! Let us view it—

“*Fourthly*, In reference to *Visitants and Guests*. These, instead of inducing you to decline the practice, should furnish you with argument in support of it. Woe be to you, if you shrink back from the duty in compliment to the rich, the infidel, the irreligious, or the dissipated—should such ever be found beneath your roof! For ‘he that is ashamed of me and of my words,’ says the Saviour, ‘of him will the Son of man be ashamed, when he comes in the clouds of heaven, with the holy angels.’

“It is not by concealing your principles, but by owning them verbally and practically, that you must be useful to others, and gain their respect. And here you have an opportunity to confess Him before men; and without going out of your way to effect it. It cannot appear to be sought after to give offence. It comes, in the regular course of your household arrangement. And nothing is more likely, without effort and without officiousness, to awaken attention, to inform, to admonish. The preacher remembers well the acknowledgment of a man now with God. He moved in superior life; and, from his rank and talents and extensive and various acquaintance, was likely to have persons frequently at his house who were strangers to his religious economy. He said his manner was, when the time of domestic service arrived, to inform them that he was always accustomed to worship God with his family; if they disliked the practice, they might remain; if they chose to attend, they might accompany him into the library. He said he had never known any that refused; and many of them owned they were much struck with the propriety and usefulness of the usage, and resolved, on their return, to adopt it themselves. The lecturer has also known several individuals himself, whose religious course commenced during a visit to a family who thus honored God and were thus honored by Him. It is recorded, I believe, of Sir Thomas Abney, that even when he was Lord Mayor of London, and on the evening of the feast, he told the company that he always maintained the worship of God in his house; that he was now withdrawing for the purpose, and should presently return. There are few professors of religion who *could* have done this. They would not have had consciousness enough of their claim to confidence in their integrity. But where the thing was known to be, not the pre-

tence, or show of extraordinary sanctity, but the steady and uniform operation of principle; not an exception from common conduct, but, fine as it was, only a fair specimen of the whole piece; this noble resolution must have produced some impression, even in *such* an assembly. Observe it—

“*Fifthly*, In reference to the *Country*. None of us should live to ourselves. Every one should be concerned to benefit and improve a community in which he enjoys so many advantages. But we know that ‘righteousness exalteth a nation,’ and that ‘sin is a reproach to any people.’ What an enemy, then, are you, if irreligious, to a country that deserves so much at your hands! However loyally you may talk, you contribute to its danger and disgrace, not only by your personal transgressions, but by sending out into the midst of it so much moral contagion, so many unprincipled and vicious individuals, from your own family. And how much would you befriend it were you to fear God yourselves, and to send forth those from under your care who will serve their generation according to his will, and induce Him to say, ‘Destroy it not, for a blessing is in it!’ Who can imagine the good even *one* of these individuals may effect, by his prayers, his example, his influence, his exertions? What a blessing did Elkanah and Hannah prove to Israel by their training up such a child as Samuel! And what gratitude do all ages owe to his grandmother Lois and his mother Eunice, for such a character as Timothy!

“*Finally*, Let us regard it in reference to the *Church*. Baxter thinks that if family religion was fully discharged, the preaching of the Word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, ‘Train up a child in the way that he should go, and when he is old, he will not depart from it.’ We know that among our earlier godly ancestors, religion was a kind of heirloom that passed by descent; and instead of the fathers were the children. Families were then the nurseries of the churches; and those who were early ‘planted in the house of the Lord flourished in the courts of our God, and still brought forth fruit in old age.’ Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public Institutions. And what well-defined and consistent characters did they display! And what just notions did they entertain of divine truth! And how superior were they to those teachers who, brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities; who hold no doctrine in its just bearings, but are carried away disproportionably by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their senti-

ments, through life! They were not always making discoveries, but ‘continued in the things which they had learned, and been assured of, knowing of whom they had learned them.’ They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turned to the right hand nor to the left. They were not Antinomians, they were not Legalists. None could honor the grace of God more, but they never abused it.

“Not only, therefore, would the churches of Christ be more filled, but better filled; and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any; we reckon, and not without much observation, that the best members and the best ministers of our churches—they who, in their conduct and in their preaching, most *adorn* the doctrine of God our Saviour in all things, are those who are brought from pious families.”

Houston, Rev. Samuel Rutherford, D. D., was born in Rockbridge county, Va., March 12th, 1806. He received his collegiate education in Dickinson College, and spent six years in teaching in the “Deaf Mute and Blind Institution,” Philadelphia. He has ever shown, in his very earnest manner and expressive gesticulation, the fruits of his experience in that kind of teaching. After spending one year in professional study in Princeton Seminary, he completed his course in Union Seminary, Va. Soon after his licensure by Lexington Presbytery, of Virginia, he was ordained by the same an evangelist, with a view to foreign missionary service. He was assigned by the A. B. C. F. M. to Scio, in Greece. Losing his wife by death, and with his colleague, Rev. G. W. Leyburn, having failed to secure a permanent location in the work in Sparta, by reason of their refusal to teach the Catechism of the National Greek Church, both Mr. Houston and Mr. Leyburn returned to the United States. Mr. Houston soon found employment in Monroe county, Va., and took charge of the churches in that county which had grown up under the labors of Rev. Dr. McElhenny, the great pioneer pastor and missionary in the part of the Mississippi valley lying in Virginia. His pastorate of over forty years in the churches of Mount Pleasant and Union, Monroe, has been eminently successful, and he is now surrounded by large congregations, mostly composed of those whom he had baptized in infancy and trained in childhood and youth. Quite a large number, including his oldest son, have followed him into the ministry of Christ. Though now loaded with the infirmities of nearly eighty years, he continues to preach, and shows to younger ministers an example of long-lived and successful service. He still “brings forth fruit in old age.”

Hughes, Isaac Minor, D. D., was born December 23d, 1831, in Ashland county, Ohio, of a godly

Scotch-Irish ancestry. He graduated at Miami University, in June, 1855, ranking second in a class of twenty-three. The Faculty of this Institution selected him as one of its future Professors; but within three months after his graduation he was elected Professor of Greek in Westminster College, Fulton, Mo. This position he filled, with marked success and popularity, from September, 1855, to February, 1858, when he became Principal of Seven-Mile Academy, Butler county, Ohio. The pulpit of the Fulton Presbyterian Church being vacant during a large part of his residence in that place, Professor Hughes was often called upon by the Session to lecture to the congregation. In these informal addresses he developed rare gifts as an orator, and thus his attention was attracted to the work of the holy ministry. He was licensed to preach by the Presbytery of Oxford, in October, 1858, and ordained and installed pastor of Venice Church in August, 1860. From June, 1870, to the present time, he has been the successful and popular pastor of the Presbyterian Church of Richmond, Ind., one of the largest and most important fields in that rich and prosperous State. Dr. Hughes was a member of the first Board of Trustees of Wooster University, appointed from the Synod of Cincinnati, and also a Trustee of Hanover College, from which Institution he received the degree of D. D., in June, 1883. His life has been a very busy one. From earliest youth his energies and time have been constantly and severely taxed. But his sunshiny disposition, excellent health, and the singular good fortune of his agreeable surroundings have continually inspired him with that hopefulness which is one of the

surest elements of success. Dr. Hughes takes advanced positions upon all the great questions of the day. He advocates the complete emancipation of woman, and more than 20,000 copies of his argument for National Prohibition have been circulated throughout various parts of the country. His ministry has been a succession of ingatherings of souls. He has often been invited to other fields, but has never seen his way clear to part from the Richmond Church.

Hunter, John Garniss, D. D., was born in Maysville, Ky., November 13th, 1840. His father, N. D. Hunter, Esq., was the youngest son of John Hunter and Jennie Wallace, of Westchester county, N. Y. Having graduated from Centre College, Danville, Ky., in 1861, he began the study of law in Cincinnati, under the direction of Hon. Geo. E. Pugh, ex-Senator of Ohio, but left this work for other service. In 1867 he received his diploma from Union Theological Seminary, Hampden-Sidney, Va., and was licensed to preach the gospel by Ebenezer Presbytery. He was installed pastor at Georgetown, Ky., in 1870, where he now lives, despite the calls to other fields of labor, achieving a successful ministry. He holds an important place in Presbyterian and Synodical work. The degree of D. D. was conferred on him, by Westminster College, in June, 1882. Dr. Hunter is of medium height and courteous in his bearing. His oratorical gifts, supplemented by mental endowments, culture and God's grace, make him very attractive in the pulpit. He is modest, with no pretensions, but with a thorough evangelical zeal that makes Christ's glory its aim, first and always. His ministry has resulted in winning many souls to Jesus.

J

Jackson, Rev. Alexander, son of Joseph and Mary (Gilliland) Jackson, was born in Glasgow, Scotland, February 13th, 1845. He entered Glasgow University in 1865. After spending some time there, he went to Edinburgh, at the age of twenty-one, and formed a connection with a business house, with the privilege of using a part of his time in study. Under this arrangement he was enabled to pursue his studies for four years in the University of Edinburgh and one in the Divinity School. He excelled in philosophical studies, and in a class of two hundred was one of fifteen who won high honors. A Duke of Hamilton scholarship was awarded to him, and he returned to Glasgow University, where he graduated. Afterward he spent a year in London, filling a position in the Library of the British Museum. Coming to America, he continued his divinity studies in Auburn Theological Seminary, 1874-76. He was installed pastor of the Presbyterian Church, Amenia,

N. Y., June 6th, 1876, and continued in this relation nearly three years. Afterward he supplied pulpits in Newark, N. J., and Chicago, until he was called to the church in Warren, O., where he began work, October 12th, 1879, and where he still remains, faithful in duty and successful in labor. Mr. Jackson is a gentleman of courteous, frank, manly manner, which at once makes an excellent impression. His sermons are generally plain and practical, free from stereotyped phraseology, and well adapted to interest all classes of hearers.

James, Darwin R., the oldest son of Lewis L. and Cerintha (Wells) James, was born at Williamsburg, Mass., May 14th, 1834. His ancestors were of Puritan stock, and were residents of Massachusetts from the early settlement of that State. In the year 1817 the family removed to Brooklyn, N. Y., leaving the subject of this sketch at Mt. Pleasant boarding school, Amherst, Mass., where he was receiving

an education to fit him for business. At the age of twenty-three he formed a co-partnership with his young friend, Mitchell N. Packard, and commenced a successful career in New York city, where so many young men go to try their fortune. For twenty-six years the firm of Packard & James, importers of indigo and spices, has maintained an honorable reputation for uprightness and integrity, not only in this country, but in all parts of the commercial world.

At the early age of eighteen Mr. James commenced active Mission Sunday-school work in the outlying parts of the city of Brooklyn, among the destitute, who are mostly Germans. For thirty-one years he has been continuously engaged in directing Missionary effort in this field, where for twenty-seven years he has been Superintendent of one of the largest Mission Sunday schools in the country, the direct outgrowth of which has been two large and strong Presbyterian churches (Throop Avenue Presbyterian and Hopkins Street German Presbyterian) and three or four other Sunday schools. The work carried on at the Mission school in different directions is very extensive, it having been an aggressive agency for Christianizing and elevating the outlying masses of the great city of Brooklyn. Mr. James is a man of intense industry, and being blessed with a fine constitution, excellent health and a desire to work for the Master, he has been able to accomplish more than the average are able to do.

At the age of twenty-eight he was chosen ruling elder of the Throop Avenue Presbyterian Church, and for twenty-one years has been President of its Board of Trustees. In the Presbytery he has been one of its most active workers, and has been very efficient in assisting feeble Presbyterian churches within the bounds of Presbytery. In the city of Brooklyn he holds important positions of trust, being President of a Savings Bank, Treasurer and Trustee in several benevolent organizations, and in New York city is the Secretary of the New York Board of Trade and Transportation, probably the most aggressive commercial organization in the United States. For six years he served as Park Commissioner in the city of Brooklyn. He was elected to the Forty-eighth Congress, as a Republican, by a handsome majority, having declined to be a candidate for the Forty-seventh Congress, and for the Mayoralty of the city of Brooklyn. He is a man of simple and unostentatious habits, of sound sense and judgment, of large and practical benevolence, of broad and liberal views on National and State questions, with an extensive acquaintance with the world, having traveled much in the countries and islands of the East and of Europe, as well as in our own country.

Johnson, Rev. Josephus, the only child of Peter and Margaret Josephine (Morrison) Johnson, was born at Water Valley, Miss., December 3d, 1848. His mother died at eighteen years of age, when he

was thirteen days old, and her last words were a prayer that he might be a minister. He graduated at the University of Mississippi, at Oxford, 1869; entered the Theological Seminary, at Columbia, S. C., the same year, and graduated May, 1872. He was ordained a Foreign Missionary, August 13th, 1872. Prevented by sickness just before the time of his sailing for China, his going abroad was deferred for one year. His health continuing poor, he came to Texas in May, 1873, and accepted the position of stated supply of Victoria Church, November, 1873. He was called to become pastor, April, 1874, but being still under the care of the Committee of Foreign Missions, he could not accept until after his release. He was installed pastor March 25th, 1875. He has never served any other church.

Mr. Johnson is fortunate in his manner and social qualities. He has the happy faculty of begetting respect and confidence from first introduction, which soon ripens into sincere friendship and love. His style of preaching is earnest and attractive, impressing his hearers with the sincerity of his own convictions and the sacredness of the cause for which he pleads. Gifted in prayer, he forces the conclusion that he is often at the mercy seat. His church is always well filled on the Sabbath, and his people are devotedly attached to him.

Johnston, John, was born at Denmark, Madison county, Tennessee, March 11th, 1842. He joined the Presbyterian Church in Denmark at about the age of eighteen. He was ordained an elder in Lauderdale Street Presbyterian Church, Memphis, Tenn., in the year 1880. In 1882 he was elected a member of the General Assembly's (Southern) Committee of Education.

Johnstone, William O., D.D., was a native of Ireland. He received his collegiate and theological education there; was licensed to preach, and was settled as pastor for a time. Coming to this country in 1851, he accepted a call to the Kensington Presbyterian Church, Philadelphia, which he continued to serve, with great fidelity and steady and sure success, until his death—a period of more than thirty-one years. As an expression of the tenderness with which that congregation cherished the memory of their departed pastor, on January 16th, 1884, they placed a mural tablet, of very neat and tasteful design, on the right of the pulpit, bearing the inscription:—

“William O. Johnstone, D.D., a servant of the Lord Jesus, born April 17th, 1822. Pastor of this Church from September 1st, 1851, until his death, January 16th, 1883. ‘Well done, thou good and faithful servant; enter thou into the joy of thy Lord.’”—Matt. xxv, 21.

Dr. Johnstone was a good man, a forcible preacher, a faithful pastor, and an active and useful presbyter. From the establishment of the Presbyterian Hospital until his decease, he was one of its most important Directors. He had a warm heart, a generous disposition, frankness of manner, and was highly esteemed by his brethren.

K

Keys, W. S. H., D.D., born July 8th, 1826, in Centre county, Pa., is of English descent on his father's and of Scotch-Irish on his mother's side. His father, a successful and somewhat eminent teacher in his day, instructed him in Latin, Greek and the higher Mathematics. Limited otherwise in his educational advantages to the public schools, "self-made" men may justly claim Dr. Keys as one of their number. He entered the ministry in the Church of the "United Brethren in Christ" at the early age of eighteen years. In that ministry he continued for thirty-three years, taking rank among its most efficient workers. He united, in May, 1878, with the Presbyterian Church, entering its ministry in the Northumberland Presbytery, Pa. In September of that year he received a unanimous call to the pastorate of the First Presbyterian Church in the city of Parsons, Neosho Presbytery, Synod of Kansas, which he accepted, and entered upon the duties of his charge November 10th. Under his labors the then dependent mission soon rose to a self-sustaining congregation, and became, in five years, numerically the strongest church in the Presbytery to which it belongs. Dr. Keys is genial and entertaining in society, and is an efficient pastor. Possessed of a strong intellect, he handles every subject he treats thoroughly and exhaustively. Morally and religiously, the distinction between right and wrong in all the relations of life, and the gospel of Christ, are to him intense realities. He is a forcible lecturer on living issues, but wields his greatest power in the pulpit.

Kiehle, Rev. Amos Augustus, son of James and Elizabeth (Litchard) Kiehle, was born in Dansville, Livingston county, N. Y., on the 22d of March, 1847. He was educated at Hamilton College, Clinton, N. Y., from which he graduated in 1871, and pursued the study of theology at Union Theological Seminary, New York city, graduating therefrom in 1874. On the 21st of October, of the same year, he was ordained to the gospel ministry, and installed pastor of the Franklin Avenue Presbyterian Church of Minneapolis, Minnesota. In the zealous discharge of the duties of this pastorate he continued until February, 1878, when he resigned it to accept that of the First Presbyterian Church of Stillwater, Minn., in which field he labored, with ardor and fidelity, and with evident success, until July, 1881, when he received and accepted a call to the pastorate of Calvary Presbyterian Church, of Milwaukee, Wis., which position he is now (1884) filling, to the marked acceptance of a large and growing congregation, and

to the promotion of the sacred cause to which he has devoted his talents.

Tall, slender, nervous, quick of movement and speech, and keenly observant, Mr. Kiehle's bearing is that of one who has important work in hand, and is solicitous that it shall be intelligently and faithfully performed. Affable, courteous, sympathetic, he attracts the confidence and esteem of all classes, and thus gains an attentive and thoughtful hearing for the message which he has to proclaim. In the pulpit his manner is earnest, impressive, and his delivery energetic, rhetorical. His sermons are logically arranged, strongly thought out, forcibly illustrated, gracefully written, and instinct with the truth of salvation through Christ alone. In the prime of vigorous life, studious of current events as well as of books, and fully imbued with the magnitude and vital importance of his chosen mission, he gives promise of great and permanent usefulness to the Church, and long and fruitful service in the promulgation of the truths of the Christian religion.

King, Samuel Alexander, D.D., second son of Rev. William M. and Lucy (Railey) King, was born in Woodford county, Ky., October 11th, 1831. The name of "King," handed down to the present generation by a goodly line of Scotch Presbyterian ancestors, has become a right royal title, in that it is a synonym for probity wherever this family have found a home. Descended from a race of great intellectual force, he early evinced a love of learning, and received, under his father's instruction, a classical education. Trained from infancy by a pious mother, he became a member of the church at the age of eleven, and when fifteen years of age, felt it to be his duty and privilege to preach. Thereupon, he resolutely began to prepare, by private study, for this sacred work, but never entered a theological seminary. He removed to Texas in 1851, and was licensed to preach and ordained at San Marcos in 1856. His work has been eminently that of a pioneer, organizing or building up the churches for which he has preached, viz.: Crockett, Centerville, Robinson and Waco. In Waco, his home since 1867, his labors have been greatly blessed, both in his own congregation and in the community. In 1877 Dr. King was delegate to the Pan-Presbyterian Council at Edinburgh, and in 1880 appointed by the Synod of Texas one of its two directors of Southwestern Presbyterian University, Clarksville, Tenn.

Beloved and revered by those of all classes and creeds, on account of his unassuming goodness, his learning, ability and purity of character, he is held

in special regard by evangelical Christians, as an able defender of orthodox faith. His sermons are remarkable for strong and lucid argument, beautiful imagery and purity of style. To his fondness for and familiarity with the classics may be traced the fine command of language and elegant diction that characterize his pulpit oratory and contributions to Church papers. He has, in an eminent degree, the *rare gift* of saying, on special occasions, that which is most appropriate and forcible.

Kirkpatrick, Rev. John Lycan, D.D., was born, January 20th, 1813, in Mecklenburg county, N. C., of pious Presbyterian parents, who were members of Providence Church, by whose pastor, Rev. James Wallis, he was baptized.

When about four years old, he removed, with his



REV. JOHN LYCAN KIRKPATRICK, D.D.

parents, to Morgan county, Ga., and thence, in 1827, to De Kalb county. At thirteen years of age he went to reside with his uncle, Rev. John Kirkpatrick, in Cumberland county, Va., and attended a classical school there for two years. In 1830 he entered Franklin College, at Athens, Ga. The main building being burned, he went, the next Fall, to Hampden-Sidney College, Va., and graduated there, with distinction, in September, 1832. After teaching two years at Charlotte Court House, Va., he entered Union Theological Seminary at Hampden-Sidney, Va., January, 1835. Soon after he was formally taken under the care of West Hanover Presbytery, and by them licensed in March, 1837, and in November following ordained and installed pastor of the Second Church, in Lynchburg, Va. In 1841, he accepted a

call from the Church in Gainesville, Ala., and was installed pastor by the Presbytery of Tuskalooza, in the Spring of 1842, and held that position until called to the Glebe Street Church, Charleston, S. C., where he removed in the Spring of 1853, and was installed by the Presbytery of Charleston in the Spring of 1854.

His labors in Alabama were abundant, faithful, and greatly blessed. The Gainesville Church enjoyed several extensive revivals under his ministry, and was largely built up. It became one of the strongest, best organized and most efficient churches in the Synod of Alabama, and was by far the most liberal in the support of the various enterprises of the Church. In the same spirit of liberality they generously allowed and encouraged him in extending his eminently popular and able administrations to other churches, and to destitute neighborhoods, and thus greatly enlarged the sphere of his usefulness, the grateful memory and precious fruits of which remain to this day. His pastoral work in Charleston was highly appreciated, and aided much in building up the young church which he served. He is an able and accomplished preacher, instructive, earnest, tender, and in many ways attractive. Having a clear, penetrating and well balanced mind, a sound judgment, an extensive knowledge of men and affairs, and an *uncommon* share of *common sense*, he became a most valuable presbyter. Without compromising principle, or the interests of the Church, he was peculiarly skilled in the solution of intricate questions and adjusting conflicting views. He has been a regular and a working member of Presbytery and Synod, and generally entrusted with the most important matters. He has been often a member of the General Assembly—in 1846, at Philadelphia; in 1854, at Buffalo, N. Y.—where he prepared the "Narrative of Religion." Then after the separation, of the Second Southern Assembly, at Montgomery, Alabama, of which he was the Moderator, in 1862; of the three following and of three others since—confirming the estimate given above of his eminent ability as an ecclesiastical counsellor.

During his pastorate in Charleston, S. C., he was for four years the editor of the *Southern Presbyterian*, a weekly religious journal. He resigned that charge in 1860, to undertake an agency for the Columbia Theological Seminary, which, however, was arrested by the Civil War.

His scholarship is thorough and varied, and has the endorsement of the general public. In 1852 the University of Alabama conferred upon him the degree of Doctor of Divinity. In 1845 he was elected by the Synod of Alabama Professor in Oglethorpe University, but declined. In 1860 he was elected President of Davidson College, N. C., at that time in a prosperous condition, and removed thither January, 1861. The Civil War, of course, greatly reduced the attendance of students. In 1865 he was elected

Professor of Moral Philosophy and Evidences of Christianity in Washington College (now Washington and Lee University), Lexington, Va., then rising into special prominence, in consequence of the accession of General Robert E. Lee to the Presidency. He accepted and still fills this position. His relations with General Lee were of the most intimate and confidential nature, and his services and rare administrative talents often called into requisition by him.

Whilst residing in Gainesville and Charleston, he received formal calls or tentative overtures from various churches and institutions of learning, such as Petersburg, Va., Princeton, N. J., Mobile, Ala., Baltimore, St. Louis, Louisville, Union Theological Seminary, Hampden-Sidney and University of Alabama, all unsought, either directly or indirectly, and all promptly declined. He is a man of great purity and elevation of character, firm in principle, and yet fair, impartial and generous. He has a fine physique, of commanding appearance, and dignified and courteous manners.

Kirkpatrick, Major Thomas Jellis, is an eminent lawyer of Lynchburg, Va.; is now, perhaps, a little over fifty years of age; but in all the elements of professional skill and ability, time has rather matured than worn his power. He has often been a member of the Virginia Legislature, and there has been ever distinguished for manly and upright views of conduct. He was a son of Rev. John Kirkpatrick, of Cumberland, and at an early age became a communicant, and very soon afterward was elected a ruling elder in the First Church, Lynchburg, where he has ever been found the judicious and trusted aid of the pastor in every good word and work. For twenty years or more he has been prominent in his zealous labors in behalf of the colored people, meeting a Sabbath school composed of them every Sabbath. He gave a hearty and efficient co-operation with the pastors of the Presbyterian churches in Lynchburg in organizing a Presbyterian church for colored people, procuring a pastor and a comfortable and neat house of worship. Though this organization has superseded his labors in the colored Sunday school, he still gives his efficient aid toward every enterprise for the spiritual welfare of the benighted children of Africa. In the courts of the Church his voice is often heard, in eloquent and persuasive words, sustaining all the Christian enterprises of the day and plans for the right ordering of the work of the Church. But for insuperable obstacles, he would probably, in early life, have entered the ministry. But the Church needs scores of just such elders, mighty in word and deed, for her interests, and examples to men in secular life of the entire consistency of a true Christian life with the proper performance of the duties of a citizen in the high places of the State.

Kneass, Strickland, was born in Philadelphia, July 29th, 1821. He was a son of William Kneass, who was for many years engraver for the Mint.

When quite young he decided on civil engineering as his profession, and assisted in the construction of the Delaware and Schuylkill Canal and the Philadelphia and Wilmington Railroad. When this latter work was finished he entered the Rensselaer Polytechnic Institute, at Troy, N. Y., where he graduated, with the highest honor, in 1839. For a time he was engaged as surveyor on a projected railroad between Harrisburg and Pittsburg, but the enterprise was abandoned. He became connected with the Naval Bureau of Engineering, where he made some important surveys in fixing the northwest boundary line, and in 1847 became one of the assistants of J. Edgar Thompson in the construction of the Pennsylvania Railroad. He was subsequently associate engineer of the North Pennsylvania Railroad, but resigned, in 1855, to become Chief Engineer and Surveyor of Philadelphia, which position he filled until 1872. During his administration the surveys for the drainage system of the city were made. He also prepared the plans for the South street and Chestnut street bridges over the Schuylkill. In 1872 he accepted the position of assistant to the President of the Pennsylvania Railroad, which he filled to the time of his death. Mr. Kneass died January 15th, 1884. He was a member of the American Philosophical Society, the Franklin Society and the American Society of Civil Engineers. He was a director in several of the Pennsylvania branch lines. He was a member of the Tabernacle Presbyterian Church, and was universally respected as an upright gentleman and good citizen. His ability in the profession he adopted was never questioned, and he was considered one of the ablest chief engineers the city ever had. His work was marked by extreme care and accuracy and conscientious exactness.

Kneeland, Rev. Martin Dwelle, is the second son of Dr. Jonathan and Miriam Dwelle Kneeland, and was born in Thorn Hill, N. Y., September 24th, 1848. Prepared for college in the Cazenovia Seminary. Graduated from Hamilton College, in 1869, as an honor man, delivering the literary oration; taught one year at Southold, L. I., as principal of the Preparatory School. Graduated from Auburn Theological Seminary in 1873. He was ordained pastor of Presbyterian Church at Waterloo, N. Y., June 1st, 1873, by the Presbytery of Geneva. Remained in Waterloo until August 1st, 1882, during which time three hundred and two united with the church, of whom two hundred and twenty-six were upon profession of faith. October 27th, 1882, Mr. Kneeland was installed, by the Presbytery of Buffalo, pastor of the Church at Fredonia, where, by his consecrated eloquence and zeal, he has already accomplished most excellent results in that enterprising village. The *Fredonia Presbyterian*, a monthly paper, is published by Mr. Kneeland in the interest of the church, and is a power in the community for morals and good government, as well as for orthodox religion.

Kumler, Jeremiah P. E., D. D., was born in Butler county, O., August 16th, 1830. He graduated at Miami University in 1853. After one year's course in the Associate Reformed Theological Seminary at Oxford, O., he entered Lane Seminary, and graduated in 1856. For four years after his graduation, he was pastor of the Presbyterian Church at Greenville, O., where he labored, with marked success. He was ordained by Dayton Presbytery in 1877. For eight years, from 1860, he was pastor of the Presbyterian Church at Oxford, O. In 1868 he accepted a call to the Walnut Street Church of Evansville, Ind., and remained with that church till 1871,

when he accepted the pastorate of the First Presbyterian Church of Indianapolis, Ind. In 1875 he accepted a call from the Third Presbyterian Church of Cincinnati, where he still continues his successful labors for the Master. In addition to an intellect of rare vigor, Dr. Kumler's two chief elements of power are a large, sympathetic heart and a vast capacity for hard work. Although possessing considerable executive ability, his especial field is the pulpit. He speaks with ease and fluency, and always without notes. He is a clear and logical thinker, earnest and forcible in his exposition and application of truth, and has an excellent reputation as a preacher.

L

Lacy, Rev. Drury, D.D., now a resident of Moore county, N. C., was born in Prince Edward county, Va., August 5th, 1802. He was the youngest son of Rev. Drury Lacy, one of the most celebrated ministers of the latter part of the eighteenth and earlier years of the nineteenth century. Dr. Lacy commenced life as a teacher in the home of his father, who had established a classical school at his residence, in which first his oldest and then his youngest son succeeded him. After teaching five or six years, he became a communicant in the church under the ministry of Rev. Dr. Nettleton, in Prince Edward, in 1828. He at once gave up his school and entered the seminary. His residence was three miles distant, but no student was more regular in scholastic duties, though he often walked to the seminary and back home daily. His ministry was commenced as a missionary in adjoining counties. Then he was called to Newbern, N. C., and after a pastorate of three years, settled in Raleigh. Here he made his reputation, both as a preacher and pastor. After eight years he was elected President of Davidson College, a post which he filled, with honor to himself and profit to the college, for six years. The duties of the office, however, proving too arduous, he resigned in 1861, and took a missionary field in Orange Presbytery. After the close of the war he settled in Raleigh, and spent his latter years, from 1865 to 1878, supplying vacant churches in the vicinity and teaching in the Peace Female Institute. Since 1878 increasing infirmities have forbidden active duties.

Dr. Lacy has ever been distinguished for his excellent literary taste, and his strong abhorrence for all that was contrary to sound doctrine and upright practice. Modest and unassuming, ever acting on the motto, *esse quam videri*, he has uniformly avoided all efforts at self-promotion, but has had the highest appreciation of those who knew him best. May his

declining sun set in this life in peace and rise amid the glories of immortal life!

Lamberson, Rev. Samuel Lewis, was born at Jamaica, Long Island, N. Y., September 14th, 1809. He graduated at Union College, N. Y., in 1828; entered Princeton Seminary in the same year; spent a portion of two winters there, and then, on account of ill health, removed to the more congenial climate of Virginia, prosecuting his theological studies in Union Theological Seminary, in that State. He was licensed by West Hanover Presbytery. His life was chiefly spent in Virginia and Illinois, and with much usefulness as a teacher and preacher. His decease occurred at Pittsfield, Mass., July 17th, 1875, at the age of sixty-five years and ten months. He died in firm faith and with many utterances of love to his Redeemer.

Lawrence, Rev. Daniel, was born on Long Island, in 1718; was a student at the Log College, and was licensed at Philadelphia, May 28th, 1745. At the request of the people of the Forks of Delaware he was sent, May 24th, 1746, to supply them for a year, with a view to settlement, and in October a call was presented to him. He was ordained April 2d, 1747, and installed on the third Sabbath in June. His health giving way in so laborious a field, he spent the Winter and Spring of 1751 at Cape May; afterward removed there, and was installed pastor June 20th, 1751. Of his ministry little is known. The records mention him as a frequent supply of the Forks, and as going to preach, in 1755, at "New England, over the mountains." He died April 13th, 1766.

Lawrence, Thomas, D.D., was born June 5th, 1832, at Crossford, Lanarkshire, Scotland, but reared in Allegheny City, Pa. He graduated at the Western University in 1858, and studied theology at Xenia and Allegheny. He was licensed December 26th, 1860, by the Presbytery of Allegheny, and

ordained September 8th, 1862, by Argyle. He was pastor of Putnam, Washington county, N. Y., September, 1862, to June 18th, 1871. He spent two years in Germany, in the Universities of Bonn and Leipsic. He transferred his connection in September, 1869, to the Presbyterian Church; filled a pastorate at Sharpsburg, Pa., and is now a Professor in Biddle University, established at Charlotte, N. C., for the Freedmen. When Mr. Lawrence was retiring from Sharpsburg Church, to assume the Professor's Chair, his Presbytery, in October, 1879, took the following action:—

“In dissolving the pastoral relation which has subsisted for eight years between Rev. Thomas Lawrence and the Presbyterian Church of Sharpsburg, the Presbytery bears witness to the uniform attendance, active interest, fraternal bearing, prudent counsel and ministerial devotion of our brother. While expressing our regret at the loss we are about to sustain, we give our testimony to his eminent fitness for the important position to which he has been called. We beg him to accept and to carry to his distant field the assurance of our enduring and prayerful remembrance of him and his work.”

Leake, Rev. Samuel, a native of Virginia, was licensed by the Presbytery of Hanover, at Tinkling Spring, Va., April 18th, 1766, and was ordained May 3d, 1770, and settled as pastor of Rich Cove and North Garden Presbyterian churches, Albemarle county, Va. Mr. Leake's pastorate was short, being brought to an end by his death, December 2d, 1775. A large proportion of his numerous descendants have been pious. The blessing of God has rested upon his house.

Ledyard, Rev. Edward P., was born in Philadelphia, Pa., May 11th, 1841. He was graduated at Princeton College, with the highest honors of his class, in 1864; entered the Theological Seminary in Princeton the same year; serving also as Tutor of Mathematics in the College during the two later years of his seminary course. After graduation he was called to the Presbyterian Church at Rondout (now Kingston), on the Hudson, and was ordained and installed pastor of that church, by the Presbytery of North River, August 29th, 1867. His ministry in that field was marked with great success and profit. In 1874 he was unanimously called to the pastorate of the Mt. Auburn Church, one of the most prominent in the city of Cincinnati, Ohio. His abilities here found more ample scope, and he cultivated the field with such skill and talent as to make him eminent among his brethren in the Presbytery, as a faithful pastor, an eloquent preacher and an active, efficient presbyter. In 1883 he resigned the charge of the Mt. Auburn Church, to accept a call from the Second Presbyterian Church of Steubenville, Ohio.

Mr. Ledyard is a minister of rare scholarship; his mind rather of a mathematical than imaginative

order, his preaching being largely expository and practical, following the rule and line of God's Word, yet embellished with vivid illustrations. His sermons are always polished, and are “means of grace,” in the highest sense, to the people.

Lenox College, Hopkinton, Iowa. As early as 1854, H. A. Carter, Esq., one of the earliest settlers on the site of the present town of Hopkinton, conceived the purpose of founding an Institution of learning, in which his own children and others might be educated at or near home. The plan was heartily endorsed by another early settler, Leroy Jackson, Esq. Through the efforts of these men, a joint stock company was soon formed to effect this object. During the year 1856 a two-story brick building, sixty by forty feet, was erected in the midst of four acres of beautifully situated land, donated by Mr. Carter. The completion of the building was delayed, from lack of funds, in the hard times that soon set in. However, in 1859, the building was in a condition to admit the opening of the school, under the management of a local board of trustees, on September 1st, the carpenters yet being at work in fitting up some of the rooms. The Rev. Jerome Allen, a graduate of Amherst College, who had been five years Professor in Alexander College, Dubuque, was President, and also in charge of the Presbyterian Church of the village. He, with O. E. Taylor, Miss Lucy A. Cooley and Miss Julia P. Allen, constituted the Faculty. The attendance of students of both sexes was encouraging.

The new Institution bore the name of *Bowen Collegiate Institute*, from Chauncey S. Bowen, of Chicago, who had given liberally in aid of the enterprise. President Allen visited the churches, attended Teachers' Institutes, gave lectures and other literary entertainments, in order to raise funds and publish the School. His work, zealously prosecuted, resulted in securing several hundred dollars from abroad. Thus the campus was enclosed, and other current expenses were met. But the Trustees found themselves unable to remove the debt incurred by the erection of the building. Messrs. Carter and Jackson, two of the principal stockholders, were the chief creditors. In 1863 they obtained from the court in Delaware county a sheriff's deed for the entire property of the corporation; and in the same year, by the advice of President Allen, presented it to the Synod of Iowa (O. S.), which, as Alexander College had permanently failed, had now no Institution under its care. The only condition of the offer was, that the Synod should engage to maintain the Institution on the co-education plan, at a grade sufficiently high to prepare young men for the Sophomore Class in College, and young women for the corresponding class in the best ladies' seminaries. The Synod accepted the offer, and appointed a committee of seven to mature a plan of management and report to Synod at its next regular meeting.

In the Fall of 1861 the Synod met in Hopkinton, and appointed a full Board of Trustees for the ownership and control of the Institution. Of this Board the Rev. J. L. Wilson was made President, an office which, by annual re-election, he continues to hold. At the same time the name was changed to Lenox Collegiate Institute, in honor of the well-known friend of the Institutions of the Presbyterian Church, James Lenox, Esq., of New York. The school as such, under the former name, had not been a failure. In 1863 President Allen resigned the presidency of the school, though he retained his professorship and continued to supply the Presbyterian Church. The Rev. James W. McKean was elected his successor. He was not, however, allowed to remain long in this position. He died in 1865.

In September, 1861, the Rev. J. D. Mason, of Davenport, long a faithful servant of the church, was induced to accept the Presidency of Lenox. He was pleased to hold this position less than a year. In the Fall of this year, Miss Mary A. George, a graduate of Kimball Union Academy, Meriden, N. H., was elected preceptress. In this position she labored most devotedly for sixteen years, in the promotion of accurate scholarship, by drilling her classes thoroughly in the elements of their various studies. With a like anxiety she sought to form the character of the young ladies of the school, by urging them to a conscientious regard for the requirements of duty in the recitation room and outside of it, and in every sphere. During the vacancies occasioned by the death of President McKean and by the resignation of President Mason, Rev. Professor Allen stood in the breach. Besides being pastor of the church, he was acting as President and financial agent. In various ways he rendered most efficient service. In the Fall term of 1865 the attendance of students was unusually large. Among them were many returned soldiers. In October of this year the Rev. Samuel Hodge, of East Tennessee, visited the Synod of Iowa, in session at Marion. Professor Allen solicited him to preach in Hopkinton and visit the school, and the next week he was employed as Professor of Languages, Ancient and Modern, for one year. Early in 1866 Professor Allen resigned connection with the Institution. He has since occupied important posts in the work of public instruction. He is now (1884) President of the State Normal School of Minnesota, at St. Cloud.

At the meeting of the Synod of Iowa (O. S.), in Dubuque, October, 1866, Prof. Hodge was by the Synod elected President. He held this position until March 28th, 1882. With the exception of an annual appropriation of at first \$300, afterward \$250, from the Board of Education, tuition fees were the sole reliance for meeting all expenses. The appropriation of the Board was at length discontinued. The President, therefore, continued to fill the pastorate of the church in connection with his appropriate office, in

order to a support. This double relationship continued for ten years. The new President, by authority of the Board, directed his efforts toward clearing off the accumulating debts of the Institute. These efforts were finally successful. In 1870 the Synod recommended the Board of Trustees to endow the Presidency in at least the sum of \$10,000. This work was vigorously undertaken. Within the three years that followed, by various donations in land, in money, in interest-bearing notes, and especially by the legacy of Converse Clarke, a youthful student of Lenox, who died at Colorado Springs, the endowment fund reached the nominal sum of \$18,000 to \$20,000. It had been found necessary, in order to compete successfully with the constantly growing public school system, and with other denominational schools, to raise the grade of the Institution. Many students demanded preparation for teaching and for business life. Many expected never to attend another Institution. The essentials of a college course were therefore provided. Three courses of study—Classical, Scientific and Young Ladies' were adopted. The curriculum was extended so as to enable classical graduates to enter the Junior class in the best colleges.

In 1873 a charter conferring full college powers was obtained. For some years the exercise of these powers was held in abeyance. It was hoped that the full sum of \$50,000, now recommended by the Synod for endowment purposes, might be obtained.

Meanwhile, members of the graduating classes received from the Faculty certificates of having completed their respective courses of study. The Institution was growing, with a reputation for thorough scholarship and firm, yet parental discipline, in public favor. Professors of rare talent and ability, from time to time, had been secured for the different departments of instruction. Among these may be mentioned Professor Wm. G. Hammond, afterward Chancellor of the Law Department of the State University of Iowa, and now occupying a similar position in St. Louis, Mo.; Professors Samuel Calvin and T. H. McBride, now jointly in charge of the Department of Natural Science in the State University of Iowa; in more recent years, also, Professor C. A. Leonard, now Professor of Latin in the Central University of Kentucky. In 1875, to meet the demand for enlarged accommodation required by the increase of students, an east wing, fifty-five by thirty feet was, by the contributions chiefly of the people of Hopkinton and vicinity, added to the main building. As other Institutions were being established, asking the patronage of the public, and especially of the Presbyterian Church, the Board of Trustees at length resolved to exercise the full college powers secured to the Institution by her charter. The class of 1881 was the first to receive, at the hands of the President, diplomas with the much prized degrees. The Board, also, resolved to confer upon the graduates of former years equal privileges on application.

Although the endowment has never yet been adequate, still, by a careful use of the income, by prompt payment of salaries, though small, and other current expenses, the Institution has had but little difficulty in recent years of furnishing a full and competent Faculty.

In the way of Christian work special gratitude is due the great Head of the Church for what has been accomplished. A decidedly Christian atmosphere has, from the first, surrounded the school. Repeated revivals of religion have taken place. Many of the students have been converted to God. Under the inspiration of prayer and praise and "solemn vows," quite a number have gone forth as heralds of salvation; many others, in various professions and callings, are working for the Master. The Institution now takes its stand as a college in title, as well as in powers and rights. The Synod of Iowa, at its last meeting (October, 1883), granted leave to the trustees so to amend their Articles of Incorporation as to change the name to Lenox College. After the resignation of the Rev. Dr. Hodge, the Board of Trustees elected Prof. James A. Ritchey, of Western Pennsylvania, to the Presidency. Thus, with a scholarly President, an efficient and popular Faculty and an increasing number of students, Lenox College, the oldest existing Presbyterian Institution in the State, hopefully contemplates the future, ready for the work which the Master has for her to do in Northern Iowa.

Long, Rev. Mahlon, A.M., Ph. D., was born in Warminster, Pa., March 6th, 1809. He was engaged in rural occupations in his youth. After teaching for a considerable time, he was employed as clerk in the public offices at the county seat, Doylestown, and in the Doylestown Bank of Bucks county. After graduating at the College of New Jersey, in 1839, he taught a classical school in the neighborhood of his father's residence a year or two, and then pursued the study of theology at New Haven, Conn. He was associated as a student with the Theological Seminary of Yale University three years, but at the expiration of two years he was examined and licensed to preach the gospel by the Fourth Presbytery of Philadelphia, in 1845. In 1847 he was invited to become Principal of the Academy at Harrisburg, and under his direction the Institution rose to an unwonted degree of prosperity. He was much esteemed, as a teacher and a man of intelligence, by Governor Shunk, and by the principal citizens of the Capital of the State. In 1850 he and his brother, Charles Long, late of Delaware College, established "Tennent School," a boarding-school for boys, near Hartsville, Pa., which, through a protracted period, enjoyed very great prosperity. On several occasions it shared in the blessed effects of revivals of religion with which Neshaminy Church, which the pupils attended, was favored. Not a few of those who prepared for college or studied for a period at this Institution, have risen to posts of emi-

nence, influence and usefulness in the world. In 1869 (Prof. Charles Long having died some years before) Mr. Mahlon Long gave up the charge of Tennent School. He resides at present in Philadelphia.

Loomis, Augustus Ward, D.D., was born at Andover, Conn., September 4th, 1816, and graduated at Hamilton College in 1841. He was ordained an evangelist by the Presbytery of Albany, May 16th, 1844; missionary in China, at Macao, Chusan and Ningpo, 1844-50; missionary to the Creek Indians, at Kowetah, 1852-3; stated supply at St. Charles, Mo., 1853; stated supply at Lower Rock Island, Edward's, and Millersburg, Ill.; and has been missionary to the Chinese, San Francisco, Cal., since 1859. Dr. Loomis, in the varied spheres of his labor, has shown an ardent and controlling desire to win souls to Christ. He is earnest in doing good and blessed in his ministry.

Loomis, Rev. Henry, was born in Burlington, N. Y., March 4th, 1839; graduated from Hamilton College in 1866, and studied theology at Auburn Seminary. He was ordained by the Presbytery of Cayuga, in the Spring of 1869; preached at Jamesville, 1870-71; was missionary of the Presbyterian Board, at Yokohama, Japan, 1871-76; resident in San Rafael, Cal., 1876-81, from which date he has been superintendent of the work of the American Bible Society, for Japan, residing in Yokohama. He is an earnest Christian and a faithful laborer in the vineyard of the Lord.

Lowe, Rev. Benjamin Johnson, was born in Lebanon, Hunterdon county, N. J., January 11th, 1795, and was graduated from Princeton College, in 1814, and from Princeton Theological Seminary, in 1818. He was licensed, April 29th, 1818, by the Presbytery of New Brunswick, and died in San Francisco, Cal., April 24th, 1875, in the eighty-first year of his age, meeting peacefully the summons to enter into rest. He was affectionate, genial, pure in life, and always zealous for the truth. His life was an active one, and his hoary head was "a crown of glory."

Lowrie, Rev. J. G., second son of Rev. John M. Lowrie, D.D. Born at Wellsville, Ohio, October 28th, 1846; early boyhood spent at Lancaster, Ohio, and at Fort Wayne, Ind.; graduated from Princeton College in 1867; Superintendent of Public Schools of Kendallville, Ind., 1867-8; entered Princeton Seminary 1868; licensed by Presbytery of Fort Wayne, May 13th, 1870; commissioned by Board of Home Missions to labor in Colorado in 1871; was the first minister of the churches of Golden, Longmont and Central City, Col. During ministry at Golden, and later at Central, houses of worship were erected. Ordained as an evangelist by the Presbytery of Colorado, March 17th, 1872; preached three years at Colorado Springs, from 1873 to 1876; called to pastorate of First Presbyterian Church, Mount Sterling, Ill., September, 1876.

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MacGonigle, Rev. John N., oldest son of Alexander N. and Angeline MacGonigle, was born in Pittsburg, Pa., October 29th, 1851. He was graduated from the Western University of Pennsylvania in 1871, and from the Western Theological Seminary in 1875. He was licensed to preach by the Presbytery of Pittsburg, in April, 1871, and ordained by the Presbytery of Blairsville, and installed pastor of the Presbyterian Church at Ebensburg, Pa., on May 11th, 1875. Here he remained until October, 1877, when he was called to the pastorate of the Presbyterian Church of Parker City, Pa. From here he was called, in August, of 1880, to become pastor of the First Presbyterian Church of Oil City, where he now labors. Here his work has been greatly blessed in the increasing and strengthening of the membership of the church, and in erecting one of the finest church edifices in Northwestern Pennsylvania.

As a preacher, Mr. MacGonigle is refined and scholarly, but eminently earnest and practical. He is a fluent and ready speaker. His sermons are chaste, spiritual and strong, and many of them have been published by request, on account of their pointed and terse presentation of the truth.

As a pastor, he has unusual influence and power. Courteous and genial, he is easily approached, and is beloved by all, not only of his church, but the entire community. Cautious and practical in everything, yet his warm and sympathetic heart makes him a friend and helper of the distressed and suffering. His executive ability is seen and felt in all departments of church work. His fidelity to the truth, and a happy combination of qualities, sought after, and shared in parts by all, but seldom so naturally and symmetrically united in one man, is the secret of his success.

Macklin, William, was born June 5th, 1816, in Millin county, Pa. He became a Christian in 1858, and united with the Church of his fathers. He was chosen and ordained a ruling elder in the Presbyterian Church in McVeytown, in 1863, and from that time to the day of his death, February 21st, 1884, he was not only a consistent Christian, but active and zealous in all branches of Church work in his native place. Particularly was this Christian activity manifested in the Sabbath school, of which he was long the honored and efficient superintendent. Mr. Macklin so identified himself with all of the interests of Christ's kingdom here on the earth—the material, the social, the intellectual and the spiritual—that he became one of the potent forces for good in the community where he lived and died, and was buried.

And his influence was not restricted, any more than was his good name, to the immediate vicinity of McVeytown. Such was the character of the man that he was chosen more than once to represent his Church in her higher courts, and often selected by his fellow-men to represent them and do business for them in the secular concerns of life; so that, when he died, many came from the towns along the Juniata Valley, to pay their last tribute of respect to him whom they had learned to love and appreciate as a man of sound judgment and of sterling integrity.

Macrae, G. W., was born near Warrenton, Va., May 28th, 1838. He removed to Clarksville, Tenn., in September, 1849, where he grew up and was educated. He joined the church at that place in 1867. He removed to Memphis, Tenn., in 1870, and connected himself with the Second Presbyterian Church, Rev. Dr. W. E. Boggs, pastor, at that time. Mr. Macrae was ordained an elder in said church in 1874. He has been a member of the General Assembly's (Southern) Committee of Education from the date of its removal to Memphis in 1874, and Treasurer of the same since 1876.

Magee, Irving, D.D., is the son of William J. and Gertrude (Moore) Magee, and was born at Red Hook, N. Y., July 21th, 1831. At the age of sixteen he began teaching a district school, and very soon taught in Hartwick Seminary, New York, where he completed his preparation for college. He graduated at Williams College in 1857, and while there was an intimate friend of President Garfield, who graduated in 1856. He then was Principal of Spencertown Academy, New York, for one year, and in 1860 graduated at Union Theological Seminary, New York. Before graduation he was tendered a call to St. Luke's Evangelical Lutheran Church at Valatie, N. Y., which he accepted, and became pastor of it at once, after graduating. In 1865 he was called to the Lombard Street Church, Baltimore, Md. In 1869 to the First Church, Dayton, Ohio. In 1872 to the First Church, Albany, N. Y. After serving the latter charge for ten years, he was, in 1882, called to the Rondout Presbyterian Church in the city of Kingston, on the Hudson, where he still remains. His life has been a very active and laborious one, having brought about fifteen hundred members into the Church of Christ. He has received repeated invitations to college professorships, but preferred to continue in the pastoral work. He has published a few monographs, the principal one, perhaps, being "A Brief Compendium of the History and Doctrines of the Evangelical Lutheran Church." But his

most important literary work was the formation of a "New Liturgy for the General Synod of the Lutheran Church in America," which was adopted by that body in 1881. He has delivered many Lyceum lectures and public addresses.

Dr. Magee is a clergyman in whom the physical, the intellectual and the spiritual unite in the right proportion to form a Christian cultured gentleman. As to his pulpit qualities, no better criticism can be given than the following paragraph, borrowed from a sketch of him in *Frank Leslie's Illustrated News*: "As a preacher, his sermons are marked by vigor and originality of thought, remarkable delicacy and beauty of diction, richness and variety of illustration, and in their delivery, with dignity, grace and tenderness." If it be true that every minister has his outside hobby, his is the Physical Sciences; and his taste for and proficiency in these would give him, at any time, a professorship, if he chose to relinquish the work of the pastor. Although always maintaining the dignity of his office, he is not so extremely clerical as to lose the character of a citizen. He has made it a practice to identify himself with every public question which has a moral bearing. His executive capacity and felicity of speech cause him to be much sought after as a presiding officer, and make him a welcome guest at the banquet. Among those who know him best, he is distinguished for his loyalty, and sympathy, and purity, and frankness, and humbleness, and cheerfulness, and many other heart graces, which, as much as his more professional qualifications, have enabled him to achieve the wonderful success which has attended his ministry in several cities.

Mann, John Greir, was born in Doylestown, Bucks county, Pa., on the 12th of December, 1805, and died on the 5th of May, 1883. He came of that Scotch-Irish stock which has furnished so much strength, genius and faith to our American Presbyterianism. When he was but seventeen years old he professed his faith in Christ and united with the Presbyterian Church at Doylestown, and in that fellowship he lived and labored for an unbroken period of sixty years. On the 9th of April, 1853, he was chosen to the office of ruling elder by the unanimous vote of the congregation, and for thirty years continued in the active discharge of the duties of that office. Throughout his life he was deeply interested in religious work among the young, and was, for upward of twenty years, superintendent of one of the Sabbath schools under the direction of the Session of his church. In whatever position he was placed he proved himself to be a man of exceptional Christian worth, and was distinguished for his steadfastness and fidelity. He was always in his place in the church, the Sabbath school, the prayer-meeting, and the Session; and his fervent prayers, his wise counsels, and his supreme devotion to the welfare of the church in which he was an office-bearer, won

for him the love and confidence of his associates, who are peculiarly afflicted in his death.

He was one of that class of Christians with whom the first vow of consecration embraces potentially a whole life of unswerving Christian fidelity. Alike in little things or great, he was never wanting. He never acted from mere impulse. Devotion to principle, love to his Saviour, controlled his actions and governed his life. The heart of his pastor safely trusted in him, for in him he found at once support and inspiration. His Christian character was so marked that, at his funeral, his pastor said: "For me to know Mr. Mann was to enjoy a means of grace, and to feel the hand of sanctified prudence laid on the head of the enthusiasm of youth." As with his pastor, so it was with all his brethren, for they found him to be a man whose fixed purpose was "to deal justly, to love mercy, and to walk humbly with his God." With all his devotion he was modest, unobtrusive and undemonstrative; a Christian worker who sought the approval of his Master rather than the applause of the world; a Presbyterian who firmly adhered to the doctrines of his own Church, but who was so devoted to the cause of true religion that no one was more cordially fraternal than he toward other denominations.

McCandlish, Rev. William, was born in Scotland, September 12th, 1810. In the Summer of 1817 he was brought by his parents to the United States. Having graduated in Jefferson College, Pennsylvania, in September, 1834, he entered the Western Theological Seminary the same Fall, and completed his seminary course in September, 1837. He was licensed to preach by the Presbytery of Carlisle, meeting in the Church of Big Spring, September, 1837. His first pastoral charge was Wooster, O., where he labored ten years and seven months. That church was blessed with a precious revival of religion during his pastorate. In the Summer of 1849 he removed to Lewistown, Ill. He was pastor of the Presbyterian Church of Lewistown till May, 1854, when he was transferred to the Westminster Presbyterian Church of Quincy, Ill. The church of Lewistown was blessed with a gracious visitation of great power during his pastorate. In 1858 he removed to Nebraska, and engaged in general missionary work till the Spring of 1869, when he received an appointment by the American Bible Society as District Superintendent for Nebraska, Colorado and Wyoming. After a constant service for the Bible Society for thirteen years, he retired, in the seventy-second year of his age, to a service nearer home. During 1883 he has been employed in the circulation of the Bible through the city of Omaha, as colporteur of the American Bible Society. His life has been one of diligence and usefulness in the Master's service.

McCay, Charles Francis, LL.D., was the oldest child of Robert and Sally (Reed) McCay, and was born at Danville, Pa., March 8th, 1810. He

graduated at Jefferson College, Pennsylvania, in 1829; was made Professor of Mathematics at Lafayette College, Pa., in 1833; was for twenty years (1834-53) an officer of the University of Georgia; a part of the time as Professor of Mechanical Philosophy and Civil Engineering, and afterward of Mathematics and Astronomy; and from 1851 to 1857 was first a Professor and then President of the College of South Carolina. From 1858 to 1869 he was first Secretary and then President of a fire insurance company in Augusta, Ga. In 1869 he removed to Baltimore, where, for many years, he was Actuary of the Insurance Department of the State of Maryland.

In 1870 he recommended to the General Assembly a plan of relief for the ministers of the Presbyterian Church South, by which many of their families procured insurance on their lives, for which he was Actuary, as one of the Executive Committee of Home Missions. While a Professor at Athens, Ga., he published his lectures on "Civil Engineering" and on the "Differential and Integral Calculus," and while Actuary, from 1848 to 1883, of several life insurance companies, he published many essays on the "Law of Mortality," especially during the first years of insurance, and among small numbers of persons, which attracted much attention.

McClure, Rev. James Gore King, was the fifth child of Archibald and Susan (Rice) McClure, born in Albany, N. Y., November 24th, 1848. Graduated at the Albany Academy, with special honors, he entered Yale College in the class of '70; and there, a favorite with all for the charms of his friendship, he maintained a high scholarship, and won the esteem of students and professors for his manly Christian character. The same features marked his course at Princeton Seminary, where he was graduated in 1873, having been licensed the year previous by the Presbytery of Albany. December 10th, 1874, the same Presbytery ordained and installed him pastor at New Scotland, only a few miles from the home of his youth. During his five years' pastorate there the church had large gain in spiritual and material strength, extensive additions and improvements were made to the property, and eighty-five persons confessed their faith. Resigning, in 1879, for foreign travel and study, he visited the British Islands, Europe, Egypt and the Holy Land. Soon after his return he was installed pastor of the Presbyterian Church at Lake Forest, Ill., on November 3d, 1881; where, on a larger scale, the labors and fruits of his first pastorate are being repeated. In theological opinion Mr. McClure is a moderate conservative, of the Princeton school. As a preacher, his style is illustrative, clear, persuasive, warmly evangelical, and marked by earnest heart-force in utterance. As a pastor, he possesses fertile resources, untiring energy, large executive ability, rare tact and judgment, combined with a tender sympathy, which makes him unusually beloved in the homes of his people.

McCorkle, Mr. Samuel, was long an elder in the First Presbyterian Church, Lynchburg, Va. Born August 20th, 1800, of Scotch-Irish ancestry, he brought from his native county, Rockbridge, the results of that early training which the men of that stalwart Presbyterian stock generally evinced. While eminently sound in the Calvinistic system of doctrine, he was distinguished for the works of which that system, rightly understood and received, has ever been the source. He united with a devoted attachment to his own church an enlarged charity toward those of other attachments. Prominent among merchants for his integrity and his sound judgment, his services were sought in many public interests, and he fully bore out, in his conduct as a servant of the public, the reputation for sound views in devising and executing schemes for the public welfare, which he had so long sustained in regard to his private interests and enterprises.

He was the faithful adviser and friend of his pastor and the leader in enterprises for the increase of the moral power of the church. His liberality in contributing to its material prosperity was but the counterpart of his zeal for its spiritual interests. At a time of great depression in the pecuniary ability of the people of his church, he took the lead in the most generous contributions, and by example, as well as personal address, aroused a spirit of effort on the part of the congregation, which resulted in the entire relief of the church from its depressed condition. Abundant in good works, honored and beloved by the whole community, and especially by the church over which he had so long been one of the overseers, he waited patiently, through nine weary months of declining health, till his change came, and gently fell asleep in Jesus, to rest in peace, August 6th, 1866—his eldership having existed thirty-three years.

McCosh, James, D. D., LL. D., was born in Ayrshire, Scotland, April 1st, 1811. He entered the University of Glasgow in 1824, and studied there during the five succeeding years. Removing thence in 1829, he entered the University of Edinburgh, where he continued his studies for another period of five years, under such instructors as Drs. Chalmers and Welch. While a student in Edinburgh he wrote an essay on the Stoic Philosophy, for which the University gave him the honorary degree of Master of Arts.

In 1831 he was licensed to preach the gospel. The following year he was ordained and appointed to the ministry of Abbey Church, at Arbroath. He continued in this charge for three years, and became identified with the Evangelical, or Non-intrusion party of the Presbyterian Church of Scotland, of which party Dr. Thomas Guthrie was leader in that district.

In 1839 he removed to Brechin, Scotland, having been appointed, by the Crown, pastor of the Presbyterian church at that place. This position he held until the disruption of the Church, in 1843.

Dr. McCosh believed thoroughly in the spiritual independence of the Church, which had been interfered with by the settlement of ministers in parishes against the will of the people. He expressed his conviction by joining the Free Church party.

His labors, which were continued for several years in and around Brechin, were eminently successful. He took an active part in planting new churches in his own and neighboring counties. In the parish church at Brechin he and his colleague, Dr. Foote, had 1415 communicants. While attending to these arduous duties he wrote and published his first important work, "The Method of Divine Government, Physical and Moral," which gave him a wide reputation, both in Europe and America.

In 1852 he removed to Belfast, having been ap-



JAMES M'COSH, D.D., LL.D.

pointed by the Crown to the Chair of Logic and Metaphysics in Queen's College. He entered with zeal upon the work of his new profession, and soon became as eminent as an instructor as he had been as a pastor. He was Professor in Belfast sixteen years.

In the Spring of 1868 he was elected to succeed Dr. John MacLean as President of the College of New Jersey, at Princeton. In the Fall of that year he was inaugurated and entered upon his duties as President and Professor of Biblical Instruction and of Psychology and History of Philosophy. The college has prospered wonderfully under his management. During his Presidency about three millions of dollars have been contributed to the College, and the number of professors and students has more than doubled. He introduced the "fellowship system," and encourages the spirit of original scientific research

on the part of the students. He has also greatly strengthened the department of philosophy.

Dr. McCosh takes a lively interest in all schemes which give promise of aiding in the general diffusion of knowledge, or of arousing the Church to activity, and of uniting Christians throughout the world for mutual support and co-operation. Before his removal to this country he earnestly advocated the national system of education in Ireland, and took an active part in preparing the Irish Presbyterian Church for the disestablishment of 1869, and the successful organization of a practical system of sustentation of her ministry is largely due to him.

In a sermon preached during the session of the General Assembly in Philadelphia, in 1870, he suggested the idea of a Presbyterian Alliance. Two years later, at the Ter-Centenary Celebration of the Reformation in Scotland, held in Philadelphia, November 20th, 1872, he presented a scheme for such an organization. He was Moderator of the Conference which met in London and organized the Alliance, July, 1875. In 1877 he visited Edinburgh as a delegate to the council of this body, then held in that city.

Dr. McCosh is a voluminous writer. His contributions to periodical literature appear in rapid succession. They are chiefly upon religious, moral and philosophical subjects. An enumeration of the titles of his published sermons, essays and reviews would probably exceed the limits of this sketch. The most important of his published works are: "Method of Divine Government," 1850; "Typical Forms and Special Ends in Creation" (in conjunction with Dr. Dickie), 1855; "The Intuitions of the Mind," 1860; "The Supernatural in Relation to the Natural," 1862; "Defence of Fundamental Truth," 1866; "The Laws of Discursive Thought; Being a Text-Book of Formal Logic," 1870; "Christianity and Positivism," 1871; "The Scottish Philosophy," 1875; "Ideas in Nature Overlooked by Dr. Tyndall," 1875; "The Development Hypothesis; Is it Sufficient?" 1876; "The Emotions," 1880. He is at present issuing a series of small volumes on philosophical subjects, called, a "Philosophical Series." Five parts have appeared up to this date, March, 1884.

McCrery, Rev. John, graduated at Princeton College in 1764, and was licensed by the Presbytery of New Castle in 1766. He received a very flattering number of calls. He was ordained May 10th, 1769, at the Head of Christiana Church, Del., and installed over that congregation and White Clay Creek. In 1769 the Synod, "in consideration of Mr. McCrery's great services on his mission to the western frontiers" of Pennsylvania, voted him "an additional allowance of five pounds." In 1771 they appointed him to make a missionary tour of three months in the South, and provided for the supply of his pulpits during his absence. He was, however, absent a year. His salary was fully allowed by the congregations,

and the expense of a man and carriage borne by them to bring him from North Carolina, after a tedious illness. It was said that "in the vigor of his life he was absent on supplies near the fourth of his time," and that, "for the last seven years of his ministry he had not been able to officiate more than half of the time." Mr. McCreery's death took place June 18th, 1800, in the sixty-eighth year of his age. He was buried in the Head of Christiana Cemetery, and a lengthy epitaph commemorates his virtues. The Presbytery lamented him as "a faithful and zealous minister of the gospel."

McCurdy, Thomas, was an old citizen of Jersey Shore, Pa., and one of its most experienced and trusted business men. He died November 7th, 1883.

For many years he was closely associated in business relations with the late George Tomb, Esq., and for some years, up to the commencement of the sickness which resulted in his death, was the efficient Cashier of the Jersey Shore Banking Company. He enjoyed the confidence and esteem of the community, both as a business man and a Christian. As his name denotes, he belonged to that worthy stock of Pennsylvania's inhabitants—Scotch-Irish—who have reflected so much honor on both Church and State. He united with the Presbyterian Church many years ago, and continued a faithful and useful member till the Master translated him to the Church above.

McGilvary, Daniel, D. D., was born in Moore county, North Carolina, May 16th, 1828. For a time he was engaged in teaching. He studied theology at Princeton Seminary; stated supply at Carthage and Union churches, N. C., 1856-7; ordained an evangelist by the Presbytery of Orange, December 13th, 1857; missionary in Siam, at Bangkok, 1858-61; Petchaburi, 1861-67; Chiengmoi, 1867-. Dr. McGilvary has intellectual ability, and is ardently devoted to the self-sacrificing work to which his life has been mainly devoted.

McIlwaine, Archibald G., was of Irish birth and parentage. He was born in Londonderry, Ireland, July 5th, 1801, and inherited also, from a strong Presbyterian ancestry, a devoted attachment to the Church, which, in the maturity of early manhood, he selected as the school for himself and his family, in "things pertaining to God." His exemplary industry, fidelity and honorable enterprise, placed him in the very front rank of the noblest specimens of mercantile men in the city of Petersburg, Va. The success which crowned his honest labors enabled him to become a liberal contributor to Hampden-Sidney College and Union Seminary, in Boards of Trustees of both of which institutions he was for many years a most judicious and efficient member. His home was ever the resort of Presbyterian ministers and others prominent in the Church, when visiting the city. With no outward manifestation of wealth in the splendors of its furniture or luxurious entertainments, his hospitality was free and cordial.

His benefactions were not only in large contributions, in supporting the Institutions of his Church, but also in the ministrations of a large and Christian charity, in the circle of his home. Wise in forming and persistent in maintaining his views of right and wrong, in the affairs of State and Church, he allowed no differences of opinion to break the ties of Christian and neighborly friendships. With no injuries which he desired or sought to revenge, and no animosities allowed to grow out of difference with others, he was eminently one who sought the "things which make for peace and whereby one may edify another." His decline into infirm health, and then his death, April 10th, 1878, was a source of immense loss to the Church, and it will require years to rear one to follow in his steps. But his example is a legacy the Church and his family, it is hoped, will ever find a benefit.

Mealy, Rev. John M., was the oldest son of Anthony A. and Jane Mealy, and was born in Claysville, Washington county, Pennsylvania, January 17th 1813. He graduated at Washington College, in the year 1864, and at the Western Theological Seminary, 1867. He was licensed to preach the gospel by the Presbytery of Washington, in 1866, and having received a call from the Church of Neshannock, Lawrence county, Pa., accepted it, and was ordained and installed by the Presbytery of Shenango, on September 25th, 1867. He has continued in the pastorate of this church ever since, faithful in duty, beloved by his people, and successful in his work.

Mechlin, George W., D. D., was the eldest son of William and Catharine Mechlin, and was born in Concord Township, Butler county, Pa., in 18—. Greatly desiring an education, he left his father's farm and, by his energy, perseverance and economy, worked his way, by teaching and otherwise, through an academic course at the Academy of Butler, and graduated at Jefferson College, in the class of 1853. Having graduated at the Western Theological Seminary at Allegheny, and being a licentiate of the Presbytery of Allegheny, he received a call from the churches of Glade Run and Concord, of the Presbytery of Saltsburgh, and was ordained and installed over these churches February 20th, 1857—half time at each place. Glade Run Church petitioned Presbytery for the whole of his time, and it was granted, in the Spring of 1865. This relation still continues, in 1884. Dr. Mechlin was chosen Principal of Glade Run Academy in the Spring of 1855, and has held that position up to the present time, except from 1861 to 1868, during which time Rev. J. M. Jones was Principal. Both the congregation and academy under his care have an unusual record in the number of young men they have given to the ministry of the gospel. So that Dr. Mechlin's influence and impress have been far extended, and always on the side of old-fashioned orthodoxy in doctrine and strict purity of life.

Meigs, Rev. George Duffield, A. M., is the second son of Matthew Meigs, LL. D., and Mary (Gould) Meigs, and was born August 3d, 1844. His maternal grandfather, Rev. William R. Gould, was a pioneer missionary of the Congregational Church at Gallipolis, Ohio. Mr. Meigs graduated from Lafayette College in 1865, and entered Auburn Theological Seminary in 1870, the intervening time having been spent in civil engineering. On leaving the Seminary he taught in his father's "Hill School," in Pottstown, Pa., until the Summer of 1876. In the Spring of this year he was licensed to preach by the Presbytery of Philadelphia, North, and became pastor of the Presbyterian Church of Mansfield, Pa., in July of the same year, being ordained and installed by the Wellsboro' Presbytery. Continuing in this Home Mission field until compelled, by nervous prostration, through arduous work, to intermit ministerial work for a season, this pastorate closed, to the unanimous regret of both pastor and people, in February, 1882. Having been rehabilitated by a long Summer's work as a civil engineer, in the open air, a call was accepted to the Presbyterian Church in Watkins, N. Y., where he was installed pastor in June, 1883. Here his ministrations continue, with increasing acceptance, to a growing congregation, and he is esteemed as an active leader in all movements for the moral improvement of the community.

Mr. Meigs is a warm-hearted, frank and unpretentious man, and is calculated to reach and influence all classes of people. His manner, though easy and natural, has a pleasant quaintness and candor about it that wins and holds the friendship of all acquaintances, both old and young. As a preacher, he is more than commonly attractive. His sermons are plain and eminently Scriptural, and are delivered in an easy conversational manner. They often abound in rich original thought, clearly expressed, and are always listened to with close attention by his hearers. His many personal gifts and scholarly attainments are sure to open before him a field of great usefulness wherever Providence may place him.

Michigan, Missions In. "Although," says Dr. Gillet, "Detroit was visited as early as 1610, and a settlement effected and a fort erected in 1701, it was not till 1805 that a Territorial government was established in Michigan. Among its earliest settlers were emigrants sent out (1749) from France at the expense of the government. In 1801, when Mr. Badger, on his visit to the Indians, reached Detroit, he reported that 'there was not one Christian to be found in all this region, except a black man who appeared pious.' In 1804 it was spoken of as a 'most abandoned place.' At this time Dr. Bangs visited it, as a Methodist missionary, and the Congregational minister told him that he had preached in Detroit until none but a few children would come to hear him. 'If you can succeed,' he added—'which I very much doubt—I shall rejoice.' He did not

succeed, but 'shook off the dust of his feet as a testimony against them, and took his departure.' Barely a month elapsed after this significant expression of disappointed effort before the place was almost entirely consumed by fire, a single house only remaining uninjured.

"Till after the reorganization of the Territorial government, in the Fall of 1813, and the close of the war, no effort was made to send missionaries into this region. The principal portion, indeed, of the white population consisted of soldiers, resident at the military station. For successive years, after 1817, the missionaries of the Assembly, one or more, were commissioned to labor for a portion of their time in connection with these stations. The first to enter this field was the Rev. John Monteith, whose commission was renewed in substantially the same form for several years.

"Mr. Monteith, sent out by the Board of Missions, reached Detroit, June 27th, 1816. He met from the people so cordial a reception that it appeared to him unnecessary any longer to bear the character of a missionary. He commenced his labors as a stated minister, and found himself in the midst of 'a wide field of usefulness.' 'The profaneness of the soldiers,' he says, 'exceeds anything I ever imagined. There is no Sabbath in this country.' Faithful in the discharge of his duty, both in public and private, he was treated by all classes with the greatest respect, and not a word was uttered in opposition.

"In this place he found himself two hundred miles distant from any Presbyterian minister, and almost crushed under the task imposed upon him. Amid prevailing ignorance and wickedness, there was scarcely an individual from whom he could derive assistance. The only Christian zeal perceptible was among the Methodists. The army was without a chaplain, and his work was greater than he felt able to perform. Yet one month of each year, with the consent of his people, was devoted to missionary excursions. He accordingly visited Raisin, the Rapids of the Miami, Sandusky, Cleveland, and other places, and preached frequently. At Fort Meigs and Raisin he felt confident that congregations might be gathered.

"Doubtless in consequence of his report, the Assembly, in 1818, directed that a missionary should be sent for six months to the settlements on the river Raisin, and this direction was repeated in the following years.

"In 1820, it was said of Mackinaw, that 'the Christian Sabbath had not got so far.' It was, however, recognized in that year, for the first time by the people, on occasion of the visit of the Rev. Dr. Jedediah Morse, who gathered the people of the place to listen to the preaching of the gospel. A year later, the Rev. Dr. Yates, of Union College, visited this place, and once again there was an external recognition of the claims of the Sabbath. In 1822 the Rev. Mr. Ferry came to Mackinaw, as a missionary of the

United Foreign Missionary Society, and, although he could not find in the place a single Christian brother with whom he could say, 'Our Father,' he did not despond. Cheerfully and patiently he toiled on, and in ten years the character of the place was reported to have become entirely changed.

"In 1820, Mr. Monteith, afterward settled at Blissfield, Mich., reported the results of his visits to the military stations in the Territory. The substance of it was discouraging and even appalling.

"The general aspect of manners among the troops gave an idea of infernal spirits rather than of human beings. Meanwhile, he had urgent calls from the surrounding territory to preach the gospel. In the same year, Rev. Moses Hunter performed a mission for six months at Fort Meigs, on the river Raisin, and in other destitute settlements in that region. The places where he itinerated were important and growing. So acceptable were his labors that he was invited by the people to return and reside among them. There was but one Presbyterian minister in the region—at River Raisin. At Fort Meigs a church had been organized, originally with but twelve members.

"Mr. Monteith continued his labors in this region during the following year. At Monroe and Meigs, Presbyterian churches were now organized and were reported as in a flourishing condition. In the course of the few succeeding years churches were gathered at Detroit, Ypsilanti, Monroe, Dexter, Farmington, Bloomfield, Pontiac, Mackinaw, Statesburg, Plymouth, Tecumseh, Dixborough and Ann Arbor. The church of Pontiac was under the care of the Presbytery of Geneva for some years after 1824. The name of Ypsilanti indicates its date. It was formed in 1823, at the period when sympathy for Greece in her struggle for independence pervaded the land and was felt even in the Western forests.

"In December, 1824, Isaiah W. Ruggles was sent to Michigan by the United Domestic Missionary Society, and commenced his labors at Pontiac, limiting his excursions mainly to Oakland county, yet having a large circuit in which he had no fellow-laborer. In August, 1824, the church of Pontiac numbered fifty-five. During the month Mr. Ruggles organized a second church, in the southern part of the county, consisting of eight members, from which an application was forwarded for a minister. Mr. Ruggles soon after commenced his pastorate at Monroe. Noah M. Wells, after laboring in the Summer of 1824 at Detroit, was settled there as pastor, and Stephen Frontis, Assembly's missionary, was laboring at the same period, with good success, at the river Raisin. William Page was settled at Ann Arbor, October 24th, 1826. Ira Dunning at Farmington, on the 10th of the same month. Eric Prince commenced his labors in Monroe and Oakland county in 1827. Alanson Darwin entered this field in September, and Isaac Melvaine in October, of the same year.

"The church at Mackinaw was organized and served by Rev. William M. Ferry, sent out in the latter part of 1823, by the United Foreign Missionary Society, as Superintendent of the Indian Mission at this important station. The same Society had missionaries transferred to its charge from the Northern Missionary Society, laboring at Fort Gratiot, on the St. Clair, about a mile below the outlet of Lake Huron.

"The Western Missionary Society of the Synod of Pittsburg was also engaged in this field. In 1823 it established a mission at the Falls of St. Mary. There were several French and English families already located here, and it was largely resorted to for fishing purposes by the Indian tribes. As a military and trading post its position was regarded as of great importance, and all the fur trade of the Northwest was compelled to pass through it. Here also was a United States military station, and here also Mr. Schoolcraft, the Indian agent, resided. The labors of the missionary, Rev. Robert M. Laird, were followed by signal success, especially among the soldiers of the garrison. Early in 1824 he writes that twenty-two persons had attended his inquiry meetings. He was constantly engaged in preaching, distributing Bibles and other books, and in religious visitation. A timely donation of a box of books was forwarded to him by Rev. Thaddeus Osgood.

"The Assembly's appointments for Michigan were, in 1822, Joshua L. Moore for six months at Detroit, or, in case this field was occupied, in destitute portions of the Territory; and in 1823 two missionaries were appointed, one of whom, Eldad W. Goodman, was to labor for six months, mainly in the vicinity of Monroe and Fort Meigs. In the following year Daniel Waterbury and Judah Ely were sent out by the Board to labor within the bounds of the State, and in 1825 Alvan Coe was directed to spend three months at Sault de St. Marie, or Green Bay, while Stephen Frontis was to visit the infant churches of Fort Meigs, Monroe, Mount Clemens and Pontiac, and, if Detroit was still unoccupied, to pay particular attention to that place.

"The Presbytery of Detroit was erected by the Assembly in 1827. It consisted of five ministers: Noah M. Wells, Eric Prince, Isaiah W. Ruggles, William M. Ferry and William Page; and of the five churches of Detroit, Farmington, Monroe, Pontiac and Mackinaw. Mr. Wells, the patriarch of the Presbytery, was at Detroit, Ruggles at Pontiac, Ferry at Mackinaw, Prince at Farmington, and Page at Monroe. The Presbytery stood connected with the Western Reserve Synod. In the course of the five succeeding years, Ira M. Weed, P. W. Warren, C. G. Clark, G. Harnell, Luther Humphrey, Catting Marsh and others, entered the field. Churches were organized at Dexter, Bloomfield, Beardlie's Prairie, Statesburg, Plymouth, Tecumseh, Dixborough, and Ann Arbor, so that in 1832 the Presbytery could report thirteen ministers and fourteen churches.

"In the following year the two new Presbyteries of St. Joseph and of Monroe were formed out of that of Detroit—the first embracing four and the last seven members. John P. Cleveland succeeded Mr. Wells as pastor at Detroit, and was the leading member of the Presbytery which retained the old name. Three years later the three Presbyteries numbered together thirty-two ministers and fifty-nine churches—so rapidly had the new State been occupied by the tide of immigration.

"In 1833 the Synod of Michigan consisted of: Presbytery of Detroit, forty ministers and thirty-nine churches; Presbytery of Grand Rapids, thirty-two ministers and thirty-three churches; Presbytery of Kalamazoo, twenty-one ministers and twenty-three churches; Presbytery of Lansing, twenty-one ministers and nineteen churches; Presbytery of Monroe, fifteen ministers and twenty churches; Presbytery of Saginaw, thirty-seven ministers and fifty churches—all these churches embracing a membership of 16,688."

Miller, Samuel, D.D., was the fourth son of the Rev. John Miller, born a few miles from Dover, Del., October 31st, 1769, and graduated, with high honor, at the University of Pennsylvania, July 31st, 1789. He commenced the study of theology shortly after his graduation, under the direction of his father, but his father being removed before he had completed his theological course, he was licensed by the Presbytery of Lewes, of which his father had long been a leading member, on the 15th October, 1791, and immediately after put himself, for the residue of his course, under the instruction of the celebrated Dr. Nisbet, of Dickinson College.

In April, 1792, he received a call to the pastoral charge of the congregation at Dover, then recently vacated by the death of his venerable father, which, however, he ultimately declined. In the Autumn of this year he received a unanimous call from the United Presbyterian churches of New York, to become the colleague of Dr. Rodgers and Dr. McKnight. This call he accepted, and was ordained and installed June 5th, 1793. From the commencement of his ministry in New York he enjoyed a high reputation. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had, from the beginning, an uncommonly polished style, and there was an air of literary refinement pervading all his performances, that excited general admiration, and well might put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions, and several of these early occasional discourses were published, and still remain as a monument of his taste, talents and piety.

In 1806, Dr. Miller was Moderator of the General Assembly of the Presbyterian Church. He took a deep interest in the establishment of the Theological Seminary at Princeton, from the first inception of the

enterprise, though without the remotest idea that he was destined to be more intimately connected with it than many others of his brethren. When the Chair of Ecclesiastical History and Church Government was to be filled, the eyes of the Church were directed to Dr. Miller, and in due time the judgment of the Church was pronounced in his being formally elected to that responsible place. The appointment was made in May, 1813, and having accepted it, he was inducted into office on the 29th of September following. Here Dr. Miller continued, discharging the duties of his office with great fidelity and ability, and to the entire acceptance of the Church, during a period of more than thirty-six years. In May, 1849, in view of the growing infirmities of age, he tendered his resignation of the office, and the General Assem-



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bly, in accepting it, testified, at the same time, in the strongest manner possible, their grateful appreciation of his services and their high respect for his character. His health, which had been waning for a considerable time, failed after this more perceptibly, until at length it became manifest to all that his period of active service was over. He felt himself that his work was done, and he was ready to enter upon his reward. The few friends who were privileged to see him during the period of his decline, especially after he had nearly reached the dark boundary, were not only edified, but surprised at the expressions of humble, grateful, joyful triumph that fell from his lips. He gently passed away to his heavenly rest, January 7th, 1850. His funeral drew together a large concourse of clergymen and other

distinguished strangers from the neighboring towns and cities, and an appropriate and characteristic sermon was preached by his venerable colleague, Dr. Alexander.

In many respects Dr. Miller was a remarkable man. He was a laborious and successful student, methodical in his plans and never entered on the performance of any public duty without full and accurate preparation. The great secret of his being able to do so much, and to do it so well, was that he did everything systematically. He had a time for every duty, and one duty was not suffered to encroach upon another. In his personal habits and dress he was remarkably neat, without anything, however, of undue precision. In his manners he was polished and graceful, and duly attentive to all those proprieties which confer dignity upon social intercourse. Of the "clerical manners" which he recommended in his invaluable work on that subject, he was himself an admirable example.

Dr. Miller's intellectual and moral character partook of the same beautiful symmetry that characterized his external appearance. He had by nature a kindly, sympathetic and generous spirit. His heart beat quick to the tale of distress, and his hand opened instinctively to administer relief. Whilst he made no display of his charities by giving to particular objects large sums, worthy of being displayed as examples of liberality, it could not be concealed that he refused aid to no object that he considered worthy of public or private beneficence. He used to say that he loved to have a nail in every building intended for the glory of God or the good of man. He had warm social affections, and received, as well as imparted, great pleasure in his intercourse with his friends. His mind was perfectly well balanced in all its faculties, calm and deliberate, but certain in its movements, and worthy of being trusted wherever good taste, sound judgment and high intelligence were demanded. There are few men who have an assemblage of intellectual and moral qualities so well fitted as were his to form a dignified character, or to secure a course of honorable and enduring usefulness.

Dr. Miller was eminent as a preacher. His voice was pleasant, his enunciation perfectly distinct, his attitudes in the pulpit were extremely dignified, his gesture was always appropriate, and his utterance was deliberate. He never shot at random, but always had a distinct object in view, and went deliberately and skillfully at work to accomplish it. There was the same symmetry about his sermons as there was about his character, everything was in its right place. He did not deal in dry and doubtful speculations, but confined himself to Bible truth. "For solid gospel truth, presented in a distinct and logical manner, and expressed in chaste and appropriate language," says Dr. Canham, "he was certainly distinguished above most of his brethren. . . . In

leading the devotions of the large congregation, or of the social meeting, he was peculiarly happy. There was a simplicity and reverence in his manner and language, and an appropriateness in the topics which he introduced, which were admirably fitted to awaken devout feeling in the hearts of his auditors."

As a Professor in the Theological Seminary, Dr. Miller was alike able and faithful. He gave to his work all the energies of his mind and body. His lectures were always highly appropriate and instructive, and while they were evidently the result of much thought and investigation, and were so admirably perspicuous and well arranged that they could easily be remembered, they were written with excellent taste, and sometimes, when description was called for, were marked by great rhetorical beauty. His intercourse with the students was characterized by paternal kindness.

Dr. Miller attained distinction as an author, his graceful and vigorous pen having produced a very large number of valuable volumes and pamphlets, which are too well known to require any specific mention here. But the crowning excellence of his character, after all, was his humble and devoted piety, his attachment to the great truths of the gospel, and his earnest desire to honor his Lord and Saviour, by making known to the perishing the way of life. He was eminently conscientious, disinterested and devout. Condescending in indifferent matters, he always stood firm to his own convictions where anything important was involved. He was meek, humble, patient and forgiving. He moved about in society, exhibiting the graces of nature in attractive combination with the higher graces of the Spirit. He was a living epistle of righteousness, known and read of all men who enjoyed his acquaintance or came within the range of his wide-spread influence.

Milligan, Rev. Thomas Vincent, D. D., was born in Tuscaroras county, O., in May, 1829, of Christian parents, who honestly endeavored to bring "him up in the nurture and admonition of the Lord." After some literary training in the New Hagerstown Academy, near his home, he entered Jefferson College, Washington county, Pa., from which he was graduated in due time. He studied theology in the Western Theological Seminary. He was licensed to preach the gospel by the Presbytery of Steubenville, April, 1860, and one year later was ordained by the same Presbytery and settled as pastor of the Waynesburg Church. This field he occupied successfully till October, 1873, when he removed to the Old Church of Steubenville. Leaving this church in 1877, he became pastor of the Church of East Liverpool, O., which he still holds.

Dr. Milligan has been quite successful, and has rendered good service in his several pastorates. He is an earnest, energetic, persevering man. A fine presbyter and ready speaker, he wields a strong influence in the several ecclesiastical bodies of which

he is a member. A good man, a firm believer of the Holy Scriptures, fearing God and loving men, he has before him the prospect of doing effective service for the Kingdom of Christ for some years to come.

Milner, Rev. Duncan Chambers, was born in Mount Pleasant, Jefferson county, Ohio, March 10th, 1841. He graduated at Washington and Jefferson College, Pa., in the class of 1866, and studied theology at the Union Theological Seminary, New York. He was licensed to preach by the Presbytery of Brooklyn, and commissioned by the Board of Home Missions at the close of his seminary course. In October of the same year he was ordained, with eight other Union Seminary students, at Kansas City, and assumed at once his first charge at Osceola, Mo., with general missionary work in the southwestern part of that State.

After three and a half years of arduous labor in that wide field, he was called to the Third Presbyterian Church of Kansas City; thence, in May, 1875, to the First Presbyterian Church of Ottawa, Kansas, where he remained till December, 1882. Since that time he has had charge of the First Presbyterian Church, of Atchison, Kansas. On his arrival in Kansas, he entered zealously into the temperance movement then in progress, and became a member of the Executive Committee of the State Temperance Union, under which the campaign for the Prohibition Constitutional Amendment was conducted to a successful issue. He is now President of the Inter-State Sunday-school Assembly. Mr. Milner has a wide following outside of his immediate church. He is a good preacher, sympathetic and ready, and a popular public speaker. His style is direct, anecdotal and illustrative, rather than syllogistic. His moral courage is invincible and absolute, and stamps him a man among men anywhere and everywhere.

Moore, Rev. David W., was born at Brandywine Manor, Chester county, Pa., October 5th, 1830. He graduated at Princeton College in 1858; at Princeton Theological Seminary in 1861, and was licensed by the Presbytery of New Castle in 1860. He was called, ordained and settled at Lower Brandywine, Del., May 8th, 1861, and continued in this pastorate until October, 1872. After spending one year as a missionary in Mississippi, he was called to the pastorate of the Presbyterian Church at McVeytown, Pa., October, 1873. In October, 1883, he became pastor of the Presbyterian Church at Kennett Square, Pa., in the Presbytery of Chester. Mr. Moore is a faithful preacher, a diligent pastor, and has been blessed in his ministry.

Moore, Rev. George F., oldest son of William E. and Harriet F. Moore, was born in West Chester, Pa., October 15th, 1851. Graduated at Yale College, 1872, and Union Theological Seminary, New York, 1877. Licensed to preach by the Presbytery of Columbus, April 13th, 1876; ordained by the same body, February 8th, 1878. Pastor of the Putnam

Presbyterian Church in Zanesville, O., May, 1878, to May, 1883. Hitchcock Professor of Hebrew Language and Literature in Andover Theological Seminary, Andover, Mass., 1883. Mr. Moore is an able preacher and a gentleman of high scholarly attainments.

Moore, John Silliman, D.D., was born of Scotch-Irish ancestry, in Kemper county, Miss., June 7th, 1840. After a preparatory course at Pleasant Ridge, Ala., he entered Oglethorpe College, Ga., where he studied until 1861. By teaching school he secured means to enter the University of Mississippi, where he graduated in 1867. He then took a three years' course at the Theological Seminary at Columbia, S. C., and was licensed to preach, June 7th, 1870, by the Presbytery of Tuskalooza. As a licentiate, he took charge of the Church at Jefferson, Texas, where he was ordained, and where he labored successfully for seven years, when he was called to the Church at McKinney. After being there two years, he was invited to take charge of the Church at Sherman, Texas, where he still labors, having built up an active and vigorous church.

Dr. Moore is a man of medium size, courteous and remarkably popular. As a preacher, he is deservedly held in high esteem, his sermons being prepared with care and delivered with earnestness to the consciences of his hearers. As a presbyter, he is judicious, fraternal and catholic in his feelings, yet an ardent lover of the polity and doctrine of his own Church. He is now moderator of the Synod of Texas.

Moore, William E., D. D., son of Jacob Moore, M. D., and Sarah Faris Moore, was born in Strasburg, Pa., April 1st, 1823. The family shortly returned to Delaware, the home of its Scotch Presbyterian ancestry. There, in 1829, the father died, and the mother, a woman of sterling Christian character, trained her two sons and two daughters in the fear of God, and in the doctrines of the Presbyterian Church. As Superintendent of the first Sunday school in old Pencader Church, she was often known to shut her little boys for safe keeping into the high, closed pulpit of the time, that she might better go on with her work. One of those sons is Dr. J. Faris Moore, for the last twenty-five years an elder in Baltimore. The other, the subject of this sketch, graduated from Yale College in 1847, and immediately became Principal of the Historic Academy, at Fairfield, Conn. Here it was his privilege to be the private student in theology, and assistant in parish work, of Lyman H. Atwater, D. D.

Mr. Moore was licensed by the Presbytery of Wilmington, Del., April, 1850, and ordained and installed over the First Presbyterian Church, West Chester, Pa., October 31st, of the same year. A pastorate of twenty-one and a half years was closed in April, 1872, when he accepted a call to the Second Church, Columbus, O., where he was installed the following October, and where he still remains. Repeatedly a

delegate to the General Assembly. Dr. Moore has been assigned to its important committees, most recently upon that for the Revision of the Book of Discipline. In 1877 he was a member of the Presbyterian Council in Edinburgh, where he read a valued paper upon the eldership.

For many years a member of the Publication Committee (N. S.), and afterward of the Board, Dr. Moore has perhaps rendered his most important public service as the editor of the "Digest of the Acts of the New School Assemblies to 1860," and again of the "New Digest," of those of the whole Church to 1873. For thirteen years he was Stated Clerk of the Synod of Pennsylvania, and after the reunion, of that of Philadelphia, until his removal out of its bounds. He is now Stated Clerk of the Synod of Ohio. To the



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affairs of the Church at large, Dr. Moore has given a knowledge, a judgment and an experience, which makes his opinion to be widely sought in matters pertaining to the history and polity of the Church. Of his six sons, two at this date are following his footsteps into the ministry: George F. Moore, five years pastor of Putnam Church, Zanesville, O., now Professor of Hebrew and Oriental Languages in Andover Theological Seminary, and Edward C. Moore of the present Senior Class, Union Seminary, New York.

Morrow, Rev. Richard H., was born near Blair's Mills, Huntingdon county, Pa., January 13th, 1823. He prepared for college at Tuscarora Academy, and graduated at Jefferson College, Pa., in 1851. His standing as a student and as a man, a friend and a

devoted Christian, was of the highest. He taught a year or longer at Shade Gap, spent two years at Allegheny Seminary, and one year at Princeton Theological Seminary, and then entered upon labors at Cedar Rapids, Iowa, in May, 1855, continuing the devoted and beloved pastor of the Second Presbyterian Church of that place for about four years. His labors were highly appreciated by those among whom he labored, and attended with gratifying success. A call to the churches of McVeytown and Newton Hamilton, Pa., was received by him and declined. But his promising career was cut short by disease and death. While yet at the Seminary, there were indications of pulmonary ailment. These continued and gradually increased until, in January, 1859, he returned to Pennsylvania, that he might die at his old home and amid his native mountains. His death occurred June 10th, 1859. He was a patient sufferer, and enjoyed, in a high degree, the peace and the sustaining power of Christ's gospel.

Morton, Major James, of Prince Edward county, Va., was born about the middle of the last century. He lived to extreme old age, dying when about ninety-six years of age. Having enjoyed only the advantages of an ordinary English education, he yet reached a high position for general intelligence, by having been endowed with natural readiness of apprehension, a remarkably retentive memory, and having associated, from early life, with men of liberal education, from whom he imbibed, rapidly, much of the culture which they had attained.

In early manhood he entered the service of his country in the War of the Revolution. It was his lot to suffer as well as fight in the ranks, for he was long a prisoner of war, closely confined in the city of Charleston. By his valor as a soldier, he won the confidence and admiration of the superior officers, especially of the Marquis Lafayette, who met him with marked intimations of high regard, when on his visit to the United States in 1824. The title he bore through life was heroically won, by distinguished services of bravery as a private and then captain, in many a hard-fought battle. At the close of the war he returned to his native county and State, and continued to illustrate in civil life the virtues of honesty, fidelity and stern adherence to the path of duty, at whatever cost, by which he had gained in his military career the *soubriquet* of "solid column." In the Presbyterian Church, of which he became an elder early in middle life, and in the office of magistrate, which he held about fifty years, he well merited and received from his fellow-citizens the most implicit confidence. As presiding justice in the county court, his colleagues rarely hesitated to follow his lead on questions coming before them for decision. When awarded a pension, in his old age, such was his confidence in the equitable justice manifested by the Government, that when solicited by a pension agent to employ him in prosecuting his claim, he re-

plied. "If my country thinks the pension deserved, it will be paid," and steadily refused to make any efforts toward obtaining the pension, other than to comply with the ordinary forms of law. He became a Trustee of Hampden-Sidney in 1792, and was most punctual in attending to his duties till the infirmities of age, in 1835, prevented. He took a lively interest in the incipient steps toward the establishment of Union Theological Seminary, and after the Institution had been finally organized and its first building erected, he attended, with great delight, the religious meetings of the students, and contributed, by his presence, greatly to their encouragement. His last days were times of great infirmity of body, and, for some years, of spiritual distress. But the latter wore off, and though, with increase of years, his infirmities grew apace, he found "the joy of the Lord" his abiding strength. His death seemed rather the final decay of nature than the result of any acute malady, and in the fullness of years, of labor and of honor. "he was gathered to his fathers" to rest till the Resurrection glories shall be unfolded.

Munro, John Henry, D. D., eldest son of Daniel and Rachel Munro, was born at Rosevale, near Moira, Ireland. He was educated at the Royal Academical Institution, Belfast, where he gained the silver medal, which was the highest prize for general scholarship. Having entered Queen's College, Belfast, in 1860, he took honors in Natural Philosophy and Chemistry, and graduated in 1864. He studied theology in the Assembly's College, Belfast, and the Free Church College, Edinburgh, and having been licensed to preach in 1867, was ordained pastor of the Sandys Street Church, Newry. He became editor of *Day-break*, the Children's Missionary Magazine of the Presbyterian Church in Ireland. In 1873 he accepted the pastorate of the Springfield Street Church, Boston, Mass., having been selected by a deputation sent to Ireland to procure a minister. He became pastor of the Central Church in Philadelphia, at Eighth and Cherry streets, in the year 1875; and under his guidance the church built a new edifice at Broad street and Fairmount avenue, which was dedicated in 1878. Dr. Munro is a cultured gentleman, a fine scholar, a vigorous writer, an excellent preacher, and continues to be blessed in his ministry among an attached and appreciative people.

Murkland, Rev. Sidney Smith, was born in Kilmarnock, Scotland, February 4th, 1807. Having completed the prescribed course of study, he was ordained to the ministry, and sent out as a Foreign Missionary in 1836, under the auspices of the London Missionary Society, his field of labor being Demerara, South America. Here he labored, more or less, ten years, with extraordinary energy and success, leading thousands to the Saviour, and organizing them into churches, which soon became not only self-supporting, but also large contributors to the London Society.

His health having entirely broken down under the equatorial climate and the unremitting toil, he was sent by his physician to Nova Scotia, where he preached the gospel four years, chiefly at Liverpool. In 1851 he came to the United States, preaching first at Parkersburg, W. Va., and afterward in Petersburg, Richmond, and the vicinity of Hampden-Sidney College, Va. In 1861 he went to Bethany, N. C., where he exercised his ministry sixteen years. At the close of the Civil War he resigned his pastoral charge, and gave himself enthusiastically to the evangelization and elevation of the Freedmen. He built five churches, established schools, preached far and wide. With a few kindred brethren he organized the first Presbytery, and in due course the first Synod, of the colored people in this country. He helped to lay the foundation of Scotia Seminary and Biddle University (whose Presidency he declined), the two great educational Institutions of the Presbyterian Church for the Freedmen in the South.

Worn out by exhausting labors, and stricken with paralysis, he returned to Virginia, and spent his closing days in the family of his son, at Farmville, where he fell asleep, on March 1st, 1880, in the midst of his beloved ones, and in the unclouded assurance of his Saviour's presence. His last expression was to testify Christ was with him.

Mr. Murkland was a man of noble presence and of large, natural endowments. He was without fear and without reproach, bold, fervent, intensely earnest, preaching Christ, living Christ. "For me to live is Christ; to die, is gain."

Mutchmore, Samuel Alexander, D. D., is of purely Scotch and Scotch-Irish ancestry, who, after coming to this country, took a creditable part in its civil and military conflicts. He was born in the State of Ohio. His father, Alexander Mutchmore, is still living, a man of vigorous mind, who saw service in the War of 1812. His mother, Mary Brady McCune, was a daughter of Col. Thomas McCune, an officer under General Washington, who represented his district in Ohio eleven successive sessions in the Senate, and whose wife was sister of General Hugh Brady, of military distinction in Pennsylvania, and Colonel Samuel Brady, the celebrated Indian fighter.

Mr. Mutchmore was three years in Ohio University, and a year and a half (including a session at Law School) in Indiana University. He graduated at Centre College, Danville, Ky.; studied theology at Danville Seminary, and entered the active ministry about 1858, as Home Missionary in Southern Kentucky, stationed at Bowling Green. He occupied the pulpit of Dr. Halsey, Chestnut Street Church, Louisville, Ky., for several months. After a year's pastorate at Columbia, Mo. (1859), he was called to Fulton, Mo., the seat of Westminster College, the occasion being an extensive revival among the citizens and students, while acting as commissioner sent by Presbytery to settle a difficulty between the

Church and the College. At the close of 1802 he went to Carondelet, then a small town. St. Louis built the Carondelet Avenue Church, raised the money and dedicated it free of debt.

In 1805 he was called to the Cockslick Presbyterian Church, Philadelphia, and took charge of it January 1st, 1806. Between one and two hundred were added to the church in a revival immediately after. The following Spring the congregation determined to remove, under his leadership, to Franklin street and Columbia avenue, where the present substantial edifice was erected, at a cost of \$70,000. The seven years' pastorate was one of prosperity, over five hundred persons being added upon profession of faith, and the membership increasing from less than two hundred to over seven hundred. He was transferred to Alexander Presbyterian Church by action of Presbytery, it being in deep financial distress.

During his pastorate the debt of \$25,000 was paid, \$16,000 more were appropriated to repairs and improvements upon the church (\$12,000 of which was a gift from the pastor himself), and the membership was increased from 160 to over 500, mostly on profession of faith. In 1853 he became proprietor of the *Presbyterian*.

Dr. Mutchmore is at present pastor of the Collegiate Church, Montgomery Avenue and Eighteenth street, where his labors continue to be greatly blessed. He occupies a high rank as a preacher. Possessed of an intellect at once vigorous and logically disciplined, an earnest spirit, and a strong emotional nature, he presents the truth with great force and fervor. As a presbyter, he is faithful in the discharge of duty. As a writer, he is clear and cogent. His fine social qualities are appreciated by all who are acquainted with him.

N

Neil, John Witherspoon, D.D., was born in Portsmouth, Va., February 25th, 1837. His parents were the Rev. William and Eliza Bogart Neil. He graduated at Hampden-Sidney College, Va., in 1857, and studied law for a year in Louisville, Ky. In 1858 he entered the Theological Seminary at Danville, Ky., from which he graduated in 1861.

In 1860 he was licensed by the Presbytery of Louisville and in 1861 the Presbytery of Central Mississippi ordained and installed him pastor of the Church at Richmond, La., a village a few miles west of Vicksburg. In 1864-5 he labored very successfully in the Jackson Street Church, Mobile, Ala. After this he supplied, for a short time, the church in Columbus, Ga. In 1866 the Presbytery of Nashville installed him pastor of the church at Murfreesboro', Tenn., where, for over four years, he worked very successfully, gathering a large congregation and rebuilding the house of worship.

In 1871 he was appointed by his Presbytery to the evangelistic work. In 1872 the Committee of Missions of the Southern Presbyterian Church sent him to San Antonio, Texas, where he still is. In that city he found a few Presbyterians, and immediately organized a factory social congregation. He has now a strong, active, self-supporting church, worshipping in a beautiful and spacious building, which is filled to its utmost capacity. He has had to contend against the forces of Romanism and German intolerance. By his prudent management and faithfulness, he is the head of Protestantism in the city. Dr. Neil's name is all else a preacher of the gospel. His preaching is attractive, from its deep thoughtfulness, clear simple statement and intense earnestness. His manner is

pleasant. He is a sympathetic and diligent pastor, and has unbounded energy and capacity for work.

Neshaminy (Warwick) Church, Hartsill's Point. The precise date of the organization of this church cannot be ascertained. Tradition puts it in the year 1710, but it was probably a few years later. Although over a century and a half old, it has had but seven pastors, namely:—

Rev. William Tennent, Sr., from 1726 to 1742—sixteen years; a man of comprehensive views, indomitable energy and fervent piety. He could speak and write the Latin language with entire ease. In 1730 he was Moderator of the Synod of Philadelphia. He was in hearty sympathy with the "great awakening" of 1730-40, and, with his talented sons, zealously wrought with Whitefield in his revival work. In founding "Log College," for the education of young men for the ministry, he did a great work for his own and succeeding generations. Among its distinguished alumni were the Rev. Samuel Blair, the Rev. John Blair, afterward Professor of Theology and Vice President of Princeton College; Rev. Samuel Finley, for ten five years President of Princeton College; the Rev. Wm. Robinson and Rev. John Rowland, both of whom were eminently successful in their ministry.

Rev. Charles Brown, from December 1st, 1743, to August 13th, 1772—nearly twenty-nine years; a graduate of Log College; an earnest and effective preacher, and for nine years a Trustee of Princeton College. He died while yet pastor, in the West Indies, whether he had gone to solicit funds for the college.

Rev. Nehemiah T. . ., from November 3d, 1774, to March 1st, 1812—nearly thirty-eight years; a man of

"profound understanding," and an able expounder of the Divine Word, and also an ardent patriot. He was Clerk of the Synod of New York and Philadelphia for three years; Moderator of the General Assembly in 1801, and its Permanent Clerk for several years afterward.

Rev. Robert B. Bohrbll, from October 20th, 1813, to November 1st, 1838—twenty-five years; a most excellent preacher and eminently successful pastor. Two great revivals of religion occurred during his pastorate. He resigned on account of ill health, and died June 28th, 1845.

Rev. James P. Wilson, Jr., from February 26th, 1839, to June 30th, 1847—eight years and four months. Two extensive revivals of religion occurred during his pastorate, and many were added to the church. He resigned to accept the Presidency of Delaware College, Newark, Del.; and while occupying that position received the degree of Doctor of Divinity from the University of Pennsylvania.

Rev. Douglas K. Turner, from April 18th, 1848, to April 20th, 1873—twenty-five years. Several seasons of special religious interest were enjoyed, and progress made in the temporal affairs of the church. He resigned on account of ill health.

Rev. William E. Jones, D. D., installed October 23d, 1873, and still the pastor. He received the degree of Doctor of Divinity from Centre College, Kentucky, June 14th, 1876; and is a member of the Presbyterian Board of Publication. He is a sound, instructive, Scriptural preacher, and a faithful pastor.

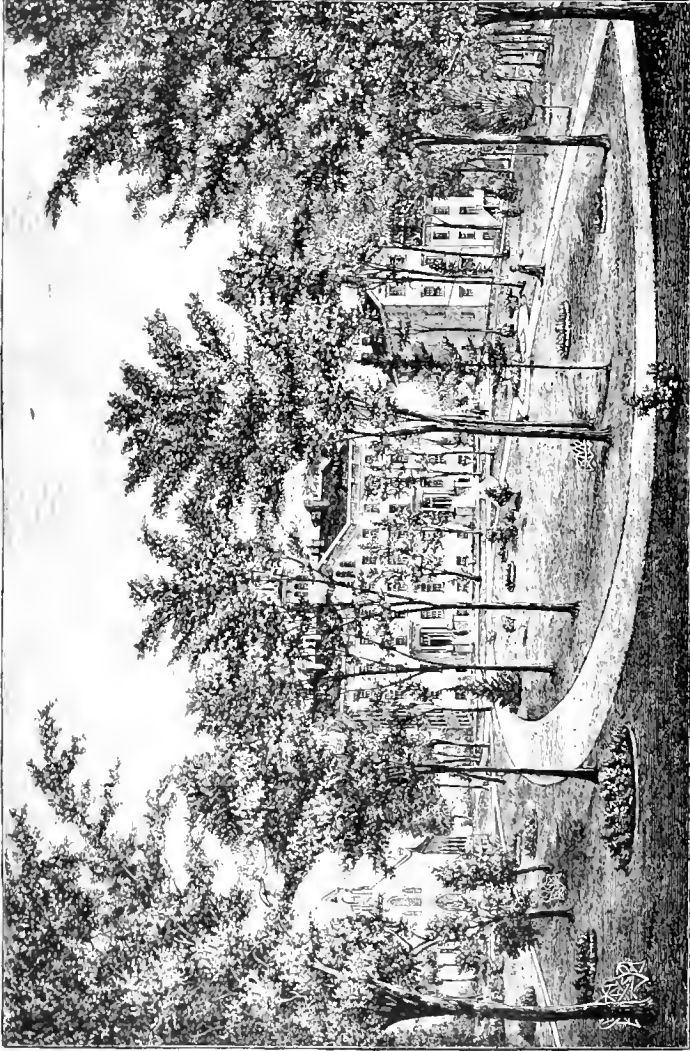
New Windsor College, situated in the heart of one of the healthiest and most picturesque sections of Maryland, was chartered in 1843, by the Presbyterians. In 1852 it was reorganized by Andrew J. Baker and others, and though still under the auspices of the Presbyterian Church, is not a sectarian Institution, the pupils being allowed to worship in accordance with their religious convictions. The Institution has preparatory and collegiate departments, to which both sexes are admitted, with such restrictions only as the nature of the case demands. Rev. J. P. Carter was the first President. He was succeeded by Andrew J. Baker, who presided until 1877, when Rev. A. M. Jelly, D.D., the present excellent Principal, took charge. The College is essentially two separate Institutions, with two boards of instructors, located on the same ground and under the same general management, and thus parents are enabled to educate both their sons and daughters without separating them. Under the administration of Dr. Jelly, with the aid of his competent Faculty, it is blessed with prosperity, and is exerting a salutary influence. (See p. 1192.)

Noble, Jonathan H., D. D., oldest son of Hon. Obadiah and Lois Harris Noble, was born in Timonmouth, Vt., October 8th, 1801. Graduated at Williams College in 1826; studied nearly three years in

Princeton Seminary, was licensed by the Presbytery of New York, April 2d, 1827; and installed by the same body, April, 1830. Was Moderator of the Presbytery of the Presbyterian Church of Cambridgeport, from September 18th, 1829, to September 18th, 1832; was pastor of the Presbyterian Church, North Cambridgeville, N. Y., from September, 1832, to July 1st, 1837; was pastor of the Presbyterian Church, Schaghticoke, N. Y., from March, 1837, to February, 1865; of the Third Church, Troy, N. Y., from 1868 to 1871; the Church at Pittstown, from 1871 to 1873; and the Church at Johnsonville, from 1871 to 1877, preaching continuously for the forty-eight years, losing but six Sabbaths from illness during the whole time. Dr. Noble was distinguished for his unpretending but instructive preaching, and his gentle and genuine sympathy with the people of his charge. Always present in the meetings of his Presbytery, and remembering everything presbyterial which had ever come under his notice, he was authority with his brethren, and their delight.

Nurse, Rev. James, was born in Washington, D. C., April 30th, 1805. He graduated at Jefferson College, Pa., in 1823. He was stated supply at Germantown, Pa., 1828-30; ordained an evangelist by the Presbytery of the District of Columbia, May 19th, 1829; pastor at East Kishacoquillas, Pa., 1831-34; pastor at Perryville, Milroy, 1834-49, and teacher at Washington, D. C., 1850-54. He died of cholera, while seeking a new charge in the ministry, at Salem, Iowa, July 6th, 1854. Mr. Nurse was editor of the first edition of the "Paragraph Bible" in this country. He was a good scholar and an able preacher.

Nurse, Rev. Joseph Everett, was born in Washington, D. C., April 17th, 1819. He attended the Classical Academy of the Hon. S. P. Chase; graduated at Jefferson College, Pa., 1837; taught a classical Academy in Washington, D. C., 1840-49; and was licensed by the Presbytery of the District of Columbia, in May, 1849. He was appointed Professor of Ethics and English Studies and Acting Chaplain at the U. S. Naval Academy, Annapolis, August, 1850. He was on duty at the U. S. Naval Observatory at Washington, 1865-79, and on special duty at the Navy Department, 1879-1881, at which time he was placed on the retired list by law. Mr. Nurse was stated supply to the Presbyterian churches of Prince William and Fairfax, of Virginia, 1867-1875; abroad on public duty, 1875; stated supply to the Fifteenth Street Presbyterian Church of Washington, 1876; and to the churches of Falls and Balls Bluff, Va., 1879. He is still occupied in preaching at missionary stations in and near Washington, almost continuously, when not serving as stated supply. Prof. Nurse is a gentleman of scholarly attainments, an instructive preacher and a good writer. He published, in 1857, "The Maritime Canal of Suez;" in 1874, "Memorial of Founding of the U. S. Naval Observatory;" in



NEW WINDSOR COLLEGE, MARYLAND.

1875, in *Harper's Magazine*, "Observatories in the United States;" in 1879, "The Second Arctic Expedition of C. F. Hall," ordered by the U. S. Senate; and in 1883, "An Exploration in the Ice Zones."

Nutman, Rev. John, was a native of Newark, N. J., and was licensed by Philadelphia Presbytery, and ordained pastor of Hanover, New Jersey, in

1730. Dr. Alden calls the congregation Whippany, it included at first West Hanover and South Hanover. He resigned the charge in 1745, and engaged in teaching in Newark. He died, September 1st, 1751. His daughter was the first wife of Jonathan Sergeant, and the mother of the wife of the Rev. Dr. Ewing, of Philadelphia.

O

Ogden, Joseph M., D.D., was born in Elizabethtown, N. J., September 21st, 1801; graduated at Princeton College and Princeton Theological Seminary; ordained an evangelist by the Presbytery of Elizabeth, September 11th, 1827; a home missionary in Pennsylvania for a time, and pastor of the Church of Chatham, N. J., from 1828 to 1873. Dr. Ogden died at his home in Chatham, February 13th, 1884, in the eightieth year of his age. He was widely known and highly esteemed.

Omelvena, Rev. James, is the youngest child of James and Jane (Gibson) Omelvena, and was born in county Antrim, Ireland, December 28th 1831. He emigrated to America in 1868, and in the follow-

ing year he began his studies for the ministry. One year was spent in preparatory studies in the Northwestern University, Evanston, Ill. His collegiate education was received at Blackburn University, Carlinville, Ill., and theological course taken at Lane Seminary, Cincinnati, O., graduating from latter Institution in 1876. He was licensed to preach in 1875 by the Presbytery of Alton, and in 1877 was ordained by the Presbytery of Vincennes. After graduating he preached to the Presbyterian Church in Spencer, Ind., until February, 1878, when he became pastor of the Presbyterian Church in Dayton, Ind., where he still continues, faithful and successful in his labors.

P

Palmer, Wales Lewis, son of William A. and Olive Palmer, was born in Machias Port, Me., May 8th, 1834. Was married to Ruth Morgan, October 31st, 1861; came to California in 1852 and joined Howard Church in 1858. He has been an elder in that church since 1866 and Clerk of the Session since 1877. He was a member of the Board of Education of San Francisco for several terms and President in 1861. Mr. Palmer has had so many years of active official life in the Church, and under circumstances so varied and trying, as to be sufficient to fully bring out what is in the man. He has proved himself faithful in trying times, liberal in needy times, hopeful in desponding times and charitable always; able, under the impulsive panics that carried others away, to stand to his duty when he stood almost alone. Catholic of spirit, loving all who bear the name of Christ, yet exacting with himself in loyalty to the principles of Presbyterianism. Conservative in making changes, earnest in completing those once made.

Parker, Rev. Alexander, a child of James and Martha (Blair) Parker, was born at Georgetown, Ohio, July 17th 1829. A partial course at Marietta

College was interrupted by the failure of his health, but subsequently, undertaking the study of theology, he graduated from Lane Seminary in 1857. Receiving licensure from Cincinnati Presbytery, May, 1856, and ordained, April, 1858, he served the churches at Allensville and Jacksonville, Indiana, from 1857 to 1859. Settled afterward at North Madison, Indiana (1859-1866), Connersville, Indiana (1866-1870), Columbus, Indiana (1870-1883); he removed from the last-named residence to Orange, California.

Mr. Parker's physical characteristics strongly suggest the features of his character. More than six feet in height, his frame is solidly and compactly built. Of a clear well-balanced judgment, and excellent powers of analysis, he has great patience and steadiness of will. His friends are attracted by a conspicuous modesty and charity. In his public discourses there are uniformly marks of a symmetrical mind, and often the mighty truths of the Calvinistic system are urged upon the attention with tremendous force. Upon Mr. Parker's removal to California, the action of the Presbytery of Indianapolis was a proof of the esteem in which he is held among his brethren.

Parry, Rev. Thomas, the fifth son of John and Phoebe Parry, was born near Denbigh, North Wales, October 10th, 1844. His parents emigrated to Wisconsin while he was still but a boy. In 1870 he graduated from Princeton College, and in 1873 from Princeton Seminary. In the latter year he was licensed to preach by New Brunswick Presbytery, and in September of the same year became pastor of the Presbyterian Church of Constantine, Mich., where he labored successfully until May, 1877, when he went to Ottawa, Ill., and for a time supplied the pulpit there. In February, 1878, he accepted a call to the First Presbyterian Church of Providence, R. I., where he labored with good success, until May, 1880, when he accepted a call to the Central Presbyterian Church of Terre Haute, Ind. He remained pastor of this church until January, 1884, when he accepted a call to the Jefferson Park Presbyterian Church, of Chicago, Illinois.

Although laboring under great disadvantages in early life, of which the youth now can have no appreciation, Mr. Parry has not only mastered an education peculiar to his profession, but is thoroughly versed in the philosophies, ancient and modern, having a mind peculiarly adapted to the comprehension of all philosophic thought, and he is able to make efficient use of this knowledge in combating the false philosophies of the times. Of broad and liberal views, he is yet thoroughly orthodox and Presbyterian. His ministry has been quite successful; his earnestness, energy and zeal, and a warm heart, full of desire for the salvation of souls, make his pulpit efforts very impressive. He readily impresses a community as one much above the ordinary. His success has largely been due to the motto he has adopted and lives up to in his pulpit labors, *i. e.*, "To do the very best I can every time." Each removal he has made has been to a broader field of usefulness.

Parsons, David, D.D., was the son of Rev. David and Eunice Wells Parsons, born at Amherst, Mass., January 28th, 1749. He was graduated from Harvard College in 1772, and succeeded his father as pastor at Amherst, October 30, 1782. His father, grandfather and great-grandfather were clergymen and graduates of Harvard.

Dr. Parsons was a man of noble, commanding presence, courtly address and dignified, persuasive manners. His head and face were models of manly beauty, and his smile was said to be a benediction. His picture represents a man over six feet in height, of broad, deep chest, symmetrical body and limbs, dressed in the clerical Continental fashion of the day. His talents and bearing were of a high order, and his sermons, still extant in his own handwriting, prove him to have been a vigorous original thinker and writer. His father had filled the pulpit at Amherst for more than forty years, and though almost a loyalist during the Revolution, he had, by virtue of his

lofty character, piety, benevolence, wide influence and personal love of his people, retained his ministry. Yet his church, for a long time, had been almost rent asunder by political contentions.

The subject of this sketch succeeded his father at the age of thirty-three years, and his course was so conciliatory, patriotic and Christian that, after a ministry of thirty-eight years, his retirement was a source of deep regret to the entire congregation. He was a man of brilliant conversational powers, an infinite fund of humor, quick at repartee, and many of his witty sayings are still preserved by tradition. His house was large and commodious, and his hospitality unbounded. It was the gathering place of the clergy from far and wide, who delighted to meet at the house of their "Bishop," as they were wont to call him. His efforts for the promotion of education, and especially the training of young men for the ministry, were unceasing during his whole life, and he was instrumental in founding Amherst Academy, a school of no little note in its day, and the germ of the present college. Amherst College was largely indebted to him for its conception and the efforts he made for its establishment, though he died before the charter was received from the Legislature. He left behind him the record of a most useful, honorable, benevolent life; a preacher of rare force and excellence, and a profound believer in the sacred teachings of the gospel.

Pearson, Rev. William Franklin, youngest son of Anthony and Sarah (Peden) Pearson, was born July 9th, 1831, in Spartanburg county, South Carolina. He was taken under the care of the South Carolina Presbytery, September 15th, 1855, and entered the Theological Seminary at Columbia, S. C., in October of the same year. He was licensed to preach April 10th, 1858, and graduated at the Seminary, June 10th of the same year. His first pastoral charge was Little Mountain Church and Varennes, over which he was installed June 9th, 1860. This relation continued ten years. He was called to Greenville Church and Ninety Six, and served them jointly for three years, and then to Upper Long Cane Church, in connection with Greenville Church, which has been his pastoral charge for the past fifteen years. For a quarter of a century he has preached the gospel, faithfully and successfully, in Abbeville county, S. C., and lives now in the town of Due West, within ten miles of his first pastoral charge.

Penrose, Hon. Charles Bingham, son of Clement Biddle Penrose and Anna Howard Bingham, was born October 6th, 1798, at his father's country seat, near Frankford, Philadelphia. In 1819 he studied law in Philadelphia, with Samuel Ewing, Esq., and on being admitted to the Bar, in 1821, settled in Carlisle. Here he at once took his place among the foremost in the number of eminent jurists of which that Bar could then justly boast. Popular manners, legal erudition, close attention to business, and ad-

mirable oratorical powers, soon secured him a large practice.

In 1833 Mr. Penrose was elected to the State Senate, and on the expiration of his term was re-elected. In this capacity he achieved distinction, even among the men of ability who at that time were chosen to this office. In 1841 President Harrison appointed him Solicitor of the Treasury, which position he held until the close of President Tyler's Administration, discharging its duties with marked ability and fidelity. When he resigned his office, returning to Pennsylvania, he resumed the practice of his profession in Lancaster, with success. In 1847 he settled in Philadelphia, his native city, and soon became largely engaged in his professional pursuits. In 1856 he was elected as a Reform candidate to the State Senate. He labored most faithfully in aid of the good cause he had espoused, but the work and exposure were more than his constitution could bear, and after a short illness, he died of pneumonia, at his post in Harrisburg, on April 6th, 1857.

The character of Mr. Penrose was distinguished by many strong and prominent points. He was emphatically self-reliant, depending on his own resources in the accomplishment of his plans and purposes. He was an earnest man in everything he undertook. To selfishness he was an entire stranger. "He looked not only upon his own things, but also on the things of others." Benevolence beamed in his countenance, and often found expression, not in good wishes merely, but also in acts of delicate and seasonable kindness. His generosity was apparent to everybody, amounting almost to a fault. His manner, which was highly cultivated, was gentle, courteous and genial, offensive to none, attractive to all. Especially was he gracious to his inferiors, careful of their rights, and considerate of their feelings. Best of all, he was a Christian. He was a consistent and exemplary member of the Presbyterian Church, recognizing it practically as "the whole duty of man to fear God and keep His commandments."

Mr. Penrose was the father of the late William M. Penrose, an eminent member of the Bar of Carlisle; R. A. F. Penrose, M.D., a distinguished Professor in the Medical Department of the University of Pennsylvania; and the Hon. Clement Biddle Penrose, an able and popular Judge of the Orphans' Court of Philadelphia.

Piney Creek Presbyterian Church, Carroll county, Md. "April 13th, 1763, Tom's Creek and Pipe Creek churches asked leave to apply to the Presbytery of New Brunswick for a young man to supply them." The answer to this request is not recorded, but the Rev. Samuel Thompson was appointed to preach at Tom's Creek, and the Rev. Robert McMardil was at the same time appointed to preach at Pine Creek, on the fourth Sabbath of April. At this point in the history the name of Pipe Creek

disappears from the record, and that of Pine, then Piney Creek, is substituted, showing that the congregation now adopted a new name, if it did not also change its place of worship.

The Church was supplied during the next Autumn and Winter by William Edmeston and John Slemmons, licentiates of the Donegal Presbytery, by William Magaw, a licentiate of the Presbytery of Philadelphia, and by the Rev. Robert Smith. During the next five years Tom's Creek and Piney Creek had occasional supplies, appointed chiefly at the stated meetings of the Presbytery in April and October. Andrew Bay, John Slemmons, John Craighead, Hezekiah James Buleh, Samuel Thompson and Robert Cooper, were among their preachers. Mr. Slemmons was unanimously called to Lower Marsh Creek on the third Saturday of November, 1761, and on the 23d of May was ordained and installed by the Presbytery of Carlisle. He frequently supplied Tom's Creek and Piney Creek, both before and after his settlement at Marsh Creek. Piney Creek had, meanwhile, asked for the appointment of the Rev. Joseph Rhea, "in particular," as a supply. A call to Mr. Rhea to accept the pastorate of the church was presented to him in April, 1771. The commissioners from Piney Creek, to prosecute the call before Presbytery, were Patrick Watson and Matthew Galt. They stated that subscriptions amounting to £110 or £112 had been secured for Mr. Rhea's support, that if he became pastor they proposed to maintain his family for the first year, in addition to the salary, and that this agreement had been entered on record in their "Book of Congregational Affairs." An existing difficulty between Tom's Creek and Piney Creek delayed the placing the call in Mr. Rhea's hands. This difficulty grew out of two subjects of dispute. The first was, that Piney Creek desired a separation from Tom's Creek and the settlement of a pastor of their own, whereas Tom's Creek favored the continuance of the former union, and a joint settlement of a pastor. The second subject of controversy was that of the boundary line between the two congregations. These questions of distraction were acted upon by a committee of Presbytery, in the judgment and determination of which both congregations acquiesced. The way being now clear for presenting the call to Mr. Rhea, it was placed in his hands, and accepted. The record omits the arrangements for his installation, but this doubtless soon followed, as from this time he discharged the duties of the pastorate.

At what precise time the first house of worship was erected at Piney Creek is unknown. It was, however, prior to the settlement of Mr. Rhea, as is shown by the deed conveying the lot of ground and the house built upon it to the trustees. The original Piney Creek Church, erected prior to Mr. Rhea's settlement in 1771, was a very plain log structure. Its pews were—

" Straight-backed and tall,
Its pulpit goblet-formed,
Half way up the wall,
The sounding-board above."

It was removed about the year 1818, when the present brick church was built upon the same site and much after the same fashion. It was remodeled and modernized in 1869, during the pastorate of Mr. Patterson. The number of pews in the second church before the last improvements were made were fifty-eight. The deed of the old church is dated February 15th, 1771, and was given for a consideration of five shillings, by Abraham Heyter, of Frederick county, province of Maryland, to Patrick Watson, James Galt, and John McCorkle, of the same county and province, and James Barr and James Hunter, of York county, province of Pennsylvania, in trust for a church and burying ground. Mr. Rhea tendered his resignation as pastor of the Piney Creek Church in April, 1776, and, after due deliberation, Presbytery dissolved the pastoral relation.

The Rev. James Martin, a member of the Associate Presbytery of Pennsylvania, accepted a call to Piney Creek Church, and was installed November 9th, 1780. The support promised was "four hundred bushels of wheat per year, or the current price thereof in money, and as much more as the circumstances of the congregation would admit." Mr. Martin continued pastor of the church until 1789. Tradition speaks of him as an able and popular preacher. He is said to have been a very earnest and animated speaker. Like all the preachers of that day, and those especially of the denomination from which he originally came, his sermons were long, perhaps seldom less than an hour and a half, and sometimes considerably longer. On a warm Summer day it was not unusual for him to take off his coat and preach in his shirt sleeves. In the pulpit he was very forgetful of himself and his personal appearance, so intensely was he taken up in his subject. He would first take off his coat, then begin to loosen his cravat, and conclude by taking off his wig, holding it in his hand and shaking it in the face of the congregation; and sometimes, during the course of his sermon, his wig would become awry, the back part turned to the front, and he utterly unconscious of the metamorphosis.

The pulpit of the Piney Creek Church remained vacant for several years after Mr. Martin's resignation, and depended upon Presbytery for preaching and the administration of the Sacraments. In October, 1801, the Piney Creek Church extended a call to Mr. Davidson, offering him £87, 10s. for one half of his ministerial and pastoral services. A commissioner informed the Presbytery that Tom's Creek had been consulted, and had agreed that Mr. Davidson's services should be divided between the two congregations. The call was accordingly presented to Mr. Davidson, and upon his acceptance of it, the arrange-

ment was consummated. Tom's Creek and Piney Creek were now, for the first time in a period of forty years, united under the same pastor. The union then established has, however, been continued, with entire harmony, through successive pastorates, for three-quarters of a century. Mr. Davidson's labors were continued in the two congregations until the Autumn of 1809. Of the internal and spiritual condition of Piney Creek Church during Mr. Davidson's pastorate little is known. In 1806 the total membership was 124; in 1807, 113; in 1808, 108. In 1805 the additions to the church were 10; in 1807, 8; in 1808, 7; in 1809, 9. The baptisms in 1806 were 14; in 1807, 8; in 1808, 21; in 1809, 10; in 1810, 11.

The pastors of the Piney Creek Church have been: 1763-70, vacant, with occasional supplies; 1771-76, Rev. Joseph Rhea; 1776-80, vacant, with occasional supplies; 1780-89, Rev. James Martin; 1789-1800, vacant, with occasional supplies; 1801-10, Rev. Patrick Davidson; 1811-13, vacant, with occasional supplies; 1814-66, Rev. Robert S. Grier; 1866-73, Rev. Isaac M. Patterson; 1873, Rev. William Simonton.

Planting of Presbyterianism in Kentucky *One Hundred Years Ago.*

The Synod of Kentucky, at its meeting in Harrodsburg, October 12th, 1883, celebrated, with a very interesting programme of services, the "Centennial of Presbyterianism in Kentucky." Appropriate and able addresses were delivered by the Rev. J. N. Saunders, Rev. J. L. McKee, D.D., Rev. E. P. Humphrey, D.D., Rev. L. G. Barbour, D.D., Rev. T. D. Witherspoon, D.D. On Sunday evening, at the close of the Synod's Sessions, Rev. Moses D. Hoge, D.D., of Richmond, Va., delivered, by invitation, a historical discourse. Dr. Hoge took for his text "*The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.*" (Matt. iv, 16), which was the text of the first sermon preached by a Presbyterian minister in Kentucky. From Dr. Hoge's admirable discourse we make the following extract:—

"The first explorers of Kentucky," says Davidson, "spread everywhere, on their return, the most glowing accounts of what they had seen—luxuriantness of the soil, the salubrity of the climate, the undulating face of the country, the vast fields of native clover, the magnificent groves of sugar tree and walnut, the deeply-channeled rivers sweeping between precipitous cliffs, the verdure of the vegetation," all combining to make it the imperial park of nature, the temple of the world. Allured by these glowing descriptions, emigrants flocked to it from every quarter, but principally from Virginia.

"When the year 1783 opened with the prospect of peace with Great Britain, emigrants poured into Kentucky by the thousand; but now history must make a pause, for a new era is about to be inaugurated. Most eminent among all those who flocked to this Western garden of the Hesperides was the Rev. David Rice, then pastor of the Church at the Peaks of Otter, in Bedford county, Va., whose summits command one of the noblest prospects in the world, emblematic of the influence to be exercised, and the far-reaching, widely-extended results which were to follow the

arrival of this eminent servant of Christ. His appearance was hailed with joy by the Presbyterian settlers, to many of whom he was known personally, and to all by reputation. The advent of this eminent man marks an era ever to be remembered in the history of the Synod of Kentucky.

"I do not mean by this that he was a man of transcendent talents and acquirements, for in both of these characteristics he has been surpassed by members of the Synod, some of whom have gone to their rest (I pause for an instant, reverently and lovingly, to lay an *immortelle* on the tomb of Stuart Robinson), and others of whom yet survive to adorn the spheres in which they move. But, as in the unexplored field, the first furrow which cuts the sod and turns up a new line of color across the surface is more conspicuous than all the parallel ridges of an evenly-plowed field, so it was with David Rice—if not the most gifted, he was the first. He was the Columbus of the ecclesiastical history of Kentucky. It is just one hundred years since he preached in Harrodsburg a sermon on the text which, in honor of his memory, I have chosen as the text of my discourse, representing, as I do, the State from which he came.

"If anything more than another can illustrate the change which time has wrought, it is the geographical boundaries of our States and of the Synods and Presbyteries of our Church. We can now hardly realize the fact that Kentucky was once only the continuation of a county in Virginia, and that it was not entitled even to be called 'the county of Kentucky' until 1776; that it was not even a 'district' until 1780, and that from this subordinate position it sprang into a sovereign State and member of the Union in 1792. We have another illustration of the astonishing growth of our country and Church, when we remember that in 1789 the Synod of Virginia was composed of four Presbyteries: First, the Presbytery of Redstone, which covered the settlements of Western Pennsylvania; second, the Presbytery of Hanover, which embraced all of Eastern Virginia; third, Lexington, covering the valley and what is now known as West Virginia; and fourth, the Presbytery of Transylvania, which included the *District* of Kentucky, and the settlements on Cumberland river, extending into what is now the State of Tennessee.

"It was into this vast ecclesiastical domain that Father Rice, in the providence of God, came, bearing the lamp of life, and near the spot where we now worship the first congregation gathered, to catch the early light which for a hundred years has been brightening and broadening, until now it fills not only the territory occupied by your noble Synod, but illumines the shores of the Pacific.

"It is not my province to-day to give you a biographical sketch of this pioneer of Presbyterianism, or of any of the little band who accompanied and succeeded him; but even at this distant period we

cannot contemplate the work accomplished by these servants of Christ without a new thrill of admiration at the zeal, fortitude and perseverance with which they fulfilled the great mission entrusted to them. When we say they labored, and we are entered into their labors, we mean much more than that their labors were the illustration of mere activity; they were also the illustration of the privations, the self-denials and sufferings they endured. They illustrated what has been true in all lands and in all times, of those who have done the pioneer work of the world—what has been true of all reformers and philanthropists and champions of truth and righteousness.

"It has ever been the lot of such men so to toil while others rested; to watch while others slept; and often to bear the ridicule and the misrepresentation and the persecution of those whom they sought to save and bless.

"Count me o'er earth's chosen heroes;
They were souls that stood alone,
While the men they agonized for
Hurled the contumelious stone."

"Such has been the cost of inheritance bequeathed to us by those who have maintained the empire of principle in the world in all generations.

"And now, having completed our review of the influences which shaped the men whose noble office it was to lay the foundation of the institutions which we most love and cherish, since we know what fire it was which fused the metal, and what forces they were which formed the moulds into which that metal was cast, we can more easily account for much that is characteristic in the spirit, and we can better appreciate the distinctive features of the Church which claims our allegiance and heartfelt homage.

"In this discession I distinctly disavow the purpose of seeking to create the impression that Presbyterians claim any monopoly of the honor which belongs equally to all patriots and Christians of other churches who labored with them to secure the sacred right of conscience, and the civil liberty we enjoy.

"There are men of other lineage and of other faiths than ours, whose names are illustrious in the annals of the country, and dear to our hearts because of their splendid services in the cause of freedom in the Church and in the State. Did time permit, and if this occasion rendered it appropriate, I would pay deserved tributes, and make special acknowledgments of the efficient aid rendered by those who co-operated with our fathers in their conflict for the right and true. So when I refer to what I consider some of the peculiar characteristics of our own Church, which give it a claim upon our love and labor, it is not to disparage others. Nothing is more foreign to my disposition and purpose than to draw invidious comparisons, or to make comments of any kind on the faith and forms of other churches. I desire only to suggest a few of the reasons why we regard our own as worthy of the warmest devotion

of its sons. And the light of history has been invoked, that in that light we might more clearly trace the development of its life through ages of conflict and persecution, and that we might the better appreciate some of the characteristics which commend it to our reason and endear it to our hearts.

"1. We honor it for the strict conformity of its outward organization to what we understand to be the primitive model of the Church of the Apostles; the parity of its ministry; its representative form of government; the minister to labor in word and doctrine; the ruling elder to co-operate with him in all that pertains to its spiritual control; the deacons to have oversight of its temporal interests; each freely working in his own appropriate sphere, all acting in unison, with reference to a common end; all assimilated by a common standard of doctrine and discipline, and compacted into a unity secured by a system of representative Assemblies.

"2. We honor it because of the spirituality of its services, and the simplicity of its forms of worship and mode of administering the Divine ordinances.

"3. We honor it because of its boldness and fidelity in proclaiming and defending all the doctrines of God's Word—even those which have always been most ungenial to the natural heart—doctrines which some suppress, which others qualify, and which others repudiate.

"4. We honor it because, in sharp contrast with those systems of faith which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual guardians, the tendency of the Presbyterian system has been to encourage investigation, to vindicate the right of private judgment, and to stimulate and develop the intelligence of the people—the demonstration of which is to be found in the splendid literature it has created; in the contributions of its writers to mental, moral and physical science, and above all, to theology, the queen of all the sciences; so that, wherever our church has been planted, its fruits have been seen in the school, the academy, the college, and the university, the free press, the free Bible, the free pulpit and the free people.

"5. We honor it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly-educated ministry, and though not numerically the strongest of the denominations in the land, it contains the largest number of theological seminaries, as well as the most thorough and comprehensive in the course of study required.

"6. We honor it because the moral influence of our church in any community where it has been planted is out of all proportion to its numbers. Its aspect toward fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and

acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

"7. We honor it because of its generous and kindly bearing toward all other evangelical churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table and sit down at theirs, laboring with them in every good word and work, and rejoicing in the success of all who are toiling to advance the cause of Christ in the world.

"8. We honor our Church because of the noble stand it has always taken in behalf of civil and religious liberty. It would be strange, indeed, were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who, at the foot of the heath-clad Grampians, contended for Christ's crown and covenant, or who fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness, and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food or clothing; with none to pity or succor them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the royal army.

"Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc, or the delightful valleys of the Loire, and who found an asylum on the high banks of the James, in Virginia, or on the low lands of the Santee and Cooper rivers, in South Carolina.

"There is among my own kindred the old family Bible which their Huguenot ancestors carried first to Holland and then to Virginia. Its covers are worn; its leaves are yellow and faded; they have often been wet with the salt spray of the sea, and the salt tears of the sorrowing exiles; the names in the family register are growing dim; I trust they are bright in the Book of Life.

"Then did the people of God suffer and bleed, both upon the field and the scaffold; and yet, while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who

chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and the shining lights of the world; but now, thank God, here, in the goodly land which His providence prepared for them, the descendants of the Covenanters and the Huguenot and the noble martyrs of the North of Ireland are found dwelling together, with none to molest them or make them afraid; and yet ready, as ever, I trust, if need be—ready once more to brave and peril all, for the testimony of Jesus and for the defence of the faith delivered to the saints.

“And now, fathers and brethren of this venerable Synod, these hallowed memories make their own appeal. We cannot but highly prize what has been so dearly purchased. If not the lineal descendants of the men of whom I have been speaking, we are the inheritors of their faith. If their blood does not run in our veins, their principles possess our souls. We are now the representatives of the Church which they so nobly represented in their day. Be it ours to conserve, defend, and transmit to those who come after us, the institutions which we hold in trust for the generations yet unborn. Let the hallowed recollections of the past stir within us the resolve to make the future fuller of all noble sacrifice and service, so that the evening star of memory may become the morning star of hope, and light the way to new endeavor.

“What we now need is a new, sweet and heavenly unction from on High—the effusion of that quickening grace which will arouse the slumbering energies of our Church and cause every man to do his duty at his post, and by properly plying every instrumentality for good within his reach, thus demonstrate to the world the value of our principles and the efficiency of our organization; that our Church may stand confessed before all men as one of God’s chosen instruments in filling the earth with the knowledge of His great salvation, and that because of its influence in all latitudes and in all lands, it may be truly said, ‘The people that sat in darkness saw great light, and to them that sat in the region and shadow of death light has sprung up.’”

Porter, **Abner A., D. D.**, was the son of Rev. Francis Porter and Isabella Kilpatrick, and was born at Asheville, North Carolina, A. D. 1817, and died in Austin, Texas, on Sabbath, December 8th, 1872. His father had six sons, four of whom entered the ministry in the Presbyterian Church.

Abner received his early training in an academy presided over by his father. He graduated, with distinction, at Princeton College, N. J., about A. D. 1836 or 1837. He pursued his theological studies at the Seminary in Columbia, S. C., where he was distinguished for close application to his studies, and exhibited a judgment and taste of rare excellence and refinement. He was licensed to preach by the Presbytery of Tuscaloosa, Ala., in the Spring of 1842,

and in October of the same year was ordained by that Presbytery, and installed as pastor over two small country congregations in Green county, Ala. He was at once recognized as one of the ablest preachers of that region.

In the year 1846 he removed to Charleston, S. C., where, for a time, he assisted Dr. Thomas Smyth, of the Second Church. During this period that church was blessed with the outpouring of God’s Spirit; many were added to the Church, and a colony was sent out and organized into a church, called the Glebe Street Church, of Charleston.

In the year 1851 he accepted a call to the First Church, Selma, Ala. Here his health, never robust, gave way under his heavy labors, and he was compelled to resign his charge. After many months of great suffering, he was, in a measure, relieved by a skillful surgical operation, and so far regained his health as to be able to resume labor.

He then became editor of the *Southern Presbyterian*, published in Columbia, S. C., which paper he conducted with distinguished ability until, by the issues of the war, the publication of the paper was suspended.

Leaving Columbia he took charge of a church in Greenville, S. C., where he labored for a number of years, greatly beloved by all the people of God in that region.

In the year 1869, at the request of the Committee of Domestic Missions of the Southern Church, he made a tour of inspection through Southern and Middle Texas, to learn the condition and wants of the Church in that region. The result of this visit was that the Committee, impressed with the importance of supplying that region with the gospel, urged him to return to Texas and take charge of the Church at Austin. To their urgency he reluctantly yielded, feeling that his strength was not equal to the work which they wished him to undertake; but leaving a people to whom he was devoted, and who loved him so well, he bowed to what he regarded as a call of duty and removed to Texas. The position which he assumed in Austin was one requiring much labor, guided by much wisdom, patience and prudence. These, by the grace of God, he brought to the work, and greatly endeared himself to the people of God in that city.

But the burden proved too heavy for him. His health rapidly declined, and on Sabbath, December 8th, 1872, he fell asleep in Jesus.

Dr. Porter was a man of rare gifts and endowments. His mind was admirably well balanced and well disciplined; of sound judgment, refined taste and accurate scholarship. As a preacher, he was eminently evangelical. He was an able defender of the system of doctrines set forth in our Standards, having made himself master of the literature connected with its formation and history. He was thoroughly honest in his views, and strenuous in

their defence, but was not an extremist. His manner in the pulpit was always grave and earnest. In his younger years some may have thought there was a lack of gentleness in his manner when controverting opinions which he regarded as hostile to the truth. This grew out of the intensity of his convictions. But in maturer life it all disappeared, and his manner was eminently tender and gentle. He dwelt much on the love of God in Christ, and the deep experiences of the believer's heart in its conflict with sin.

In his intercourse with men at large, he was regarded as too reserved, which was sometimes attributed to haughtiness. But this was a mistake. It was constitutional, rather. Few men could be less influenced by the outward circumstances of men than he was. He was singularly free from prejudice, envy and censoriousness, in judging and speaking of men. He was dignified, manly, generous and just in all his intercourse with men. In prayer he was most remarkable. No one who heard him once could ever forget the deep solemnity of his whole manner; the simplicity, the earnestness of his petitions, and the confiding tone in which they were uttered, could not fail to fix attention. To the plain, illiterate worshiper there was in his manner a strange fascination. We knew a pious old slave, a domestic, who, when she would hear his name called to ask the blessing at the table, would drop whatever work she was at and hasten to the dining-room door to listen, absorbed, to that brief and simple prayer from his lips. Indeed, in all his public performances, while he commanded the respect and the admiration of the most cultivated, he fixed the attention and won the hearts of the plain and the poor, who learned to love him with simple devotion.

Porter, **Albert H.**, a nephew of General Peter B. Porter, Secretary of War under President Adams, was born at Canandaigua N. Y., October 25th, 1801. He came with his parents to Niagara Falls, in 1806, and united with the Presbyterian Church there, in 1831. In December of the same year he was ordained elder, which office he has now filled for fifty-three years, the longest service ever rendered by any elder in Niagara Presbytery. In faith he has always been soundly orthodox; and he has also adhered loyally to the Church of his choice. Both the spiritual and temporal interests of the Church have always been near and dear to his heart. Having been blessed with a generous portion of worldly goods, he has acted the part of a wise and conscientious steward. Besides standing ready at all times to give whatever was needed for Church purposes at home, he is a regular and generous contributor to the boards. His charities have also been extended to the American Bible Society, and many other Christian Institutions, such as Auburn Seminary and Hamilton College. And he loves to dispense his benevolence, in a quiet way, to the poor of his village, and to our Home-Missionaries on the frontier. Thus for more than

half a century Elder Porter has stood as a pillar in the Church of Niagara Falls.

Presbyterian Church of Cayuga, *New York.* The first missionary, in all probability, who visited any part of the territory of Western New York was the Rev. Samuel Kirtland. In 1791 or '92 Mr. Kinney is spoken of as laboring in what is now Northville. He held meetings in the house of Ebenezer Hoskins. Rev. Daniel Thatcher was sent into Western New York, by the General Assembly, in 1795. In 1798 Dr. Hillyer was sent to labor in this region, Genoa and Aurora being particularly named. Dr. Seth Williston labored in Milton, Genoa in 1799, and organized a church in Locke the same year. But up to the close of the year 1800 no minister of the Presbyterian or Congregational Denomination had been settled in this region. Prior, however, to 1800 several Christian Societies had been organized. Regular religious services were held at Northville as early as 1793, in the house of Benjamin Close. And in 1798, at Northville, was organized the first Presbyterian church of the county. The Church of Aurelius was organized in 1799, and, in the same year, one in Locke. In 1800 a church was formed in Scipio. These last were afterward merged in other Societies.

Under the influence of "the Great Revival of 1800," when copious showers of divine grace swept up and down the Atlantic coast, leaping the Allegheny range, and ceasing not until they refreshed the very limits of this then western frontier, the pastors of many flourishing churches in Connecticut and Massachusetts left their homes and came into these wilds, to labor for the souls of the new settlers.

Among the workers who first labored in Cayuga, was the Rev. David Higgins, who, as early as 1801, was sent by the Missionary Society of Connecticut, on a mission of four months to the new settlements in the State of New York. He went as far the Genesee river. On his return, among other places, he preached at the town of Aurelius, which then comprised the present town, and also Auburn, Fleming and Springport. The same year he received and accepted a call from the Aurelius Church, and in July, 1802, moved his family from Connecticut. In September, 1802, he was installed by an Ecclesiastical Council, and soon after a church was erected. The population was so scattered, however, that divine services were held alternately at Auburn, Aurelius, Cayuga and Grover's settlement (now Fleming). Mr. Higgins seems to have labored on this circuit until 1811, when the First Church of Auburn was organized, in July. After that time his work was with the First Church of Auburn alone, until his relations with Aurelius were dissolved, in 1813.

From 1811-19 this people were supplied with monthly missionary preaching, and worshiped with the Aurelius Society, which at that time occupied the old stone church which used to stand opposite the place now owned by Dr. Hamilton.

On the 26th of April, 1819, a public meeting was called in the school-house (the rear of the present Davis' Hall), for the purpose of organizing a religious society in the village of Cayuga. It was resolved that it should be organized according to the Presbyterian form of government, and be known by the name of "The Presbyterian Society of the Village of Cayuga."

Loring Willard, Jonathan Whitney, Uri Foot, Daniel McIntosh, Solomon Dewey and Jeremiah Hallock were duly elected trustees of said Society. One week and a day later (May 3d), this Society met at the same place, and out of their number, under the direction of Rev. Joshua Lane, of the Presbytery of Cayuga, and Rev. William Bacon, of the Presbytery of Geneva, the following sixteen members from the church of Aurelius were formed into a church, viz.: John Fitch, Gershom B. Gillett, Doring Willard, Jeremiah Hallock, Bazaleel Shaw, Jr., Abbey P. Allen, Percy Shaw, Temperance Bernan, Susan Annin, Meliscent Foot, Roxy Ann Foot, Parthenia M. Foot, Philomela Perry, Polly Savage and Tabitha McIntosh.

On the 20th day of June following, Rev. William Bacon presiding, twelve more were received by letter from the church of Aurelius, and Thomas Mumford, Jeremiah Hallock, Elias Thompson and Gershom B. Gillett were elected ruling elders, and Elias Thompson was chosen deacon.

On the 29th day of the same month the Church at Seneca Falls and this united in settling as their pastor the Rev. William Bacon.

Mr. Bacon's relation to the Church of Cayuga was dissolved February 6th, 1821. In July of the same year this church was transferred from Geneva to Cayuga Presbytery, under whose care it has since remained. On the 23d day of July, 1821, a call was made to the Rev. Melad Pomeroy to become pastor of this church, and officiate one-half the time in Aurelius Church. Mr. Pomeroy was installed August 8th, 1821. Under his labors the Society continued to prosper, and the meeting house was completed and dedicated February 26th, 1823. As soon as the church was completed, Mr. Pomeroy was released from the Aurelius Church, and for ten years, viz., till January, 1833, ministered to the Society at Cayuga alone, making his entire labors here of twelve years' duration.

After Mr. Pomeroy came Rev. Octavius Fitch, who supplied the church, and with good success, during the year 1833. Following Mr. Fitch came, in April, 1834, Rev. Henry Snyder, who remained one year. Rev. Erasmus H. Adams followed Mr. Snyder, and labored from June, 1835 to February, 1836. After Mr. Adams left, the pulpit was supplied, for a time, partly from the Seminary at Auburn, but principally by an aged clergyman by the name of Clark. Rev. T. R. Townsend began to labor in the church July 9th, 1837, and was installed pastor in 1838. Mr.

Townsend was highly esteemed as a man and a Christian. During his ministry the church was in a prosperous condition, spiritually and financially.

After Mr. Townsend's dismissal Mr. Pomeroy returned as stated supply, in which relation he continued until 1852. During his second ministry there was a very gracious visitation of the Holy Spirit. In July, 1851, Rev. Timothy M. Hopkins was engaged as stated supply, which relation he sustained until 1860. The Rev. F. W. Roberts came to Cayuga in May, 1860, but his labors were suddenly cut short, by death, in September of the same year. He was much beloved and his decease deeply lamented. The Rev. H. H. Allen labored as stated supply, from May, 1861, to November, 1869. Under his labors there was a steady growth in both temporal and spiritual affairs. The Rev. G. P. Sewall was installed pastor, December 28th, 1870, and his labors during his continuance in this relation were largely blessed. The Rev. Edward P. Willard is at present stated supply of the congregation.

Presbyterian Church, Chester, Morris county, N. J. The history of this church (formerly the Church of Black River and sometimes the Church of Roxbury) runs back to the middle of the last century. It was founded by settlers from the eastern end of Long Island, N. Y. Previous to 1740, a Presbyterian house of worship had been erected between Black River and Mendham, one and a half miles west of Mendham. In 1745 a church building was erected in Mendham Village, and the Presbyterians of Black River soon after were organized into a church, under the name of the First Presbyterian Congregation of Roxbury, and erected an edifice about a mile and a half north of the present village of Chester.

The first pastor was the Rev. Samuel Harker or Harcour, probably of Huguenot descent. He graduated at Princeton College; was licensed to preach by the Presbytery of New Brunswick, and, according to the records of that Presbytery, was ordained and installed at Roxbury, on Black river, one of the head waters of the Raritan, October 31st, 1752. He is mentioned in "Foote's Sketches of North Carolina," where some of his family resided, as remarkable for size, vigor and strength. One of his daughters married Judge Symmes, of Marietta, Ohio, and was mother-in-law of ex-President Harrison. The son of another daughter, who married Dr. Caldwell, of Lamington, N. J., was Rev. Dr. Caldwell, at one time a teacher in the College of New Jersey, and for more than thirty years, President (the first) of the University of North Carolina.

In 1757 the Presbytery heard that he had imbibed and vented certain erroneous doctrines, and were about to proceed against him, when they learned that he had left his charge and gone as a chaplain in the army. By order of Synod, in 1759, a committee met at Mendham and examined a paper containing Mr. Harker's principles, many of which they found to be

correct, but others containing errors. On hearing this report, the Synod found it expedient "to try yet whether further converse may convince him, and agree that he meet with Samuel and James Finley, John Blair, and Robert and Sampson Smith, at Nottingham, in November, and on his return with Gilbert Tennent, Treat Ewing and Dr. Alison." He met with these committees, but without benefit, though the interview lasted two days and one evening.

In 1761 he published his sentiments in a book entitled "An Appeal to the Christian World," to which Rev. John Blair published an answer, entitled "The Synod of New York and Philadelphia Defended." In 1763, the "Synod condemned his propositions, declaring that they could not continue him as a member, and that he be disqualified for preaching or exercising his ministry anywhere," and the Church of Black River was declared vacant. In "Hodge's History of the Presbyterian Church" there are several references to this case, cited as one of the earliest instances of Presbyterian oversight. It is asserted that this was the only case of discipline for erroneous doctrine during the period extending from 1758-1789. Mr. Harker perished at sea, with his son, who was on his way to England to receive Episcopal ordination.

For five years after the removal of Mr. Harker the church was under the care of Presbytery, but without a regular pastor, until the Autumn of 1768, when it settled Rev. William Woodhull, of Brookhaven, Long Island, a brother of the Rev. Dr. John Woodhull, of Freehold, New Jersey. He was a graduate of Princeton College (class of 1764), and studied theology with the Rev. Samuel Buell, of East Hampton, Long Island. After a few years he was obliged to relinquish pastoral labor, on account of bronchial trouble, but still remained a prominent man in the community. He opened a Latin school, in which General Mahlon Dickerson, Secretary of the Navy under General Jackson, was a scholar. He represented Morris county in the First Legislature of Independent New Jersey, which met at Princeton, in August, 1776. He was elected to the same position in 1777. In the Legislature at Perth Amboy, in 1789, and in that of Burlington, in 1790, he again represented Morris county as member of Council. He was appointed a Judge of Common Pleas in 1808, and was a prominent man in the town and county until his death, in 1821.

In 1783 the Presbytery of New York reported that they had left the name of Rev. William Woodhull out of their list of members, because, on account of feeble health, he had relinquished his ministerial duties. "The Synod deeming this reason to be insufficient, directed his name to be restored to the roll." This is one of the earliest instances of Presbyterian action on the subject of the demission of the ministry. During the American Revolution the church was without a settled pastor, and at one period the build-

ing was used as a hospital. Near the close of the war an unsuccessful attempt was made to unite with the Congregational Church of the town. In 1785 Rev. Samuel Fordham, of Long Island, was obtained as stated supply, and installed in the pastorate in 1786, in which office he remained for thirty years. His time, like that of Mr. Woodhull, was divided between Roxbury and Succasunna.

He was succeeded, about 1815, by Rev. Jacob Cassner, of Baskingridge, N. J., a graduate of the College and Theological Seminary of Princeton. He gave this church one-third of his time, preaching at Black River (or Chester), German Valley and Fox Hill (now Fairmount). From Chester he was called to Washington, Warren county, where he died.

In 1818 the church called to the pastorate Rev. John Ernest Miller, of Albany, N. Y., a member of the Reformed (Dutch) Church. He remained in Chester until the Spring of 1823, when he took charge of the Reformed Dutch Church of Tomkinsville, Staten Island, and was succeeded, in the Autumn of the same year, by Rev. Abraham Williamson, a native of New Jersey and a graduate of Princeton College and Seminary. During his pastorate of thirty years important changes occurred. Two colonies swarmed from the mother church.

In 1835 forty-eight persons were dismissed to organize the Presbyterian Church of Mount Olive, and in 1852 twenty-six persons were dismissed to form the Presbyterian Church of Flanders. In 1851 the congregation abandoned the old site and edifice, and built and occupied the house in the village in which they now worship. Mr. Williamson remained in charge of the church until 1853, in the Autumn of which year Rev. George M. S. Blauvelt (son of Rev. Dr. William Blauvelt, for more than fifty-five years pastor of the Presbyterian Church of Lumbington, N. J.), a graduate of Princeton Seminary, began a pastorate, which continued until October, 1856. From June, 1857, Rev. Josiah Markle, of the College and Seminary of New Brunswick, N. J., was pastor of the church until April, 1858. In June, 1858, James F. Brewster (a descendant of Elder William Brewster, of the Mayflower, and of Rev. Nathaniel Brewster, pastor of the Church of Setauket, Long Island, for thirty-five years until 1691) became the stated supply, and was ordained and installed by the Presbytery of Passaic in October, 1858. He is a native of New Jersey, a graduate of Rutgers College and Princeton Seminary. During this pastorate the membership has increased about fifty per cent., a parsonage has been built, the church edifice has been renovated, a pipe organ has been introduced, and a handsome chapel has been erected, the latter the gift of Mr. James E. Hedges, of Elizabeth, N. J.

On the 21st of June, 1883, the congregation, with a large gathering of clergymen and friends, celebrated the twenty-fifth anniversary of pastoral labor, with appropriate services.

Presbyterian Church of Cross Creek, Washington county, Pa. The region of country called *Cross Creek* obtained its name from a *creek* which empties into the Ohio river near Wellsburg, West Virginia, while another creek empties into the same river directly *across* the stream. Hence the name *Cross Creek*. This region is very fertile, heavily timbered, well watered, and abounds in bituminous coal of the best quality. It began to be settled about the year 1770-71. The first settlers were mostly Scotch-Irish. Some came directly from the North of Ireland and West of Scotland, some from York county, Pennsylvania, and from Winchester, Virginia, and a few from Mecklenburg, North Carolina. Among these pioneers were some pious men, who began to hold meetings for social worship as early as 1776-77. Two such Societies were organized within the bounds of Cross Creek. One on *Irish Ridge*. The leading members of this Society were John Morrison and Robert McCready (both of whom afterward became ruling elders of the Church of Cross Creek), William McCandless and Samuel Strain. The other Society held their meetings at the *house of Major William Vance*, and in the houses around. The leaders here were Major William Vance, James Campbell, John Stone, Robert Barr and William Wilson. For several years these settlers were greatly harassed by incursions of hostile Indians. Not a few of those who fell under their murderous tomahawks lie in the burying ground of this congregation. From these incursions the people fled into *Vance's* and *Wells' forts*—the former one mile north, and the latter five miles west of this church. In these forts, social, and afterward public worship, was kept up for about seven years—especially in Summer and Autumn—the seasons when the Indians were wont to make their raids. On these meetings the Holy Spirit was shed down, and in *Vance's fort* some seven or eight persons were converted. Among these were Thomas Marquis and his wife Jane. Mr. Marquis subsequently became first a ruling elder, and afterward the pastor of the congregation.

The Rev. James Powers, from the Forks of Youghiogheny, visited this region, and preached the first gospel sermon ever heard in it on the 14th of September, 1778. This was under an oak tree, just outside the gate of Vance's fort. After the sermon twenty-one children were baptized. Among them was the firstborn of Mr. and Mrs. Marquis.

In April, 1779, the Rev. Joseph Smith, from York county, Pennsylvania, visited this region, and preached several sermons. After his return home the Rev. John McMillan (who had come with his family to Chartiers in '78) preached a few sermons in the bounds of Cross Creek. These sermons greatly stirred up the people to obtain the stated ministrations of the gospel among them. In the early Summer of 1779 James Edgar came from York county, Pennsylvania, and purchased a farm in

Cross Creek. About the same time Messrs. William Smiley and Robert Caldwell, and others, came from the same region (Chanceford and Slate Ridge) to Upper Buffalo. These likewise desiring the ministrations of the gospel, the two companies met at the house of James Marshall, midway between Buffalo and Cross Creek, and made out a call for the Rev. Joseph Smith, who had been their minister in York county. This call is dated June 21st, 1779. The salary promised was seventy-five pounds. This call was carried down to the Presbytery of New Castle, then met at Carlisle, by Mr. Edgar, and was accepted on the 27th of October, 1779. In the Summer of 1779 a committee of three persons from Cross Creek and three from Upper Buffalo were appointed to locate sites for the two meeting houses. The three members of the committee from Cross Creek were Major Wm. Vance, Robert McCready and Henry Graham; and Messrs. William Smiley and Robert Caldwell were two of the members from Buffalo. These located the sites where the houses now stand. Henry Graham, Esq., donated the land for the church at Cross Creek.

In the Autumn of 1779, the Rev. Joseph Smith removed with his family to his new charge. Shortly after his arrival three ruling elders were chosen by vote of the congregation, viz: James Edgar, John Morrison, and George Marquis. Mr. Edgar had been ordained an elder in York county. Mr. Marquis was appointed the first leader of the singing in the church.

In the Autumn of 1779, mainly through the influence of Mr. Edgar, Joseph Patterson removed from York county into Cross Creek. He was a seceder from the North of Ireland; had been a school-teacher in York county; was an ardently pious man; became an active leader in meetings for social worship; afterward a ruling elder in the church of Cross Creek; subsequently, a minister of the gospel, and for many years was the faithful, successful and greatly beloved pastor of the congregation of Racoon, Pennsylvania.

In the Winter of 1781 and 1782, God began to pour out His Spirit on the congregations of Upper Buffalo and Cross Creek. In the Autumn of 1782 the sacrament of the Lord's Supper was administered for the first time in Cross Creek. About fifty persons from both of the congregations were received into full membership. This work continued, with but little abatement, for six or seven years. The most gracious visitation was in June, 1787, when about fifty members were added to the church of Cross Creek. Mr. Smith preached his last sermon at Cross Creek (from Galatians i, 8), and died of fever and inflammation of the brain, on the 19th of April, 1792, in the fifty-sixth year of his age. His flesh rests in the cemetery of Upper Buffalo, and the epitaph recorded on his tombstone was written by his intimate friend and fellow laborer, Rev. Thaddeus Dodd, of Ten Mile, Pa.

In the Winter of 1782-83, the first addition was made to the Session. This addition was made by *appointment of the Session*, and consisted of Thomas Marquis, Joseph Patterson and Joseph Vance. Near the end of Mr. Smith's pastorate another addition, consisting of Robert McCready, Esq., Wm. Rea, Esq., Henry Graham, Esq., Robert Lyle, Hugh Newell and Thomas Marshall, were *called by the people*, and this has continued ever since to be the mode of addition. These were ordained and installed by the Rev. James Hughes, pastor of the congregation of West Liberty, after the decease of Mr. Smith. After being supplied by the Presbytery for a little more than a year, Cross Creek gave a unanimous call to the Rev. Thomas Marquis to become their pastor.

Thomas Marquis was of Irish parentage, born in Opequon Valley, near Winchester, Va., in the year 1753. In 1775 he was married to Miss Jane Park, who was born and bred in the same region of country, a lady of great personal attractions, and well qualified to discharge the duties of the important place she so honorably filled. Shortly after their marriage this pair removed to Cross Creek. After his conversion the attention of Mr. Marquis was turned, by the advice of Messrs. Smith and Dodd, to seek the gospel ministry. (*See his sketch.*) The preaching of Mr. Marquis was very popular, and soon he received three calls for his ministerial services—one from the united congregations of Bethel and Ebenezer, another from Ten Mile, and another from Cross Creek. The call from Cross Creek, dated October 18th, 1793, was accepted on the 23d of April, 1794; and as the congregation of Cross Creek was under the care of the Presbytery of Ohio, he was dismissed, to put himself under the care of that Presbytery, and was, by them, ordained and installed on the 13th of June following. About the same time Upper Buffalo had given a call to the Rev. David Smith, son of their former pastor, which he held in his hands for consideration, and by agreement, Mr. Marquis was to supply their pulpit half of the time, till they obtained a pastor. This he continued to do till the beginning of the year 1798, a period of three years, six months and seventeen days. From that date all his ministerial labors were given to Cross Creek, till October, 1826, a little over thirty-two years from the beginning of his pastorate.

Under the ministry of Mr. Marquis, God began to revive His work, in 1799. This brought about thirty members into the church. A season of great religious declension followed. In the Summer of 1802 there began to be increased interest on the subject of religion, and some additions were made to the church. This feeling increased till, on the 5th of October, what has been called the *great revival* was fully ushered in. This work was attended by extraordinary bodily exercise. This exercise was never relied upon by the ministers and elders of the Presbytery as evidence of true religion. Some of the subjects never became pious. Some who were eminently

pious were the subjects of it. And not a few of the subjects became hopefully pious, and held fast and adorned their profession till death. This revival continued through the years 1803 and 1804, and brought into the church about one hundred members.

During this pastorate two additions were made to the Session. In 1807, John Wilkins, Esq., Thomas Smith, Esq., John Marquis, Hugh Edgar, and Samuel McKibben; and, in 1818, Messrs. John Henry, James Fleming, George Newell, Hugh Lee, George Miller, Andrew Farrar and Joseph Smith.

Before resigning his charge, in 1825, Mr. Marquis earnestly requested the Rev. John Stockton to consent to become his successor, and used all his influence to effect that end; and shortly after, seeing his wish accomplished, he went on a visit to Bellefontaine, Ohio, to see his son-in-law, the Rev. Joseph Stevenson, and while there was taken ill with fever, and died on the 27th of September, 1827, in the seventy-fourth year of his age. His flesh sleeps with kindred dust, in the cemetery of Bellefontaine, Ohio.

The Rev. John Stockton, who was licensed to preach the gospel by the Presbytery of Washington, April 20th, 1825, and afterward spent a year at Princeton Theological Seminary, shortly after received a unanimous call from Cross Creek Church. This call he accepted in April, 1827; began to preach stately on the first Sabbath of May, and was ordained and installed on the 20th of June following. In these services the pastor elect preached a trial sermon, on a text chosen for the occasion by Mr. McCurdy, viz: Ps. exxy, 1, "They that trust in the Lord," etc. Dr. Jennings preached the ordination sermon, from Col. iv, 17, "Take heed to the ministry," etc., and Dr. Anderson gave the charges to the pastor and the congregation.

In the Winter of 1827-28, God began to revive his work again in Cross Creek. This work spread over every part of the congregation, and continued for between four and five years. And so powerful was it that at one time one hundred and twenty persons applied for privilege to come to the Lord's table. Again, in 1835-6-7, God revived His work, and some one hundred and forty members were added. Again, in 1840-1-2, there was another season of refreshing, when about one hundred persons professed to have passed from death into life. Again, in 1853-4, God visited and brought out of the world about ninety. Since then, in 1857-8-9, gentle showers of grace have distilled on this hill of Zion—and with only one or two exceptions there have been some added to the church at every communion season.

At the commencement of this pastorate the Session consisted of the following members, viz: Hon. Joseph Vance, Robert McCready, Esq., Samuel McKibben, George Miller, James Fleming, Andrew Farrar, Hugh Lee and George Newell. In 1831 Hon.

Walter Graig and William Cowen, Ebenezer Smith and John Amspoker were added. In 1837 General James Lee, Abraham Barber and James Dinsmore were installed. In 1843 Messrs. George Miller, Jr., Robert Lee, Thomas Wilkin and John McKibben. In 1854 Messrs. Joseph Graham, Joseph Vance, Jr., and Andrew Reed; and in 1858 Messrs. William Lee, Russel T. Johnson and Samuel Cowen; and in 1866 Messrs. James Walker and William M. Campbell; and in 1870 Messrs. Samuel White, David Gault, Richard Wells and James Donehoo, Esq.

In 1866 Messrs. Samuel White and John D. Cowen were chosen and ordained to be deacons; and in 1876 Messrs. Isaac M. Lawton, Daniel Hainer, John M. Boyce and William K. Lyle were added to the Board.

The congregation of Cross Creek has erected in succession five houses of worship, viz: The first in 1779, of unhewed logs, thirty-six feet long by twenty-two feet wide; the second in 1784, of hewed logs, sixty feet by thirty, one story high and pulpit in the side; to this, afterward, another story and gallery were added. This house was burned (supposed to have been fired by an incendiary) on Sabbath morning, April 20th, 1803. Forthwith the congregation built another house, of stone, fifty-six feet square. This was the house in which the congregation worshiped at the beginning of Dr. Stockton's pastorate. This house becoming too strait, another was erected, of brick, A. D., 1830, seventy-six feet by fifty-six, with a gallery. The walls of this house becoming cracked, and in the opinion of some unsafe, were taken down, and the present house built in 1864, on the same site. This house is of brick, eighty-two feet by fifty-four, with a lecture room, a Session room and a library room in the basement.

Dr. Stockton (*see his Sketch*) resigned his pastorate April 24th, 1877. During the fifty years of his service to the church, meetings for prayer and for the monthly concert were constantly kept up. A Sabbath school, organized in 1821, was taught, Summer and Winter, without interruption, and with great benefit to many of the youth. The congregation contributed with increasing liberality to all the schemes of benevolence recommended by the General Assembly, and to many others whose object is to promote the Redeemer's kingdom. And besides contributing largely to build up three other congregations organized within her original bounds, like a parent hive, she has sent forth numerous colonies, which have formed the nuclei of what are now flourishing churches in the North and West of our country.

Presbyterian Church, Hagerstown, Md. The first pastor of this Church, as far as is known, was the Rev. Thomas McPherrin. How long, precisely, he was connected with it in this character, is not known, but as there is in the Minutes of the Presbytery of 1774 a notice of his acceptance of a call from the united congregations of East and West Conococheague and Jerusalem, and then, in the Minutes of 1779, a

notice of the dissolution of his pastoral relation to the people of Hagerstown, it is evident that his connection with that congregation was of short duration.

In 1788, in compliance with a supplication from Falling Waters, Hagerstown and Williamsport, the Rev. Mr. Caldwell was appointed by Presbytery "as a constant supply for those places, for one year."

From about 1809, the Rev. John Lind divided his time between Greencastle and Hagerstown. He was a son of the Rev. Matthew Lind, and came from Ireland in 1774, and shortly afterward organized the Associate Reformed Church, his church being erected in Greencastle. Under the pastorate of the younger Lind, the first church on South Potomac street was erected.

On November 15th, 1817, Robert Douglas, John Kennedy, Joseph Gabby and John Robertson, were ordained to the office of ruling elder, and the church was known as the Associate Reformed Church. On the following day the sacrament of the Lord's Supper was administered for the first time by an English Presbyterian minister. The Society thus formed comprised thirty-seven members. The church had just been completed, at a cost of \$9149.17. This included also the price of the lot. The lot upon which the church was erected was purchased for \$1500, from Gottlieb Zimmerman. From the organization of the church until the end of 1824 there were added to its membership fifty-seven persons. In 1824 the Rev. Mr. Lind died.

In September, 1825, the Rev. Matthew L. Fullerton was installed pastor of the church in Hagerstown. The church, together with that of Greencastle, united, in the Spring of 1825, with the Presbytery of Carlisle. Mr. Fullerton ministered to the congregations of Hagerstown and Greencastle, upon alternate Sundays, until his death, September 17th, 1833. The Rev. Richard Wynkoop was installed, June 25th, 1834, when the severance from the Greencastle Church became final. The pastorate of Rev. Mr. Wynkoop continued until his death, April 6th, 1842. He was succeeded by the Rev. Herman Douglass, and he by Rev. John F. McLaren. Mr. William Love, a licentiate of the Presbytery of Baltimore, was called to the church in 1845. At the same time, the Associate Reformed Church was taken under the care of the Presbytery of Carlisle, as "The Second Presbyterian Church of Hagerstown." In 1846 the First and Second churches were, by a resolution of Presbytery, and on their own request, united, to be known as "The Presbyterian Church of Hagerstown," the name by which it was designated prior to the separation. In the same year Mr. Love's labors among his people ceased, and he was dismissed to the Presbytery of Winchester, Va. September 14th, 1846, the Rev. Septimus Tustin was called and came in response to the call, but was not installed until the following year. Dr. Tustin having resigned, Rev. B. W. Dunlap was next called, and began his ministry in the latter

part of 1851 or early in 1852. He died, February 17th, 1856, and was succeeded by the Rev. Robert A. Brown, who was called early in the year 1858.

In the Spring of 1862 the Rev. Mr. Brown resigned, and the pulpit was afterward filled, and until September 24th, 1866, by Rev. W. C. Stitt, first as stated supply and then as pastor. February 18th, 1867, the Rev. Tryon Edwards, D. D., was called, and took charge of the congregation. He resigned October 29th, 1872. In April following, the congregation, at the annual meeting, directed the building of a new church. July 24th, 1873, the Rev. J. C. Thompson was called, and he was installed November 18th of that year. Mr. Thompson resigned in 1879, and was succeeded by the Rev. J. A. Roundthaler, the present pastor. The old church on South Potomac street was sold to the Christian Church in 1878, but the last service held in it by the Presbyterians was on Sunday, December 18th, 1875. The new church was dedicated on Sunday, December 25th, 1875, the Rev. Dr. J. T. Smith, of Baltimore, preaching in the morning, and the Rev. George P. Hayes, D. D., President of Washington College, preaching in the evening. The edifice, which was designed by E. G. Lind, of Baltimore, is of gray stone, and is simple, but imposing, in design.

Presbyterian Church in Kentucky. From an excellent address on this subject, delivered by the Rev. J. N. Saunders, at the celebration of the "Centennial of Presbyterianism in Kentucky" by the Synod of Kentucky (South), October 12th, 1883, we make the following extract:—

"The Revolutionary War virtually closed with the surrender of Cornwallis, at Yorktown, in the Fall of 1781. With its close, multitudes began to turn their hearts and faces toward the rich, cheap and unoccupied lands of the West. Hitherto, emigration had been confined, comparatively, to the few: to hunters, explorers, land jobbers, and those who were ambitious to be among the very first daring and adventurous occupants of these western wilds. But now a different, and, in many respects, a far more enlightened and substantial class of people was ready and anxious to come. These came by families, by companies and by great colonies, to settle around the old forts or stations, or to form new settlements of their own. This was the state of things when Mr. Rice reached the country, in the Fall of 1783, and continued to be for many years. In 1780, Kentucky was but a single county; but so rapid was its increase within the next twelve years, that it grew into nine counties, with population enough to warrant its admission into the Union as an independent State.

"These immigrants came, some from North Carolina, a few from Pennsylvania and other northeastern States, but mainly from the State of Virginia. On this account, we have always claimed to be a daughter of Virginia, both in Church and State.

"Among these immigrants there was a scattered

Presbyterian element, out of which our first churches were gathered and organized. And it will be interesting, in this connection, to look, for a moment, at *our ecclesiastical origin*; to see where we came from; to know who were our ancestors; as well as to learn something of their faith, their principles and their spirit.

"Our first people, then, came to Kentucky from the States which I have just named, the far larger portion of them coming from the churches and Presbyterian neighborhoods in the Valley of Virginia. But, then, they or their parents were only emigrants to the States which they left when they came here. In blood, religion and nationality they ran back, by a remove or two, to the old country, mostly to Scotland or to the North of Ireland, where many of them, though of pure Scotch blood, had lived so long that they had acquired the name, 'Scotch Irish.' In doctrine, they were Calvinists; in church government, Presbyterians. They belonged to a faith and people who innately loved civil freedom and personal liberty, and who, for hundreds of years, had chafed under and rebelled against religious intolerance and State and prelatical oppressions.

"They carried the blood of martyrs in their veins—the blood of those who signed the League and Covenant, at Gray friar's Church in 1638. They had been a long persecuted and afflicted people, but, like brave old John Knox, feared the face of no man, and willingly bowed to no master, save God. So, whether they fled from persecutions at home, or were poor and voluntary exiles from their native land, as most of them were who came to this country, they were all stubbornly and unyieldingly upon the side of tolerance and religious freedom. Hence, those of them who were in America during the war with England were patriots, and actively helped the colonies to gain their independence. And when Virginia formed her first State Constitution, our people, through the eloquence, learning and influence of John Blair Smith, did more, perhaps, than any other religious people, to secure the adoption of the famous act of 'religious liberty'—an act that frees the conscience and the Church of God from all civil or State control; an act that has since been accepted by all our States. This, then, is something of our origin, something of the faith, the principles and the spirit of the old Presbyterian stock. And we are not ashamed of our origin, nor of our record in the past, but point, with becoming pride and pleasure, to the positions we have held, to the places we have filled in the State, in the Church, in learning, in agriculture, commerce, and in all that advances and adorns the race. The names and deeds of our illustrious and honored dead occupy a large space in the history of the Protestant world. A want of time will not allow me to speak of the Calvinistic and Presbyterian Huguenots and Holland Dutch, who also came in small numbers to Kentucky in its early settlement. They were,

and are still, a grand and good people, and have done much to sustain the Church, as well as to strengthen and build up the State. Here, as in Holland and in France, they have always been upon the side of a pure gospel, a free church and a liberal civil government.

"The scattered Presbyterians whom Mr. Rice and our first preachers found in Kentucky, and those who came in the next few years, were, as might be expected, in a more or less demoralized spiritual condition. Many of them had felt the evil effects of the long war; many had lived for years upon the borders of civilization, exposed to the damaging influences of a wild, rough frontier life, where they were without Sabbaths or ministers, and where they were compelled to fight a savage and treacherous Indian foe. And still others had suffered from the evil and poisonous effects of that insidious French infidelity which followed the Revolutionary War, and which had spread through the country, beginning in the high places and among some of the great men of the East, and extending to the cabins and many of the humble pioneers of the West.

"Hence, Mr. Rice spent his first year in gathering congregations, and in trying to elevate the tone of morals and piety among the people.

"The second year he organized three churches; one at Concord or Danville, one at the forks of Dicks river, and one at Cane Run, which was in this vicinity, and was transferred to the Harrodsburg Church, under the pastorate of that great preacher, Dr. Cleland. This year, also, he preached a funeral sermon at McAfee's Station, on Salt river, which was the first sermon ever preached in that vicinity.

"The following year he organized the Salt river people—the McAfee's, McCowans, Armstrongs, Sharps, Lapsleys, Buchanans and others—into what has for a long time been New Providence Church, a church that is only a few miles distant from this place, and a church to which Dr. Cleland gave some forty-five years of his great and useful life.

"In the Autumn of 1784 the Rev. Adam Rankin, the second of our pioneer preachers, came to Kentucky, and began his services at Lexington and in Fayette county. He at once organized a church in Lexington, and soon afterward, the church which has always been known as Pisgah.

"In the Fall of 1785 the Rev. James Crawford settled at Walnut Hill. He and Terah Templin were ordained to the full work of the ministry at Danville, in November of that year, by a commission appointed by the Presbytery of Hanover.

"Mr. Templin laid the foundation of some of our old churches in Washington county—the Church at Hardin's Creek, which is now Lebanon, and the Church at Road's Run, which is now Springfield.

"Thomas Craighead and Andrew McClure came in 1786.

"Thus, within three years from the time of Mr. Rice's arrival, our ministerial force had increased to

six men, who were preaching to twelve organized churches, and to quite a number of gathered congregations.

"This year (1786) the Synod of New York and Philadelphia, which was still our highest Church court in the United States, formed the Presbytery of Transylvania, composed of the six ministers just named. The new Presbytery held its first meeting in Danville, October 17th, 1786, with Mr. Rice in the Moderator's chair.

"And it will be interesting to note, in this connection, that a great revival of religion began this year in Hampden-Sidney and Liberty Hall (Washington and Lee) Colleges, which continued for two years, and pervaded the entire Synod of Virginia. Many young men of great ability and future promise were converted, and, in due time brought into the ministry. Eight of these, subsequently, came to Kentucky as missionaries; their names are as follows: Robert Marshall, Cary H. Allen, William Calhoun, John P. Campbell, Samuel Rannels, Robert Stuart, Robert Wilson, and John Lyle.

"By education and training, these men were exactly suited for the responsible and difficult work which awaited them here. And their whole after history shows that they were successful in winning souls to Christ; wise in extending the borders of the Church, and administering its affairs, and bold, able and efficient in defending the truth, as it is set forth in our Standards of doctrine and Church order.

"In the beginning, the Presbytery of Transylvania embraced the whole district of Kentucky, including the Cumberland river settlements, with a large country, extending through what are now the States of Tennessee and Mississippi, and then, subsequently, reaching northward into Ohio, Indiana and Illinois, a territory vast enough to make a mighty empire.

"In the year 1789, the single Synod of New York and Philadelphia was cut up into four Synods, and these constituted our first General Assembly in the United States.

"From this date to 1799, or for ten years, the Presbytery of Transylvania belonged to the Synod of Virginia, and was thus obliged to send its delegates a long and difficult distance, to attend the sessions of their higher court; besides being put to immense inconvenience in the settlement of all cases of appeal or complaint, as well as in many other vital respects.

"In the meantime, the Presbytery's churches and congregations had greatly multiplied; and its ministers had increased to the number of twenty-six, a number sufficiently large to warrant the erection of one or more new presbyteries. This was done, and in the year 1802 the Presbyteries of Transylvania, West Lexington and Washington met in the city of Lexington as the Synod of Kentucky, with the names of thirty-seven ministers upon their roll, and with David Rice as their first Moderator.

"The most memorable and important act of this first Synod was the erection of the Cumberland Presbytery out of the southern portions of Transylvania; which act the Synod revoked, for grave and sufficient reasons, at its sessions in 1806.

"Passing unnoticed the damaging and troublesome Rankin controversy and schism about psalmody, you will note that at the beginning of the present century the Church entered upon what is called, in our history, the great revival period, of which I shall speak only in the very briefest terms. The revival began under the preaching of the Rev. James McGready, in the Green river country, in the year 1800, and ran through the next two or three years.

"It was widespread, not only reaching all the churches in Kentucky, but extending into several other States. In feeling, it was deep, powerful, anomalous, yea, startling, and, in many respects, incomprehensible—far more so, perhaps, than anything of the kind which has ever characterized the history of religion in this or any other country, accompanied, in many instances, with a nervous disturbance as yet unexplained.

"That it was, in a large degree, a genuine work of God's grace, and that multitudes were soundly converted, none will deny who have carefully studied its history. But that it was, at the same time, accompanied by very much that led to serious errors in doctrine and church order, and that it was attended with fearful disorders, silly and fatal delusions, extravagant and disgusting fanaticisms, and wild and sinful excesses, will scarcely be denied by any in our times. It left behind it a few results that were good, but many more that were pernicious and evil. When the excitements of this strange work had died away, there followed a long period of coldness and spiritual dearth, which was not broken till the beginning of the revival in Dr. Cleland's church, in the year 1823, which gradually and silently extended during the next four or five years to most of the churches in our Synod. This is usually denominated, in our annals, the revival of 1827-8, and was precious, not only in the conversion of souls, but in bringing many into our ministry who have done a great and good work for the Church.

"But we must return for a moment to the first revival named. During its continuance, and following its close, there were grave departures in doctrine, and in the forms and modes of religious service, as we hold them, introduced by some of our own ministers. They had received 'new light,' had learned 'new doctrines,' had picked up 'new measures,' and were ready to make, and did make, war upon our Confession of Faith and Catechisms. These were led chiefly by Barton W. Stone, and soon formed a party known as the New Lights, or Stonites. Subsequently, they amalgamated with the disciples of Alexander Campbell, and have thus grown into a large and influential sect. Of course, this defection

from our ranks was a serious trouble and a grievous loss. Again, going along with and following this revival, great changes were also taking place in the religious views and practices of some of the members of the Cumberland Presbytery.

"They needed more ministers, and hence, were willing to license any who made a credible profession of religion and felt that they were called to preach the gospel, regardless of mental culture or theological training. And their doctrinal views in the meantime had reached a point that would only allow them to adopt our Confession of Faith in part, or with large mental reservations. They had discovered, as they supposed, a sort of middle yet tenable and logical ground, between Arminianism and Calvinism; and from this, they proposed to preach and expound the doctrines of the Bible; which they proceeded to do, and still do.

"On account of these grave and fundamental departures from the teachings of the old Westminster Confession of Faith, the Cumberland Presbytery, as I have already said, was dissolved by the Synod, in 1806. And in four years afterward, or in 1810, the members of this dissolved body who did not return to Transylvania united with those who constituted themselves into an independent Presbytery, which they called the Presbytery of Cumberland. And this was the foundation and beginning of the Cumberland Presbyterian Church—a church which holds our exact form of government, but differs from us widely in its standard of ministerial education, in some of its church usages, as well as, materially, in some of our old-fashioned Calvinistic doctrines.

"The schism out of which this Church grew was also a real loss and grievous trouble to our already deplete ranks; but under the blessing of God it has grown and prospered, and accomplished a mighty work for Christ and the world. It soon extended its borders beyond Kentucky and Tennessee, reaching southward, westward and northward, and is now one of the large and influential powers in the Christian world, reporting in all, by its minutes of last year, one Assembly, 27 Synods, 117 Presbyteries, 1386 ministers, 2457 congregations and 111,863 members.

"From the year 1810 and onward, our Synod had a slow but steady growth, adding to its churches, increasing its ministers, and giving a fair proportion of its time, men and means to the cause of secular and religious education. As the country increased in population, and as the Church grew and expanded north and south of us, other synods and presbyteries were formed, until the Synod of Kentucky was confined, as it is now, within the bounds of our own State.

"For a moment I recall here the fact that, in the beginning of our history in Kentucky, we had *but one Synod in the United States*, which was the 'Synod of New York and Philadelphia.' Now, those who are represented in this Centennial service to-day, in spite

of all our losses, by schisms and in other ways, have, in Kentucky alone, two synods, ten presbyteries, more than two hundred ministers, more than two hundred and fifty churches, and nearly fifteen thousand members. These facts and figures will give you some idea of what Kentucky Presbyterians have been doing at home since David Rice preached his first sermon in Harrodsburg.

"To have followed up our history, through all the intervening years, which I have virtually passed over in silence; to have noted a tithe of their important events; to have mentioned Blythe and Cameron and those who belonged to their day—Cleland and Wilson and those who labored with them; Nelson, Blackburn, McChord and Lapsley; Edgar, Bishop and John Breckinridge; Nathan Hall, Brown, J. C. Young and William L. Breckinridge; McClung, Rice, Stiles, Hill and Grundy; Bayless, Green, Robert J. Breckinridge and Stuart Robinson; as well as a host of others belonging to the list of our honored and worthy dead, would have far transcended my limits, as well as your time and patience. All these subjects, and matters of personal history await the facile and scholarly pen of a second Davidson, who will, doubtless, supplement that author's elegant volume with one of his own, possessing like merit and bulk.

"More: To speak of our honored dead, of the maintenance of our doctrines and forms of church government, of our work and influence in the different departments of education, and of our Sabbath-school schemes and labors, are themes yet to be presented by accomplished speakers, who will follow me in these services.

"And now, I shall devote the residue of my time to a brief notice of three or four features of that history, which I have thus imperfectly epitomized.

"In a service like this, our sympathies naturally prompt us to look at the difficulties and great discouragements which met and hindered our fathers in their efforts to build up a Presbyterian Church in Kentucky. These, as I have already intimated, were great, stubborn and long continued. It was surely no easy matter to interest the minds of a backwoods people, and turn their thoughts and affections to a subject that disallowed wickedness and excesses of every kind, to persuade them to honor God's law and to keep his appointed Sabbaths, to inspire them with a spirit of peace, love and forgiveness, and bring them into Christ's kingdom, while society was mixed, rough and unsettled, and while they were still exposed to the temptations of hate and bloody revenge. When we think of all the difficulties and discouraging perplexities which met and followed them through the trying years of their work, we often wonder that they succeeded so well as they did, and are deeply impressed with the plenitude of the mercy and grace that constantly attended and sustained them. If God had not been with them, they must have failed. But now, with all the learning, refinements and

Christian civilization of a century, we find human nature to-day, just as it was in the days of our fathers, as prone to evil, to levity and irreverence; as prone to hate and revenge, and as prone to soul-destroying errors and exciting novelties! Education, and what we call higher and advanced civilization, do not make men, essentially, new creatures. They may change, modify, and in many respects adorn and beautify, but they can never regenerate the soul and make a sinful race truly love and honor God. Nothing but the grace of God, coming through a preached Gospel, can do this. Hence, with our constantly desecrated Sabbaths, and with floods of wickedness all around us, it is, after all, about as difficult to preach the Gospel successfully now, as it was when illiterate backwoodsmen and rough Indian fighters made up the congregations. And if we succeed in our difficult and discouraging work, it can only be through the same divine agency that imparted success to our fathers.

"Our sympathies are also deeply moved, when we recall the great physical labors, discomforts and actual sufferings, which were necessary parts of their daily experience. With our advantages, comforts and comparatively easy work, we can scarcely put a proper estimate upon these. We really know but little about them. We ride to our Church courts in easy-going coaches and with the speed of the locomotive; they went upon horseback, through rain, sunshine, heat or cold; measuring the long and tiresome road through mud, over dangerous and swollen streams, and often exposed to hunger, thirst and rough fare. We go to the Assembly in palace cars, are entertained like princes, and have a royal and luxurious holiday; to them an attendance upon the sessions of the Assembly was a hardship and a tedious, self-sacrificing labor. For years the journey was made in the saddle, bridle-path and buffalo trail, and then by rough, lumbering and bumping stages. We can fill our Presbyterian and missionary appointments in two or three Sabbaths, and the travel and the labor are a pleasant recreation. But it was not so with our fathers. Their missionary and evangelistic travels and labors were tenfold more than ours—reaching over a vast extent of country, and involving labors and sacrifices that we could hardly endure now. For example, Mr. Vance was appointed by his Presbytery to preach two Sabbaths in the Illinois Grant, Mr. Cleland to preach at discretion in the Indiana Territory, and other brethren to perform labors nearly as difficult. These appointments were not only made, but Presbytery saw that they were filled. Besides all this, their home work was simply immense. It was filled up with travels, preachings, exposures and hardships that would appall many a man in our day.

"My brethren, these were truly men of God; men filled with preaching and missionary zeal, and men who were willing to endure hardness for the sake of

preaching the gospel to dying sinners. And to the praise of His grace, God owned and blessed their labors, preserved their lives, and, in one way and another, took care of them and their families.

"And it is risking little to say that, if the spirit, zeal, labors and self-denials of these pioneer preachers had characterized all the later periods of our history, our Church would appear in a different attitude to-day; for it cannot be denied that there have been frequent and long periods, in which we have been greatly lacking in these essential elements of success—periods when pastors were satisfied to watch and feed their own flocks; when churches were content to meagerly support the gospel at home, and leave vacancies and destitute places to shift for themselves, when Presbyterians had lost much of their spirit of evangelization, and when young ministers naturally sought easy and fat places, rather than weak churches and destitute settlements.

"There is no denying the unpleasant fact that, for many years, our Synod, Presbyteries and churches were in a spiritually dozing mood, having lost very much of their old zeal, energy and Christian consecration, as well as very much of their former spirit of aggressiveness upon the unoccupied regions of the country.

"But may we not indulge the hope that these days of spiritual inaction, sloth and indifference are past and gone? That we have been baptized anew, by the Great Head of the Church, with the same spirit which animated the hearts and warmed the zeal and inspired the abundant labors of those who planted a Church for us in the wilderness?

"I am sure we may indulge such a hope; for our preachers, through the entire State, are manifesting now zeal and interest in their work; preaching efficiently, not only at home, but to those who are unable to supply themselves with the gospel. The spirit of evangelization is prevailing throughout our borders. And the wonderful success that has followed the evangelistic scheme which we put into active operation two years ago, has not only accomplished grand results, but is stimulating the whole Church to do still greater and better things. Two such enterprises as this, prosecuted by our best talent, sustained by the abundant wealth of the country, and owned and blessed of God, would soon not only double but quadruple our present numbers."

Presbyterian Church, New Castle, Del. In the year of 1657 or '58, a Dutch Church was organized in this place by the Rev. John Polhemus, while on his way from Brazil, where the Dutch at that time had a colony, to New Amsterdam, near which he settled and died. The year following, the Rev. Everardus Welius was commissioned by the Classis of Amsterdam as minister to the Church in New Amstel, the name by which the place was then known, and served in this capacity until his death, which occurred two years after his arrival. In 1675

the Rev. Petrus Tasschemakers settled and labored here between two and three years. In the records of this period it is stated that "on Sandhook stood a small wooden church." In this building the Dutch continued to worship, as an independent congregation, although with diminished numbers. The name of the town was now changed from New Amstel to that of New Castle, and was incorporated in 1667.

Charles II granted to the Duke of York all the Dutch possessions in America called New Netherlands, but which from this time bore the name of New York. In this grant were included the three counties of New Castle, Kent and Sussex, on the Delaware.

From this time the population underwent great changes by the arrival of emigrants from various parts of the Old World, who prized the rights of conscience more than home, kindred or native land. It is obvious that, as these emigrants from France and Great Britain arrived at New Castle in small numbers, and often one by one, they, in all matters of religion, united with their Dutch brethren, who worshiped in "the small wooden church" on Sandhook. For the Dutch were Calvinists in doctrine and Presbyterians in discipline, while the Confession of Faith adopted by the Huguenots was drawn up by John Calvin himself, so that in doctrine and discipline there was a close resemblance between the Church of Holland and that of France. Thus, it appears that toward the close of the 17th century there were gathered in New Castle individual members of the churches of these several nations, drawn together, not only by a common sympathy in each other's trials, but by the stronger influence of a common faith in the same grand system of religious truth.

"We are not able," says the Rev. J. B. Spotswood, D.D., in his "Historical Sketch of the Presbyterian Church in New Castle," published in 1859, "to designate the precise locality of the 'small wooden church,' found here by the English, in 1664, and concerning which Penn speaks in his letter to London, dated in 1683, but there is good reason for believing that it is a part of the lot on which our new church has been erected, and adjoining which is the graveyard of the old Dutch Church."

The first Presbyterian minister who labored in New Castle and the country adjacent was the Rev. John Wilson. (*See his Sketch.*) There is evidence that he preached here prior to 1703. After a brief absence from the place he returned, and not only continued to preach, but commenced making arrangements for erecting a new house of worship. "For, by this time," observes Dr. Spotswood, "'the small wooden church,' built by the Dutch Church, had fallen to decay, and was, moreover, not sufficiently large to accommodate the congregation, which had been very much increased by the continued emigration from the old country. The lot on which this church stands was purchased, one portion of it from John Brew-

ster, and the other from Thomas Janvier, and Sarah, his wife. The two deeds are in our possession, each dated the 15th of August, 1707, and executed 'to Roeloffe De Haes, Sylvester Garland and Thomas Janvier, merchants and undertakers, or agents, for erecting and building a Presbyterian Church, or house of worship, in the town of New Castle.' The consideration money for both was twenty-two pounds, Pennsylvania currency.

"On this lot was erected the house in which we are now assembled, and in which, for a century and a half, the worship of God has been maintained.

"It is highly probable," adds Dr. Spotswood, "that this is the oldest congregation of our denomination in this country." The only two which claim to be more ancient, are the First Church in Philadelphia, and the one in Snow Hill, Maryland, both of which had settled pastors in 1701. We have no means of ascertaining the precise date of our organization, but there is a strong probability that it was in 1684 or '85. In 1703 it appears before us fully established, possessing all the elements of a church that had been in existence for some time; a bench of Elders, a Board of Trustees, and numbers and wealth sufficient to justify them in building a new house of worship; moreover, we find it, at this date, deprived for a season of the services of their minister, who must have been with it for some time, as he had become discouraged, and was absent, seeking another field of labor, but finding none, he returned, and remained until his death. The congregation increased so rapidly, that it was necessary to enlarge the church building, which was done in 1712. To do that, it was necessary to purchase from Mr. Brewster eighteen feet of ground adjoining. The deed for this portion is dated April 3d, 1712.

The Rev. James Anderson was the second pastor of the Church at New Castle. Receiving a call from "the Presbyterian Congregation of New York," the Synod appointed a committee of their number "to receive and audit the reasons of the people of New Castle, against the removal of Mr. Anderson to New York, or any other place." This committee finally decided, on Mr. Anderson's acceptance of the call, to dissolve his pastoral relation, and "transported him to New York." (*See his Sketch.*) The successor of Mr. Anderson, and the third pastor of this congregation, was the Rev. Robert Cross, who sustained this relation until May, 1722. He is elsewhere noticed. The vacancy occasioned by his removal was filled by supplies appointed by the Presbytery, among whom were the Rev. Mr. Hutchinson, the Rev. Gilbert Tennent, and the Rev. Hugh Stevenson, who supplied the pulpit during the year 1727.

It may be interesting to state here, that about this time the churches of New London and White Clay Creek were organized, the former in 1720, the latter in 1722. In 1738 a grant of a lot of ground for building a Presbyterian Church, and for a burying place,

was made to the inhabitants of the village at Christiana Bridge, but the church was not built until 1745. When the Rev. Charles Tennent left the churches of White Clay Creek and Christiana Bridge, the latter formed a union with the Church of New Castle. The Rev. Daniel Thane was installed pastor over the united congregations, May 1st, 1757 and continued in this relation until about the year 1763. Previous to the union of this congregation with Christiana Bridge, it was for a short time united to Drawyer's, under the pastoral charge of the Rev. John Dick, who was installed in 1746, and died the following year. After Mr. Thane's departure, the united congregations remained vacant until 1765, when the Rev. Mr. Magaw was employed by them as stated supply for one year. During that year the Rev. Mr. Kirkpatrick preached to each of them occasionally. The Rev. Joseph Montgomery was installed pastor April 16th, 1769, resigning the relation October 29th, 1777. The congregation remained vacant from the resignation of Mr. Montgomery to the settlement of the Rev. Samuel Barr, in 1791, during which time the pulpits were supplied by the Presbytery. Mr. Barr remained pastor of the two congregations until August 3d, 1796. In 1799, the Rev. John E. Latta received a call to settle here, and was installed August 13th, 1800. His pastorate extended over a period of twenty-four years. (*See his Sketch.*) The successors of Mr. Latta were the Rev. Joshua N. Danforth, from November 30th, 1825, until May 20th, 1828; the Rev. John M. Dickey, from May 19th, 1830, until the Spring of 1832; the Rev. James Knox, from November 21st, 1832, until the early part of the year 1834; the Rev. John Decker, from February 24th, 1835, until the Spring of 1842; and the Rev. John B. Spotswood, from 1842 to the present date (1884). Notices of all these brethren will be found elsewhere.

No list of the names of the ruling elders of these congregations can be found until 1791, when Mr. Barr was installed. At that time, the bench consisted of the following gentlemen, viz., William Scott, Robert Bryan, Samuel Barr and William Aiken. Messrs. Ruth and Aiken having died in 1792, Alexander Duncan and Samuel Ruth were elected to supply their places, and at the same time James Caldwell was added to the number. In 1800, when Mr. Latta was installed, the session was again enlarged, by the election of James Couper, Richard Hamby, Dr. Robert L. Smith and George Pratt, all of whom belonged to the congregation of Christiana Bridge. In 1802 Charles Thomas, Jacob Belville and Hugh Gemmill were added to the session in New Castle. In 1815 Dr. James Couper, Kensey Johns, John Belville and Nicholas Vandyke were elected from the congregation in New Castle; in 1826, Matthew Kean. In 1830 James McEnlough and James Smith, and in 1839 Elijah Start and John Gordon were added to the number of elders in this congregation, and Wm. F. Lane in 1857.

Presbyterian Church, Newtown, Long Island, New York. Newtown was settled by English emigrants from the New England colonies, in 1652. This was but thirty-two years after the landing of the Puritans at Plymouth, and but twenty-nine years after the settlement of Manhattan Island, now New York, by the Dutch. Cromwell was then at the zenith of his power in England.

Four years after the settlement of the town, in 1656, there is preserved a list of fifty-five persons who had become proprietors of the soil, by purchasing of the Indians 1376 acres for £68, 16s. 4d., at the rate of a shilling for an acre.

As with the other English settlements on the eastern part of Long Island, the early settlers at Newtown were Dissenters in religious principles, and mainly Presbyterians in doctrine and polity, according to the Confession of Faith adopted by the Assembly of Divines at Westminster, in 1642. They were a Christian people, stern in moral and religious principles, enterprising, and devoted adherents to liberty and freedom of conscience. That the Presbyterian element predominated among them seems evident from various considerations. It is a well-known fact that the Puritans were not all Congregationalists. In the New England colonies this was especially the case. Prior to the year 1640, Cotton Mather, in his "Magnalia," tells us that 4000 Presbyterians had arrived in New England. Besides, it is known that many of the Congregationalists brought with them from the mother country to New England "a preference for Presbyterianism." This is shown from the nature of the ecclesiastical systems which they adopted. Elders were a regular part of the organization of their churches; and their Synods, in authority, approached very nearly to the Presbyteries and Synods of the Presbyterian Church.

To these facts must be added that of the 2000 Presbyterian ministers cast out of the Church of England, by the Act of Uniformity, in 1662, a considerable number found a refuge in New England. Thus, we have good ground for believing that the first settlers of Newtown, and those emigrants who soon increased their numbers, were mainly, if not altogether, Presbyterians. Moreover, the steps which were taken by the church at Newtown to be organized as Presbyterian when the opportunity offered, confirms this view.

Some of the English companies who settled on this island, we know, "came with their churches already organized," bringing their pastors with them. This was the case with the company which settled the town of South Hampton, in 1640. Their pastor was a Presbyterian. It may have been so with the company which settled Newtown. They had come as united in religious views and kindred feelings, and there is reason to believe that the Rev. John Moore came with them. In the New York Colonial Manuscripts there is a document attested by "John Moore,

Minister of the Church of Hemstede." But may not this be a mistake? And should we not for "Hemstede" read Middleburgh, as Newtown was then called? For Rev. Richard Denton, at the date of the document, was the minister at Hemstede. Be this as it may, it is certain, that very early after the settlement of the company, "a town-house was immediately erected, which served the double purpose of a church and a residence for the minister," and in which the Rev. John Moore ministered. He was also the first school teacher, instructing the children during the week.

This first pastor died in 1657. His death was a great loss to the town, and the inhabitants mourned and made this record, that "God had deprived them of the public means of grace and salvation, and also of the education of their children in scholastic discipline, the way to true happiness." Richard Mills was employed to teach in his place, and "to help in the Sabbath exercises."

After a lapse of five years, because it was so difficult to procure ministers at that time, the Rev. William Leverich was settled as the second pastor, in 1662. He was a graduate of Cambridge College, England; a man of ardent piety, extensive learning, deep religious experience, and a faithful laborer. After a pastorate of fourteen years, he died, in 1677. He may be considered the father of this church. He had unquestionably organized its members; but how organized, or what the spiritual fruit of his labors, or how many in membership, is not known, as all records of these facts are lost. It was during Mr. Leverich's ministry that the first church building devoted exclusively to divine worship was erected, in 1671, on the ground nearly opposite the place which the present building occupies.

From 1677 to 1708, a period of thirty years, the town enjoyed the services of Revs. Morgan Jones, John Morse and Robert Breck. The Rev. Morgan Jones was a graduate of Oxford College, England, and was one of the dissenting Presbyterian ministers among the 2000 who were ejected from their parishes by the Act of Uniformity, in 1662. He had been Episcopally ordained, and had his parish in Wales. The Rev. John Morse was a native of Massachusetts, and a graduate of Harvard College. He was a licentiate when called, but was soon ordained and installed as pastor of the church. Very early after his settlement, in 1695, the house and grounds to the east of the village, now occupied by the heirs of Mr. Robert Thompson, were purchased for the use of the minister. Mr. Morse died here, in the midst of his work, but twenty-six years of age. The Rev. Robert Breck was also of Massachusetts, and a graduate of Harvard College. He was a young man of great promise, and served the church but two or three years. He was a bold asserter of the principles of the Nonconformists, and through the ill-treatment and threats from the Episcopal Governor was com-

pelled to leave his charge. The combined pastorates of these three ministers embraced only twelve years, showing that the church was vacant at intervals for eighteen years. This was owing in part to colonial troubles, the inroads of the French on the northern frontiers, and especially from the opposition and intolerance of Lord Cornbury against dissenting churches, in his zeal to establish the Episcopal Church in the province.

The first church building, which had been erected in 1671, was taken possession of by Rev. Mr. Urquhart, of the Episcopal Church, in 1703, and held till 1708. It was during this Episcopal oppression that the Rev. John Hampton and Rev. Francis Makemie, both Presbyterian ministers, were arrested and imprisoned, in 1707, because the former had preached the previous day at Newtown, and the latter in New York, without license from Lord Cornbury. They were arrested in this village, and carried thence, by way of Jamaica, to New York, where they were imprisoned. They were charged, when the warrant was issued to the Sheriff for their arrest, that they had "gone to Long Island, with intent there to spread their pernicious doctrine and principles, to the great disturbance of the Church by law established, and the government of this province." "If any," writes Livingston, just after the event, "want information concerning the sufferings of other dissenters, both in their persons, estates and religious liberties, I recommend them to the body of inhabitants of Jamaica and Newtown."

We now come to the important ministry of the Rev. Samuel Pumry, whose pastorate over this church extended from 1708 to 1744, a period of thirty-six years. He was a graduate of Yale College, and Mr. Riker, in his history, says, "he sustained the character of a systematic, learned and eminently pious man." It was during his ministry, in 1715, that he, with this church, was received into the Presbytery of Philadelphia. Thus this church had hitherto been an immature Presbyterian church, under a Congregational polity; but now, when organized Presbyterianism offered itself, it at once entered the ranks of that denomination.

In 1717 a new church was erected on the site where the present building stands, but it was not finished and furnished fully till 1741. After his long and successful ministry, Mr. Pumry died, in 1744, and was buried in the old churchyard, where a tombstone with a quaint inscription marks his grave. All church records previous to the ministry of Mr. Pumry have been lost, save a memorandum of eight names, who were members of the church in 1708 at his settlement. The first Session book, so far as we know, was purchased in 1725, which is still preserved; and from that period to the present time the records have been regularly kept. Sixty-seven members were received into the church under Mr. Pumry's ministry.

There is another interesting fact connected with the ministry of this devoted servant of the Lord. The Rev. Samuel Sacket, of the Sacket family, and the Rev. Dr. Benjamin Pumry, Mr. Pumry's son, were both born nearly the same time, 1712-13, in this village; both trained under Mr. Pumry's pastorate; both entered the ministry about the same time, and both died in the year 1781. Mr. Sacket labored most successfully in his ministry in Westchester county. The inscription upon his tombstone at Yorktown is, that "He was a judicious, faithful, laborious and successful minister of the gospel."

Rev. Dr. Benjamin Pumry was one of the ablest and most distinguished ministers of his day. His whole ministry of forty-nine years was spent at Hebron, Conn.

From this period till the War of the Revolution, the successive pastors were Rev. George McNish, two years; Rev. Simeon Horton, twenty-seven years; and Rev. Andrew Bay, two years. At the opening of Mr. Horton's ministry, his labors were remarkably blessed. The church was revived, a larger number than usual being added to the church. The Sessional minutes prove that he was a man of deep piety and ardent zeal. In 1764, while he was pastor, Whitefield preached in this village.

After the battle of Long Island, and during the period of seven years from 1776 to 1783, when the British troops had possession of Newtown, this patriotic church (for nearly all the members of the congregation were patriots) suffered severely. Its ordinances were suspended; its leading members scattered, being in prison or exile; and its house of worship was first used as a hospital, and then demolished. The whole Synod of New York espoused the cause of the Revolution; and hence, in part, the hatred of the British to the Presbyterians here. At the close of the war the church was regathered, and but five members in full communion appeared at its first meetings. By the kindness of the Reformed Dutch Church, the congregation worshiped once a fortnight in their edifice. Under these circumstances, the church was not in a condition to settle a pastor, and therefore, during the following six years, from 1784 to 1790, engaged the services of the Rev. James Lyon, Rev. Peter Fish and Rev. Elisha Palmer, successively, as supplies. It was during this period, in 1787, ninety-seven years ago, that the erection of the present edifice was commenced. On its foundation stones are engraved the initials of the names of certain members of the congregation. It was completed and dedicated in 1791. The Rev. Dr. Rodgers, of New York, preached the sermon.

Rev. Nathanael Woodhull was called to the church and installed in 1790, and his pastorate extended twenty years—till 1810. In personal appearance, winning manners, holiness of character, and pulpit talents, he stood conspicuous among his brethren in the ministry. His death was universally regretted.

He received eighty members into full communion. His successor was the Rev. William Boardman, who was installed in 1811. His pastorate was marked by a remarkable revival, the fruit, in part, of the faithful labors of his predecessor, and of his own fervent and active piety. He labored seven years, and died in 1818. It was during Mr. Boardman's ministry, and just before its close, in 1717, that the trustees of the church, having sold the old parsonage property to the east of the village, and which had been occupied as such for a century, purchased the "Union Hotel," called the "Corner House," with eleven acres of land, and here Mr. Boardman lived and died. It is the house now occupied by Mrs. Brown. Mr. Boardman received sixty-three members into full communion. His successor was the late beloved Dr. John Goldsmith, who was installed in 1819. His faithful and able pastorate continued thirty-four years. He died in 1851, suddenly cut down, in the fullness and strength of his manhood. For his stern love of the truth, dignified and imposing manner, intellectual ability, refined spirituality and uncompromising devotion in his ministerial work, he stood high in the estimation of his brethren, and commanded the reverence and love of his people. During his pastorate Dr. Goldsmith received into the full communion of the church 215 members, a precious token to him of the Divine favor and mercy.

Shortly after Dr. Goldsmith commenced his pastorate, "in or about the year 1821, the 'Corner House'" was sold; but a portion of the land was retained, and on it was built the present parsonage.

The Rev. John P. Knox was installed pastor of the church, March 28th, 1855, and under his long ministry it was largely blessed. In 1880 he preached an "Anniversary Discourse of a Twenty-five Years' Pastorate," from which the facts of this sketch are gleaned.

Presbyterian Church, Snow Hill, Maryland. Snow Hill is situated on the Poconoke, a navigable and tidal river on the eastern shore of Maryland. The town is only six miles from the sea; has fifteen hundred inhabitants, and is the county-seat of Worcester county. Previous to 1742 the present counties of Worcester and Wicomico were included in Somerset, which extended from the sea to the bay, and from Delaware to the Virginia line.

1683. The uniform tradition in Snow Hill is, that when Makemie came from Ireland, in 1683, in response to the petition of "Colonel William Stevens and others," sent in 1680, he immediately organized a church and built a meeting-house here, and that this was his first church. The people were there, and impatient of his coming; times were prosperous, and no reason appears for delay. These people were principally Scotch-Irish, with a sprinkling of Scotch and French Protestants.

1684. Most likely Rev. Samuel Davis came over with Makemie, as we find him recorded in court,

February 26th, 1684, as marrying John Broughton and Elizabeth Bradshaw. Broughton is an old Snow Hill name; ten families of the name stand on the church books in 1751, and one remains who spells his name the same way. This strengthens the idea that the marriage was in Snow Hill, and Samuel Davis the minister, as we shall now prove that he was seven years later. Makemie probably left him there and went to organize churches elsewhere.

1691. For, August 12th, 1691, John Galbreath left by will, recorded in court, five thousand pounds of pork each, to Samuel Davis, minister at Snow Hill; Francis Makemie, minister at Rehoboth; and Thomas Wilson, minister at Manokin. The phraseology shows that these were settled ministers at those places.

1697. "In obedience to an order of his Excellency, the Governor, and Council, dated the 10th day of August, 1697, commanding the Sheriffs of this province to return a list of what Romish priests and lay brothers are resident in their respective counties, and what churches, chapels or places of worship they have, what manner of buildings they are, and in what places situate; and return also a like account about the Quakers and other dissenters from the Church of England and their places of worship," etc., the Sheriff (Major William Whittington), of Somerset, reports: "Here are neither Popish priests, lay brothers, nor any of their chapels. As to the Quakers and other dissenters, to the first, none as I know of particularly, and the other hath a house in Snow Hill, one on the road going up along the seaside, and one at Manokin, about thirty feet long; plain country buildings, all of them."

1705. Rev. John Hampton was preaching in Snow Hill, and next year assisted in forming the first Presbytery.

1717. The original Presbytery of Philadelphia was now divided in three Presbyteries, one of which was the Presbytery of Snow Hill. The fathers seem to have recognized its importance and antiquity. What Philadelphia was to Pennsylvania, and New Jersey and New Castle to Northern Delaware, that Snow Hill was to Southern Delaware and Somerset, from Lewes to the Virginia line.

1719. August 1st. The vestry of All Hallows Protestant Episcopal Parish, Snow Hill, petition the Bishop of London for a preacher, declaring that since establishment they have not had a regular minister except two years. "Now, seeing the constant abode of a dissenting minister is likely to alienate the people from the communion of the Church, we, the vestry of said parish . . . represent to your lordship's consideration our misery through a long continuance of the famine in scarcity of the Word of God in our church, etc." So at this period Snow Hill was "the constant abode of a dissenting (Presbyterian) minister."

1745. The church records prior to 1745 are lost. In that year the Makemie Church, probably a log house,

had stood sixty-two years. A contract was now made for building a new "meeting house in Snow Hill town." It cost, exclusive of the pews, £142. 5s. 4d.

1747. Rules were adopted "for regulating the pews."

1751. Rev. John Hamilton preached a sermon, and "did set apart as elders of and for the Presbyterian dissenting congregation near Snow Hill town," five persons, making in all twelve, which number had long been considered "a full bench of elders." Their names were Adam Spence, Samuel Bratten, Matthew Hopkins, William Aydelott, Robert King, Jr., John Irving, William Nilson, Thomas Martin, Samuel Stevenson, John Richardson and William Aydelott, Jr. The minister's salary was now £44.

1752. The congregation was laid out into districts, each placed under the supervision of an elder, one of whose duties was to gather in strangers. A study was built this year, costing £10. Fifty-four families contributed to both the building of the church and the minister's salary and many more to one of these objects.

1753. Rev. Mr. Donnelson was supplying the church at this time; and Pitt's Creek, for the first time, appears on the record, asking Presbytery to send him back.

1757. Rev. David Purviance, while preaching here, died, and was interred in the churchyard.

1760. A stone was purchased "for a bounder for the meeting-house lot." It lies buried in the north corner of the yard. At a "Presbytery held in Snow Hill the Rev. Mr. John Harris" was installed. An addition was also built to the church.

1767. A new pulpit was erected.

1779. Rev. Samuel McMasters began to preach in Snow Hill, and his name appears on the books as late as 1801. Part or all of this time he preached at Rehoboth also. His salary from Snow Hill varied from £40 to £22, probably proportioned to the services rendered. From 1782 to 1792, the average was £30. And in six successive years three farthings appeared as part of the payment, showing how exact they were in settling their accounts.

1795. The frame church, now fifty years old, was replaced by a brick structure. The amount secured for its erection from subscriptions and sale of pews appears to have been \$1751.

1800. An act was passed by the Legislature of Maryland, incorporating "The Presbyterian Church in Snow Hill, Worcester County." By this charter the pastor is chairman, *ex-officio*, of the committee having charge of the finances. This committee, like the Session, consists of 12, the apostolic number.

1805. April 4. Fifty-two families, at least, were now holding pews in the new church. Probably there were more, as we find it hard to tell how many were in a pew like number "33, Dr. Spence and others."

1813. Rev. Stuart Williamson was pastor, and died here in 1815 or 1816. The salary remaining due was paid to his estate, in 1816.

1818. Rev. Stephen Sanders had charge of the pulpit.

1820-30. Rev. Thomas B. Balch was pastor of Snow Hill, Rehoboth and Pitt's Creek.

1822. A bell was procured.

1826. Mr. Balch received a letter from Rehoboth Church, declaring itself unable to pay what it had promised toward his salary, and Pitt's Creek stated that it could not make up the deficiency arising from the failure of Rehoboth.

1831-9. Rev. C. H. Mustard was pastor, salary five hundred dollars; probably Pitt's Creek paid the half of this.

1832. A new roof was put on the church and some improvements made.

1840-48. Rev. J. J. Graff was in charge, salary five hundred and fifty dollars.

1847. The pastor and congregation decided to act with the New School body, but soon after, under the leadership of Judge Spence, the church united with the Old School.

1852. Rev. B. G. McPhail was installed over Snow Hill and Pitt's Creek, ending his days and his ministry here in 1857. In his time the Church bought its first parsonage, for seven hundred dollars.

1857. Rev. Elkanah D. Mackey was installed and died next year. A substantial tomb in the churchyard bears witness to the sorrow of the church and the worth of the minister.

1859. Rev. Wm. D. Mackey was ordained and installed over Snow Hill and Pitt's Creek. Next year the church was blessed with a revival, which added thirty-two members, making the total communicants eighty-one. The number in Sabbath school was sixty-five.

1860. Snow Hill and Pitt's Creek now separated finally, each considering itself able to sustain a minister.

1866. The total funds raised this year, \$700.

1868. Mr. Mackey left, and next year Rev. Charles Beach came and stayed until 1870. Members now on the roll, seventy.

1872. Rev. F. B. Myers became pastor, and remained six years. In his time the parsonage was repaired, and a new organ and a new bell purchased. The average amount raised for all purposes was \$1300 annually, and when he left there were eighty-five members of the church and seventy-five of the Sabbath school.

1877. Rev. David Conway arrived, and was pastor until September, 1883. The church boundaries had been contracting for years, so that all its families lived in town except four. Expansion now commenced. A church was built at Stockton, nine miles south, by a bequest from Dr. Gunby. A congregation was soon gathered, a Sabbath school organized, with a permanent membership of one hundred,

and of those who professed their faith in Christ, three good men were ordained elders. The boundaries were thus pushed out to the sea and down into Virginia.

Then the old parsonage was sold and another purchased, an elegant mansion, in the best location in town, surrounded by two and a half acres of ground. This was laid out in lawn, garden and orchard, with shade, fruit and ornamental trees, and shrubbery in abundance. It is the best parsonage within a circuit of one hundred miles.

To show the vitality of the old congregation, it may be stated that from 1877 to 1883 the communicants increased forty per cent., the Sabbath school members nearly tripled, and the funds contributed (omitting the bequest) averaged \$2000 per annum.

1883. The statistical report shows communicants one hundred and fourteen; Sabbath-school members two hundred and five; funds raised \$1836.00.

On this the two hundredth anniversary of the organization, it was resolved to build a Makemie Memorial Church, in honor of its founder, and to strengthen and accommodate the congregation.

1884. For the old brick house of worship, now in its eighty-ninth year, is as unfit for the activities of church life as the human frame is at the same age for exhibiting the energies of youthful vigor. The congregation has subscribed about \$5000, and some additional help has come from friends outside, and more is expected, to make the church worthy of the man and the occasion.

The tradition in Snow Hill, that there Makemie organized his first church and built his first meeting house, is antagonized by a similar tradition at Rehoboth. Which is to be received? That of Snow Hill, for the following reasons:—

1. Snow Hill was the only town in Somerset, when Makemie came, which had an existence other than on paper. The statute ordering it to be regularly laid out, and making it a port of entry and export, recognized it as a town already built, and confirms the inhabitants in possession of the lots whereon they had located. This act was passed in 1686.

But when an act was passed for the ground on which Rehoboth now stands, there was not a house to locate the place by, and so the description runs from the boundary of one man's land to that of another.

Rehoboth to-day has ten very humble dwellings, and neither history, tradition, nor the oldest inhabitant has knowledge of a time when it had more. Snow Hill has 1500 inhabitants, and in 1683 the difference was relatively as great in favor of Snow Hill. And the town grew, because population was dense around it.

Now to which of these places would Makemie go to build his first church, the town or the forest? He would follow Paul's example, and go where most people were

2. The people in and around Snow Hill were mainly Presbyterian; those around the place now called Rehoboth were chiefly Episcopalian. Unlike some other counties in Maryland, the people of Somerset were then chiefly Presbyterian or Episcopalian, and they are so still, if Methodists be excluded. The Episcopal church in Coventry parish (where Rehoboth is) was well established, but in Snow Hill was not commenced for a decade afterward. And we have seen above that in 1719 it was still weak, while Snow Hill was "the constant abode of a dissenting Presbyterian minister." So strong was the Presbyterian element around Snow Hill, that in 1697 we find another church "on the road going up along the seaside," near Berlin, and soon another appeared near Newark; three churches in sixteen miles! No such strength had Presbyterianism at Rehoboth. Snow Hill, then, had the people, and these were Presbyterian, and there Makemie would go.

3. The Sheriff's Report, in 1697, shows no dissenting church at Rehoboth. Major William Whittington, the Sheriff, was a resident of Coventry parish, near Rehoboth, went to a mill hard by, knew Makemie, was a man of intelligence and benevolence, owned lands all over the county, went past Rehoboth every time he went to court, yet saw no church there in 1697. Pocomoke has a tradition that Makemie preached long in a house of Colonel Stevens, which may have been called a church by courtesy. But, however that may be, the Sheriff's testimony is decisive as to 1697.

4. Irving Spence, not having the proofs quoted above, seems to yield to Rehoboth; but his son, Elder Irving Spence, has recently shown, in an able article, that if his father had had the facts we have, he never would have "submitted his judgment" to that of others, which was all he did do.

5. It is a well-known fact that Makemie, instead of receiving contributions from Rehoboth, "supplied the temporal wants of the church out of his own resources." Snow Hill paid its own way.

6. While Presbyterians abounded at Snow Hill, Rev. Samuel McMaster, who lived at Rehoboth, says the church there was started by "a few families of English Dissenters." Where would an Irishman, like Makemie, organize his first church; among the few English Dissenters at Rehoboth, or the many Scotch-Irish at Snow Hill?

7. The only two points that appear to favor Rehoboth, go against it, when properly understood.

"Makemie," say some, "would go first to Rehoboth, to Stevens, the prominent man who brought him over."

Stevens didn't bring him over; and if he had, he would have been as likely to send him to Snow Hill as to Rehoboth. For Stevens was an Englishman, who took up the tract of land where Snow Hill stands, gave it its name, from Snow Hill, in London

(probably his old home), and was now settling it with colonists.

To proselyte a man two hundred years after his death is unfair. The Rehoboth men have done that ignorantly, on the sole strength of the petition to the Presbytery of Laggan, from "Colonel Wm. Stevens, and others." Two years after signing that, he signed another paper (and was willing to swear to it), in which he declares himself an Episcopalian, "professing the gospel of Jesus Christ, according to the liturgy of the Church of England." (See "Scharf's History of Maryland," Vol. I, p. 287.)

Not to the English Episcopalian at Rehoboth would Makemie go to organize his first church, but to his kith and kin, the Scotch-Irish of Snow Hill. The "others" on the petition were the crew who sailed the Presbyterian barque; Colonel Stevens was only the figure-head, and a borrowed one at that! Why send to Ireland for a minister? Because they were Irish themselves, and knew the men and the state of affairs there. They got Stevens to head the paper, because he was a prominent man.

8. Makemie's long connection with Rehoboth is the only other point that seems to favor that place. But that was owing to another reason altogether. He married into a wealthy family in Virginia, and in order to live with them on the estate he denied himself the liberty of Maryland, and submitted to the restrictions of Virginia. The reason he held on to Rehoboth was that he could reach it readily from his home. It was the nearest to him. His long service there proves nothing as to its seniority.

But it accounts for the tradition. Where he had long been the people would first think, and then say, he had been first. The Rehoboth tradition can thus be accounted for on grounds other than the fact; the Snow Hill on the fact alone.

9. No wonder, then, that Craighead (Scotch and Irish seeds in American soil) declares Snow Hill, "so far as now known, the first regularly organized Presbyterian Church in America.

10. And Dr. Gillett, in his History of the Presbyterian Church, after reading the volume in which Dr. Macdonald *tried* to prove Jamaica the oldest American Presbyterian Church, says, judiciously and judiciously "He organized the Presbyterian Church in Snow Hill, Maryland. Here, in the narrow neck of land between the Chesapeake and the ocean . . . the Presbyterian Church in America began its existence."
—*Rev. David Conway.*

Presbyterian Congregation, Youngstown, Ohio. This is, no doubt, the oldest church organization of any denomination upon the Western Reserve. Owing to the loss of the early records, the exact date of its organization cannot be given. It is probable that it was organized some time in the year 1800, by the Presbytery of Ohio. Upon the organization of the Presbytery of Erie, April 13th, 1802, this congregation was included within its bounds. Its Pres-

byterial connection again changed in 1808, upon the organization of Hartford Presbytery, where it remained until the division of 1837. The Presbytery of Beaver, successor to Hartford Presbytery, adhered to the Old School branch. After the separation, deciding to unite itself with the New School or exsundered wing of the Church, this congregation presented a request to the Presbytery of Trumbull to be received under its care, and it was then placed in its roll of churches. This connection remained until the union (1870), when the Presbytery itself was dissolved and the new Presbytery of Mahoning formed. This church had long been first in point of membership while under the care of Trumbull Presbytery, and it is numerically the strongest church in the Presbytery of Mahoning, having now about five hundred members.

The first church edifice was erected probably as early as 1802, near the northwest corner of Wood street and Wick avenue, immediately opposite the present church. A new building was erected in 1835, on Federal street, and occupied until 1866, when the present house of worship was first opened for service.

In 1832 the Presbyterian Church in Liberty was formed from this congregation, forty-three members being at first dismissed for this purpose, three out of the four elders then composing the Session being among the number. The eighty-four years of the existence of the congregation have, for the most part, been years of peace and harmony. The "unity of the Spirit has been kept, in the bond of peace."

The Sabbath-school connected with this church is the oldest in the place, and probably one of the first organized on the Western Reserve. All the records prior to 1862 have been destroyed or lost. This renders it impossible to give more than a brief sketch of its history. William Rice, late of Painesville, for many years an elder in this congregation, who was present and participated in its organization, stated that it was organized in the log church building then in use, in the Autumn of 1820, Elder Samuel Bryson being elected the first superintendent. Dr. Manning and Elders John Loughridge and William Rice afterward served in the same capacity. Although in the sixty-fourth year of its existence, it shows no signs of decrepitude, and has been, and is, carrying out the design of the founders, viz: "A nursery of the Church."

In 1801, the Rev. William Wick was installed as pastor of the Youngstown Church, for the half of his time. Mr. Wick was one of the original members of the Presbytery of Erie. He was also an original member of the Presbytery of Beaver. His labors were confined chiefly to Youngstown and Hopewell, although he found time to engage in missionary work "in the regions beyond." He was the first permanent laborer in the Western Reserve. About three years after his settlement he was blessed with the outpouring of God's Spirit, during which many were

gathered into the church. He was aided by the Connecticut Missionary Society, for a year or two, and was always the friend of missions. He and Joseph Badger were ever fast friends, and took missionary tours together. He was Moderator of the Synod of Pittsburg in 1811.

Says his daughter, Mrs. Wood, "I remember distinctly of Revs. McCurdy, Marquis, Badger, Hughes and others, meeting at my father's house, to devise plans for the spread of the gospel throughout the Western wilderness."

He was a faithful minister of the Word, yet his ministry was brief. In October, 1811, he contracted a severe cold, and in a short time it became evident that his lungs were seriously affected. He was feeble through the Winter, yet was generally able to preach. March 26th, 1815, was the Sabbath he was to preach at Hopewell. He was not able to leave the house, and sent one of his sons to request the congregation to come to his house, and although very feeble, addressed them in a very solemn and affecting manner, and baptized a child. Being exhausted, he was assisted to his bed. On Monday and Tuesday he seemed better, and walked about the house and yard, and attended to family worship as usual. On Tuesday morning he sung with his family, in worship, in a clear voice, the hymn—

"On Jordan's stormy banks I stand."

After singing, he said, "This music sounds heavenly. Oh, what will it be to hear the heavenly strains above!" That evening he retired without any visible change. At six o'clock on Wednesday morning Mrs. Wick noticed that his breathing was short and labored. He was beyond the power of speech, and before his family could be summoned his spirit had taken its flight to the land of rest and glory.

His death took place at Hopewell, Pa., on the 29th day of March, 1815, in the forty-seventh year of his age and sixteenth of his ministry. At his own request he was buried at Youngstown, O.

He was the father of eight sons and three daughters, the greatest portion of whom have gone down to the grave. His sons have, several of them, occupied places of authority and trust amongst their fellow-citizens, and one of them has been in the chief council of the nation.

It is recorded on his tombstone that he preached, during his ministry, one thousand five hundred and twenty-two sermons, and married fifty-six couples.

The Rev. John Core, the second pastor of this church, was born in 1755; licensed in 1816; was installed pastor of this congregation, in connection with Brookfield and Vienna, June 25th, 1817. He was released, April 10th, 1823, after a successful pastorate of six years. The church rolls show that over one hundred were added to the church during his ministry here. Mr. Core died in Clarion county, Pa., May 17th, 1854.

Rev. Ward Stafford, the third pastor of this church,

was born about 1789. He commenced the work of the ministry about the year 1815, and labored for the greater part of the time in and about the city of New York until 1829. From "Gillett's History of the Presbyterian Church," we learn that "the Allen Street Church owed its existence largely to the efforts of Rev. Ward Stafford and Samuel J. Mills, who, in the Summer of 1816, explored a large and forbidding portion of the city, and succeeded in gathering a small congregation."

The church at Youngstown made out a call for Mr. Stafford in January, 1830, which was accepted, and he was installed pastor, April 5th, 1830, by the Presbytery of Hartford. Rev. James Wright preached on the occasion; Rev. James Satterfield presided, and gave the charge to the minister, and Rev. Thos. E. Hughes addressed the people and made the concluding prayer. The relation thus constituted continued until 1837, when he was released. During his seven years' labor, about one hundred persons were added to the membership of the church. Of his subsequent history we are not able to speak, but abundant evidence remains of his faithfulness as a preacher of the gospel. The date of his death is not definitely known, but it occurred about 1851.

Rev. Charles A. Boardman, who served this church with such ability and success for fifteen years, was born in Connecticut, in the year 1788. He was much more than an ordinary man, and during his pastorate here, and since his release and decease, it has been an occasion of surprise to many that this church was permitted to have his services so long. He was a man of fine intellect, and universally beloved for his many virtues, both as a man and a Christian. A letter from his daughter, Mrs. S. B. McEwen, gives a short sketch of his life before his settlement over this church, part of which is here inserted:—

"Rev. C. A. Boardman was born at New Milford, Litchfield county, Conn., November 19th, 1788. Was licensed to preach October, 1817. Was ordained pastor of the church and society of New Preston, Conn., June 18th, 1818. Rev. Dr. Lyman Beecher delivered the charge to the pastor on that occasion, and with him my father made his first exchange; and under my father's preaching in New Preston, the Rev. Dr. Horace Bushnell, of Hartford, Conn., was converted, and first united with his church at that place. In April, 1830, he received and accepted a call to the Third Congregational Church of New Haven, where he remained until 1832, when he removed to Westport, Conn., where he remained until January, 1837, when, yielding to the urgent request of the President and officers of Western Reserve College, he became Agent for the Western Reserve Education Society, in which capacity he served until he took charge of the Presbyterian Church at Youngstown, in 1839. These items I have taken from a record of his life, written by himself, which I have in my possession."

Mr. Boardman was installed pastor of this con-

gregation, August 6th, 1839, by the Presbytery of Trumbull. Mrs. Boardman having been called away by death, in 1851, and his children having removed from this place, he felt constrained, in 1854, to ask the congregation to unite with him in an application to the Presbytery for a dissolution of the pastoral relation.

Dr. Levi B. Wilson was installed pastor of this church November 9th, 1859, and remained in charge until September 24th, 1869, when the relation was dissolved. While, as has been said, this is an old congregation, yet, owing to the formation of new congregations in its vicinity, and deaths and removals, it is not strange that, in a town of slow growth, the membership should be no larger in 1859 than it was thirty years before, at the commencement of Mr. Stafford's ministry. At this time (1859) the church had a membership of about one hundred and fifty. The town was then commencing its rapid increase in population and wealth. That the church, under his leadership, was enabled to keep pace with the advance in material interests of the place, is evident from the fact that he left the church with a membership of two hundred and eighty. Two precious revivals occurred during his ministry, in 1862 and 1866.

The Rev. Daniel H. Evans, the present pastor, commenced his labors in February, 1870, and was installed May 5th of that year. (*See his Sketch.*)

This church has had six pastors and three stated supplies. It has had twenty-four elders, most of whom are fallen asleep, and seven remain till the present; all men of good report, whose names are as follows: Robert Montgomery, John Gibson, Reuben McMillan, Augustus B. Cornell, Thomas H. Wilson, Dr. George Cornell and Robert McCurdy.

Presbyterian Board of Missions for Freedmen. At the session of the General Assembly, O. S., at Newark, N. J., in May, 1864, the subject of Missions among the freed people was brought before the body, from a number of directions entirely independent of each other. Overtures from the Presbyteries of New Lisbon, Ohio, of Louisville, Ky., of Newton, N. J., with papers presented by Rev. William Chester, D. D., Secretary of the Board of Education, and by Rev. S. C. Logan, of the Presbytery of Lake, requested some definite action on the subject. Upon motion of Rev. Mr. Logan, a resolution giving instruction to the Board of Education to endeavor to supply the freed people with schools, was referred to a special committee, consisting of ministers G. W. Musgrave, D. D., N. L. Rice, D. D., Alfred Nevin, D. D., S. C. Logan, and ruling elder Thomas Archer, of Baltimore. The majority of this committee, consisting of the last three members mentioned, agreed upon the paper which was afterwards presented and adopted by the General Assembly. (*See Min.*, 1864, pages, 321, 322, 323.) This action organized two committees, one in Philadelphia and the other in Indianapolis, consisting of two ministers

and three ruling elders each, to organize and conduct missions among the freedmen. These were styled "The Eastern" and "Western Committees on Freedmen." The members of the Eastern Committee were ministers W. P. Breed and Samuel F. Colt; elders Morris Patterson, John McArthur and Wilfred Hall. Those of the Western were ministers J. Howard Nixon and Samuel C. Logan; elders James M. Ray, Charles N. Todd and Jesse L. Williams.

The committees organized; the Eastern Committee on the 24th of June, 1864, by the appointment of Dr. Breed as Chairman and Rev. S. F. Colt as Secretary, and the Western Committee on July 21st, 1864, with Rev. J. H. Nixon Chairman, and Rev. S. C. Logan Secretary. With these officers the work of exploration and of establishing schools in refugee camps, and of supplying the wants of the suffering freedmen, was prosecuted with great energy. The work of establishing missions, both in the East and West, was greatly hindered by the conditions of uncertainty following the varied fortunes of the war. No churches could be organized, because of the instability and homeless condition of the communities, all of which were under military rule. The Eastern Committee employed a few ministers as explorers chiefly, and sent a number of teachers to the refugees along the Atlantic coast, and held temporary schools in military camps at Washington, Fortress Monroe, Newbern, and Williamsburg, Va. The Western Committee operated chiefly in Tennessee and Northern Alabama, at points held by the Northern army, and in Kansas and Arkansas, where quietness reigned. Both committees were more than ordinarily successful in the work assigned to them. At the next meeting of the Assembly they were able to report sufficiently definite information to lay the foundation of organized work among the freedmen. At the Assembly at Pittsburg, May, 1865, the war having been ended, with the established freedom of more than four millions of slaves, a vast field was recognized as opened for the fullest work of Christian missions. The Assembly, at that session, consolidated its two committees in the appointment of a single committee, called "The Assembly's Committee on Freedmen," which was located at Pittsburg, Pa., and authorized to appoint one or more executive officers or superintendents. To this committee was committed the whole care, under the Assembly, of mission work for these millions.

The Assembly's Committee was organized on the 21st of June, 1865, by the election of Rev. William D. Howard Chairman, and Rev. James Allison Recording Secretary. Dr. Howard served with fidelity for one year and resigned, when the Rev. Elliott E. Swift, D. D., was chosen to fill his place, which position he still holds. This Committee consisted of nine ministers and nine ruling elders. Alexander Cameron, an elder of the First Church of Allegheny, was chosen Treasurer, and served the first year without

salary. After full discussion, it was determined to elect but one Secretary for the whole field; and the Rev. Samuel C. Logan, of the Presbytery of Lake, and a native of Hanover, Ind., was unanimously chosen that Secretary. On the 12th of the following month Mr. Logan accepted the office and entered upon the work.

This Committee found thirty-six missionary teachers in the field—sixteen sent out by the Eastern Committee and twenty by the Western—whose work had been determined and controlled by military lines. The missions were all conducted after the manner of the work of missions among the heathen.

The superintendence of every department, the organization of churches, the securing and sending out of missionaries, and the location of the same, the planting of institutions of all grades, with the building of churches, school-houses and teachers' homes, as well as the work of raising funds, was put upon the Secretary and an Executive Committee of ten members, five only of whom, by reason of residence in the city, were able to attend the meetings; and it met with great hindrance from the unsettled views and unfortunate ecclesiastical divisions, as well as by the various adverse influences incident to the civil war. But the work was carried forward with energy and patience, and was crowned with rapid and marked success.

At the reunion of the Presbyterian Church, in 1869, the New School branch not having had a separate organization for the work among the freedmen, the "Assembly's Committee" was continued at Pittsburg, under the style of "The Assembly's Committee of Missions for Freedmen." On the 1st of July, 1869, Secretary Logan resigned his position, to enter again upon the work of the pastorate, and the Rev. A. C. McClelland, of Pittsburg, was chosen his successor. Under the energetic fidelity of this worthy minister the work was carried on upon the same general plan adopted by the Committee during the first years of its labors. Secretary McClelland died, while engaged in the work of this office, in the year 1880. The Rev. Richard H. Allen, D. D., a Philadelphia pastor and a native of Kentucky, was unanimously chosen his successor. In 1882, at Springfield, Illinois, the Assembly constituted the Committee a regular board, and directed it to secure a charter from the State. This was done; and now the work is fully equipped, and promises, under God, a wide and speedy success.

Presbyterianism in Alabama. One of the earliest missionaries to Alabama was J. W. Platt, sent out by the Young Men's Evangelical Missionary Society, of New York. He arrived at Huntsville on the 26th of November, 1819. Of this place he remarked, "Its inhabitants will suffer nothing by a comparison of those of most other towns in our country, as it respects intelligence, refinement and wealth." Yet there was in the place no organized

church or stated ministry, or house of worship, although many were anxious for gospel ordinances. Through his influence, steps were taken to erect "a handsome brick church."

From Huntsville, where he was urgently pressed to remain, Mr. Platt proceeded to Tuscaloosa, St. Stephens, Blakely and Mobile. Everywhere he was kindly and hospitably received. "It was pleasant," he says, "to be among these people, to feed these sheep in the wilderness."

In the successive years, from 1817 to 1820, Francis H. Porter was commissioned by the Assembly to labor as a missionary in Alabama Territory. In 1819 Lucas Kennedy was appointed with him to the same field. In 1819 we find James L. Sloss and Hiland Hulburt, members of the Presbytery of South Carolina, laboring in connection with the congregations respectively of Jackson and Claiborne.

Of these names, that of James Long Sloss is deserving of special mention. He was a native of Ireland, but came to this country at an early age. It was the earnest desire of his pious parents that he should be devoted to the work of the ministry; and one of his earliest recollections was that his father placed his hand upon his head, and said, "My son, I would rather see you a faithful minister of the gospel than a crowned monarch." Under the care of Dr. Waddeled he completed his preparatory theological course, and notwithstanding the solicitations of some of his friends, who urged him to devote himself to the legal profession, was licensed to preach by the Presbytery of South Carolina, in November, 1817. (*See his Sketch.*)

Another efficient pioneer laborer in this region has been already mentioned—Francis H. Porter. For several successive years he had itinerated largely throughout the northern portions of the State. In 1820 he visited Pleasant Valley, where "the assemblies were large, attentive and serious;" White's and Story's settlement, in Green county—where he organized the church of New Hope—and the adjacent region.

In 1821 Joseph P. Cunningham and Salmon Cowles were appointed by the Assembly missionaries to Alabama, the latter to labor in the northern part. In the following year the former was reappointed to the same field. James B. Stafford was directed also to labor within the bounds of the State. In 1823 the name of Francis H. Porter appears alone on the list of missionary appointments for this field, and in the two following years Samuel Taylor is the only laborer for Alabama and West Florida commissioned by the Board. The Presbytery of Alabama, however, was authorized to employ one or more missionaries, on the condition of bearing half the expense.

In 1825 the two Presbyteries of Alabama and North Alabama, covering the whole State, contained jointly seventeen ministers, of whom five—Thomas

Newton, Neil McMillan, Henry White, Alexander A. Campbell and Thomas C. Stewart—were without charge, but for the most part engaged in missionary labor. Besides these, James Hillhouse was pastor at Greensborough, J. P. Cunningham at Concord, Green county, Thomas Alexander at Selma, Isaac Haden at Prairie Bluff, and John B. Warren at Mobile.

In North Alabama Presbytery, William Potter was pastor at Huntsville, A. K. Davis and John Allan labored in the same region, Joseph Wood at Tusculumbia, Hugh Barr at Courtland, and Robert M. Cunningham—who had recently resigned his charge at Lexington, Ky.—at Moulton, in the neighborhood of which his efforts were crowned with large success. He became instrumental, subsequently, in raising up the church at Tuscaloosa, and another in the neighboring town of Carthage. Joseph Parks Cunningham, already mentioned as a member of the Presbytery of Alabama, was his son.

At this period the churches connected with both Presbyteries, although two or three were within the bounds of Mississippi, numbered only twenty-eight. Of these nearly all were feeble and unable to support a pastor. The average number of members belonging to each was about thirty.

In 1830 the two Presbyteries of North and South Alabama numbered conjointly twenty-nine ministers and forty-one churches, with a membership of seven hundred and thirteen. In 1834 the Presbytery of Tuscaloosa was formed from that of South Alabama. In 1837 the Presbytery of North Alabama—connected with the Synod of West Tennessee—had eight ministers and sixteen churches, numbering five hundred and fourteen members. South Alabama had thirteen ministers, five licentiates and thirty-one churches, with a membership of sixteen hundred and ninety-three. The Presbytery of Tuscaloosa had ten ministers and fifteen churches, with a membership of seven hundred and thirty-nine. In the northern part of the State the only pastors were James L. Sloss, at Florence and Dr. John Allan, at Huntsville. The stated supplies were S. H. Morrison, at Moulton; James Weatherby, at Tusculumbia, and James H. Gillespie, at Somerville. In Southern Alabama William T. Hamilton was settled over the Government Street Church, Mobile; Robert Nall, at Marion; Elon O. Martin, at Hopewell and Sandy Ridge; and James B. Adams, at Hebron and New Hope. Thirty-three of the churches, or more than one-half, had stated supplies, while seventeen were vacant.

In 1882 the Synod of Alabama consisted of the Presbytery of East Alabama, 17 ministers and 37 churches; Presbytery of South Alabama, 20 ministers and 52 churches, and Presbytery of Tuscaloosa, 14 ministers and 30 churches.

Presbyterianism in Georgia. The field embraced within the limits of the State of Georgia came properly under the care of the Synod of South Carolina, and by members of that body had been

extensively visited. But the Synod, unequal to the supply of its own destitutions, made application to the Assembly for aid. In 1820 Mr. R. Chamberlain, a recent graduate of Princeton, was sent thither, and labored in all the towns of the upper country of Georgia, preaching at Waynesborough, Louisville, Mt. Zion, Bethany, Greenborough, Madison, Athens, Lexington, Washington, Sparta, Milledgeville, Clinton, etc. At about the same time Azariah G. Orton and Charles J. Hinsdale, recommended for the service by one of the Professors at Princeton, were sent into the same field.

Previous to this, little labor had been bestowed upon it, except at Midway and Savannah, and their vicinity. The Assembly had, indeed, repeatedly sent out missionaries, whose labors were to be extended to places within the borders of the State. In 1816 John Covert was commissioned to labor for six months in South Carolina and Georgia, his route to be prescribed by Dr. Flinn, of Charleston. His labors were continued during a portion of the following year, in the same field. In 1818 William Moderwell was commissioned for four months, in the upper part of Georgia, and in 1819 Moses Waddel was elected to the Presidency of the University of Georgia. Thomas Alexander had for some time been laboring as pastor of the Salem and Mt. Zion churches, in Clark county, Thomas Goulding at White Bluff, and E. B. Caldwell at Waynesborough. There were, doubtless, other missionaries laboring in other parts of the State, but, with the exception of the churches of Savannah and Midway, all the others were feeble and for the most part unable to sustain a pastor. The Church at Savannah was the oldest in the State. It had been formed previous to 1760, when John J. Zubly, a native of Switzerland and an emigrant to this country, assumed the pastoral charge. An able, learned and devoted minister of the gospel, he labored at his post till, for his political views, he was exiled from the State. His death occurred in 1781, somewhere in South Carolina, although his remains were brought to Savannah for interment. How long after his death the church remained vacant does not appear. In 1801 Robert Smith, who had been laboring for some time as pastor of the Church of Schenectady, was forced, by the failure of his health, to seek a milder climate, and in that year he was called to the charge of the Church of Savannah.

In the Autumn of 1806 the church secured the pastoral services of the gifted and devoted Henry Kollock. (*See his Sketch.*)

A neighbor and fellow-laborer of Kollock was William McWhir, who, for several years before his arrival, had taken charge of the church at Sunbury and a school at Springfield, in Liberty county, some twenty miles south of Savannah. The labors of the school at length became such that he was forced to abandon it, while the great destitution of the means of grace in the surrounding region impressed him

with the obligation still to preach as he had opportunity. He organized the McIntosh Church, afterward removed to Darien, and labored, till 1820, at various places in the counties of Bryan, Liberty and McIntosh. In 1827 he resumed his labors in this region, and continued them for ten years.

Another pioneer laborer of the Presbyterian Church in Georgia was Rev. (Dr.) John Brown, whose career has already been briefly traced. For several years, subsequent to 1811, he discharged the duties of his office as President of Georgia University, after which he was chosen pastor of Mount Zion Church, in Hancock county. This station he held for twelve years, at the same time laboring extensively as an evangelist.

In 1820 Hinsdale and Orton, who have been already mentioned as the Assembly's missionaries, entered the field. Following the advice of the Synod of South Carolina, they selected as the sphere of their itinerancy the region embraced by the then seven western counties of Georgia—Baldwin, Jones, Twiggs, Pulaski, Laurens and Wilkinson, lying between the Oconee and Ocmulgee, and the southern part of Washington county, between Oconee and Ogeechee rivers. The whole region had been purchased of the Indians only fourteen years previous, and all the settlements were of recent date. The vices of a new population were extensively prevalent. The want of an enlightened and faithful ministry was deplorable. Before the arrival of the missionaries there was no Presbyterian preaching whatever. Religion was lightly esteemed, and the "walk of many professors was inconsistent and ungodly." Yet, before the period of their service was complete, the missionaries were able to report a prospect that several Presbyterian congregations might be organized.

In 1821 the Presbytery of Georgia, which had recently been formed, and which covered more than half the State, contained but eight ministers. They were still aided, but to a feeble extent, by the missionaries sent out by the Assembly. The burden of their support fell mainly upon the Synod. Horace S. Pratt and Charles K. Hinsdale were commissioned in 1821 to labor in this region. In 1822 John H. Vancouver was appointed for six months. The supervision of this field devolved mainly upon the Synod of South Carolina and Georgia; and the destitutions of other portions of the region under its care were such that it could give but little attention to the wants of the Presbyterian Church in Georgia.

In 1825 the Presbytery had but six ministers and one licentiate. Of the six, four, viz: William McWhir, S. J. Davis, Murdock Murphy and C. G. McWhorter, were without charge, although not less efficient and energetic in missionary labor than their brethren, Horace S. Pratt and Robert Quarterman, the first pastor at St. Mary's, and the last at Midway. Prior to this period, Rev. N. S. Beman (Dr. Beman, of Troy) had preached, with great

acceptance, at Mt. Zion, Eatonton, and other places, for several years, and his brother, Carlisle Beman, afterward President of Midway College, had been licensed to preach the gospel. Besides these, there were within the State, though connected mainly with the Presbytery of Hopewell, Dr. Francis Cummins, at Shady Grove, Greene county; Dr. Waddel, President of the State University at Athens; Dr. Alonzo Church, a native of Vermont, and associated with Waddel as a teacher in the University from 1819; William Moderwell, at Augusta; Remembrance Chamberlain, at Madison, in Morgan county; John S. Wilson, at Laurensville; Alexander H. Webster, at Washington, Wilkes county; Joseph Y. Alexander, at Lincolnton; and Thomas Goulding, at Lexington, Oglethorpe county. In 1825, Rev. George Foot, a licentiate of the Presbytery of Hopewell, was ordained and located at Monticello, Hillsborough and Clinton, and (Dr.) Joseph C. Stiles was licensed. But all these, besides licentiates and ministers without charge, numbered only about twelve; so that the entire number of Presbyterian ministers within the bounds of the State scarcely exceeded twenty. Yet this (1825) was the date of the revival of the system of four-days' meetings in Hopewell Presbytery, with which a great improvement in the state of religion commenced.

In 1830 the number of ministers had been but slightly increased. The churches numbered from thirty to forty, and their membership was but little more than twelve hundred.

In 1837 the Presbyterian Church in Georgia was represented by the three Presbyteries of Hopewell, Georgia and Flint River, the first with eighteen ministers and forty churches, with a membership of ten hundred and nine; the second with ten ministers, nine churches and a membership of three hundred and forty-five; and the last, set off as "Good Hope," from Hopewell, in 1833, and numbering eleven ministers. The pastors of the State were Robert Quarterman, of the Congregational Church, Midway; N. A. Pratt, of Darien; Washington Baird, of Waynesville; Joseph L. Jones, of Savannah; Nathan Hoyt, of Athens; George James, of Monticello; and John W. Baker, of Milledgeville. More than twenty of the churches had stated supplies, and about the same number were vacant. Among the members of the Presbytery were President Church, of Athens; President Beman, of Milledgeville; Professor Jones, of Columbia; Francis R. Goulding, stated supply of Washington Church; and Theodore M. Dwight, of Burke County Church.

In 1882 the Synod of Georgia consisted of the Presbytery of Athens, nine ministers and twenty-six churches; Presbytery of Atlanta, fifteen ministers and thirty-four churches. Presbytery of Augusta, eleven ministers and eighteen churches; Presbytery of Cherokee, fourteen ministers and thirty-two churches; and Presbytery of Macon, nine ministers

and twenty-one churches. The Synod of South Georgia and Florida consisted of the Presbytery of Florida, eleven ministers and twenty churches; Presbytery of Savannah, twelve ministers and twenty-two churches; and Presbytery of St. Johns, eight ministers and sixteen churches.

Presbyterian Reunion, The. When the Old School General Assembly was in session at Newark, N. J., in 1864, a meeting of ministers and elders, members of that body, and others casually in attendance (called by a notice sent by a commissioner of the Assembly, to the Moderator, to be read), was held for conference upon the expediency and feasibility of organic Reunion. This, so far as is known to the writer, was the first action in favor of Reunion on the part of a public and representative body. It was not the action of the General Assembly itself, but of those, in large part, who were members of it. This meeting consisted of—

MINISTERS.—Septimus Tustin, Washington, D. C.; J. G. Monfort, Cincinnati, Ohio; T. N. Haskell, First Church, East Boston; J. A. Steel, Topeka, Kansas; W. S. Rogers, Oxford, Ohio; George Hale, Pennington, N. J.; Sheldon Jackson, Rochester, Minn.; A. McElwain, Indiana, Pa.; N. V. Morrow, Van Buren, Ohio; Arthur Burtis, Buffalo, N. Y.; L. Merrill Miller, Ogdensburg, N. Y.; Alfred Nevin, Philadelphia, Pa.; George C. Bush, Hackettstown, N. J.; A. O. Rockwell, Pittsburg, Pa.; E. B. Raffensperger, Toledo, Ohio; Samuel Steel, Hillsboro', Ohio; Alfred Taylor, Bristol, Pa.; W. B. Stewart, Pottstown, Pa.; C. V. McKaig, Candor, Pa.; S. C. McC. Anderson, Davenport, Iowa; J. H. Pratt, Athens, Ohio; John Johnston, Sybertsville, Pa.; Emilius Grand Girard, Ripley, Ohio; John Robinson, Ashland, Ohio; M. L. Wortman, Perrysville, Pa.; A. E. Thomson, Marysville, Ohio; Thomas W. Hynes, Greenville, Ill.; E. W. Wright, Delphi, Indiana; C. K. Thomson, Lebanon, Indiana; Thomas S. Crowe, Jeffersonville, Indiana; J. M. Stevenson, New York, N. Y.; B. Johnson, Oxford, Wis.; William C. Roberts, Columbus, Ohio; J. H. McElwaine, Princeton, N. J.; E. Wilson, Philadelphia, Pa.; J. W. Heynes, Hudson, Mich.; M. Barrett, Newton, N. J.; H. L. Craven, St. Charles, Minn.; J. D. Paxton, Princeton, Indiana; D. A. Wilson, Ironton, Mo.; S. M. Templeton, Delavan, Ill.; W. R. Marshall, Baltimore, Md.; Wilson Phramer, Sing Sing, N. Y.; Joseph F. Fenton, Washington, Mo.; B. S. Everett, Stroudsburg, Pa.; Alexander McCa, Thorburn, Malta, N. Y.; Algernon Sydney McMaster, Poland, Ohio; James A. McKee, St. Anthony Minn.; James Allison, Pittsburg, Pa.; J. H. Nixon, Indianapolis, Indiana; Randolph A. DeLaney, Boston, Mass.; I. N. Rendall, Oneida Valley, N. Y.; W. T. Adams, El Paso, Ill.; Jos. Platt, Waveland, Indiana; Edsall Ferrier, Florida, N. Y.; S. H. Stevenson, Granville, Ill.; M. A. Hoge, Cleveland, Ohio; Joseph W. Hubbard, Bridgeton, N. J.; E. Slack, Cincinnati, Ohio; N. C. Burt, Cin-

cinnati, Ohio; I. N. Candee, Galesburg, Ill.; Belleville Roberts, Rochester, N. Y.; S. F. Seovel, Springfield, Ohio; John Wray, Rockdale Mills, Pa.; James Tully, Ballstown Spa, N. Y.; Edward E. Rankin, Newark, N. J.; Samuel J. Baird, Woodbury, N. J.; John N. Allison, Arcola, Ill.; David M. James, Budd's Lake, N. Y.

RULING ELDERS.—Cyrus Falconer, Hamilton, O.; Daniel Kelley, Buffalo, N. Y.; J. M. Chambers, Burlingame, Kan.; W. Shepard, Rochester, N. Y.; E. Crosby, Bath, N. Y.; Joseph Gorrell, Ossian, Ind.; Nehemiah Dodge, Mt. Joy, Pa.; E. J. Beall, New Philadelphia, O.; J. G. Allen, East Springdale, O.; Robert W. Pratt, Salem, Ill.; Stanley Matthews, Cincinnati, O.; William Taylor, Findley, O.; Noah Evans, Hillsboro, O.; W. Seawright, Frankfort, Ind.; A. J. Hays, Charleston, Ind.; Martin Ryerson, Newton, N. J.; T. W. Lockwood, Detroit, Mich.; Charles N. Todd, Indianapolis, Ind.; John Morehouse, Dayton, O.; George Hurlbut, Ogdensburg, N. Y.; W. Helphenstein, Washington, Ind.; J. W. Sutherland, Kirkwood, Mo.; P. S. Dishow, Trenton, N. J.; James Patton, Keemersburg, Pa.; James H. Wilson, Prairie City, Ill.; James Ayers, Toulon, Ill.; Thompson Bell, Zurick, Iowa; Matthias Oshorn, New Providence, N. J.; Eustus H. Smith, St. Louis, Mo.; John S. Furst, Cedar Springs, Pa.; James M. Briggs, Mt. Gilead, O.; William Byram, Liberty, Ind.; J. W. Kennicott, Boston, Mass.; S. Whittlesey, Toledo, O.; J. H. McGrew, Piqua, O.; J. H. Whiting, Mt. Pleasant, Iowa; James P. Wallace, Brooklyn, N. Y.; Charles E. Lathrop, Washington, D. C.; A. Eldridge, North White Creek, N. Y.; John Ogden, Milwaukee, Wis.; James Rankin, Dummingsville, Pa.; Charles Fuller, Scranton, Pa.; John D. Stokes, Beaver, Pa.

The paper prepared and published by this meeting was signed by the ministers and elders just named. From this document we make the following extract:—

"It is believed that the great majority in each branch sincerely receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, and approve the same government and discipline. On this basis we may reunite, mutually regarding and treating the office-bearers and church courts of each branch as coordinate elements in the reconstruction. There are difficulties in the way of repairing the breaches of Zion, which must be met and overcome by well-considered methods, and in a spirit of forbearance and prudence. Reunion cannot be accomplished, nor is it to be desired, without the restoration of a spirit of unity and fraternity. We believe this spirit exists, and is constantly increasing. That which should first engage the attention of the friends of Reunion should be to find out how far unity of sentiment and kindness of feeling prevail."

The spirit of reunion which was thus fostered and developed, continued, under the influence of advocates of the measure, to increase. By an evident preconcert on the part of leading minds on both sides, St. Louis was selected as the place of meeting for the two Assemblies of 1866. Steps were then taken which led to the appointment of a joint committee representing the two bodies, to which the

subject of reunion was given in charge. Year by year progress was made in overcoming the difficulties that stood in the way of reunion, until, in 1869, the two Assemblies, acting in concert, met alike in the city of New York, and adopted such measures as were necessary to perfect the work.

According to adjournment, the two Assemblies convened in the city of Pittsburg, on Wednesday, November 10th, 1869, at eleven o'clock, A. M. The General Assembly (O. S.) met in the First Presbyterian Church, on Wood street. The General Assembly (N. S.) convened in the Third Presbyterian Church, on Sixth Avenue. The Old School roll counted two hundred and thirty-seven, and the New School roll two hundred and twenty-seven. It had already been agreed that at ten o'clock on Friday the two Assemblies should each be regularly dissolved, and that the two bodies should immediately come together for such religious celebration of the grand event as was befitting to the occasion. Thus, at the same hour, in both houses, with a solemnity becoming so rare an event, the Rev. Philemon H. Fowler, D. D., Moderator of the New School Assembly, and the Rev. Melancthon W. Jacobus, D. D., Moderator of the Old School Assembly, dissolved their respective Assemblies. The Christian Doxology and the Apostolic Benediction closed whatever pertained to the separate history and doings of these kindred bodies, which had now become in effect ONE.

It was arranged that the two Assemblies were to meet and greet each other in the open street, at 10 o'clock. The New School body first left their house at the hour, and marched in double file down Sixth Avenue to Wood street. As they turned the corner into Wood street, the head of the column stood opposite the First Church. This was the signal for the Old School body to move out of their house and to take up the line of march, in a parallel column with the other body, along Wood street, also a double file. Through Fifth Avenue into Smithfield street, and onward to the Third Presbyterian Church, the procession passed, brethren unbosoming themselves to brethren at every step. It was a grand public profession of Christian unity. It was felt to be the linking of mighty forces for doing battle against a world of evil. As the procession reached the church, the building was blockaded by the immense waiting multitude. As the head of the column entered the door, the large and noble edifice rang with the grand old "Jubilee Hymn," sung by a choir in the organ loft.

"Blest be the tie that binds
The gladly solemn band!"

The spacious platform was promptly filled by the officers of the Assemblies, and by such of the Commissioners as could be seated there, and as soon as the remainder of the procession was disposed of in the body of the church, the outside multitude rushed in, and instantly every seat and standing place was crowded to the utmost capacity of the building.

Hundreds could find no room, not even so much as about the door. On either side of a small table, in the centre of the platform, the Moderators, Drs. Fowler and Jacobus sat, and presided by turns. It was now about 11 o'clock, and the "Coronation Hymn" was grandly given, by the entire audience. The solid mass of faces in pew, aisle, doorway and gallery was most impressive from the platform. And from the body of the house the array of commissioners, clerical and lay, among the foremost men in Church and State, and met for such a divine purpose, was everywhere noted as a rare sight.

Dr. Fowler made the opening address of the occasion, after which, turning to Dr. Jacobus, he said:—

"My Dear Brother Moderator: May we not, before I take my seat, perform a simple act symbolical of the Union which has taken place between these two branches of the Church. Let us clasp hands."

This challenge was instantly responded to. The Moderators promptly grasped each other's hands, "amidst prolonged and deafening applause." The Doxology, "*Praise God, from whom all blessings flow,*" to the tune of Old Hundred, was then sung, with a hearty good will, the great audience standing. After an address by Dr. Jacobus, the audience united in singing the Hymn—

"Blest be the tie that binds
Our hearts in Christian love"

Dr. G. W. Mu-grave and Dr. William Adams followed with addresses. At the close of Dr. Adams' address, the Rev. Edwin F. Hatfield, D. D., was called on to offer prayer, which he did, with great fervency. On motion of the Rev. Ravand K. Rodgers, D. D., it was unanimously resolved, that the cordial thanks of the Re-united Church be returned to the members of the Joint Committee, through whose labors of love, by the blessing of God, this great and glorious result has been brought about.

The Rev. Dr. Samuel W. Fisher, Chairman of the Committee of Arrangements, read a paper, in which he suggested "that it is incumbent on the Presbyterian Church in the United States of America—one in organization, one in faith, one in effort—to make a special offering to the treasury of our Lord of one million of dollars." A motion was made, and carried unanimously, to make the thank-offering to be raised the sum of \$5,000,000 instead of \$1,000,000. Addresses were made by Dr. John Hall, of New York, Hon. William Strong, now of the Supreme Court, United States; Hon. Charles D. Drake, United States Senator from Missouri; Henry Day, Esq., of New York; Hon. Wm. E. Dodge, and Mr. George H. Stuart, of Philadelphia. When Mr. Stuart took his seat, the Moderator called on Mr. Robert Carter, ruling elder of New York, to offer prayer. This he did, with great unction, and in hearty sympathy with the occasion, the great Assembly were blended together at the throne of grace.

After the benediction was pronounced by Dr. Jacobus the immense audience, which had been held

together with unlagging interest for three hours, dispersed, but never to forget the day of THE PRESBYTERIAN REUNION. In 1870, a single General Assembly at Philadelphia represented the United Church, in which were now combined long-separated elements, no longer estranged, but

"Like kindred drops commingled into one."

Preston, Col. John Thomas Lewis, of Lexington, Va., now about seventy-four years of age, has long held a prominent position in the Church of his Fathers. A lineal descendant of John Preston, of Tinkling Spring Church, among the earliest and most efficient pioneers of Presbyterianism in the Valley of Virginia, Col. Preston has proved himself worthy of such parentage. At an early age he gave up the profession of law for literary pursuits, as more congenial to his taste. The State of Virginia had one of its armories placed near Lexington, and kept a company of soldiers to guard the property. Col. Preston was among the first, if not the first, to suggest the idea of a Military School to be established, and the keeping of the State's military property to be committed to the officers and pupils of the school. It was organized, and he was appointed a Professor in its corps of Instructors. He cordially co-operated with the Superintendent, Gen. F. H. Smith, in impressing on the Institution a decidedly Christian character. Though, with approaching age, he resigned his position, a few years since, the authorities, anxious to continue his relation to the Institution, conferred on him an honorable post of something like an Emeritus Professor, which he continued to fill, till within a couple of years. He has ever been the wise counsellor in the church Session, of which he has, for nearly forty years, been a member; and in all the higher courts, in which he has frequently had a seat, he has taken a modest but decidedly able position, as a ready debater and most judicious presbyter. God has blessed his careful training of his sons, by calling two of them to the ministry; and the father, in his declining years, has constant joy in seeing the generation of his name coming forward to sustain in the church the great interests he has so long and ably upheld. Isa. lix, 21, is well verified in this, as in many other instances.

Prince, W. L. T., is the youngest child of Lawrence and Charlotte Prince. He was born May 9th,

1823, in Darlington county, S. C., but his parents moved to Cheraw when he was four years of age. His father was an elder in Cheraw Church and his mother a daughter of Colonel Lemuel Benton, of the Revolution, and first member of Congress from the old Cheraw District, S. C. At their hospitable home all the ministers traveling through that section were entertained. He was admitted to the Bar in December, 1844, and was a member of the Legislature in 1860-1. He was received into the church when a little over twelve years of age; elected a deacon in January, 1858; and elected ruling elder in July,



W. L. T. PRINCE, ESQ.

1863. He was Commissioner from Harmony Presbytery to the General Assemblies in Macon and Louisville, and from Mecklenburg Presbytery to the Assemblies in New Orleans and Knoxville. General Prince is a genial gentleman, a lawyer of ability, faithful in the discharge of his duties as an elder, and a valuable and influential member of the Church Courts.

R

Reid, Samuel McDowell, long an eminent citizen of Lexington, Va., and Clerk of the Rockbridge Courts, was born near Lexington, in the latter part of the last century. Though the child of pious parents, and reared in true Christian principles, he

did not become a communicant of the Church till late in life. His strict integrity, in public and private relations, had ever commended him to the confidence of the community. As a Trustee of Washington College, he was distinguished for his uprightness of

all his relations to its interests, its Faculty and students. He ably and faithfully served the Board of Trustees, as Clerk, and generously appropriated the salary paid him to the Library funds of the College. His home was the resort of the wise and good from every quarter, and continued, after the death of his wife, in 1837, under the domestic management of his maiden sisters, to be the scene of a liberal, though unostentatious, hospitality.

Nearly related by blood to Rev. Dr. Alexander, many visitors from Philadelphia, Princeton, New York and other places in the Northern States found a cordial welcome at his fireside. Associated thus with so many, eminent alike for piety and literary culture, he perpetuated, with increasing years, the respect and admiration for virtuous people, and principles in which he had been trained in early life. When he became a communicant, there was no surprise felt in the community. On the contrary, all who knew him had been long at a loss to understand why he had not long before taken such a step. His fellow members in the church at once called him to the eldership, and till age, with its infirmities, disqualified him for active duties, he was ever prominent and efficient in the office he honored, both in the duties connected with the Session and congregation, and those of the positions in the higher courts, which he often filled. He illustrated the oft-repeated conviction of the people of God, that "seed, though buried long, shall not deceive our hope," as well as the promise, "I will be a God to thee, and to thy seed after thee."

Robinson, Thomas H., D. D., was born in North East, Erie county, Pa., on January 30th, 1828. Descending from Scotch-Irish parentage, he was early trained in the doctrines of the Calvinistic faith. When eighteen years of age he entered the College at Oberlin, Ohio, and was graduated in 1850. During vacations, and in the year subsequent to his graduation, he engaged in teaching, at one time being Principal of an Academy at Ashtabula, Ohio. He began his studies in theology at the Seminary at Allegheny, Pa., in 1851, and went steadily forward to the completion of the course in that Institution. Being licensed to preach by the Presbytery of Ohio, in June, 1854, he was almost immediately called to be associate pastor with the Rev. Dr. De Witt, over the Market Square Church, of Harrisburg, Pa.; entering on his work in October, and being ordained and installed in the January following. Here he

labored for thirty years, as a pastor, beloved, and as a preacher, most acceptable. In 1868 Hamilton College conferred on him the degree of Doctor of Divinity. In 1871 he was made a trustee of Princeton College, and in the year following he was chosen to be a director of the Theological Seminary at Allegheny, Pa. When the Synod of Harrisburg was constituted, under the order of the United churches, Dr. Robinson was elected Stated Clerk; and when the boundaries of the Synods were made coterminous with the



THOMAS H. ROBINSON, D. D.

respective States, he was chosen to the same office in the Synod of Pennsylvania. In October, 1883, he was, by unanimous vote, appointed to the Chair of Sacred Rhetoric, Church Government and Pastoral Theology, in the Seminary at Allegheny, Pa., which position he decided, after long and anxious deliberation, to accept, and will be inaugurated at some time, not yet fixed, in this year, 1884.

Dr. Robinson is an able preacher, has been a devoted pastor, is a faithful and efficient presbyter, and largely enjoys the esteem of his brethren and the confidence of the Church.

S

Saunders, Ephraim Dod, D.D., was born on the 30th of September, 1808, at the village of Brookside, near Mendham, New Jersey. On the paternal side he was connected with the Dod family, of which Professor Albert Dod, of Princeton, was a distinguished member. He graduated at Yale, in the class of 1831, a class remarkable for the fact that thirty-two of its eighty-one members became ministers of the gospel. He remained at New Haven after his graduation, to study theology, but at the expiration of a few months returned home, to pursue his studies there; he never again became a student of any theological seminary. In the Fall of 1832 he went to Fluvanna county, Virginia, where he engaged in teaching. He was licensed to preach by the Presbytery of East Hanover, on the 18th of October, 1833, and ordained by the Presbytery of West Hanover, November 21st, 1834. While laboring in this part of Virginia he was instrumental in building three churches. He afterward became principal of an academy in Petersburg, having been compelled to relinquish preaching, on account of trouble with his throat.

He left Virginia about 1847, returning North. In 1849 he was engaged in missionary work in the anthracite region of Pennsylvania, his work resulting in the establishment of the Presbyterian Church in Pottsville. In 1852 he purchased a valuable property in West Philadelphia, upon which he erected buildings, and established a classical military school, the Saunders Academy. On the 1st of July, 1871, Dr. Saunders gave a deed of this property to the Presbyterian Church, of Philadelphia, for the founding of the Presbyterian Hospital of that city. This deed was only restricted by a life-interest in a portion of the property held by Dr. Saunders and his wife.

Dr. Saunders died at his home in West Philadelphia, on the 13th of September, 1872. He was a gentleman of courteous manner, benevolent spirit, and great energy. He delighted in doing good, as opportunity offered. He was greatly beloved by the students of his Academy in West Philadelphia, many of whom have since reached positions of eminence in the Church and the State, and all of whom cherish his memory as a faithful instructor and affectionate friend.

Snowden, James Ross, LL.D., son of the Rev. Nathaniel Randolph Snowden, was born in Chester, Delaware county, Pa. He was educated chiefly under the tuition of his father, during his connection with Dickinson College, before it passed into the hands of the Methodist Episcopal Church. Choosing the Bar

for his profession, and having taken up his residence at Franklin, Venango county, he was appointed Deputy Attorney-General. Subsequently, and for several years, he was elected to the Legislature of the State, and was Speaker of the House of Representatives in 1842, and again in 1844. In 1845 he was elected State Treasurer, and re-elected in 1846. In 1847 he was appointed, by President Polk, Treasurer of the United States Mint, Philadelphia, and Assistant Treasurer of the United States. In 1850 he returned to the Bar, and fixing his residence at Pittsburg, was appointed Solicitor of the Pennsyl-



JAMES ROSS SNOWDEN, LL. D.

vania Railroad Company, which position he resigned to accept the position of Director of the Mint, in 1853, which office he held until 1861, when he was appointed Prothonotary of the Supreme Court of Pennsylvania. In 1873 he resumed the practice of his profession in Philadelphia. During these active duties he was also connected with many scientific, literary and historical societies, and, as an elder in the Presbyterian Church, took an active and prominent part in its various judicatories.

Dr. Snowden was author of "Ancient and Modern Coins," "Medals of Washington and National Medals," "The Coins and Money Terms of the Bible,"

"The Corn-Planters' Memorial," and "Sketch of the Six Nations of Indians." In 1868 he contributed to "Bouvier's Law Dictionary" the articles on the Cons. of the United States and Foreign Nations. He also, at different times, published addresses, pamphlets on currency, on International coinage, history, and other subjects. He was a gentleman of well-cultivated intellect, polished manners, great kindness of heart, large personal influence, and highly esteemed for his many attractive traits of character.

Sutton, Joseph Ford, D. D., was born in Harlyston, N. J., of Presbyterian and Revolutionary stock. He graduated at Rutgers College, N. J., in 1852, after which he spent one year as Teacher of Greek, Latin, Mathematics and Eloquence in the Seminary where he had prepared for college. He graduated at Union Theological Seminary, in 1857, and was ordained by the Presbytery of Rockaway, in December of that year. He was stated supply of the Second Church in Hanover, 1857-8, and became pastor of the First Church in Parsippany, N. J., in 1858,

retaining this charge until impaired health required, much to the regret of his people, its resignation in 1861. After several years of public service, he was stated supply of the Church in Howell, Mich. From Howell he was called to Philadelphia, in 1865, to become pastor of the Western Presbyterian Church, as successor to the late Dr. Charles A. Smith. Resigning this pastorate in 1867, he engaged in a new enterprise in the northeastern part of the city, which was, in due time, organized as the Hermon Presbyterian Church, of which he became pastor, and so continued till the Autumn of 1873, when he resigned his charge and turned his attention to journalism. In 1875 he founded *The Presbyterian Journal*, of which he was the proprietor and publisher, being assisted in the editorial department by the Rev. Alfred Nevin, D. D., LL. D. Dr. Sutton is a cultivated, genial gentleman, an orthodox, earnest and impressive preacher, and, by reason of his acquaintance with ecclesiastical law, a useful member of Church courts. He has strong convictions, and the courage to express and maintain them.

V

Van Dyke, Rev. Joseph Smith, was born near New Brunswick, N. J., November 20, 1832. As a student at Princeton College, he ranked among the first scholars, and graduated third in a class of nearly one hundred, receiving the Philosophical Oration. He studied theology at Princeton Seminary, being Tutor in Greek in his *Alma Mater* during part of this time. He was licensed to preach by the Presbytery of Elizabethtown, October 3d, 1860. He was pastor at Bloomsbury, N. J., 1861-9, during which time there was an extensive revival, and has been pastor of the Second Church, Cranbury, N. J., since 1869, where he is beloved by his people and prospered in his ministry. Mr. Van Dyke is a gen-

tleman of genial spirit, an excellent preacher, a faithful pastor, and diligent and fearless in the discharge of duty. He is also an author of decided ability. In 1871 he published "Popery the Foe of the Church and of the Republic," which has passed through ten editions, and in 1881, "Through the Prison to the Throne; Illustrations of Life from the Biography of Joseph," which has been received with much favor. He has also given to the public an admirable tract on "Legal Prohibition," published by the National Temperance Society, and a pamphlet entitled, "Giving or Entertainment—Which?" that has attracted much attention.

W

Waddell, Addison, M. D., was a son of Rev. James Waddell, D. D., well known as the "Blind Preacher," from the description given of him by the pen of Hon. William Wirt. Born to an inheritance of a good name, and reared by Christian parents in the knowledge and love of Christian truth, Dr. Waddell became, in comparatively early life, a prominent and useful elder of the church in Staunton, Va. His cautious and prudent turn of mind,

and the careful circumspection with which he considered all questions presented for his decision, led many, on a superficial acquaintance, to form the opinion that he was deficient in energy. But no one who knew the assiduity and ever-persistent attention with which he discharged the duties of his profession, could justly reach such a conclusion. Few pastors have ever enjoyed the co-operation of a wiser and more prudent adviser. With all the pressure of an

extensive and laborious medical practice, he was ever ready for the calls of duty as an elder of the church. His opportunities for participating in the counsels of the higher courts of the Church were, of course, extremely limited by his professional engagements. But while the public interests of the Church at large were not within the reach of his personal aid, the influence of his wise and judicious views was often felt, with lasting benefit, by his fellow elders and the many ministers with whom he associated in his hospitable home, from time to time.

In the combination of his professional and ecclesiastical offices, his services were invaluable. He was the "Good Samaritan," eminently, as he was called by one of his pastors. He never waived the calls of the poor in their times of disease, and his professional services, in this way, though often never repaid in money, were no less freely bestowed, to the comfort of the needy sufferers; while the opportunities of ministering to their souls, either personally or by the pastor's aid, which he was ever mindful to seek, were improved to the edification of those whose minds, as well as bodies, were his religious care. He died suddenly, but safely, aged seventy years, in 1855. No death in Staunton ever called together a larger number of real mourners or excited more profound regret among the large circle who had been, so often, the beneficiaries of his combined skill and tenderness. His children and his children's children "rise up and call him blessed."

Waddell, Joseph Addison, the second son of Dr. Waddell, became, at an early age, a communicant in the Church of his fathers, and at an unusually early period of his adult life was called to take his place on the bench of elders in the Staunton Church. His name soon became associated with all that was wise in counsel and judicious in action connected

with the affairs of Church and State. His fellow-citizens, of Augusta county, Va., gave him repeated marks of confidence in imposing on him, unmasked, the duties of a Legislator in the General Assembly of the State. Though a lawyer by profession, his native modesty and diffidence led him to seek rather the duties of the office than of the Bar. In the performance of them he brought to bear, with eminent success, his clear and extensive legal acquirements. In the Senate of Virginia he was, for years, a leader, enjoying the confidence of the Lieutenant Governor, J. L. Marye, who admired, loved and trusted him, as his occasional substitute, in performing the duties of the presiding officer of the Senate. By that body he was entrusted with the office of *President pro tem.*, to serve in the absence of the Lieutenant Governor. Had his pressing professional duties permitted, he might long have remained in the service of the State. His popularity was not due to any catering to men's prejudices or passions, but to the commanding power of a conviction of Mr. Waddell's integrity, sound judgment and stern regard for the claims of duty.

As an elder, he has, oftener than his father, been found in the higher courts of the Church; though not as often, owing to professional engagements, as all who best knew him could desire. When present, he has evinced the same pious zeal for what was right and for the best interests of the Church, which had distinguished his father. In the affairs of the church of which he has been long a loved and honored officer, he has secured the hearty confidence and love of his fellow members, and lives, it is hoped, to render his fellow members and the community generally yet further service, while, in private life, he continues to illustrate the power of the faith and love of an humble follower of his Lord and Master.





The Lord's Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.



The Apostles' Creed.

I believe in God the Father Almighty,
Maker of Heaven and Earth: And in Jesus
Christ his only Son our Lord: Who was
conceived by the Holy Ghost, born of the
Virgin Mary: Suffered under Pontius Pilate:
Was crucified, dead, and buried: He descended
into Hell:* The third day he rose again from
the dead: He ascended into Heaven: and sitteth
at the right hand of God the Father Almighty:
From thence he shall come to judge the quick
and the dead: I believe in the Holy Ghost: the
Holy Catholic Church: The Communion of
Saints: The Forgiveness of Sins: The Res-
urrection of the body: and the Life everlasting.

* Hades.

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“OH, where are kings and empires now,
Of old, that went and came?
But, Lord, Thy Church is praying yet—
A thousand years the same.

“We mark the goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

“For, not like kingdoms of the world
Thy holy Church, O God!
Though earthquake shocks are threatening her,
And tempests are abroad,

“Unshaken as eternal hills,
Immovable, she stands;
A mountain that shall fill the earth;
A house not made with hands!”

HISTORIC DECORATIONS

—AT THE—

Pan-Presbyterian Council.

A LITHOGRAPHIC SOUVENIR

—OF THE—

Ecclesiastical Seals, Symbols, Coats-of-Arms, Flags, Banners, Devices, Mottoes, and Historic Illustrations

Used in the Decorations of Horticultural Hall, at the Second
Council of the Alliance of the Reformed Churches holding
the Presbyterian System, held in Philadelphia,
A.D., 1880.

The figures of the Historic Decorations in this volume are Litho-
graphic copies from the Original Phototypes which were
prepared and published by the direction and
under the supervision of

REV. H. C. McCOOK, D.D.,

*The Chairman of the Committee on Decorations and Author of the Designs; the
accompanying description is also by him.*

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HISTORIC DECORATIONS.

The Ter-centenary Celebration held in Philadelphia, A.D., 1872, demonstrated the value of historic decorations for awakening interest in and increasing the profit of such an occasion. The question, therefore, arose at an early date, in the business committee to whom had been assigned the duty of arranging for the Second Council of the Presbyterian Alliance: Cannot something of the same kind, on a larger scale, be done by us? A committee on "Hall and Decorations" was erected, to whom the matter was referred. The result was seen in the symbolic decorations which covered the walls of the hall in which the Council met.

The purpose which determined the general plan adopted was two-fold:—*first*, to give to foreign members and visitors a welcome which might bear in it a savor of home. The hope was entertained that, as these brethren from distant lands should cast their eyes upon the bannered columns which represented their own Churches and countries, they would feel that here in America, also, they might dwell, "every man under his vine and under his fig tree." Certainly the American Church is a vineyard whose growth is but the product of transplantings from the fields of Europe. The original thought of the committee was to give every Church represented in the Alliance some place and name in the decorations. But practical difficulties which could not well be overcome compelled the adoption of the more general and representative plan which finally prevailed.

Second, and chiefly, the purpose of the designs was to illustrate to Americans the worthy and catholic history and the catholic distribution of the Reformed Churches holding the Presbyterian System. A glance at the banners on the wall gave historic confirmation of the fact brought by the living witnesses within the Council, that, of all branches of the Protestant Church, the Presbyterian has ever been and is the most truly catholic. No disparagement is meant of our sister communions by the assertion, and the emphasis, by decorations or otherwise, of this truth. At all events, it is the indisputable testimony of history.

However it may be in other lands, in America it is certainly the case that this fact is not generally understood. The impression is wide-spread that Presbyterianism is a type of Scotch and Scotch-Irish Protestantism—a local product of Great Britain, or at furthest of Geneva. How few among the people at large know that once England's metropolis was Presbyterian, and London could count a score of Presbyteries; that Presbyterianism was regnant once in England's Parliament, and supreme within her sanctuaries and seats of learning! How few know that the noble, Bible-loving Christians of Wales are Presbyterians! How few have learned that the glory of French thought and the flower of French chivalry were in the ranks of the Presbyterian Huguenots! Few, also, are they who know that Holland's noble annals are records of the struggles and triumphs of the Reformed Church; who know that Germany has wide and honorable historic

HISTORIC DECORATIONS.

affinities with Presbyterianism; that the fairest chapters of Bohemian and Hungarian Church history belong to the same system; that Italy and Switzerland are radiant with the glory of sires whose sons were gathered beneath the banners of the Presbyterian Alliance. Moreover, the wide distribution of the Church by emigration and through missionary and evangelistic labors is very duly apprehended by our countrymen at large, and even by members of our own communion.

To such a condition as this the committee framed their designs. They sought to make the Hall of Assembly a school whose "object teaching" might point the people to the central facts and leading figures in the history of the Churches of the Alliance. That in some measure, at least, they have succeeded, the result has shown.

In precisely the same line is the publication of this Photographic Souvenir of the Decorations, which, it is hoped, may perpetuate and greatly extend and deepen the impressions made during the Council meetings.

In the general plan of decorations adopted it was arranged to represent, as far as possible, every historic Church by its seal; the historic leaders by seals, mottoes, and coats-of-arms, and the historic events by commemorative sentences, names, dates, and devices. The collection of the seals and arms was a tedious and difficult undertaking. The work began early in the year 1880, and was diligently prosecuted by personal visits in Europe made by Mr. Murray Gibson, and by letters addressed to all parts of the world. Libraries, museums, private collections, heralds, colleges, historical, antiquarian, and numismatic societies all contributed their quota.

Several facts soon appeared. There seems to be no large and distinct collection of ecclesiastical seals and symbols belonging to Protestant communions. If there be such, no knowledge of it has yet come to the committee. There is here a most interesting field for some one to cultivate.*

Another fact which came to light is that, as a rule, engravings of seals cannot be trusted for accuracy. For example, a collection of several cuts of the "burning bush" of the Scotch Kirk had no two alike. It was impossible to know what form was the authentic one without an impression from the seal itself. This was accordingly procured, and proved to be quite unlike every one of the cuts in its details. The same variations obtained in a collection of the familiar seal of the Vaudois. This fact increased the labors and perplexities of the committee, as it was often difficult and sometimes impossible to get authentic specimens. However, in the end many accurate copies were procured, and these were closely copied by the decorators. So that the final result was a really scientific treatment of the subject. The source, and so also the authority of every symbol will be hereafter noted in connection with its description.

Again, it soon became evident that the knowledge of and interest in the peculiar form of historic memorials which the committee were seeking were very limited. It frequently occurred that men in prominent positions in various Churches were

*The writer of these lines will gratefully receive any additions to a collection which any one may be able to make. He particularly asks pastors, stated clerks, and others in office to send to him impressions and engravings of Church seals, and coats-of-arms, and seals of the Reformers.

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not able to say whether or not their Church had or ever had had a seal or other symbol. Even when there was knowledge of such an emblem the notion of its outline and details was often exceedingly dim.

However, the committee have to express cordial thanks for the courtesy and prompt attention which their numerous letters, with scarcely an exception, secured from gentlemen in all parts of Europe and America. Their thanks are especially due to Dr. Matthews, of Quebec, one of the Clerks of the Alliance; to James Macdonald, Esq., of Edinburgh, Scotland, and to Pastor Chaponnier, of Geneva, Switzerland.

In addition, the chairman of the committee acknowledges his obligations to his colleagues, Rev. Drs. John De Witt, C. A. Dickey, and S. W. Dana, for their constant sympathy and support in the execution of his plans; to Mr. Wm. E. Tenbrook, who had charge of the wood-work; to Mr. Robert Scott, who arranged the floral designs, and to Mr. Murray Gibson, whose admirable taste and skill directed the execution of the painted decorations. The designs, combinations, and historic illustrations were prepared by the committee, but to the last named gentleman is largely due the credit for the manner in which the details were wrought out.

One more fact may be referred to in order to complete the history of the figures preserved in this Souvenir. The efforts made by two skillful photographers to take views of the decorations within the hall proved unsatisfactory. This was due to the presence in such large proportion of non-photographic colors, and to the unfavorable conditions of light. The attempt was abandoned as impracticable, greatly to the disappointment of many persons, who in many ways expressed the wish to have copies of the designs. At the close of the Council the hall was stripped of its decorations, and the only hope of perpetuating them in any form lay within the hands of an artist whom the writer had engaged (after the photographers had pronounced the matter beyond their art) to make drawings for his own library, with the purpose of ultimately preserving them in the library of the Presbyterian Historical Society.

During a brief illness, which had removed him from duty at the Council, the thought occurred to him that the designs might be restored under favorable conditions of light outside the hall, and thus photographed. This was found to be practicable. But could anyone be found to undertake the work? The representatives of the "Presbyterian Publishing Company" were sent for, the project laid before them, and they finally consented to take the risks. In consideration of this, the writer offered to secure a copyright upon the designs, and transfer it to the above company, under certain conditions, intended to open the way to the free use of the emblems and illustrations in such form as might not impend the publishers' interests.* Accordingly, the figures were taken from their place of storage, restored to their original forms, erected upon a large scaffold prepared for them in the open air, under the best conditions obtainable, and photographed. Even the pictures thus obtained were too dim in parts to be valuable. A skilled operator

* It is due to these gentlemen to say that they were moved to this undertaking quite as much by sympathy with the purpose to gratify the public desire for the Designs and perpetuate and enlarge them, as by any hope of pecuniary advantage.

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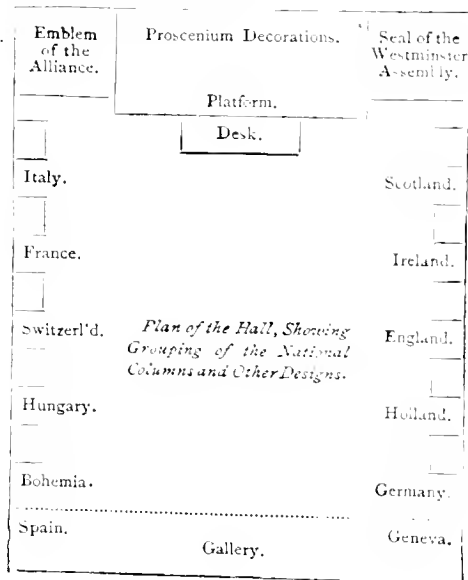
was therefore placed at the negatives, who, after several weeks' continuous work, put them in such condition that they gave the excellent prints presented in this Souvenir.

The proscenium view alone could not be restored. The copies of this have been made from an India-ink drawing made from the original by Miss Clara Todd. It is an accurate drawing, and proved even more pliable for photographic use than the huge colored cartoons.

The great labor of preparing the original designs was thus fairly matched by the difficulties of preserving them. The writer has taken upon him the task of so preserving them, and accompanying the prints with the following explanations, influenced solely by the opinions and requests of brethren whose judgment he is bound to respect. That the work may deepen in some hearts love of the Church and zeal in her service is his earnest prayer.

DESCRIPTION OF THE DECORATIONS.

The general plan of the decorations was modified by the arrangement of the hall. The assembly room of Horticultural Hall is a rectangular room, 155 feet long, 75 feet wide, and 28 feet high. On the western end is a proscenium or platform 42 feet in width and 37 feet deep. This is approached from the hall floor by a door on each side. On the eastern end of the hall is a gallery. The wall space between platform and gallery is broken by five windows on each side. Between these windows were placed the decorative columns intended to commemorate the Churches represented in the Alliance. The following rude outline plan will illustrate the above statements :



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Upon the interspaces between the windows on the north side were arranged in the following order the columns of 1st, Scotland; 2d, Ireland; 3d, England; 4th, Holland; 5th, Germany; and in the first interspace over the gallery the seal of the Ancient Company of Genevise Pastors. On the south side in the same order (from the west) were: 1st, Italy; 2d, France; 3d, Switzerland; 4th, Hungary; 5th, Bohemia, and in the first interspace over the gallery the seal of the Reformed Church of Spain.

The columns measured twenty feet in height (several exceeded this) and about seven feet in width. They were rectangular in shape, every one being composed of three separate framed canvas paintings, which were joined together and bolted upon strong beams. These beams were braced at the floor, bound at the top by copper wire into iron hooks, and the whole united and braced by light cross-beams. The entire wooden frame-work was wrapped and festooned with evergreen wreathing, and thus added much to the general effect of the decorations. About twenty-one hundred square feet of canvas were used for the paintings, and five thousand feet of wreathing.

SCOTLAND'S COLUMN.*

Beginning on the north side, the first column was devoted to Scotland. The upper portion was a large shield, whose background is a blue field, which is covered with golden thistles, the thistle being the floral emblem of Scotland. In the centre of the shield is the seal of the Established and Free Churches of Scotland. It is a burning bush, with the motto, *Nec Tamen Consumebatur*—"And yet it was not consumed." The figure and motto are taken from the scriptural account of the burning bush in which Jehovah appeared to Moses, the bush which burned, and yet was not consumed. The whole is emblematical of the Church of Scotland, which passed through the fires of persecution, and yet was not destroyed. Upon the shield, just above the seal of the Scotch Kirk, is a dove with outspread wings, representing the United Presbyterian Church of Scotland, whose symbol is a dove with an olive branch in its mouth. Immediately beneath the shield, in large letters, is the word *CULDEES*—a reference to the primitive Christians of Scotland. Some Presbyterian historians hold to the idea, which is authenticated by strong historic proofs, that Scotland, indeed all of Great Britain and Ireland, was Christianized in part before it was occupied by the Roman Church. The name *Culdees* is that by which the early British Christians in the second and third centuries and upwards were known. It is supposed by some to be derived from the Latin words, *Cultores Dei*—"Worshippers of God." By others to be derived from the Gaelic words, *Gille De*, which mean "Servants of God;" or, from *Cuil*, which means "a retreat," from the fact that they lived in secluded islands. The Island of

* Immediately before the assembling of the Council several representatives of the daily press sought explanations of the decorations for publication. The writer dictated to a stenographer a brief description, which was published in a number of papers. As this verbal description was given amidst the confusion and care of completing the work in the hall, it was of course very imperfect, and the published account had many errors.

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Iona was one of their favorite retreats. The word *Culdees* in this connection, therefore, emphasizes the belief that the Presbyterian Church is of ancient foundation, and that the simplicity of its forms and the peculiarity of its organization were characteristics of the primitive Christians. The same idea is expressed in historic references on the columns of Ireland and Italy.

Beneath this name is a tablet to JOHN KNOX, the eminent Reformer of Scotland. His name is in gold, on a blue field, and is printed on either side of a large scarlet oval, upon which, in gilt letters, is his motto:—"The truth I speak, impugn it whoso list." These famous words were spoken on the occasion of his trial for treason before Mary, Queen of Scots. Immediately beneath this is a tablet of the same character to REGENT MURRAY, called "The Good Regent." The oval centre bears his heraldic coat-of-arms. The field of the oval is bronze, and the field of the arms scarlet, the name being in white. Beneath this is a tablet to the Covenanters. A panel in blue bears a bronze shield, upon which is an uplifted right arm, an emblem of the mode in which the old Covenanters took their oath; their descendants thus take it to this day; and in many parts of America this mode of "swearing with the uplifted hand" prevails before our courts of law. Beneath the shield is a scarlet tablet bearing the following dates historic as times of Covenant taking: "A.D., 1551," "A.D., 1638, the time of the "NATIONAL COVENANT," as it was called, when Charles the First tried to force Laud's Liturgy upon Scotland, and the people rose in rebellion. Among the associations of this period are Jenny Geddes and the famous three-legged stool which she hurled at the dean who dared "say mass at her lug." "A.D., 1643," the next date, was the time of THE SOLEMN LEAGUE AND COVENANT, which was shared with Scotland by the Parliament of England, "A.D., 1650," the period of the Cameronian Covenanters, just preceding the revolution of 1688, when William and Mary came to the throne. Two flags, copies of those carried by the Covenanters, are crossed on either side of the Covenanters' tablet. One shows a scarlet St. Andrews cross upon a blue field, and bears upon the quarterings the names, "Christ," "Covenant," "King," * "Kingdom." The other shows a white St. Andrews cross with a scarlet thistle [silk] embroidered in the centre. The field is blue and scarlet, and the quarterings bear the names, "Covenants," "For Religion," "Kingdom," "Crown." † Beneath this is a large tablet, in the centre of which is a blue scroll, upon which is inscribed the names of Scottish commissioners to the Westminster General Assembly. Those commissioners were "Henderson," "Rutherford," "Gilespie," "Bailey," "Sir Archibald Johnstone," and "Maitland." The latter name appears on the scroll nearly obliterated by a black line, signifying the fact that Maitland became an apostate and traitor, and under the name of Lauderdale bitterly persecuted his old friends and co-religionists. On either side of the scroll are the names, "Melville," "Hamilton," "Sir David Lindsay," "Cameron," "Argyle," "The Lollards of Kyle," "Welch," "Wis-

* The word "Kirk" was at times substituted for "King," as it appears on the first flag.

† This is an imitation of a flag preserved in the Advocate's Library, Edinburgh. The color is however described as "pink" instead of scarlet. It must be a faded scarlet, I think, as the latter was undoubtedly one of the Covenanters' colors.

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hart," and "Chalmers;" and in a black border the "Earl of Kintore," one of the distinguished delegates to the Council, recently deceased.

IRELAND'S COLUMN.

The shield of Ireland has a green field, sprinkled over with golden shamrocks. On the shield, in bronze color, is the seal of the Church of Ireland—substantially the same as that of Scotland, though the burning bush has a different form, being more elongated. Above it is the motto, *Ardens Sed Virens*—"Burning, but Flourishing." The scroll surrounding the seal reads, "General Assembly Presbyterian Church in Ireland." Beneath that is a large crimson tablet whose centre is a large circle in blue. Upon scrolls on either side of the blue circle are the words, PATRICK, A.D., 372, on one side, and COLUMBA, A.D., 563, on the other. Upon the circle, above and below, are the words, "Ireland's Primitive Presbyters," with the sentence in quotation marks between them, "365 Churches, 365 Bishops, 3000 Elders." The quotation is from the distinguished and amiable Irish prelate, Archbishop Usher. The idea here is that the churches established by St. Patrick, according to history, had each a bishop and each about eight elders, after the manner of Presbyterians; that, therefore, St. Patrick established churches after the Presbyterian order, and was himself an apostle of Presbyterianism. A cluster of shamrocks in green surrounds the above sentence. Beneath that are the following historic dates and names: "The Ulster Plantation, A.D., 1605," which commemorates the settlement of northern Ireland by the Scotch during the reign of James I.; hence the term Scotch-Irish. The whole northern province of Ireland was called Ulster.

Among the ministers first settling in the Ulster Plantation were "Brice," "Blair," "Cunningham," "Livingstone." The last is known in connection with the remarkable revival at the "Kirk of Shotts,"* which name has been introduced to distinguish him, and also to mark the great revival of that day, which had such a happy influence upon the character of the Ulster people. "Sir John Clotworthy" was one of the eminent laymen. "The Black Oath of 1689—Irish Massacre, 1641." The Black Oath is the one which Charles I. compelled the Irish people to take, to the effect that they would never disobey any of the king's commands, and that they foreswore all covenants whatsoever. Multitudes of Presbyterians and others could not and would not conform to this requirement, and were mercilessly persecuted therefor. The terrible uprising of the Roman Catholic population which threatened the extinction of Protestantism is commemorated in the next reference. "First Presbytery, A.D., 1642," marks the time of establishing the First Presbytery in Ulster during the reaction which followed.

Beneath this is a tablet in bronze, in the centre of which is the coat-of-arms of Londonderry. The shield is white, with red and blue quarterings. In the centre

* The propriety and correctness of this reference was questioned, but the Committee have not erred. Livingstone was on a visit to Scotland when he preached the famous "Kirk of Shotts" sermon. His subsequent prosecution and suspension from the ministry were based on alleged uncanonical conduct in thus officiating in Scotland while himself an Irish clergyman. See Reed's History of the Presbyterian Church in Ireland, Vol. I., p. 127, sqq.

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are figured a castle and a skeleton, emblems of the memorable seige and the famine that resulted during the seige. Beneath the shield is the motto, *Vita, Veritas, Victoria*—"Life, Truth, Victory." On the same tablet, and surrounding the coat-of-arms, are the inscriptions, "Siege of Derry, 1689," "Battle of the Boyne, 1690," "William III. of Glorious Memory." Beneath this is a tablet bearing the following inscriptions: "Act of Toleration, A.D., 1723," "Rise of the Secession Church, A.D., 1733," "Repeal of Sacramental Test, A.D., 1780," "Henry Cooke, 1821," "Franciscus Makemieus Scoto-Hibernus, A.D., 1681." Dr. Cooke was the famous champion of the Presbyterians against the Unitarian heresy in northern Ireland. Makemie was one of the earliest Presbyterian ministers in America. The title on the tablet is that under which he was enrolled as a student in the University of Glasgow, A.D., 1675.*

ENGLAND'S COLUMN.

The shield upon the English Church column above has a scarlet field, which is sprinkled with roses in gold; in the centre is figured the seal of the Presbyterian Church of England, which is a double circle. On one of the circles is the seal of the Westminster General Assembly; on the other is the burning bush, the seal of the Scotch Kirk, which is here set upon an open rose; above it all is a dove with out-spread wings. The symbolism expresses the fact that the present Church of England was formed by a union of the Scotch Presbyterians, United Presbyterians, and English Presbyterians; and their seals were blended as above to make the seal of the United Church. Beneath this is a large band bearing the word "PURITANS," a characteristic name of English Presbyterians. Underneath is a circular tablet, inscribed, "2000 Non-Conforming Presbyterian Divines, August 24th, A.D., 1662." This commemorates the ministers of the English Church of that period (the Established Church being then Presbyterian), who abandoned their churches, livings, and manses, or parsonages, rather than conform to the liturgical requirements of King Charles II. Beneath this, again, is a tablet bearing a large white scroll, on which is written, "Westminster Confession of Faith. Assembly of Divines Westminster Abbey, A.D., 1643-1647." This famous assembly was held in the Jerusalem Chamber of Westminster Abbey, and was one of the most learned bodies of divines ever assembled. It prepared the symbols of the Church known as the Westminster Confession of Faith and Larger and Shorter Catechisms. The ordinance of Parliament which convoked this assembly declared it to be among its chief aims "that such a government shall be settled in the Church as may be most agreeable to God's Holy Word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad." The thought was cherished by many of the leading spirits of the assembly, that Protestant Christendom ought to

* It was asserted during the sessions of Council that documents had been recently found which showed that Makemie preached in America as early as 1681. Reed, on the contrary, says that he found a record that he preached "for Mr. Hempton in Burt, April 2, 1682, from Luke xiii. 3, forenoon and afternoon." See History, Vol. II, p. 324. We can hardly suppose that Makemie had returned from America on the above occasion.

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led through the agency of their body to form a substantial Union in matters of church government and worship. They anticipated not only the "Presbyterian Alliance," but the "Evangelical Alliance" as well. Hetherington, the historian of the Westminster Assembly, in referring to this fact, thirty-seven years ago (A.D., 1843), uses these prophetic words: "Let but the attempt be made, in the spirit of sincerity and faith and prayer, and there may now be realized a Protestant, or rather a Presbyterian Union embracing the world."* Following this is a tablet to the Shorter Catechism—two cherubs holding a banner upon which is written "The Shorter Catechism." "Ans. I. Man's chief end is to glorify God and to enjoy Him forever." Beneath this is a tablet bearing names and commemorative sentences. "Twisse," "Herle," and "Gouge" were distinguished members of the Westminster Assembly. "Baxter," the divine, best known among us by his "Saint's Rest," and "Call to the Unconverted." Few men exercised a wider or better influence in England than Richard Baxter. His ministry was a model of pastoral faithfulness, and his numerous published works are a monument to his industry and ability. "Pym" and "Hamden" were eminent patriots; "Wandsworth, A.D., 1572," marks the place and date of the establishment of the first Presbytery held in England. "Bangor," "Columbanus," are commemorative of the early Christians of Wales.

HOLLAND'S COLUMN.*

The larger upper shield of Holland has a blue field, upon which is a large bronze circle, bearing a medal commemorative of the Synod of Dort. It shows a temple upon the top of a rock. Worshipers are ascending to the temple by a highway cut in the rock. The four winds, represented under the form of cherubs, appear in the four quarters, blowing upon the rock. The scroll surrounding the figure reads, *Errunt Ut Mons Sion, MDCXIX*—"They are as Mount Zion, A.D., 1619." The idea appears to be that the Church, under all the winds of persecution, is as Mount Zion which cannot be removed. Ps. cxxv. 1. It is possible, however, that the "winds" may be the symbols of heavenly influences breathed upon the Church. A large band beneath the shield bears the Dutch motto, *Eendracht Maakt Macht*—"Union (or literally, a united pull) makes might," more freely, in union there is strength. Beneath this is a tablet to WILLIAM THE SILENT, under whom the Netherlands achieved her civil and religious independence. This tablet bears upon an orange band the name "William." In the centre, upon a blue field, is William's coat-of-arms, with the motto, *Nisi Dominus Frustra*, literally, "Unless God, Vain," an abbreviation of the Latin version of the Scripture, "Except the Lord build the house, they labor in vain that build it." Ps. cxxvii. 1. This coat-of-arms and motto form the accepted emblem of the (Dutch) Reformed Church of America, of which it is also here commemorative. A scarlet band beneath the coat-of-arms bears the name of his noble and distinguished mother, "Juliana of Stolberg." Underneath is a white tablet in

* History Westminster Assembly, p. 297.

* I am under special obligations for aid in preparing this column to Dr. Edward T. Corwin, author of the "Manual of the Reformed Church," to Mr. James Anderson, of New York, and Dr. Van Nest, of Philadelphia.

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the shape of a Maltese cross, upon which is pictured a lily springing up through thorns, one of the emblems of the Holland Church. Surrounding it is the Dutch text, *Als Een Lillie Onder De Doornen*—"As a lily among the thorns." Across the lily, and between the parts of the motto, is the sentence, "100,000 martyrs, A.D., 1507--1573," commemorating those who died for their faith as martyrs during the terrible persecutions under the Emperor Charles V., his son Philip II., and the bloody Duke of Alva.

Beneath the cruciform tablet are two small tablets, one in blue to the Dutch navy, or "Beggars of the Sea," inscribed, "Admiral Boisot," "Brill, A.D., 1572," "Leyden, A.D., 1574." Boisot was the admiral who achieved the liberation of Leyden at its historic siege. Brill was the first seaport town captured by the Water Beggars, which capture turned the scale in favor of the struggling patriots. On either side of the above is painted in bronze color a large oval medal, the one on the right being an exact copy of the Beggars' medal, which was struck in commemoration of the famous Beggar Society organized under Brederode. The figure shows two hands clasped between the leather handles of two sacks, such as were carried by the begging friars of that time. The date "1556" is on the medal, and around it the inscription in French, *Jusques a Porter La Besace*. This is the continuation of the historic sentence, "Faithful to the King until the carrying of the Beggar's sack." On the reverse of the medal from which the above was copied is a bust of King Philip, surrounded by the legend, "Faithful to the King." The conclusion, as quoted above, appears on the other side. William the Silent wore one of these "Beggars' Medals" at the time of his assassination.

The companion oval on the opposite side of the tablet⁶ bears one of the devices and mottoes of William the Silent. It is a pelican brooding over her nest, feeding her nestlings with the blood drawn from her own breast. Underneath is the motto, *Pro Lege, Rege et Grege*—"For the law, For the King and People." Above and beneath the bird are the words, *Divino Favore*—"By the Divine Favor." This device and legend William had inscribed upon some of the flags carried by him in battle. Beneath the tablet to the Dutch navy, and between the medals, is the inscription, "Dort, A.D., 1618-19," commemorating the Synod of Dort, at which the creed of the Dutch Church was established as it now exists. This Synod was convened agreeably to a call of the States General, in the city of Dort, November 13th, A.D., 1618. It consisted of eighty-six members, ministers, ruling elders, and professors delegated from the Belgic Churches, and representatives from other Reformed Churches. Among these were five from Great Britain—George Carleton, Bishop of Llandaff; Joseph Hall, Dean of Worcester, and afterwards Bishop successively of Exeter and Norwich, and author of the delightful "Contemplations;" John Davenant, Professor of Divinity in the University of Cambridge, afterwards Bishop of Salisbury; Samuel Ward, Archdeacon of Taunton, and Theological Professor in the University of Cambridge; and Walter Balcanquhall, of Scotland. The "apostolic succession" of these good men who could spend pleasant and profitable months deliberating, praying, and preaching with Presbyterian bishops and elders, has been somewhat broken upon, it is to be feared. The Anglican Church of that day was certainly more catholic than now.

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A tablet in white beneath commemorates the establishment of the Dutch Church in America, and reads as follows: "New Netherlands," the Dutch name of New York; "Michaëlius, A.D., 1628," the first Dutch minister and missionary; "Classis of Amsterdam," the Dutch Classis or Presbytery that sent out the first missionaries; and finally, the sentence, "Puritan Fathers, Delfhaven, 1620," showing the connection of the Dutch Church with the American Puritans by this reference to the port from which the Mayflower sailed with the first pilgrim settlers of New England.

GERMANY'S COLUMN.

The shield at the top is in black and red, with a white bar diagonally across the centre, the colors of Germany and Switzerland, the countries from which the German Reformed Church received its chief strength. On the upper part of the shield is a scroll, inscribed, HEIDELBERG CATECHISM, PALATINATE, A.D., 1563. The Palatinate was the province of Germany, in whose capital city, Heidelberg, the creed of the German Reformed Church was established. On the shield below this scroll is a plain seal, inscribed, *Freie Evangelische Kirche Deutschlands*—"Free Evangelical Church of Germany." Across the centre is the single word, "Presbyterium." This is the Presbyterian Seal of the Church whose name is represented on the legend—one of the Churches of the Alliance. Underneath the shield is a large tablet to Frederick III., the Elector Palatine, under whose auspices the Heidelberg Catechism was prepared. It is inscribed as follows: "Frederick III., the Pious Elector Palatine;" "Catechism Proclaimed, A.D., 1563;" "Defence at Augsburg, A.D., 1566." These inscriptions fill the arms and central part of the tablet, and beneath them is the sentence, *Herr, Nach Deinem Wille,*—"According to Thy Will, O Lord,"—which was Frederick's favorite motto.

Beneath the arms of the tablet are respectively the names, "Cassimir" and "Frederick IV." A ribband which winds underneath these names bears the dying words of Frederick III.: "*Lutz, Wirds Nicht Thun, Mein Fritz Wirds Thun,*" meaning "Louis will not do; my Fritz will do." These words proved prophetic, for Lutz, or Louis, attempted to destroy his father's work, but dying shortly, the regency fell into the hands of John Cassimir, who held it until Frederick, the son of Louis, or "Fritz," Frederick's grandson, came to the throne, by whom the work of the Pious Elector was re-established and perfected. Next follows a tablet in crimson, upon which, in gold letters, are names and dates connected with the establishment of the Dutch Church as follows: "Melancthon," the great theologian, the friend and associate of Luther, whose theology, departing from that of Luther in the matter of the Lord's Supper, moulded the opinions of the Reformed Germans. Also, "Ursinus" and "Olevianus," the authors of the Heidelberg Catechism; "Boquin," an eminent divine; "Dathenus," who wrote the Dutch Psalms; "Termilio," the Italian theologian; "Presbyterian, Established A.D., 1570," commemorating the establishment of Presbyterian Government in the Palatinate. "Bavaria—A.D., 1803—Baden," commemorates the division of the Palatinate between Bavaria and Baden. "United Catechism, A.D., 1855," commemorates the modification of the Heidelberg Catechism to suit the union of the Reformed Germans with the Lutherans of the Province as it now is constituted.

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Beneath this tablet is a large circular figure, the seal of the German Reformed Synod of America. A clergyman on one side and an American Indian with his bow and feathers on the other, are represented as holding open a copy of the Holy Scriptures which rests upon an ark or desk. Above the Bible, in gold, is a triangle laid in the centre of a sun, emblem of the Holy Trinity. Beneath the ark is the Latin legend, the motto of the Church, *Pro Deo et Ecclesia*—"For God and the Church." The legend surrounding the figure reads, "Synod of the Reformed Church in the U.S." Beneath this is a tablet in white to the early missionaries in America, inscribed, "Michael Schlatter, St. Gall, Switzerland," "Weiss," "Bechtel," "Boehm," "First Coetus," "Philadelphia, September 29, 1747," "Relations with Holland Dissolved, A.D., 1792." The German Reformed Church, like the Dutch Reformed, was established among the German settlers of America under the auspices and by the support of the great classis of Amsterdam. "Coetus" is the term by which the Synod was then known. One of the happy results of the late Council, at least in America, has been to draw more closely the cords of sympathy between the Anglo-Saxon and the German branches of the Presbyterian Family.*

GENEVA'S COLUMN.

In the first interspace over the north gallery is a shield corresponding with the shields of the columns, upon which is the seal of the Ancient Company of Pastors of Geneva. It is a flamboyant star or radiant sun, in the centre of which is a gold oval, bearing the initials, *J. H. S.*—"Jesus Hominum Salvator." On the scroll surrounding it is the inscription, *Vence Compagnie des Pasteurs de Genevee*—"Ancient Company of Pastors of Geneva." This for 600 years before the Reformation was the emblem of the monks in Geneva.

ITALY'S COLUMN.

The large shield on the top of the Italian column bears the seal of the Vaudois, or Waldensian Church, in the centre of the Italian coat-of-arms. This seal represents a candle and candle-stick surrounded by seven golden stars, and on the scroll the motto, *Lux Lucet in Tenebris*—"The Light Shineth in the Darkness." This motto accurately represents the historic character and position of the Waldensian Church, which existed from the earliest times in the mountains of the Cottian Alps, particularly in Piedmont. In commemoration of this fact there is a large tablet beneath the shield. Next in order, however, is a white band quite across the column, which bears the names, VAUDOIS, WALDENSES.

Below this is a circular tablet, with arms on either side, which is thus inscribed and figured: "Apostolic Heritors of an Apostolic Faith and Church." Churches of the Reformed are not apt to lay much stress upon an "apostolic succession," as the phrase goes in current speech. They rather emphasize the apostolic spirit, life,

*The facts concerning the planting of the Reformed Church of the Palatinate have been well brought out by the "Reformed Church Publication Board" in Philadelphia, in several volumes, among which I acknowledge obligations to "The Ter-centenary Monument of the Heidelberg Catechism," Russell's "Creed and Customs," and "Schlatter's Life and Travels," by Harbaugh.

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and doctrine. Yet they have far better historic grounds upon which to set up claims for direct ecclesiastical descent from the primitive ages of Christianity than some who deem themselves specially favored in that way. In the very land of the Papacy, Italy, we may point to a Presbyterian folk who are the "Apostolic Heritors of an Apostolic Faith and Church"—the Vaudois. They have existed from primitive times in the valleys of the Cottian Alps, of Dauphiny, Provence, and Piedmont. The long independence of the diocese of Milan, to which the Vaudois belonged, is a well-known fact of history. Ambrose (of that, see A.D., 374-397), in the fourth century, maintained a doctrine which we would call Protestant. The development of the Papal heresies was estopped against this independent diocese up to the times of the Evangelical Claude of Turin in the ninth century, and even to the twelfth century, when all the priests of upper Italy were free from the yoke of the celibate. Apostolic Christianity found its last ramparts in the Alpine valleys. Rome gradually separated from the Apostles; the Alpine Presbyters maintained the primitive religion. Thus through all those dark ages their Church was true to their motto and symbol.

In the centre of the circle, upon a crimson field, is a lily springing up from a bed of thorns. Underneath it is the Latin word *Emergo*—"I struggle through." This is a favorite symbol of the Waldensian Church, as well as of the Church of Holland. The tablet also bears the name, "Waldo, A.D., 1170," and commemorates the Waldensian merchant, Waldo, or Valdo, who was very active in the twelfth century in spreading evangelical doctrine. Beneath the tablet, upon a scarlet field, are the names, "Barbas," "Regidor," "Coadjutor," "Colporteur Vaudois." They mark these facts: The early pastors of the Vaudois were called "Barbas," a title of respect in the Vaudois idiom, literally signifying "an uncle." The name afterwards was turned into a term of reproach, their enemies calling the Waldensians *Les Barbets*. Every pastor in turn was a missionary. The missionaries went forth two and two; one, an old man, was called Regidor, the rector, and the other, a young man, called Coadjutor, the helper. After the birth of printing, in the Reformation days, and up to the present time, a favorite mode of evangelization with the Vaudois is by colporteurs or booksellers. Whittier, in his beautiful poem, "The Waldensian Teacher," has celebrated this phase of Waldensian missionary life.

The following sentences commemorate important periods in the Waldensian history: "Rochemanant, A.D., 1437, Toumpi de Sagnet." Rochemanant was a point in the Alpine passes at which a handful of Vaudois achieved a notable victory; as is also the other name, "Toumpi de Sagnet, which means *Sagnet's Hole*. Sagnet de Planghere was the name of the commander of the enemies of the Vaudois, and the chasm in which he lost his life was so called, and is so called still.

The next inscription is, "Romance, M.S. Bible, Vaudois Bible, 1535." The Vaudois from the earliest date had in the Romance language manuscript copies of Holy Scripture handed down from time immemorial. At the period of the Reformation, at an immense cost to these poor people, a translation of the Bible was made into French by Olivetan, and was the first complete translation of the Bible into the French language.

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The next sentence is, "Janavel, Jahier, 1655." "Piedmontese Easter." Janavel was one of the most noted of the Vaudois leaders. Jahier was one of his associate captains. These two men with a mere handful of Vaudois held the upper mountains of the Alps against the combined armies of Savoy and France, commanded by the Marquis of Pianesse. Their defence, which has passed into history as the "War of the Outlaws," presents a series of exploits whose gallantry and success have made them one of the marvels and anomalies of military deeds. The most extravagant writers of romance would hardly venture to ascribe to their heroes such actions as beyond all question were wrought again and again by these men. "Piedmontese Easter" commemorates the terrible massacre by the Roman soldiers and volunteers, whose horrors excited the sympathy and awakened the execrations of universal Christendom. After the Edict of Nantes and the French Dragonnades the Waldenses were visited by another persecution, which swept their valleys with fire and sword, and scattered many thousands of them among various nations, principally Switzerland and Germany. This event is commemorated in the sentence, "Expulsion, Exile, 1686—7." Beneath this is a device commemorating "The Glorious Return"—*La Glorieuse Retour*—of the exiled Vaudois to their native Alpine homes under Arnaud, one of their pastors. In the centre of the tablet is a white shield with two young pine trees wreathed along the margins, and within the wreath the inscriptions, "Henry Arnaud," "La Balsille, A.D., 1689." This glorious return is another of the noteworthy military achievements of this people. It repeated the exploits of the War of the Outlaws under Janavel, and is indeed even more famous than they. The venerable chief, Janavel, who was too feeble to accompany the expedition, prepared the plan of operations, and gave written instructions. Escaping through the Swiss lines, and crossing Lake Geneva, a band of several hundred men mounted the Alps, penetrated the ranks of opposing troops, and won and held for themselves a home amid their native valleys in the face of great armies of disciplined troops, the united forces of Louis XIV., of France, and Victor Amadeus II., of Savoy, commanded by the best generals of the age. These troops were again and again defeated by Arnaud and his men. "La Balsille" was one of the Alpine passes or strongholds at which a famous victory was gained. The Duke of Savoy at last found it to his interest to seek peace, and ask the military aid of his Vaudois subjects; this they cheerfully gave, and sent a regiment to the field.

On either side of the shields is an accurate imitation of the historic flag of this Vaudois regiment. It is a white field, interspersed with blue stars, and bearing the motto, *Patientia Laesa Fit Furor*—"Patience abused turns to wrath."

Beneath is a tablet, or scarlet and blue field, upon which are dates commemorating important events in the history of the Vaudois, as follows: "Consistorial Organization, Napoleon, A.D., 1805." "Felix Neff, A.D., 1824, Gen. Beckwith." These two gentlemen were friends of the modern Vaudois, and very active in calling the attention of European Christians to their wants, establishing schools, hospitals, etc., amongst them. "Edict of Emancipation, Charles Albert, A.D., 1848." This was the period at which the Vaudois became citizens of Italy, fully enfranchised, with all rights, civil and religious, amid the rejoicings of their coun-

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trymen, which were participated in even by many of their Roman Catholic neighbors and friends.

Beneath this tablet is the following quotation from Milton's famous sonnet upon the Waldensians :—

"Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,—
Even they who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones."

FRANCE'S COLUMN.

The top of the French column is a large shield, with a blue field, covered with golden *fleur de lis* (lilies), the floral emblem of France. In the centre is the seal of the Reformed Church of France. The design is a burning bush, somewhat resembling that of Scotland, with the name, in Hebrew characters, of Jehovah, across the flame. The motto is, *Flagror non Consumor*—"I am burned, but not consumed." The legend on the scroll is, *S Synodi Ecclesie in Gallia Reformatæ*—"Seal of the Synod of the Reformed Church in Gall" (France). A large band below the shield bears the name, HUGUENOTS, the historic title of the Presbyterians of France. Beneath this, in a large branched circle, is the name of "Coligni," divided by a shield bearing his coat-of-arms, which is a single eagle in silver. Coligni was the famous Admiral of France, who so successfully and frequently led the armies of the Huguenots, and who perished at the massacre of St. Bartholomew. The St. Bartholomew massacre, that unparalleled scene of perfidy and blood-shed, commenced at Paris, August 24th., 1572, and thence swept over the chief parts of France. The Huguenot nobles had assembled in large numbers at the metropolis to attend the festivities upon the marriage of Prince Henry, of Navarre (afterwards Henry IV.), and Margaret, of Valois, daughter of Catharine de Medici, and sister of the king. King Charles IX., instigated by his mother, gave the order for the massacre. The Huguenots, caressed and lulled asleep by royal oaths, were taken unawares and inhumanly butchered, with a view to their entire extirpation. Sully estimated that 70,000 were massacred in eight days. The Pope signified his joy and approbation by appointing a day of jubilee, causing frescoes of the horrible scenes to be painted in the Cistine Chapel, and by striking a commemorative medal.

Beneath this is a small tablet, bearing the name, "Ivry," the scene of the Huguenot victory, which has been so beautifully sung by Macaulay. A cruciform tablet underneath bears the sentences: "Seventy Thousand Huguenot Martyrs," "St. Bartholomew's Day, A.D., 1572," "Five Hundred Thousand Exiles, A.D., 1685." A golden crown is above, and a crown of laurel beneath the sentences. 1685 was the period of the Dragonnades, when Louis XIV. revoked the Edict of Nantes, and banished great multitudes of his Protestant subjects, many of whom came to this country. The tablet beneath this bears, on a blue field, the following names: "Lefevre," "Berquin," "Calvin," "Olivetan," "Margaret of Valois." The last was the sister of Francis I., a warm Protestant herself. "Clement Marot," the author of the Huguenot Psalms; "Jeanne D'Albert,

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Queen of Navarre," the mother of Henry IV.; "Prince of Conde;" "Theodore de Beze;" "Palissy, the Potter."

Upon a crimson tablet beneath is written, "Synod Re-assembled, A.D., 1872," marking the meeting of the Reformed Synod under Government sanction after two centuries of suppression.

SWITZERLAND'S COLUMN.

The next column is dedicated to Switzerland, one of the great centres of the Reformation. The large shield above has a scarlet field, the colors of Switzerland, in the centre of which, in a large circle, is the seal of the Reformed Church of Geneva. The device is a shield, bearing in its quarterings on one side a golden key, and on the other, a crowned single eagle, in blue, on a gold field. Above is a radiant sun, in the centre of which is the monogram, "J. H. S."—*Jesus Hominum Salvator*—"Jesus, the Saviour of Men." Above is the motto, *Post Tenebras Lux*—"After darkness, light!" A wreath of oak and olive is below the arms. This is both the cantonal and ecclesiastical symbol of Geneva.

Underneath the shield is a large, branched, circular tablet inscribed to CALVIN, the great theologian of the Reformed Churches. The circle bears his seal, which is a hand holding a heart. This device is worked in gold, upon a scarlet field. Above it is the motto, *Meum Tibi Offero, Domine*—"I offer my heart to Thee, O God." Beneath it is another motto of Calvin's, *Prompte et Sincere*—"Promptly and earnestly."

Beneath this is a tablet to ZWINGLI, the great Reformer of Zurich. It bears his coat-of-arms, which is a shield in black and gold, in the centre of which is a broad ring; his name is written on either side. Pendent to this on the tablet beneath is a large oval, which bears the seal of the Church of Zurich. The device is a pulpit supporting an open Bible. At the base of the pulpit is a shield in blue and silver, without any heraldic device, the coat-of-arms of the Canton of Zurich. The scroll surrounding the device reads: *Kirchenrath des Canton Zurich*—"The Presbytery of the Canton of Zurich." Arranged on each side of the shield are the following names: "Farel," "Olivetian," "Ritter," "Ecolampadius," "Haller," "Viret," all of them eminent Swiss Reformers. A tablet below bears the names of a number of distinguished Swiss theologians, in the centre of which is the name, "Knox," as John Knox was once a pastor at Geneva. The names are as follows: "Pictet," "Turretin," "Lavater," "Buxtorf," "Knox," "Wettstein," "Osterwald," "D'Aubigne," "Mustin," "Ruchat."

HUNGARY'S COLUMN.

The next column is dedicated to Hungary. The large shield atop bears the arms of Hungary, and in the centre is the large circular seal of the Reformed Church of the Superintendency of Debreczen. The device upon the shield represents our Lord's baptism. The Saviour is represented as standing in the stream, while the Baptist, kneeling upon the bank above, baptizes him by profusion. On the opposite side is the *Agnus Dei*, and just above, upon the bank, a clump of trees, behind which, in the distance, is a lion in retreat, representing the fleeing of

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Satan from the presence of the Lord. A dove from above descends upon the person of our Saviour. The scroll bears the words, *A Helv Hittv Tiszanturli Egyházkerület Pecsete*—"The Seal of the Helvetic Confession, Superintendency beyond the (river) Tisza."

Upon a large, square, branched tablet beneath is the seal of the Reformed College of Debreczen. The device is an ancient one, being a closed Bible, upon the back of which is inscribed, in Hebrew characters, the name, "Jehovah." A hand holding a pen is represented as writing the characters upon the book. The motto arranged above and beneath is, *Orando et Laborando*—"By praying and working." On either side of this tablet are the names, "Matthias Devay," the great Reformer of Hungary, and "Steven Szegedin," the great theologian. A tablet beneath bears the names of distinguished divines and magnates who were historic in the Reformation days. The names are as follows: "Grynaeus," "De Kalmance," "Count Nadasday," "Count Perenyi," "Count Peter Petrovich."

The next inscription commemorates the issue of the first Hungarian New Testament translated by John Sylvestre. That which follows marks an important example of the covenanting scenes so characteristic of the Reformation in Scotland, which occurred at the fortress and town of Erlau, belonging to the Perenyi family. "Sylvestre, Hungarian New Testament, A.D., 1671," "Covenant of Erlau, A.D., 1562." Hungary in the Reformation days was almost entirely Protestant. At one time all the magnates of the empire, except three families, were devoted Reformers. The Protestant Church is now quite numerous, numbering at least one million of Lutherans and two millions of Presbyterians.

A tablet beneath bears the following inscriptions:—"Helvetic Confession, Ezenger, A.D., 1558." The Helvetic Confession is the creed or confession held by the Hungarians. The following dates also appear: "Peace of Vienna, A.D., 1606," "Peace of Linz, A.D., 1645," "Edict of Toleration, October 27, 1781." The Peace of Vienna arrested the persecutions of Emperor Rudolph II., who was compelled by the Botskay insurrection and the threatening Turks to conciliate his Protestant subjects by setting aside the decrees enacted against them, and granting them liberty of conscience. Ferdinand III., instigated by the Roman hierarchy, renewed the outrages of Rudolph, and was opposed by Prince Rakotzy, supported by France and Sweden. The issue was the Peace of Linz, the second pillar of the rights and freedom of the Protestant Church in Hungary. Complete religious liberty was thus secured. With characteristic disregard of faith, these treaties were continually broken during the next century, until the Hungarian Church had been brought to the very verge of ruin. No opportunity of crushing the Protestants had been passed by, until their Church was reduced to a state of abject slavery, receiving fewer privileges than were accorded to the Israelites. A deliverer arose in Emperor Joseph II., who issued the Edict of Toleration, and restored many of the privileges of Protestants. But the spirit of Papacy survived, and during the present century many bitter trials fell to the Hungarian Protestants. Those which preceded and followed the revolution of 1848 are well-known among us through the appeals of Governor Kossuth. To-day under the Austro-Hungarian Empire the Church enjoys great freedom.

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COLUMN OF BOHEMIA AND MORAVIA.

The next column is that of Bohemia and Moravia. The top shield bears the coat-of-arms, on one side, of Bohemia; on the other, that of Moravia. The Bohemian coat is a rampant lion, in silver, upon a scarlet field; the Moravian, an eagle, checkered scarlet and silver, on a blue field. In the centre is an oval, bearing the seal of the Church of Bohemia, which is a cup standing upon a Bible, and a palm branch laid at the foot. The legend is, *Ev Ref Kolinske Pecet Cirkve*—"Seal of the Evangelical Reformed Church of Kolinske." The motto is the now familiar: *Veritas Omnia Vincet*—Truth conquers all things! The seal from which the copy was made was that of a local congregation, the only one to be obtained at the time. A band beneath bears the name, "Hussites," and underneath this is a favorite device of the Bohemian people. It represents a dove fleeing before a thunder storm, out of which a lightning bolt falls, to the shadows of a rock, into whose recesses the dove seeks refuge. The motto above is, *Hac ab Hoste Tuta Post Te*—"Hither safe from the enemy pursuing." In Bohemian characters upon the base of the rock is inscribed the text, "And that rock was Christ." On a broad, blue band beneath is the name, TABORITES, the title given to the Reformed party among the Bohemians, so called from Mount Tabor, a rocky fortress at which they established their headquarters. Beneath this is a tablet to "Jerome of Prague." Underneath this is the inscription, "General John Zisca, the Invincible, A.D., 1360-1424. Wagenburg." Beneath these are crossed two ecclesiastical flags of Bohemia. One is made of white bunting, bearing a scarlet silken cup; the other of scarlet bunting, bearing a yellow cup. Zisca was the blind general who won every battle in which he was engaged, and who for years successfully opposed the forces of Sigismund, who sought to destroy the liberties and religion of Bohemia. The name, Wagenburg, or wagon-fort, indicates a favorite mode of defence with Zisca, viz.: to construct breastworks for his troops of the army baggage wagons. A large, red tablet underneath bears the following inscription: "Johannes Hus, born, A.D., 1373, *Exustus non Convictus*, July 6th, A.D., 1415." The Latin quotation is the remark of Erasmus upon John Huss's conviction—"Burnt, but not Convicted."

SPAIN'S COLUMN.

The large shield over the gallery on the north side was appropriated to Spain. It bears the coat-of-arms of the Spanish kingdom, and upon it the seal of the Spanish Reformed Church, which is precisely that of the Church of Scotland—the burning bush, and the motto, *Nec Tamen Consumeatur*. The legend is, *Comission Permanente Iglesia Cristiana Espanola*—"Permanent Commission of the Christian Church of Spain."

PROSCENIUM DECORATIONS.

On the proscenium end of the hall, on the north side, is a very large frame (eight and one-half feet high, by seven and one-half feet wide), bearing the seal of the Westminster General Assembly of Divines. The device is an open Bible, upon the pages of which is written, "The Word of God." A palm wreath surrounds

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this, and the scroll is, "Seal for Approbation of Ministers." This seal was procured from the British Museum, the copy being made from a stamped impression sent to the Committee, and is of great historic interest.

On the opposite side, in a similar space, above the stage door, is a corresponding frame, bearing the emblem of the Council. This is a golden candle-stick surrounded by a wreath above composed of the floral emblems of various nations represented in the Council, viz.: the thistle, Scotland; rose, England; shamrock, Ireland; fleur de lis, France; corn-flower, or kaiserbloom, Germany; lily and thorns, Holland; bunch of berries, Hungary; leek, Wales; palm, Bohemia; maple tri-foil, Canada; pine leaves and cone, America.*

Beneath the wreath is the motto, *Lampades Multæ, Una Lux*—"The lamps are many, but the light is one." On the scroll the inscription is, "General Council of Churches holding the Presbyterian System.†

In the centre of the proscenium are two frames. The upper one is the seal of the Presbyterian Church of America. The device is a serpent (in gold) upon a pole, referring to the brazen serpent upheld in the wilderness camp of Israel. Above this is a wreath of the floral emblems of all nations, signifying the fact that the Presbyterian Church in America has been composed of members from all the Reformed Churches of Europe. The motto beneath the serpent is, *Christus Levatus, Salvator*—"Christ uplifted, the Saviour."‡ A ribbon beneath bears the motto, *Vox Clamantis in Deserto*,—"A voice crying in the wilderness,"—which signifies the position of the Presbyterian Church as a missionary Church in the unsettled wilderness of America.§ Beneath this, in an oval frame, is the coat-of-arms of the City of Philadelphia, with her motto, *Philadelphia Maneto*, the Greek original of the command, "Let brotherly love continue."

From the sides of the proscenium, streamers of bunting in white, blue, orange, and scarlet, bear, in the following order, the following mottoes:—

1. "We being many are one body in Christ, and every one members one of another." Rom. xii. 5.

2. "He called the ELDERS * * * and said, * * * Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you OVERSEERS." The quotation is from Paul's address to the Elders of Ephesus. The words, "Elders" (Presbiterous in the Greek), and "Overseers" (Episcopous in Greek), are in red letters, to emphasize the fact that Presbyters and Bishops are in Scripture one order.

* This list cannot claim to be entirely accurate, and is open to correction. Much pains, however, was taken to make it correct, and the writer would be gratified if these floral emblems could be authoritatively determined.

† This emblem cannot be called a "seal," nor be received as the authorized emblem of the Alliance. The Committee found the "lamp" in use, by consent of some of the officers of the last Council, and made it the central point of the above device, for which, thus far, they alone are responsible.

‡ The wreath and motto are additions of the Committee. The seal of the American Church is simply the serpent as here shown, and the legend around it is, "Trustees General Assembly Presbyterian Church."

§ This motto was used at the Ter-centenary Celebration in 1872, and has since been a favorite motto, as it happily expresses our Home Missionary history and character.

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3. The next streamer bears two quotations from the Westminster Confession, as follows: "There is no other head of the Church but the Lord Jesus Christ." "God alone is Lord of the conscience."

4. The final streamer reads: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The streamers stretch from the sides of the proscenium to the central seals.

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