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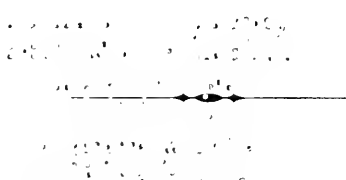
SEMI-CENTENNIAL

OF THE

THEOLOGICAL SEMINARY

AT

COLUMBIA, SOUTH CAROLINA.



COLUMBIA, S. C.

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MINUTES OF THE ALUMNI ASSOCIATION.

COLUMBIA, S. C., Nov. 4, 1881, 7½ P. M.

The Alumni of the Theological Seminary met in the First Presbyterian church, and were called to order by the Rev. Dr. B. M. Palmer, who requested the Rev. Dr. I. S. K. Axson, chairman of the meeting held in Charleston, May 25th, 1880, to take the chair, and Rev. T. H. Law, Secretary of that meeting, to act as Secretary of this until the organisation of an Alumni Association, to be assisted by Rev. J. W. Flinn, Secretary of the Committee of Arrangements.

The exercises of the evening were opened with the singing of a hymn; after which the meeting was led in prayer by the Rev. James Beattie, one of the original students of Rev. Dr. Goulding at Lexington, Ga., before the establishment of the Seminary here, and subsequently a member of the first class in the institution.

The Rev. Dr. B. M. Palmer then delivered a discourse introductory to the celebration of Rev. Dr. George Howe's fifty years' services as Professor in the institution, his entrance marking the beginning of the Seminary as an organised school of theological training.

At the close of the discourse, the graduates and former students present proceeded to organise an Alumni Association. The roll was called class by class, and the following responded to their names, which were enrolled in classes according to the year of graduation of the classes to which they respectively belonged:

1833. James Beattie, J. Leighton Wilson.

1834. I. S. K. Axson.

1837. J. H. Saye.

1839. John Jones.

1841. S. H. Hay, Neill McKay, B. M. Palmer.

1842. D. E. Frierson, Z. L. Holmes.

1844. E. F. Hyde, C. B. Stewart, C. A. Stillman.

1848. J. L. Girardeau.

1849. R. H. Reid.

1851. Donald Fraser, A. A. James.

1852. D. L. Buttolph, James Douglas.
 1853. S. C. Alexander, R. A. Mickle.
 1854. Douglas Harrison, H. M. Smith.
 1855. N. W. Edmunds.
 1856. James McDowell.
 1857. J. E. Dunlop, W. A. Wood.
 1858. W. F. Pearson.
 1859. R. B. Anderson, Robert Bradley.
 1860. Jno. R. Riley.
 1861. E. H. Buist, J. B. Mack.
 1862. W. E. Boggs, G. R. Brackett, J. D. A. Brown, J. H. Colton, James S. Cozby, Thos. H. Law, Wm. McDonald, Hugh McLees, C. S. Vedder.
 1863. R. E. Cooper, E. M. Green.
 1864. W. P. Jacobs.
 1868. W. W. Mills.
 1869. A. P. Nicholson, W. C. Smith.
 1870. L. K. Glasgow, John G. Law, J. L. Martin.
 1871. H. C. DuBose, G. T. Goetchius, F. L. Leeper, Jas. S. White.
 1872. A. R. Kennedy, T. C. Ligon, R. W. Boyd.
 1873. C. E. Chichester, W. J. McKay.
 1874. J. G. Fair, J. G. Hall, R. A. Miller, R. D. Perry, J. H. Thornwell, L. R. McCormick.
 1875. J. W. Flinn, H. B. Garriss, R. C. Ligon, W. E. McIlwain.
 1876. J. Y. Allison, D. A. McRae, S. L. Morris.
 1877. E. P. Davis, J. E. Fogartie, G. A. Trenholm.
 1878. D. I. Craig, H. G. Gilland, T. P. Hay, J. L. Williamson, J. C. McMullen.
 1879. H. C. Femmel, E. G. Smith, J. L. Stevens.
 1880. J. T. Plunkett, L. H. Robinson, C. L. Stewart, R. A. Webb, S. L. Wilson, A. M. Sale, T. B. Craig.
 1881. W. G. Neville, J. L. Melin.

The Committee appointed in Charleston to prepare and present at this meeting the draft of a Constitution, reported through Rev. Dr. B. M. Palmer. The Constitution proposed was taken

up article by article, and each one was unanimously adopted; after which it was adopted as a whole.

The Association, on motion, proceeded to complete the organization by the election of officers, the following officers being chosen to serve for the next year:

President, B. M. Palmer.

Vice-President, John L. Girardeau.

Secretary, Thomas H. Law.

Treasurer, Joseph B. Mack.

The President then took the chair, and according to a programme previously arranged, the Rev. James H. Saye, a venerable member of the class of 1837, delivered an address to the Rev. Geo. Howe, D. D., LL. D., congratulatory upon the completion of fifty years' services in the Professorship of Biblical Literature in the Seminary. This address was responded to in appropriate terms by Dr. Howe.

The Committee of Arrangements having invited the Faculties of the several Theological Seminaries of the United States to be represented in this Semi-centennial celebration, letters which had been received in response, were read from the Faculties of the following institutions: Union, Va., (which was also represented in person by the Rev. Prof. Thos. E. Peck, D. D.,) Princeton, Western, Northwest, Danville, Auburn, and San Francisco. Due West Theological Seminary was represented by the Rev. Prof. James Boyce, D. D., who was personally welcomed by the President and addressed the Association. All these letters and addresses were full of kind interest and congratulation in view of this pleasant occasion.

The following resolution from the Synod of North Carolina was also communicated to the Association:

Resolved, That the Synod of North Carolina, in session at Salisbury, N. C., November 4th, 1881, extend fraternal greetings to the Semi-Centennial Association of the Columbia Theological Seminary, which is soon to convene in the city of Columbia, S. C.; rejoicing with them in the success of efforts to re-endow that venerable 'School of the Prophets;' and praying the richest blessing of the great Head of the Church to be upon them, and the great work in which they are engaged. And that the Rev. J. T. Plunkett be commissioned to bear this resolution to the 'Semi-Centennial Association.' "

After prayer by the Rev. Dr. Axson, the Association adjourned till 9 a. m. to-morrow.

LECTURE ROOM, PRESBYTERIAN CHURCH,

COLUMBIA, Nov. 5, 1881, 9 a. m.

The Association met, according to adjournment, and was opened with prayer by the Rev. Dr. John Jones.

The minutes of last evening's session were read and approved.

The Committee of Arrangements for this Semi-Centennial Celebration reported through its Secretary, the Rev. J. W. Flinn, turning over to the Association the Minute Book of said Committee. The arrangements which the Committee had made were approved and the Committee discharged.

The Rev. C. E. Chichester, of the Committee appointed at Charleston to procure portraits of the deceased Professors of the Seminary, reported that a portrait of the Rev. Dr. Thomas Goulding had been kindly presented by his daughter, Mrs. William M. Reid; one of Rev. Dr. A. W. Leland, by his son, Col. John A. Leland; and one of Rev. Dr. James H. Thornwell, had been loaned by Mrs. Thornwell, and probably would never be recalled. He further reported that efforts had been made to secure a fresh portrait of Dr. Howe, which is now in the hands of an artist and expected to be ready for this occasion, but the artist had disappointed the Committee at the last moment.

On motion of Dr. Boggs, the diligence of the Committee was approved, and the same Committee was continued, with instructions to confer with Dr. Howe, the Librarian of the Seminary, in regard to the preservation and use of the portraits obtained, and to draw upon the Treasurer for such funds as may be necessary to purchase a frame for the expected picture of Dr. Howe, and such other expenses as may be required in order to the proper preservation and use of these portraits.

On motion, it was further resolved that the Secretary be directed to convey the thanks of the Association to Mrs. Reid, Mrs. Thornwell, and Col. Leland, for the portraits so kindly put into our hands.

The Rev. Dr. Mack, of the Committee appointed in Charleston to raise \$30,000 for the endowment of the "Howe Memorial Professorship of Biblical Literature," reported that the Committee had been earnestly at work in this matter, and that the amount of \$26,200 had been raised toward the object.

The Rev. J. W. Flinn proposed the following resolutions, recommended by the Committee of Arrangements, which were adopted:

Resolved, 1. That all the proceedings, sketches, addresses, and discourses of this Semi-Centennial Celebration be published in a substantial Memorial Volume, of which copies shall be issued.

2. That a Committee be appointed to edit the various papers and superintend their publication, and take steps to raise the necessary funds to defray the expense of printing and binding.

3. That a subscription circular be printed and sent to all the Alumni, former students, and other friends of the Seminary who might aid in the matter, for the purpose of obtaining subscribers to the volume, and raising money to pay the cost of publication.

It was further resolved, upon the recommendation of the same Committee:

1. That copies of the Memorial Volume, when published, be presented to the following Theological Seminaries, Universities, and Colleges, viz.: Columbia, Union (Va.), Princeton, Union (N. Y.), Auburn, Lane, Western, Northwest, Danville, San Francisco, Due West, and New Brunswick Seminaries; South Carolina, North Carolina, Georgia, Alabama, Mississippi, Virginia, Southwestern Presbyterian, Vanderbilt, Furman, Washington and Lee, Cumberland, Trinity (Texas), Johns Hopkins, Missouri, and Central Universities; and Davidson, Adger, Erskine, King, Austin, Arkansas, Hampden Sidney, and Westminster (Mo.) Colleges.

2. If any surplus remain from the sale of the Volume after the cost of publication has been paid, it shall be applied to the Lectureship contemplated in the Constitution of this Association.

On motion, the Alumni of the Seminary, resident in New Orleans, La., the same who served on the Committee of Arrangements, were appointed a Committee to take charge of the publication of the Memorial Volume and carry out the above resolutions.

On motion of Dr. Boggs, it was resolved that a Committee on Finance be appointed, consisting of Rev. Messrs. J. B. Mack, E.

M. Green, and J. W. Fliun, to devise and report some plan for raising funds to meet the expenses of the Association.

A Committee, consisting of Rev. Drs. Palmer, Jones, Stillman, and Mack, was also appointed to consider and report to the Association on Monday, as to the propriety of forming a Southern Presbyterian Historical Society.

On motion of Rev. Dr. Jones it was resolved that some brother be appointed to prepare a memorial sketch of the Rev. F. R. Goulding, lately deceased. Rev. D. L. Buttolph, D. D., was appointed to perform this duty, and hand over the sketch to the Committee on the Memorial Volume. The same was also appointed to read, in the Memorial Exercises of this afternoon, the Memorial prepared by the late Rev. F. R. Goulding, of his father, Rev. Thomas Goulding, D. D., the first Professor of the Seminary.

Pending the consideration of a motion in regard to limiting the length of the memoirs of deceased alumni in the preparation of the Memorial Volume, the hour for the public exercises of the morning arrived, and the Association took recess to assemble again to-day at the call of the President.

Repairing to the church, the Association, in connexion with the congregation there assembled, listened to a discourse upon *Presbyterianism*, delivered by the Rev. Professor Thomas E. Peck, D. D., of Union Seminary, Va., and a discourse historical of the Columbia Theological Seminary, by the Rev. Professor George Howe, D. D., LL. D.

At the close of these deeply interesting and instructive exercises, the Association met again for business in the church.

The unfinished business being taken up, on motion of Dr. Mack, it was

Resolved, That in the preparation of the Memorial Volume, which is expected to contain all the public proceedings of this Semi-Centennial Celebration, the memorial sketches of the deceased Professors and Alumni, and the discourses delivered on this occasion, the Committee on Publication be invested with discretionary power in the matter.

On motion of Dr. Boggs, the officers of the Association were

appointed a special committee to propose to the Association on Monday nominations for a lecturer for the year 1883, and for members to serve on the Executive Committee.

The Association then adjourned to meet again for business at 9 a. m., Monday.

This afternoon was devoted to memorial services. In the presence of the Alumni and many friends assembled in the church, sketches of the five deceased Professors of the Seminary were read: of THOMAS GOULDING, D. D., prepared by his son, the late Rev. Francis R. Goulding, and read by the Rev. D. L. Buttolph, D. D.; of AARON W. LELAND, D. D., prepared by his son-in-law, Rev. Jos. Bardwell, D. D., and read by the Rev. John L. Girardeau, D. D.; of CHARLES COLCOCK JONES, D. D., prepared and read by his brother, Rev. John Jones, D. D.; of JAMES HENLEY THORNWELL, D. D., LL. D., prepared and read by the Rev. John B. Adger, D. D.; and of WILLIAM SWAN PLUMER, D. D., LL. D., prepared by Rev. M. D. Hoge, D. D., and read by Rev. J. Wm. Flinn.

After the reading of these sketches, the roll of the deceased Alumni was called.

All these exercises were peculiarly solemn, impressive, and interesting.

In the evening, the Rev. Henry M. Smith, D. D., of New Orleans, delivered before a large congregation of Alumni and others a discourse upon "The Old Testament in History, or Biblical Criticism and Inspiration."

Sabbath morning, November 6th, the pulpit of the church was filled by the Rev. Dr. Palmer, of New Orleans. But in the afternoon of that day the Semi-Centennial exercises were resumed, the Rev. Charles A. Stillman, D. D., of Alabama, delivering a discourse upon "The Pulpit and the Pastorate." And in the evening, the Rev. John Leighton Wilson, D. D., delivered a Sketch of our Church's Foreign Missionary Work, and the Connexion of the Seminary therewith. This was followed by an address upon the Mission Work in China, by Rev. H. C. DuBose, a

member of the Soochow Mission—though this was not a part of the regular programme of the Semi-Centennial celebration.

LECTURE ROOM, PRESBYTERIAN CHURCH,
COLUMBIA, Monday, Nov. 7th, 1881, 9 a. m.

The Association assembled, and was opened with prayer by the Rev. A. A. James.

The minutes of Saturday's meeting were read and approved.

The Committee on the nomination of a lecturer for 1883, reported, recommending that the Rev. Dr. B. M. Palmer be appointed, and that the subject be "The Theology of Prayer." The report was adopted.

The same Committee reported, recommending that Rev. C. E. Chichester, G. T. Goetchius, and J. L. Martin, be appointed on the Executive Committee. This too was adopted.

Rev. Dr. Mack, of the Committee on a Southern Presbyterian Historical Society, reported as follows :

"That a Committee of three be appointed to correspond with the Faculty and Alumni of Union Theological Seminary, Va., with reference to the formation of a Southern Presbyterian Historical Society ; and that the said Committee report the draft of a suitable Constitution and by-laws to a meeting of the friends of such a Society to be held during the sessions of the next General Assembly in the city of Atlanta."

The report was adopted, and the following were appointed to constitute the Committee contemplated, viz. : J. L. Girardeau, J. B. Mack, and John Jones.

In behalf of the Finance Committee, Dr. Mack reported, recommending that each member of the Association pay *one dollar annually* to provide the necessary funds for the Association. The report was adopted.

On motion of Rev. E. M. Green, it was

"Resolved, That the thanks of the Association be tendered to the brethren who have prepared papers for this Semi-Centennial occasion ; and that Rev. Professor James Woodrow, D. D., be requested to prepare the discourse appointed to him in the programme, and that it be published in the Memorial Volume."

On motion, it was

“*Resolved*, That the thanks of the Association be returned to the Committee of Arrangements for their services in connexion with this celebration.”

On motion, the Secretary of the Association was instructed, that, upon hearing of the death of any alumnus or former student of the Seminary, he should request some suitable person to prepare for the Association a memorial sketch of the deceased brother for publication.

On motion, a Committee, consisting of Rev. Drs. C. A. Stillman, J. Leighton Wilson, and John Jones, was appointed to prepare and publish an address upon the condition and prospects of the Seminary.

The Association then took recess to meet again this evening at 7½ o'clock in this room, and repaired informally to the church, to hear the last of the discourses upon the programme of the Semi-Centennial celebration. This discourse was delivered to an earnestly attentive and deeply interested audience, by the Rev. Professor John L. Girardeau, D. D., LL. D., upon “The Federal Theology : Its Import and its Regulative Influence.”

LECTURE ROOM, 7½ p. m.

Upon the reassembling of the Association, the Rev. Dr. Palmer presented, with some remarks in regard to it, the following paper, which was unanimously adopted by a rising vote :

“The Alumni of the Seminary, associated to celebrate the fiftieth anniversary of their *Alma Mater*, respectfully and earnestly suggest to their beloved brother, the Rev. J. L. Girardeau, whether he can render any service to the Southern Church more important than to take up and complete the system of theology begun by the late and lamented Dr. Thornwell, and arrested by his death ; giving to the world a complete work issuing from this Seminary, and the lasting testimony borne by it to the immutable truth of God.”

The evening was spent in free and pleasant remarks from many brethren, calling to mind numerous reminiscences of their Seminary experience ; and also expressing ardent hopes and strong confidence as to the future of the institution.

Salutations from several brethren who had been providentially hindered from being present, were received.

It was also announced that the Rev. S. E. Axson, an alumnus who was prevented from attending by the illness of his wife, has, since our assembling here, been called to mourn her death. Whereupon the Secretary was directed to address to him a letter assuring him of our fraternal and hearty sympathy in his sore bereavement.

The further announcement was made that the Board of Directors had this day fixed September 20, 1882, for the reopening of the Seminary—which information was received with hearty applause.

On motion, the thanks of the Association were returned for kind hospitality and other favors extended to the members.

The Secretary was instructed to publish the proceedings of this meeting of the Association in the several weekly religious newspapers of the Church.

The Association then adjourned with prayer by the President and the singing of the long metre doxology.

B. M. PALMER, President.

THOMAS H. LAW, Secretary.

CONSTITUTION,

ADOPTED AT COLUMBIA, NOVEMBER 4TH, 1881.

ARTICLE I. The name of this Association shall be "The Alumni Association of the Theological Seminary of the Synod of South Carolina and Georgia."

ART. II. All who have been students in the Seminary shall be regarded, if they please, as members of this Association; and seven members shall be necessary to constitute a quorum.

ART. III. The objects of this Association shall be to promote the interests of the Seminary, by bringing annually together, in fraternal union, all the classes that have graduated from the institution, either in whole or by representation; and to make contributions to theological science in its various departments, by lectures—one or more of which shall be delivered on an assigned topic, at each annual meeting, by a member selected at the preceding meeting.

ART. IV. The Professors, ex-Professors, and Directors of the Seminary, shall be regarded as *ex officio* members of this Association.

ART. V. The officers of this Association shall be a President, a Vice-President, a Secretary, and a Treasurer; who shall be elected annually, and continue in office until others are chosen to succeed them.

ART. VI. The officers, with three other members to be annually chosen, shall be an *Executive Committee*, with power to attend to the business of the Association, in the intervals of its meetings.

ART. VII. The stated meetings of the Association shall be held annually, in Columbia, on the same day with the regular annual meeting of the Directors at the close of the Seminary year, at such hour as may be appointed from year to year.

ART. VIII. Special meetings of the Association shall be called by the President, on the written request of five members; notice thereof being given in all the religious papers of our Church, at least one month in advance.

LETTER FROM THE REV. DR. A. T. MCGILL.

THEOLOGICAL SEMINARY,
PRINCETON, N. J., October 28, 1881.

Rev. Dr. B. M. Palmer:

MY DEAR SIR: If I should fail to appear at Columbia on the 3d prox., at the interesting assembly, convoked for the purpose of celebrating the fiftieth anniversary of Dr. George Howe's induction as Professor there, I beg in advance to explain the hindrance which prevents me, notwithstanding the appointment of our Faculty here to represent them. The honor of this appointment was coveted by me, and it was made by unanimous vote. But the advance of age fetters the alacrity of my wishes. The journey is long, and the time is short, that I could spend in this the season of my throned duties here. The grating of Railway travel would compel me to go and return slowly, by way of stopping over at several stations on the road, and my interview with brethren beloved at the destination would be hours instead of days.

We all send greetings to Dr. Howe and the Alumni and other friends of your time-honored Seminary. It is a happy coincidence that the first and the second jubilee of this kind on our continent have been vouchsafed to the Presbyterian Church, North and South. And still happier, that the objects of such commemoration have been so much alike in character and accomplishment. Probably no man living resembles more than Dr. Howe does our own Charles Hodge, now honored over Christendom, and nowhere so much as in the place of his late home, where he was best known. A winter spent in the hospitable home of Dr. Howe, brought me into the most intimate observation of his manner of life, as well as the learning, piety, candor, and good sense, combined with which he conducted the exegetical instruction of the Seminary. The breadth of his knowledge also, extending to History, Theology, and Ethics, filled me with admiration. And all the more, that the simplicity of a child, unpretending and unobtrusive, adorned the greatness of his mind, and charmed the intercourse with which both teachers and pupils approached him at all times.

May his precious life be prolonged, as Dr. Hodge's was, beyond the semi-centennial congratulations, and extend through another decade his long-loved usefulness, in the "consolation of Christ, and comfort of love, and fellowship of the Spirit."

Your conferences on this occasion will, doubtless, have much reference to the reorganisation of the Seminary for another era, which I do earnestly hope will be like the clear shining after the rain, to freshen the truth as it is in Jesus, and spread a greater influence than ever, to the ends of the earth. - We should not anticipate, in the remotest future, another calamity like that which is overpast, coming to toss your foundation or dismantle your outfit. The lesson of this jubilant crisis must be, that new and greater things than ever should be done for the Seminary at Columbia. "Destroy it not, for a blessing is in it." One of the most memorable features of its life in the past is the sanctity of its officers and students. This was manifested peculiarly in the devout attention of all together, at the daily exercise of worship, in the prayer hall; a particular ornament of godliness, in which, it has never been excelled by any other Theological Seminary I have known or heard of. In my time, the venerable Dr. Leland was there, in majestic form and mellow voice, to read the Scriptures with tones and emphasis which no commentary could rival in pressing every shade of divine thought contained on the ear and the heart of his auditors. The young Bazile Lanneau, Tutor in Hebrew, took his turn with the Professors in conducting prayers for the week, with singular pathos and heavenly unction which cannot be forgotten. It was, indeed, a privilege to be there, and that sacred school was a revival of religion for me all the time I communed with teachers and scholars at Columbia.

Its traditions of the past should be treasured up for an earnest of the future. Its men of God, before and after that sojourn of mine—Goulding, Jones, Leland, Thornwell, and Plumer—who have gone to the "church of the first born, which are written in heaven," shed a lustre on your institution which the Church on earth should be glad to perpetuate on the same spot and with the same surrounding of good and faithful men, like Gilbert T. Snowden, the Crawfords, and others, who cherished it with so

much zeal in the past generation of that beautiful locality. The conservative character of Columbia Seminary cannot be spared from the visible Church at this day. The true inspiration of God's word, the cardinal doctrine of atonement by substitution, the full development of scriptural polity in the structure, government, and discipline of the Church, indispensably need this pure light, where it was kindled at the first.

We are situated at Princeton, between two great cities, the largest in America, and probably the richest also: one of these being cosmopolitan as well as metropolitan, to which our Southern brethren might come freely and fairly for help and means, in rehabilitating such an institution. Assuredly we could not grudge the munificence you might find near our own doors, but would rejoice to favor and second every such appeal for a new endowment. And we rejoice to know that the sunny and fertile South is rapidly recovering her own resources, which were once liberally sent here to help this mother Seminary in its infancy and long struggle to secure an adequate foundation. Beloved brethren of the South, be of good cheer. God will not forget your work of faith and labor of love and patience of hope in ministering to the wants of Princeton more than half a century since. Your prayers and alms went up as a memorial to him in seeking our good at the North, and our hearts are now gratefully with you, and sincerely prompt in agreeing with you touching this thing that we implore the God of all grace to give, and to hasten it in his time, greater prosperity than ever to the Seminary at Columbia.

We pray with you, and sing with you, "Return, O Lord, how long?" "Make us glad, according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

With much fraternal love, and great respect, yours,

ALEX. T. MCGILL.

MINUTES OF THE ALUMNI ASSOCIATION, COLUMBIA THEOLOGICAL SEMINARY.

COLUMBIA, S. C., May 9, 1883, 5 p. m.

The Alumni Association of the Theological Seminary convened in the chapel of the Seminary, the President in the chair, and was opened with prayer by Rev. Dr. Stillman.

The following members were present: B. M. Palmer, J. L. Girardeau, C. E. Chichester, J. B. Mack, W. J. McCormick, Robert Bradley, E. P. Davis, W. G. Neville, C. R. Hemphill, I. S. K. Axson, W. E. Boggs, J. L. Stevens, G. T. Goetchius, J. S. Cozby, J. C. McMullen, J. L. Martin, C. A. Stillman, Jas. McDowell, T. H. Law, W. J. McKay, James Stacy, J. R. McAlpine, R. A. Webb, A. M. Sale, J. G. Richards.

The minutes of the last meeting were read for information.

Dr. Palmer, on behalf of Committee on the publication of the Memorial Volume, presented a report, which was referred to a special Committee, consisting of W. E. Boggs, J. L. Martin, C. E. Chichester, J. B. Mack, and T. H. Law.

Dr. Mack, Treasurer, presented a report, which was approved.

Rev. C. E. Chichester, of Committee on Portraits, reported that the portrait of Dr. Howe, referred to in the last report, has been obtained and placed in the Library, and also one of Dr. Plumer. The Committee was continued, with a view to obtaining other portraits.

Dr. Girardeau, of the Committee on the formation of a Southern Presbyterian Historical Society, reported that steps had been taken at Atlanta, during the session of the last Assembly, looking to such organisation.

The Secretary reported that he had requested brethren to prepare memorial sketches of deceased Alumni.

On motion of Dr. Mack, the Rev. Dr. J. L. Girardeau was requested to deliver, in the First Presbyterian church this evening, a discourse memorial of the late venerable Dr. George Howe, who departed this life on the 15th of April last.

On motion, the lecture of Dr. Palmer, appointed for this year,

was appointed to be delivered in the First Presbyterian church to-morrow (Thursday) evening, at 8 o'clock, the lecturer having first explained how he had been led to change his subject from that of "The Theology of Prayer," to "The Certainty of the Evidences of Christianity."

The following were elected officers for the next year: President, C. A. Stillman; Vice-President, J. L. Girardeau; Secretary, T. H. Law; Treasurer, W. E. Boggs.

On motion, the Association took recess till 8 o'clock, to meet in the church.

FIRST CHURCH, COLUMBIA, May 9, 8 p. m.

The Association assembled with a large congregation in the church, and heard a memorial discourse upon Dr. George Howe, delivered by the Rev. Dr. Girardeau. At the conclusion of the discourse, the Association resumed business.

The Committee on the Memorial Volume reported, recommending: 1. That the Volume be published as speedily as possible. 2. That a Committee, consisting of J. B. Mack, D. D., W. E. Boggs, D. D., and Prof. C. R. Hemphill, be appointed to edit the work and carry out the above resolution. The report was adopted.

On motion of J. S. Cozby, it was

Resolved, That the thanks of the Association be tendered to Dr. Girardeau for the discourse delivered this evening, and that it be inserted in the proposed Memorial Volume.

It was also

Resolved, That the Secretary of the former Committee on Publication, J. W. Flinn, be refunded, out of the funds of the Association, any expense to which he has been put in this matter.

On motion, the Association adjourned till 8 o'clock to-morrow evening, to meet in this place.

Prayer by J. L. Martin.

FIRST CHURCH, COLUMBIA,

THURSDAY, May 10, 8 p. m.

The Association assembled and listened to the lecture of Dr. B. M. Palmer, upon "The Certainty of the Evidences of Christianity," delivered before a large congregation.

At the close of the lecture, the Association entered upon the consideration of business matters.

On motion of Dr. Mack, the New Orleans Committee was instructed to hand over to the new Committee on the Memorial Volume, all the funds paid in for subscriptions, with the understanding that the funds be returned to subscribers if the book should not be published. The New Orleans Committee was, on motion, discharged.

On motion, the Treasurer was authorised to turn over to the Committee on the publication of the Memorial Volume, to be used for that purpose, any funds in the treasury not necessary for the expenses of the Association.

On motion of Dr. Girardeau, the thanks of the Association were returned to Dr. Palmer for the able and eloquent lecture to which the Association has listened with much pleasure this evening.

The Committee on nominating a lecturer for 1884, presented the name of Prof. James Woodrow, D. D., principal, with Rev. J. F. Latimer, Ph. D., as alternate; and the report was unanimously adopted.

The names of the graduates of to-day were added to the roll of members, viz.: W. C. Fleming, T. F. Boozer, H. B. Zernow, and T. C. Whaling.

On motion, the Treasurer was directed to correspond with all absent members of the Association, and invite the payment of the annual fee of \$1.

On motion, the Constitution was so changed as, in Art. VII., to fix the time of the annual meeting *for the Wednesday of the week in which the Board of Directors holds its annual meeting.*

The desire of the Association was expressed that Dr. Palmer complete and publish the lecture delivered this evening.

On motion of G. T. Goetchius, the members of the Associa-

tion, resident in Columbia, with Dr. Boggs as Chairman, were appointed a Committee of Arrangements for the next meeting.

All the minutes of this meeting were read and approved.

On motion, the Association adjourned to meet again on the Wednesday before the second Thursday in May next.

Closed with prayer by Prof. C. R. Hemphill.

C. A. STILLMAN, President.

THOS. H. LAW, Secretary.

PART I.

ADDRESSES.

I. OPENING ADDRESS.

BY B. M. PALMER, D. D., LL. D.

II. CONGRATULATORY ADDRESS TO DR. HOWE.

BY THE REV. JAMES H. SAYE.

III. DR. HOWE'S RESPONSE.

OPENING ADDRESS.

BY B. M. PALMER, D. D., LL. D.

THE pleasant duty devolves upon me as Chairman of the Committee of Arrangements, fellow Alumni, of welcoming you to this fiftieth anniversary of our venerable Mother, and to this golden wedding of the senior Professor who was married to her in his youth, and has given to her the affection and toil of his life. The tender words which are to fill his ear will be uttered by another, chosen as our representative to express the reverence and love in which we hold both his person and his work. It is enough for me simply to allude to the double character of this festival, which commemorates at once the founding of an institution that has been a source of blessing to the Church of God, and the life-long labors of this revered father in our Israel, beginning almost with its birth and running through its history to the present hour.

When this celebration was first suggested, our beloved Seminary appeared to be moving forward upon an even and prosperous career. With a corps of instructors nearly complete, and with a fair proportion of students, to those who watched her from a distance she seemed a goodly bark speeding with favorable winds over a smooth sea. But before a meeting of the Alumni could be held to authorise our present assemblage, she had struck upon a hidden reef, and threatened to founder beneath the shock. Causes, to which I need not here refer in detail, led to the sudden suspension of all the offices of instruction. The tidings fell upon the Church like a fire bell in the night, and roused from their slumber the whole constituency upon whose support the Seminary more immediately depends. None who were present can forget the gloom which settled over the meeting of the Alumni in the city of Charleston in the month of May, 1880; nor the clarion call which sounded out from that gloom and summoned to the rescue. Without the contradiction of debate, it was resolved to raise the sum of at least \$30,000 to repair the shattered endowment; and this was consecrated to a memory that will ever be dear in our his-

tory as "The Howe Memorial Fund." Under the stimulus of this high purpose, it was further resolved to go forward with the proposed Semi-centennial, though it should be under the shadow of a cloud. Hoping that the month of September would find the doors of the Seminary reopened, this celebration has been adjourned almost to the close of 1881. Alas, we find those doors still sealed against approach, and the halls still silent which used to echo with the voice of worship and of song. We behold these reverend teachers still seated before the gates, in painful expectancy of the dawn when busy feet shall again tread these lonely courts, and the sons of the prophets again catch the inspiration of wisdom from their lips.

It is impossible for us not to feel the depression of the hour; and to some desponding heart we may seem to gather here for funeral obsequies rather than for marriage festivities. My brethren, I speak nothing new to Christian pastors, when I say that faith does not know the meaning of the word despair. In the exactions of his adorable providence, God sometimes draws upon that faith down to the very bottom of its strength; yet in its mighty rebound it will spring above the stars and lay hold upon the power that is divine. In the old mythology the giant wrestler rose from every fall to renew the struggle, receiving strength from the contact with his mother earth; but in our better theology, faith refreshes itself by looking into the face of its Father, God, and is then ready for the heroic. It says to the very mountain which obstructs its path, "Be thou plucked up and cast into the sea." It may know disaster, as we know it to-day, but it knows not defeat; neither, my friends, shall we. The courage which does not rise to the level of every exigency, is cowardice; and the faith which measures possibilities by the standard of human weakness, is simple unbelief. When ancient Rome was besieged by the armies of Carthage, the very field upon which the tents of Hannibal were pitched was sold at public outcry in the beleaguered city at its full value—"nullo pretio diminuto" is the language of the historian who records the fact. Never was Rome more sublime than in this confidence of her future destiny. It was the expression of that indomitable will which gave to her at

length the empire of the world. You remember, too, the parallel incident in Hebrew history, in which a like heroism was born of a divine faith. When Jeremiah was languishing in the court of the king's prison, and Judah was about to hang her harp on the willows by the waters of Babylon, the prophet who had announced the captivity bought the field that was in Anathoth, subscribing and sealing the evidence before all the Jews, in token that "houses and fields and vineyards should be possessed again in the land."

Fellow Alumni, we are here for this self-same purpose to-day. We gather around the prostrate form of our mother, not to smooth her dying pillow, but to raise her from this temporary syncope, and bid her live. She was founded in the faith and prayers and tears of God's people when they were fewer and weaker than they are to-day; and we are degenerate sons of the fathers who begat us, if our zeal will not perpetuate the legacy which they bequeathed. What! shall an institution die which has three of its chairs actually filled by the most distinguished men in their respective departments, who are to be found in all our borders? Shall a school perish before our eyes which has a vested fund of more than \$100,000? Why, the fathers who planted it fifty years ago rejoiced over a great success when they had gathered but half that sum, and felt that a covenant-keeping God had answered their prayer and rewarded their faith. Many of us here remember well "the day of small things," when we were trained for our future work under only two Professors, one of whom remains to this present, the Nestor of those old Greeks upon whose shoulders rested a weight greater than we are called to bear to-day. If we inherit the piety and faith of those fathers, let us remember that we are the heirs also of their responsibilities and trusts; and that they call upon us from the bosom of their history to finish the work which they auspiciously began. "Nothing is so hard to kill as a Presbyterian church," said one of our eminent divines not long since translated to heaven; and I do not see why the perseverance of the saints should not be as effective in perpetuating the mother of churches as one of the daughters of her loins; nor can I see why the covenant of God

should not be as good a basis for the united, as for the individual, faith of his people. If the prayers of two generations have gone up as incense before the throne, and their alms as the memorial of their obedience and trust, does it not inspire us, who enter into their labors, with hope that he who has gathered their tears in his bottle will yet pour them down in rich drops of blessing upon the institution of their love?

The historian of the Seminary will, perhaps, during this celebration, tell us of the necessity under which it was in the first instance founded. He will also exhibit the facts which show that, in conjunction with the sister institution in Virginia, it has, under God, given, during the fifty years of its history, that best of all blessings to any Church, a native ministry. Is the necessity any less for its continuance than for its origination? When was there ever greater need for thorough knowledge of Hebrew language and literature than in this age of a pretentious and flippant criticism, which seeks to undermine the authenticity and canonicity of our sacred books? When, since the days of Augustine or of Calvin, was there greater need of a sound systematised theology than in this age of rationalistic speculation which would trample in the dust every supernatural element in Christianity, whether of doctrine or of experience, deleting the miracles and flouting the inspiration of a divine record? When, since the earliest discoveries of modern science, has she been more impudently suborned to deny the intervention of the Deity in the control of his own handiwork, and to cut off the soul's privilege of personal communion with that Being in whose likeness it was originally fashioned? When was there ever greater need of the lessons of Church history than in unmasking the old heresies which, under gilded names, go forth in our day to shake the faith of the unstable? And when did the Church need more to be established in her ancient polity, than in this day of revolution and change; when even religious tramps, with indecent defiance of authority and law, impugn the order of God's house and invade the very structure and being of the Church as a visible corporate society upon earth? When was the call ever louder for a vigorous and efficient ministry to overtake the population spreading

from ocean to ocean over the breadth of the continent, and then to keep pace with advancing civilisation over the entire globe? The demand for well-equipped theological schools is more imperative now than ever: and it was in providential foresight of this present necessity they were doubtless providentially brought into being through the agency of our fathers. The fact is, the mission of the Church is that of a witness-bearer of the truth; and while the conflict rages between the kingdom of darkness and the kingdom of light, so long will the Church be called to launch her testimony against error. There are certain epochs in which the battle is fierce along the entire line of controversy; and it is in just one of these that our lot is cast to-day. We are summoned to the defence of each cardinal doctrine of the Christian faith; and beyond this, for the very records in which that faith is embalmed. It is not the time to dismantle our fortresses, but to strengthen them in bastion and tower, "from turret to foundation stone."

Pardon me, my brothers, if in the heat of these utterances I should seem to breathe an unworthy suspicion of your loyalty to our Alma Mater. It is neither in my thought nor in yours to hint the possibility of her dissolution. But my heart burns within me as in your presence the memories of other days crowd upon me "feelingly and fast." The fathers, where are they? Goulding and Leland and Jones and Thornwell and Plumer sleep in the tomb. We turn from these and look upon the faces of the living. How long will it be before the venerable Howe will carry his learning away and leave us to mourn the greatness of our loss? How long before Wilson, with his heart of oak, shall cease to sound the bugle call and marshal the sacramental host for conquest upon heathen shores? The chill of December is upon the blood of all the protagonists of this School of the Prophets—and in the generations that are younger, the signature can be read upon the forms of more than one, warning that life's work from this time forth must be quickly done. Only the other day the gifted Robinson passed to his reward; and over all the land the veterans who have fought the battles of truth, and held the posts of toil and trial, are going with their scars to the tomb. Shall

we not be permitted to say, then, "instead of the fathers shall be the children"? Then let the mother of the children live; let the succession of faithful pastors continue to issue from these sacred halls. Join me, brethren, in the prayer, which shall also be with us a purpose, that our beloved Seminary may no longer sit in the dust as a widow bereft of her children, but rise to a new career of usefulness and renown, of which the past shall be only a prophecy. And may the Lord our God "lay her stones with fair colors and her foundation with sapphires, and make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones"!



CONGRATULATORY ADDRESS TO DR. HOWE.

BY THE REV. JAMES H. SAYE.

MY BELOVED TEACHER AND FATHER: It is made my duty to say a few words to you on this occasion. I know of no better theme in the review of the past than to mention our reasons for thanksgiving and gratitude to the Giver of every good thing. We have cause of thanksgiving, that our fathers were moved, a little more than fifty years ago, to establish a school for the better training of men for the discharge of the duties of the ministerial office; that they located it at this place; that God's people were influenced to endow it by their gifts, so as to render it a fountain of light in the land; and that God in his providence brought you from your pleasant home in another State at the right time, to take your place in this infant institution. We are thankful that you had such an affection for it that you could not be induced to forsake it, either by the rude shock of friends or by the pressing invitations to other fields apparently more desirable. We are thankful that your life has continued, and that you have held your place in this institution for half a century; and I am thankful that I am able to say, that though I have known many very popular instructors of youth, I have never known one

whose services were more valued by his pupils than yours have been by those who have enjoyed your instructions.

We have cause of gratitude for the success of this School of the Prophets. It has had its vicissitudes of depression and prosperity, but the light going forth has been constant till very recently. And we have hopes that the light may soon break forth again, never to grow dim till the judgment of the great day.

In looking abroad, we perceive that the alumni of this institution are widely dispersed over this land. Many of them have gone into frontier and destitute neighborhoods and gathered flocks in the wilderness; others have become successful pastors of the older congregations; and some have planted the gospel in heathen lands. They are found in every department of ministerial work. We think we can say in all sincerity, that they are the peers of the students of any institution in this broad land.

I have lived to labor side by side with not a few of them who were stricken down in the midst of their days, but whose memory abides as a sweet fragrance in the churches. They preached the gospel so that it became a joy and rejoicing to God's people. Their examples and teachings can never be lost. Names may perish in the vortex of revolutions, but the word of the Lord liveth and abideth for ever; lives in the nature of its own essence and in the flow by which it rolls on from generation to generation, in one living perpetual stream. The memory of Adams, Banks, John Harris, and John Douglas—all born since I was—is very fresh in my mind as pastors greatly beloved by God's people. The sphere of my observation, however, has been limited. In mentioning names, I make no disparaging distinctions; doubtless scores of others equally useful and alike deplored have been called to their reward. But there are hundreds still living who stately meet the congregations of God's children and hold forth the word of life. Some in crowded cities, others along the highways and hedges; yet all as the ambassadors of the King of glory.

The influence of this institution is not only felt in these States, in Canada and Europe, but its light has gone forth into the dark places of the earth, full of the habitations of cruelty. Some of its first fruits were projected into Asia and Africa. It has had

its representatives in the four quarters of the globe, and still has them. The voices of its students are now heard proclaiming the riches of God's grace in all sorts of foreign tongues and among people the most destitute of the true light. One of its students, lately deceased, stood among the distinguished translators of the Sacred Scriptures into the language of Japan. So that the hundreds who have been here are now scattered abroad, sowing the good seed by all waters. If the past is adapted to excite feelings of gratitude and thanksgiving to our Father in heaven, what have we to hope for in regard to the future?

This location is one of health and general pleasantness. Its past record speaks favorably as adapted to promote bodily and mental energy, to cherish the natural powers for the perpetuation of health and life. It is a place easy of access. The artificial modes of travel lie off in every direction. He that sets his face hither can soon be here. The good things of this life can be obtained here as cheaply and speedily as under any star of the firmament. Its surroundings are conducive to mental improvement and progress in the knowledge of men and things.

The foundation of the institution is very solid; its property and library well adapted to promote the comfort and advancement of those who seek its benefits. The affections of hundreds, I may say thousands, of the best of God's people cluster around it. They carry it in their prayers to the throne of God's grace. Their hopes and desires in regard to its fruits are very earnest. Shall our hopes and expectations be disappointed? Shall it not live through the coming ages, a centre of light and holy influence? Shall it not be in the future as it has been in the past, a fountain whose streams shalt make glad the city of God? We should expect great things, pray for great things, labor for great things. We are servants of a very great and a very liberal King. He is honored by the expectation of noble gifts. But all our works should be in profound humility; all in reliance upon the divine aid and guidance; and we should ever remember that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Recent events show that the people have a mind to work. The

wall must therefore be built. The time to favor Zion, yea, the set time, is come, because her servants take pleasure in her stones and favor the dust thereof.

In the name and behalf of many who have sat at your feet, I congratulate you this day on account of the good accomplished by the Head of the Church through your instrumentality in this School of the Prophets. And we humbly pray that your life and health may be long continued; that you may bring forth fruit in old age; that your last days may be your best and most joyful in God our Redeemer; and that you may receive the crown of life bestowed on all who love the final appearing of our great Judge and Advocate.

DR. HOWE'S RESPONSE.

I do not know, my brother, in what terms to reply to the language of respect and love with which you have addressed me. I believe in a Providence, a Providence which rules over all things. I believe in a special providence. And I have reason to "know that the *way* of man is not in himself: it is not in man that walketh to direct his steps." There is a power above us that stirs up our nests, and thwarts our purposes, forecast them as we will, and this, too, for our own best good. In my early manhood a malady which is most often fatal had overtaken me, and, after a partial recovery, the frosts of the succeeding winter had brought on a relapse, and my medical friends thought it necessary that I should avoid the severities of another. I came, a stranger, not without solicitude, to the port of Charleston, but only to receive the kind hospitalities of those who seemed to know how to dispel the forebodings of a stranger's heart. The Synod of South Carolina and Georgia met in the city of Augusta on the 2nd of December, 1830. Dr. Goulding had asked for an assistant who should teach the original languages of the Scriptures. My name was brought before the Synod by the Board of Directors. I was

unanimously elected to this office for the year; accepted the office, first for three months, but was prevailed upon to stay till July. Similar reasons rendered it necessary that we should again avoid the severities of a Northern winter, and on the 3d of December, 1831, the Synod of South Carolina and Georgia, meeting in this city, elected me as Professor of Sacred Literature and Biblical Criticism. There have been days of sadness and foreboding since, when even the best early friends of the Seminary have expressed their sympathy, and intimated that they would not blame me if I should abandon the enterprise. But I have not done so. The Lord would seem to say, "The new wine is in the cluster. Destroy it not; for a blessing is in it." Yes, my brother, I believe in a general and a special providence. When our Lord and Master sent forth his apostles to preach the gospel, he did not promise them a life of ease, but the reverse. They should meet with difficulties. They should be encompassed with opposers. But, says he, "Fear them not. What I tell you in darkness that speak ye in light: and what ye hear in the ear that proclaim ye upon the housetops. And fear not them which kill the body but are not able to kill the soul." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows." Yes, there is both a general and a special providence. For he, our Master, ruleth both in the armies of heaven and the inhabitants of earth, and none can stay his hand or challenge his right thus to rule. There are men here to-night that can bear witness to this. The humble cottage of their fathers may have been in some defile in the distant mountains of a foreign land, by the side of some well known river of France, Germany, Holland, or some dear spot in England, Scotland, or Ireland; and here we are together this night! And what overruling power has accomplished this? We may think of the native force of our own will. But it was the overruling of him who now sits on the mediatorial throne, having *all* power in heaven and earth; controlling as well the forces of nature as those of the moral world. It was he that moved them to brave the dangers of the treacherous

deep and the stormy winds, and brought them here. It is he, my brethren, who has called *us* to *our* life-long work, will sustain us in it, and call us *home* at last, to that house not made with hands, which is eternal in the heavens, and will make us kings and priests unto God and unto the Lamb for ever. It will be so. And it must be so. God the Father is pledged to God the Son. "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Sit thou at my right hand." God the Son was pledged to God the Father. "Lo, I come to do thy will, O God," by which will we are sanctified through the offering of the body of Jesus Christ once for all. And God the Spirit, our second Comforter, whom Christ has sent, to take of his things and show them unto us, all conspire to give victory to his Church, and discomfiture to all its foes. And so let us hope and labor on till our translation comes, when the Lamb shall lead us to living fountains of waters, and God shall wipe away all tears from our eyes.

PART II.

DISCOURSES.

I. THE SPIRIT OF PRESBYTERIANISM.

BY PROF. T. E. PECK, D. D., LL. D.

II. THE OLD TESTAMENT IN HISTORY; OR, REVELATION AND CRITICISM.

BY HENRY M. SMITH, D. D.

III. THE PULPIT AND THE PASTORATE.

BY C. A. STILLMAN, D. D.

IV. THE FEDERAL THEOLOGY: ITS IMPORT AND ITS REGULATIVE INFLUENCE.

BY PROF. JOHN L. GIRARDEAU, D. D., LL. D.

THE SPIRIT OF PRESBYTERIANISM.

BY REV. T. E. PECK, D. D., LL. D., PROFESSOR IN UNION
THEOLOGICAL SEMINARY, VIRGINIA.

IN order to give some definite shape and form to our thoughts in considering this subject, let us inquire, first, what Presbyterianism is. In prosecuting this inquiry, we must eliminate all those elements or features which it has in common with other forms of ecclesiastical polity. Church Government is the genus, Presbyterianism is one of its species, coördinate with other species, such as Prelacy and Congregationalism. We are to consider only specific differences. According to this rule, we shall be forced to condemn a definition or description of Presbyterianism to which great currency has been given in our Church in this country by the reputation of its distinguished author. This definition makes Presbyterianism to consist of three things: (*a*) The parity of the ministry. (*b*) The participation of the people in the government of the Church. (*c*) The unity of the Church. Now, according to the rule we have laid down, the first of these features must be eliminated, because it is not distinctive, does not make Presbyterianism specifically different from another species of Church government with which we are all familiar. Congregationalism recognises as fully as Presbyterianism the parity of the ministry. The second must be eliminated also, but for a different reason. It is no feature of Presbyterianism at all. This form of government does not recognise the right of the people to take part in the government in the sense of governing. They take a part, and a very important part, in constituting the government, but not in governing. Papists and Congregationalists agree in the principle that the power of electing officers is a power of government, while they draw very different, and even contradictory, conclusions from it. The Papists conclude that, as the power of governing does not belong to the people, the right of electing their rulers does not belong to them. The Con-

gregationalists conclude that, as the people have the right of election, therefore some power of government belongs to them. Presbyterians deny the principle in which Papists and Congregationalists are agreed, and affirm against both, that the power of election belongs to the constituting of the government, but is not an act of government. The second element in the definition under criticism is therefore entirely out of place. The definition thus far is faulty in the same way as "feathered biped" would be faulty as a definition of man. The criticism on this last would be obvious—that there are many bipeds besides man, and that man is not a feathered biped. So there are other polities besides Presbyterianism which recognise the parity of the ministry, and Presbyterianism does not recognise the right of the people to take part in the government at all. The third element, in the form in which it stands, must be objected to on the same ground as the first. It is not distinctive. Papists and other Prelatists hold to the unity of the Church. But of this more anon.

A better definition is one which was given by a great teacher in the Seminary whose semi-centennial anniversary we are now celebrating. He defines Presbyterianism as a form of Church government "by parliamentary assemblies composed of two classes of presbyters, and of presbyters only, and so arranged as to realise the visible unity of the whole Church."

1. It is a government by parliamentary assemblies. In this it is contrasted, on the one hand, with Congregationalism, and on the other with Prelacy. The term Congregationalism is here used in a very definite sense, as descriptive of a species of Independency. The Independents of the Savoy Confession were not Congregationalists, in the sense of lodging the power of government in the congregation or brotherhood of believers. John Owen, their great leader, in his treatise entitled "The True Nature of a Gospel Church," might be mistaken for a Presbyterian, when he is treating of ecclesiastical power and government, as exemplified on the scale of a single congregation or assembly of believers. But such a congregation is held by Independents to be a complete church, and not to be associated with any other like congregation under the same government, Presbytery, or

Synod. The Congregationalists hold the same views : but they also hold (which Independents, as such, do not) that the government is lodged in the congregation or brotherhood. John Owen held¹ as we do, that a single congregation is to be governed by an eldership or Presbytery : that is, a bench or college of presbyters chosen by the people as their representatives, not as their deputies or proxies : chosen to govern not according to the will of the people, but according to the will of Christ, who ordained the constitution of the Church, created its officers, and defined their functions. The parallel is exact between the idea of Presbyterianism and the true and original idea of the civil constitution of this country, and if Edmund Burke is to be trusted, of the British constitution also. Parliaments are assemblies of representatives, not of proxies, of the people : they are not to utter the voice of the people unless it be the voice of wisdom and justice : they are not responsible to the people in the sense of their constituents who elected them, but to the people in the sense of the sovereign people who ordained and established the constitution. To this sovereign people, whose voice is uttered and whose will is expressed in the fundamental law, every true representative will appeal from the judgment of his constituents. In the Church there is no sovereign people. Her constitution comes from Jesus Christ, her Head, and to him only the last appeal is made.

As Presbyterianism is thus contrasted with the government of the people assembled *en masse*, or by their delegates or proxies, in being a government by assemblies of representatives, so it is contrasted, on the other hand, with Prelacy, which is a government of one man. Yet even in Prelacy the principle of Presbytery will make its authority and wisdom to be felt, as is shown in the holding of councils, provincial and general. It is a very instructive fact, mentioned by Prof. Baird, of the University of New York, in his recent "History of the Rise of the Huguenots,"

¹ See his True Nature of a Gospel Church, Chap. VII. Works (Russell's Ed., London, 1826), Vol. 20, p. 480. Compare the Savoy Declaration of 1658, the Institution of Churches, and the Order appointed in them by Jesus Christ, Arts. VII. and IX. Schaff's Creeds of Christendom, Vol. III., pp. 724, ff.

that their enemies of the Papal party, seeing the energy, wisdom, and effectiveness given to the movements of the Huguenots by their Presbyterian organisation, actually imitated them, and organised a *quasi* Presbyterian system for themselves. The same kind of concession has been made from time to time by our Congregational brethren also.¹ It is from this feature of Presbyterianism that its name has been derived. It is not a government by presbyters merely, but by presbyters assembled in Presbyteries.

2. Another distinctive feature of our government is that these presbyters are of two sorts—presbyters who rule only, and presbyters who both rule and teach. This feature is found also in our civil constitutions. There are two classes of representatives in our Legislatures; and the principle of two classes of representatives has been deemed by statesmen and political philosophers as great an improvement on the representative principle as that principle itself was on the principle of democracy. The representative principle was a check on popular passion and prejudice; the principle of two classes of representatives is a check added to a check.

3. The third distinctive feature of our government is found in the mode by which it realises the idea of the visible unity of the Church. Popery realises the unity by a graded hierarchy, by a hierarchy consisting of officers of different ranks, and culminating in one man at Rome, called the Pope. This system secures unity, indeed; but it is a terrible unity, sacrificing all individual life, and binding all abjectly to a single throne. Our system, on the contrary, realises the idea of the unity by the elasticity of its representative system. All its courts are Presbyteries; that is, courts composed of presbyters. The same elements are found in all of them, from the lowest to the highest. The unity is secured not by the subjection of one class of rulers to another class, but by a larger number of rulers governing a smaller number of the same class. The representatives of the whole Church govern the representatives of each part, and that not by a direct control of

¹ See Miller on Ruling Elders, Chaps. VII., VIII.; King on the Eldership, Part I.

the part, but by controlling the power of the part. All the local Presbyteries are combined by representation in one Presbytery, called with us the General Assembly. "Of this General Assembly" we might say, in the language of Milton, "every parochial consistory is a right homogeneous and constituting part, being in itself a little Synod, and moving towards a General Assembly upon her own basis, in an even and firm progression, as those smaller squares in battle unite in one great cube, the main phalanx, an emblem of truth and steadfastness."¹

Now, the system thus described, we hold to be found in the New Testament, and to be that in substance which was adopted by the apostles. We say "in substance," and by this is meant that the principles are there. The scale on which the principles are applied and exemplified will of course determine differences of detail and variety, to a certain extent, in the "circumstances" which are common to the Church with human societies; but the principles themselves of government by representative assemblies, of representatives of two sorts, and of the unity of the Church, are all there; and they must be found in every form of ecclesiastical polity which claims to be Presbyterian in the full sense of the term.

The government by Presbyteries was no new thing in the days of the apostles. The word Presbytery occurs three times in the New Testament; and in two of these (Luke xxii. 66, and Acts xxii. 5) it denotes the well known council among the Jews which is commonly called the "Sanhedrim," a name which is itself Greek, and equivalent to Session or Consistory. It is not at all necessary to trace the origin of that court, or of the smaller sanhedrims of the Jews to the time of Moses. It is enough to know that they existed in the time of the apostles, and that the apostles adopted a similar government for the Christian Church. That the Church derived its government from the Synagogue, is a fact upon the proof of which, in the present state of theological learning, it is needless to expend many words. This is the con-

¹ Milton's Reason of Church Government against Prelaty, B. I., Chap. 6.

cession of a learned minister of the Church of England.¹ The choice lay between the temple model and the synagogue model; and the apostles chose the synagogue. We need not be afraid to meet the defenders of Prelacy at the bar of antiquity. The apostles are the most ancient and venerable of the "fathers." Let them decide.²

But the Church, in its Jewish form, was not, and was not designed to be, aggressive. Provision was made for the reception of the Gentiles, but not for going after them. Those who were received, were *proseltytes*, indeed; *comers to the fold*; not people who were sought after, to be gathered in. Even in "the missionary age," as it has been called, of the Jews—the age that followed the conquests of Alexander, when the Jews were widely dispersed, and their synagogues were established in all the chief cities of the Greek Empire, they were a missionary people rather by the ordering of divine providence than by any conscious purpose or effort of their own. God brought his word near the Gentiles, and into the very midst of them, and constrained them to attend the services of the synagogues; but he ordained and sent forth no missionaries. The function of the evangelist was not yet engrafted upon the office of the presbyter or ruler. It was not until the Redeemer had risen from the dead that the universal commission was given, "Go ye into all the world and preach the gospel to every creature;" "disciple all nations." This aggressive propagandist feature of Christianity is one of its distinguishing features; a feature by which it is distinguished not only from Judaism, but from Paganism. Mahomet copied it, but in a totally different spirit, and with means diametrically opposite.

¹ Litton on the Church of Christ, Chap. III., Sec. 3, p. 185, of the American edition, Philadelphia, 1869. So, also, Lightfoot (now a Bishop) on Philippians, p. 94 and p. 191.

² The famous rule of Vincent of Lirinum, "*quod semper, quod ubique, quod ab omnibus*," may be allowed, if, with H. Rogers, we make the apostles our *omnes*, their age our *semper*, and their writings our *ubique*. Compare Milton's Reason of Church Government against Prelaty, B. 2, Chap. I.—the passage beginning with the words, "Mistrusting to find the authority of their order," etc.

Presbyterianism could not vindicate its claim to be divine if it were not an aggressive polity, if it were not missionary in its constitution, in its spirit and its aims. The first missionaries formally ordained and sent forth to the Gentiles, were ordained and sent forth by the Presbytery of Antioch, the Presbytery of the first church which was composed of both Jews and Gentiles, and therefore the first church in which the fellowship of all the races of mankind in the man Christ Jesus was visibly embodied and exemplified.

If it be true, as the enemies of Presbyterianism assert, and as some of its friends seem disposed to concede, that it lacks the feature of aggressiveness, then it must be confessed that, to this extent, it lacks the credentials which a system claiming to be divine ought to possess. The assertion of our enemies is not borne out by history. We have not, indeed, sacrificed the individuality of our ministers to the unity of the Church, making them mere spokes in the great wheel, without any life, sphere, movement of their own. We have allowed them to be themselves, after the manner of the apostolic Church, in which the labors of apostles bore the stamp of their individuality, in which the Pauline, Petrine, and Johannine types were recognised as distinct, although they all preached the gospel. Presbyterianism makes its ministers wheels within a wheel; thus combining efficiency of aggressive operations with the full preservation and development of individual life.

Now, this polity so clearly sanctioned and even ordained by the apostles at first was, as it is alleged, very soon exchanged for Prelacy; so soon, indeed, that the change must be supposed to have received the sanction of the Apostle John at least. This is not the place to handle the argument in full. Only certain heads will be suggested.

(a) There is not one particle of proof that prelatial bishops existed in the time of John, or even at the close of the first century. On the contrary, we find Clement of Rome at the close of the first century writing to the church at Corinth, and Polycarp at the beginning of the second century writing to the church at Philippi, and both of them recognising no other officers than pres-

byters and deacons. In the case of Clement, this fact is the more noteworthy, as his Epistle is mainly an exhortation to unity and concord. Jerome ascribes the invention of Prelacy to factions and dissensions as being the best remedy for them.¹ What a fine opportunity, then, for the Bishop of Rome to glorify the Bishop of Corinth: or if, as our prelatial friends suggest, the Bishop of Corinth was dead, and the see vacant, how urgent the necessity for filling the vacancy, and how strange the absence of any exhortation to fill it!

(b) In the second place, even in later writers, it is too generally taken for granted that the "bishop" spoken of is a prelatial or diocesan bishop. In the Epistles of the Pseudo-Ignatius, for example, where is the proof that the bishop he so absurdly magnifies is a prelate? For all that we have seen, *his* bishop may have been (and probably was) a parochial bishop, and *his* presbyters "ruling elders." We must always be on our guard against the "fatal force and imposture of words." According to the scriptural usage of the word *schism*, the Papal and Anglican Churches are amongst the most schismatical bodies in the world; according to the ecclesiastical usage of the word, a plausible argument might be made to show that the Papal body is not schismatical at all.

Another fruitful source of delusion is in taking it for granted that the polity of the Church was uniform in the early ages: that because Prelacy existed in Rome (if it did exist there) at the close of the second century, therefore it existed throughout the Church, whereas there is abundant reason to believe that it spread very gradually. The schism of Felicissimus at Carthage (A. D. 250) seems to have been the result of a struggle between the defenders of the old government of Presbytery and an "episcopal" party. This, at least, is the opinion of Neander.² This view is confirmed by the existence of the "*seniores plebes*" in the North African Church, described by Kurtz as "lay elders" and probably

¹ See the fine passage—beginning with the words, "Prelacy ascending by a gradual monarchy," in Milton's Reason of Church Government urged against Prelaty, B. I., c. 6.

² See Art. "Felicissimus" in Herzog's Cyclopaedia.

the "venerable monuments" in the fourth century of the race of "ruling elders" then passing away.¹

(c) But, in the third place, if the change had taken place so soon, it might be still a corruption. Greater and more important changes—changes affecting vital points of Christian doctrine and Christian morality—occurred in the very times of the apostles, as is plain from their Epistles and from the Lord's epistles to the seven churches of Asia. "I marvel," says Paul, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel." "Who hath bewitched you that ye should not obey the truth?" "Having begun in the Spirit, are ye now made perfect by the flesh?" The apostle of love also discerned the rising spirit of Prelacy in Diotrephes, "who loved to have the preëminence" and "cast out of the church" people better than himself. There is not much cause to marvel that men speedily exchanged the ordinances of God for their own inventions; on the contrary, considering the power of sin and the subtlety of Satan, the marvel is that the ordinances of God are allowed to exist at all.

After the time of Constantine, Presbyterianism seems well nigh to have vanished from the Church for a thousand years, and all spiritual worship and all scriptural discipline seems to have vanished with it. It is no slight proof of its divine origin that sound doctrine and spiritual worship should have declined with its decline and should have revived with its revival. There must be an internal and vital connexion among these things; and if it cannot be demonstrated that the decline of Presbyterianism in those early ages was the cause or the effect of the corruption in doctrine, worship, and discipline, it can at least be shown that the corruption was stimulated and aggravated by the prelatical

¹ In Act. Perpetua et Felicitas, 13, and in the 29th Ep. of Cyprian, we read of "*presbyteri doctores*," showing that even then the work of teaching was not absolutely indispensable to the presbyterial office (Lightfoot on Philippians, p. 193). Lightfoot speaks in another place (p. 222) of "the enormous number of African bishops as incredible, were it not reported on the best authority." The number *is* incredible if they were prelatical bishops, but not if they were Presbyterian.

hierarchy that rose upon its ruins. One of the grossest and most comprehensive of these corruptions was that of converting the Christian ministry into a priesthood: and this corruption was closely connected with the overthrow of Presbyterianism and the triumph of Prelacy. "As Cyprian," says Bishop Lightfoot,¹ "crowned the edifice of episcopal power, so also was he the first to put forward without relief or disguise those sacerdotal assumptions." It is true, no doubt, as Lightfoot suggests, that this horrible corruption came from heathenism and not from Judaism: but, as he also suggests, it took its form from the hierarchy of Judaism: and it scarcely could have maintained itself without a corresponding hierarchy in the ministry of the Christian Church. The Church of England is the only one of the Reformed Churches which retained the prelatical form of government, and it is precisely in the Church of England that the tendency to sacerdotalism is the strongest.

If the ministry become a priesthood, other changes are inevitable. A priest must receive his call from God without the intervention of the people. Under a priestly rule, the privilege of election by the people is felt to be out of place: and accordingly even in Judaism, in which the priesthood was regarded in some sort as representative of the whole nation as "a kingdom of priests," the people had no power of election. The priesthood was an aristocracy of birth, an order of nobility created by God himself, and maintained and perpetuated by his special providence without the choice of the people. In the system of the Roman Antichrist, the priesthood is in no sense representative of the people; it is a close corporation, self-maintaining and self-perpetuating, and the people are mere "mud-sills" for the priesthood.

The prelatical Protestant Church of England denied the Papal doctrine of the priesthood and of apostolical succession, but retained the word *priest* in its liturgy. In this it has been followed by the daughter Church in the United States, which uses the word "sacerdotal" also to describe the functions of the rector of a parish. When it is considered that "priest" in the English

¹ Essay on the Christian Ministry—*ad calcem* of his Commentary on Philippians, p. 257.

Bible everywhere stands for an officer who offers expiatory sacrifices, it is obviously a very insufficient vindication of the use of the word in the liturgy, to say that it (the English word *priest*) is historically the same as the word presbyter—"presbyter writ short." The Reformed Episcopal Church has shown the sincerity of its detestation of the sacerdotal idea by dropping the word, and substituting that of *presbyter*: but its reformation will never be complete nor lasting until Prelacy is also dropped.

A priest must have somewhat to offer: and if the minister of the word is converted into a priest, he must offer a sacrifice. Hence the conversion of the Eucharist into a sacrifice. That which God ordained to be "a feast of filial grace" came to be "pageanted about as a dreadful idol." Here, again, we find Presbyterians defending the truth, and protesting against the enormous abuse and corruption. At the era of the Reformation the Lutheran body adopted a view of the real presence of the body and blood of the Lord in the Supper little, if at all, less absurd and monstrous than that of the Papal apostasy; while the Reformed or Presbyterian branch of the seceders from Rome taught the scriptural doctrine. The Church of England's teaching is clear against both transubstantiation and consubstantiation (though clearer and more emphatic against the former than against the latter); but by virtue of the tendencies already signalised towards the priesthood, it has shown a strong tendency also to the Papal abomination of the Mass, though denounced by itself in its 31st Article as "a blasphemous fable and dangerous deceit."¹

These reflections suggest one capital office which has been given to Presbyterianism to perform in the history of the Church; and that is to uphold the supremacy of the word of God as the

¹ When the "teaching" of the Church of England is spoken of, it must be borne in mind that the teaching of its *formularies* is referred to. This is the standard that all parties in that communion appeal to—High, Low, and Broad, and all the subdivisions thereof enumerated by Conybeare in his famous article in the *Edinburgh Review*. If the formularies contradict each other, that is their concern, not ours. It might puzzle us plain Presbyterians to divine how certain people could have subscribed to the "Articles of Religion," if we had not been enlightened by "No. 90" of the "Oxford Tracts."

only and all-sufficient rule of faith and practice. This was done by the Waldenses in the Dark Ages in their protest against Rome, which had exalted tradition (or the wisdom and conceit of man) above the word, and so like the Pharisees of old had made the word of none effect. "If we will love Christ and know his doctrine," says the "Noble Lesson," "we must watch and read the Scriptures." This was done by the Reformed or Calvinistic branch of the Protestant body to a higher degree than by the Lutheran branch. "The divinely historical in the Church," says Kurtz, the Lutheran historian of the Church, "was not recognised by the Reformed Church, but all tradition was rejected, and with it all historical development, normal or abnormal, was cut off." This is an exaggerated statement, intensely German in its form, of the Reformed Church's position that the Bible is the statute-book of Christ's kingdom, a positive and sufficient rule of faith and practice, the source as well as the measure of doctrine and law; and therefore that the silence of the Scriptures is prohibitory. Again, in contrasting Luther and Zwingli, the same writer says: "The former (Luther) rejected only such things as were irreconcilable with the Scriptures, the latter (Zwingli) everything not *expressly* taught by them." "Luther retained images, altars, the ornaments of churches, and the sacerdotal character of public worship, simply pruning off its unevangelical excesses and deformities. Zwingli rejected all, unconditionally, as idolatry, and even abolished organs and bells." Without stopping to point out the exaggerations in this passage, it is sufficient to say that Zwingli did hold the Scriptures to be a complete and positive rule, while Luther admitted many things in the worship of God, upon the ground of their not being prohibited in his word. The Church of England, although counted a branch of the Reformed Church, took, with respect to the Scriptures, much the same ground as Luther. The controversy began among the exiles at Frankfort-on-the-Main, and grew out of the discussion concerning the comparative merits of the Liturgy of Edward VI. and that of Geneva. Upon the return of the exiles to England, after the death of "Bloody Mary," the controversy was transferred to that country; and the defenders of the principle of the

sufficiency of the Scriptures got the name of Puritans. The Puritans, in their origin, be it remembered, were a party in the Church of England; and they were inclined to the forms of Geneva, or, in other words, to Presbyterianism. A Presbytery was actually formed within the Church of England as early as 1572. Prelacy could not maintain itself logically on the basis of the Bible and the Bible only: on that basis, and that only, can Presbyterianism be maintained. There is an unconscious as well as a conscious logic which joins and disjoins things.

There never has been a time within the memory of man, as it appears to us, when it was more necessary than it is now to recal the attention of Presbyterians to that fundamental and all-comprehensive principle for which their fathers witnessed and suffered even unto death. Potentially, it is the question between Christ and Antichrist; the question whether the authority of the Head and Saviour of the Church is to be supreme, and the liberty of his people to obey him only to be maintained; or whether that authority is to be overlaid and his people to be made the slaves of men. Now, while it may be true that no party calling itself Presbyterian has formally denied the sufficiency of the Scriptures; yet it cannot be questioned that there is a tendency in our Church to assimilate itself in worship and manners to those Christian communities which have denied it.

At the era of the Reformation, the Reformed were reproached by the Lutherans as well as by the Papists for their iconoclastic spirit as to departure from the simple worship of the primitive Church. "Old-fashioned" Presbyterians have to bear the burden of a similar reproach now. The answer to the reproach is the same now as then, that "the word of God is the only rule of faith and practice to his people; that the whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, we acknowledge there are some circumstances concerning the worship of God and government of the Church, common to human actions and socie-

ties, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed:"¹ that, therefore, everything in public worship which cannot be shown to be a necessary adjunct of the action, or necessary to decency and order, is to be disowned and rejected: that there is no middle ground between this position and the position that the word of God is a negative rule, only a *veto* or check upon the power of the Church to ordain anything she pleases; and that the ancient doctrine of the Presbyterians is the only safeguard of the liberties of God's people, the only security that they will not be made "the slaves of men."

Our people are too ready to concede that our forms of worship are "bald." They are too ready, when God's ordinances fail of their appropriate effect, to resort to the devices of human wisdom, instead of humbling themselves before the Holy Ghost in earnest prayer for his quickening power, which alone can make any ordinances efficacious for salvation.

The sacramental machinery of the Papal apostasy, and the unsacramental machinery of our own invention or adoption, are alike impotent to raise a soul from death or to impart the wings of devotion to a soul that is alive. The true glory of Christian worship consists in the presence and power of the Holy Ghost; and without the Holy Ghost, all our paraphernalia of "long-drawn aisle and fretted vault," of painted windows and "dim religious light," of symbols of lamb and dove, of pealing organs and what not, are but the paraphernalia of a corpse lying in state. It is a vain attempt to conceal the painful reality of death.

One thing, we confess, that commends Presbyterianism to us is, that it cannot be worked by mere human wisdom or power; that it must either have the power of the Spirit to work it, or be nothing.

Presbyterians have been distinguished as the defenders of the

¹ Westminster Confession of Faith, Chap. I., Art. 6. Compare Calvin's Inst., B. 4, Chap. 10; Principal Cunningham's Reformers and Theologians of the Reformation, p. 31; also, his Church Principles, pp. 235, ff.; Gillespie's Dispute against the English Popish Ceremonies, Part III., Chap. 7; Thornwell's Writings, Vol. IV., pp. 250, ff.

great doctrines of grace : and it is to their sense of the supreme importance of these doctrines, and their zeal in defending them, that the absence of a mere *proselyting* zeal has been due. All honor to them for it ! May it always be their distinction, their crown of glory ! But let them remember how close is the connexion between purity of worship and purity of doctrine.

The design of external worship is not only to give expression to those states of the soul in which internal worship consists, but also, according to a well known law of our nature, to impress more deeply upon the heart and conscience of the worshippers those truths concerning God and themselves which the Scriptures reveal, and from which the worship itself has sprung. In the act of adoration; for example, which is evoked by the revelation of the glory of God, we obtain, if the act is sincerely performed, a profounder impression of what that revelation teaches concerning God. In making a sincere confession of our sins, we get a deeper impression of what the Scriptures teach concerning the exceeding sinfulness of sin. In commemorating the death of our Lord in the ordinance of the Supper, if the act be done in the exercise of a lively faith, there is a more vivid apprehension of the great facts and truths signified by the elements and actions of that ordinance of the Saviour. Now, all these parts of worship were ordained of God ; and the modes in which they are to be observed are prescribed, either through precept or example, by him who knows what his truth is, and what our nature is.

To change, then, the modes is to incur the risk of changing the faith of God's elect. This is not a mere *a priori* speculation ; it is one of the lessons of the history of the Church. The dreadful perversion of the truth concerning the sacrifice of Christ by the Papacy began with a tampering with the ordinance of the Supper. The corruption of the ordinance reacted upon the faith of the Church, and corrupted it still more ; and this again reacted upon the ordinance, and so on, until the Supper became the blasphemous abomination which we see to-day in the mass, and the central truth of Christianity was virtually denied. It was not for nothing that our Presbyterian forefathers fought so earnestly against the "significant ceremonies" of the Papists and

their imitators. The forms of the good sometimes survive the substance; the forms of evil perpetuate the substance, and not seldom produce it. The forms of heathen worship brought heathenism into the Church. The Holy City was trodden under foot of the Gentiles. It ought to humble us in the very dust that the Church should always have shown this disposition to meddle with that concerning which her Head has always shown himself exceedingly jealous. The wickedness and folly of this meddling have been demonstrated on a fearful scale in her history. The Lord deliver us from walking in the light of our own eyes, and after the imaginations of our own hearts!

Once more: Presbyterians have been honorably distinguished among other branches of the Church of Christ by the importance which they have ascribed to a faithful discipline. So it was at the time of the Reformation. The eminent Lutheran historian before cited, in a description of the internal character of the Reformed Church, says: "Presbyteries exercised a more rigid external discipline. Civil and domestic life assumed a strictly legal, often a gloomy, rigorous, character (especially in the Scotch Church and among the English Puritans); but along with this developed a wonderful degree of moral energy, which, however, too often ran into extremes."¹ On the other hand, another Lutheran historian (Mosheim), more eminent and more candid than the one just quoted, says of his own Church: "The ancient regulation which has come down to us from the earliest age of the Church, of excluding the ungodly from the communion, the Lutheran Church at first endeavored to purify from abuses and corruptions, and to restore to its primitive purity. . . . But in process of time it gradually became so little used that, at the present day, scarcely a vestige of it, in most places, can be discovered; . . . a multitude of persons living in open transgression everywhere lift up their heads."² If the reports of travellers in Germany are to be credited, the only distinction made between

¹ Kurtz's Church History (Bomberger's Trans.), Vol. II., p. 148, § 23.

² Mosheim's Institutes (Murdock's Trans.), Vol. III., p. 131, B. 4, Century 16th, Sec. 3, Part 2, c. 1.

Christian people and the world is that between baptism and no baptism.

Now, what a dark picture for any Church! The people are Christian in a lower sense, much lower, than that in which the Turks are Mahometans, or the Chinese Pagans; for these last are at least as good as their religion requires them to be in their outward life; while the professing Christian, a member of that body whose very purpose and mission is to promote the interests of holiness, treads these interests under foot, if he does not scout the very idea of holiness as being incapable of being realised. Such is the inevitable effect of the absence of discipline. There is no judicial application of the law of Christ to the lives of the people, no judicial recognition of the difference between the sacred and the profane, no purging of the old leaven of corruption out of the mass, and, therefore, nothing to prevent that leaven from transforming the whole mass into the likeness of itself. The Church, as the visible body and kingdom of Christ, has disappeared in the practical annihilation of discipline. No censures are inflicted except by the State for *crime*; *sin* has ceased to be rebuked. In the punishment of crime, according to the common theory of criminal law, it is the interests of the Commonwealth that are chiefly regarded; and if the Commonwealth alone punishes, there is no judicial testimony against *sin*, and none even against *crime* as a thing of inherent ill-desert. Further, if the Commonwealth alone should punish, there will be no exhibition of that love which yearns over the offender, which longs for his repentance and restoration, and chastises in order that he may be brought to repentance and be restored. The government of the Church is paternal or rather maternal, inflicting its censures to uphold the authority of her Lord, but at the same time proclaiming that the love of her Lord for the soul that has got entangled in the meshes of the devil is as great as his abhorrence of the sin. There are two evils she has to cope with—ignorance and malice. “Against ignorance,” to use the words of the author of *Paradise Lost*, “she provides the daily manna of incorruptible doctrine, not at those set meals only in public, but as oft as she shall know that each infirmity or constitution requires. Against malice with all the

branches thereof, not meddling with that restraining and styptic surgery which the law uses not against the malady but against the eruptions and outermost effects thereof: she, on the contrary, beginning at the prime causes and roots of the disease sends in those two divine ingredients of most cleansing power to the soul, admonition and reproof; besides which two there is no drug or antidote that can reach to purge the mind, and without which all other experiments are but vain, unless by accident." If these fail of their effect, the illustrious author goes on to say, the Church proceeds in the last resort to use "the dreadful sponge of excommunication and to pronounce the offender wiped out of the list of God's inheritance and in the custody of Satan till he repent. Which horrid sentence, though it touch neither life nor limb, nor any worldly possession, yet has it such a penetrating force that swifter than any chemical sulphur, or that lightning which harms not the skin and rifles the entrails, it scorches the inmost soul. Yet even this terrible denouncement is left to the Church for no other cause but to be as a rough and vehement cleansing medicine, where the malady is obstinate: a mortifying to life, a kind of saving by undoing. And it may be said truly, that as the mercies of wicked men are cruelties, so the cruelties of the Church are mercies."¹ The concession of the Lutheran author, before cited, that the rigorous discipline of the Reformed or Calvinistic Church developed, in its civil and domestic life, a wonderful degree of moral energy, is more comprehensive than the author intended it to be. It means this, that the discipline developed the power of the Church and enabled it more fully to accomplish its mission in the calling and training of God's elect, in moulding its members according to the word of God, in causing the Church to respond to its vocation in its religious life as to God, in its fraternal life as to the members in their mutual relations, and in its missionary life as to the world without. It means also a larger measure of true happiness to its members, for "happiness is the reflex of energy." What the world and worldly Christians call pleasure, is not happiness. It is mere excitement and intoxication which is followed by lassitude

¹ Milton's Reason of Ch. Govt. urged against Prelaty, B. 2, C. 3.

and disgust, and in the case of professing Christians, it is to be hoped, by a feeling, if not of degradation, at least of a falling short of their high calling. "She that liveth in pleasure," says the apostle, "is dead while she liveth." Nothing can be imagined nearer a living death than the life of a "fashionable" man or woman. But happiness is a "home-bred delight," the glow of the soul in the enjoyment of health and vigor. The true secret of happiness is to be found in denying one's self for the good of others: for the glory of God and the good of our fellow-creatures. This may seem a paradox, but it is the gospel paradox, and is solved by the principle that happiness is the reflex of energy. In self-indulgence we are the passive recipients of pleasure: in self-denial we are active, and find that it is indeed "more blessed to give than to receive." We enter into the joy of our Lord, who came not to be ministered unto but to minister. If the maternal discipline of the Church, like every other discipline of love, produces or invigorates the habit of self-denial, it develops energy, and thereby causes happiness. When the Church frowns upon her children who are addicted to "worldly amusements," it is the frown of a wise and benignant mother who desires the happiness of her children, and knows that nothing is more fatal to it than a life of pleasure.

The frown of the Church! What lover of pleasure regards it now? Whatever the convictions of any pleasure-loving member may be as to the lawfulness of the amusements which the Church, through all her courts, condemns, one would think that the simple fact that the Church condemns would be sufficient to restrain her or him to forego the indulgence. Is it seemly in a follower of the Crucified One, whose soul was sorrowful even unto death, who endured the agony and bloody sweat of the garden and the bitter death of the accursed tree, in order "to deliver him from the present evil world"—is it seemly in such an one to be found wearing the badges of the world and communicating with it in its sacraments? O shame, where is thy blush?¹

¹In the primitive Church candidates for baptism were required to renounce "the pomps of the devil;" and these pomps were interpreted to be "public amusements, dances, and spectacles" (theatrical, etc.). The

If the discipline of the Presbyterian Church be indeed powerless to arrest the tide of worldliness, then let "Ichabod" be written upon her walls: her glory is departed. Corruption of manners will be followed by corruption of doctrine, and there will be none so poor as to do her reverence. When the line of demarcation between the Church and the world has been obliterated, the Church must either reform or perish. If even a Church that hates the deeds of the Nicolaitans is threatened by the Saviour with the removal of its candlestick, unless it repent, how great is the peril of a Church that tolerates the doctrine of the Nicolaitans and of Balaam! "Repent," says the Saviour, "or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches."

We mention, in conclusion, one more characteristic of the Presbyterian Church, and one of which we cannot fail to be reminded by the occasion which has called us together. It is its care to have a learned ministry; learned, not in the sense of great erudition, but in the sense of educated, trained to study, to expound, and to defend the word of God. This characteristic of our Church grows out of the same root with her zeal for purity of doctrine, simplicity of worship, and maternal rigor of discipline. The root is reverence for the Scriptures as the word of God and the only rule of faith and manners. It is too obvious to need remark that if the word of God is to be truly expounded and successfully defended, it must be understood, and that to be understood it must be studied; that the logical relations of its doctrines among themselves must be discerned and stated; that the history of the development of these doctrines and of their bearing upon the worship and polity and life of the Church must be mastered; in short, that theology must be exegetically, dogmatically, and historically studied.

Now, all this requires a large expenditure of time and money; like engagement is now demanded by the Episcopal Church of adult candidates for baptism, and of "god-fathers and god-mothers" in behalf of an infant to be baptized. With what fidelity these engagements are kept in that Church, we do not know; probably not with more than in our own.

and there are signs in our own branch of the Church of a disposition to question the wisdom of insisting upon so high a standard of attainment. In a country whose population is growing with prodigious rapidity, when it seems almost impossible to supply the demand for ministers; when our Church is falling behind, as is alleged, the other Churches in numbers and influence; when many godly men, richly endowed by nature and grace for the ministry, but unable for want of time and means to get a scholastic training, are pressing upon us for some relaxation of the standard sanctioned by law and immemorial usage, it is asked, not without some plausibility, whether we ought not to make provision for at least another class of ministers in our Church. This is not the time to attempt a full answer to this question. It is enough to say, that it may be too readily taken for granted that there is a demand for *untrained* ministers; that the existence, side by side, of two distinct classes of ministers could not be permanent, any more than two kinds of money could be kept in circulation at the same time; that, as in the case of money, so in the ministry, the inferior article would almost certainly drive out the superior; that there is already a provision in our Constitution elastic enough to cover the "extraordinary cases" of godly men wisely endowed by nature and grace for the work of the ministry who are unable to get a scholastic training; that the power and influence of a Church does not depend on the numbers either of its members or its ministers, but on their character; and finally, that it could not but be regarded as an evil omen if a Church which has always distinguished itself for its zeal in the cause of education, and by its zeal hath provoked its sister Churches, should renounce its convictions and forsake its venerable traditions in this respect, and that, too, in the presence of a foe more enlightened, as well as more determined and relentless, than ever before.

The best answer, however, now and here, is to be found in the occasion that has brought us together. It is a grand rally for the revival of a Seminary which has done a noble work in times past for the Church by the training of her ministers; and he who speaks to you has the honor of bringing from a sister institution

the assurances of its hearty sympathy with you in all your trials and difficulties: its hearty congratulations on the success with which it has pleased God to bless the efforts which have thus far been made to put your Seminary on a sure foundation; and its earnest hope that he will continue and increase his blessing so that, great as has been your work for him and his Church in time past, it shall not "be spoken of or come into mind" by reason of the greater work which you shall have grace given you to do in the time to come.

THE OLD TESTAMENT IN HISTORY; OR, REVELATION AND CRITICISM.

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CHRISTIAN students need not object to the aggressiveness of what is commonly styled Biblical Criticism; but they certainly have a right to complain of its rashness. Crude sentiments, partial and partisan views of history, mooted opinions, and even conjectures, are frequently put forth by many who claim to be authorities on such subjects, as if they could be combined into unquestionable arguments against our religious beliefs. And the speculative and sceptical theories based on such foundations are heralded through every avenue the press affords, and urged upon public opinion, as if they were the most solid fruits of scientific research.

It is of course practicable and proper to trace and expose such reasonings in detail. But the very popularity of such speculations suggests that it is desirable to go farther. The Scriptures have nothing to fear and everything to gain from the closest scrutiny. It invites the most thorough research. At the same time, there is one thing which modern criticism cannot do. It may attest, but it cannot *establish*, the truth of Scripture. That is already done. We maintain that it can be demonstrated that there is in history a basis for our faith in its truth, so broad and deep, that the argument to establish the truth of Scripture is a closed argument. Give criticism the most ample scope, and such is the might of the testimony already in our possession, that we may safely say beforehand, that whatever results it may attain, the truthfulness of the Scripture record will always remain, a fact beyond the possibility of intelligent denial.

This is the fact which we propose to illustrate. Before taking up the argument, we shall briefly invite attention to the rational-

istic theories in regard to the nature of the Bible and of inspiration, as set forth by the biblical critics to whom we have referred.

RATIONALISTIC THEORIES OF THE BIBLE AND INSPIRATION.

We are confronted with the fact that under the sounding name of Biblical Criticism, the credibility of Scripture, and especially of the Pentateuch, at least in that sense in which they are now and have always been received by the Church at large, is either deliberately questioned or boldly denied.

The theories formerly advocated by Spinoza, DeWette, Ewald, and recently by Kuenen, have been popularised in English literature by Bishop Colenso, by writers in the *Encyclopædia Britannica*, and by Professor W. Robertson Smith, of the Free Church of Scotland, in his "Lectures on the Old Testament in the Jewish Church." They assert: (1) That the Pentateuch is not of Mosaic authorship; (2) That it was not written in Mosaic times; (3) That its Ritual of Worship, in its present form, was the work of the later prophets; (4) That the name of Moses was affixed to these productions of later centuries, simply by way of a legal fiction.

These propositions challenge our attention. But before proceeding to consider them, let us disabuse our minds of the idea that they acquire any weight by being put forward under the name of Biblical Criticism. For the scope of that science—if it is a science—its functions, its methods, and its laws, are matters which are not themselves settled.

According to Davidson, its sole object is "to discuss all matters belonging to the form and history of the text, showing in what state it has been perpetuated and what changes it has undergone." According to Hagenbach, its province is "to decide the origin and authenticity, as well as the integrity of the sacred books." Between these definitions there is room for boundless speculation. And it may well be, as Delitzsch says, that "many of the former results of the critical schools are now out of fashion. Its present results often contradict each other." And Lange forcibly observes that "biblical criticism has been subjected to great errors, and requires, therefore, a criticism upon itself."

In view of these facts, and because of the great moral interests involved, Christian people have a right to complain of the flip-pant manner in which professed critics too often undertake the discussion of these high themes.

It would seem to most minds that the theories of those writers are disproved by their own principles. It is admitted by all of them that at least "the Scriptures *contain* the word of God." If, then, they maintain that the Pentateuch, on which the whole Scripture record is based, and with which all the other Scriptures are more or less involved—if these are untrustworthy, the rest of the record becomes clouded with suspicion. In that case, unless a new revelation shall separate the truth from the error, they must abandon that claim to our entire and unhesitating confidence which is indispensable to a rule of faith. And in that case the paramount authority of Scripture as a law of conscience, becomes a mere illusion; and it must have always been an illusion.

We cannot fix the period when the chosen people first possessed written records. But we know that contemporary peoples possessed them from the earliest antiquity. We know, however, that some of these records of their faith have existed for more than thirty centuries. They always regarded them as we now regard them. They knew them as the word of God, and so they have been regarded through all intervening time. And it is well known that God consented to this view of the Scriptures. We are asked to accept theories which imply an uninterrupted delusion on the part of all the ages, in reference to the true character of the record. It is implied also that they were deluded by divine consent, if not by divine approval. It is implied that during the larger part of the world's history, "his word was *not* truth," and that in carrying out his holy purpose of enlightening men by the truth, he preferred to make use of a corrupted record!

If this is a fair inference from those theories, it proves that the theories are untenable.

In order to present more clearly the point of view of those writers, we advert to their theory of the Bible as a book. In Prof. W. Robertson Smith's Lects., p. 25, he says: "We have got to go back step by step and retrace the history of the sacred

volume up to the origin of each separate writing which it contains. In doing this, we must use every light which can be brought to bear upon the subject. Every fact is welcome, whether it come from Jewish tradition or from a comparison of old MSS. and versions, or from an examination of the several books with one another, and of each book in its own inner structure.

“It is not needful, in starting, to lay down any fixed rules of procedure; the ordinary laws of evidence and good sense must be our guides. And these we must apply to the Bible, just as we should do to any other ancient book.”

But there is an objection to this statement; and it is fatal to the theory. The Bible has one unmistakable characteristic: it is God's Book. The controlling element of the Book is confessedly divine. Possibly you may not be able to say precisely how or in what measure the divine element is to be recognised. But if such an element dwells in it, you cannot deal with it just as with any other human book. The “Thus saith the Lord” in it creates a difference which no criticism can bridge over.

Let us try to conceive of each separate book of Scripture awaiting at the tribunal of modern criticism the separate decision which, when every one of those books shall have secured it, is to enable us to say to ourselves that the Bible is divine! In this case it is plain that there is no Bible for us until the process is completed.

But let us inquire whether, in that case, we should have one afterwards. We will suppose the decision favorable. But the verdict must be reached by a process of verification known only to an infinitesimally small proportion of mankind. It would be the decision of one class, and it would thoroughly commend itself only to the very small fragment of mankind who belong to that class. It would be practically shut out from every other. For it would not be possible to impart weight enough to the verdict of any school of biblical critics to satisfy the conscience of mankind. So that if we have no Bible now, it will never be in the power of biblical critics to give us one. The word of God is intended for mankind. It must needs bear its own credentials; and those credentials must be so decisive that the Book will speak

with authority, as it has always done, to the conscience of every race and every age.

Such being the nature of the Bible, the internal cannot be separated from the external evidences. You may take any ancient book and subject each particular part to an absolute criticism, and make the whole book dependent on the result of the process. But you could not deal in that way with a living organism. You could not take the eye, the arm, the foot, and the other members, and refuse to admit the reality of the whole body till you had tested each member. On the contrary, every member is studied in its relations to the whole.* And in like manner the Bible is not to be dealt with "just as we should do to any other ancient book," for the divine element that dwells in it constitutes it a living unity. And we must conclude that the value of each individual part inevitably depends on the relations it sustains to the organic whole to which it belongs.

We cannot omit in this connexion some notice of their theory of inspiration. "To try to suppress the human side of the Bible," says W. Robertson Smith, Lects., p. 19, "in the interests of the purity of the divine word, is as great a folly as to think that a father's talk with his child can be best reported by leaving out everything which the child said, thought, and felt. . . . All that earthly study and research can do for the reader of Scripture, is to put him in the position of the man to whose heart God first spoke."

The supposition here put forth is, that the individuals who received revelation understood it better than those who came after them. In regard to some of the most important communications ever made to man, we are expressly assured that such was not the case. If this were true, why should "the prophets have inquired and searched diligently what the Spirit of Christ in them did signify, when it testified beforehand of the sufferings of Christ, and the glory to follow"? Or, suppose we were to place ourselves in the mental and moral attitude of Isaiah, when he was inspired to record that glorious fifty-third chapter of his, will any man suppose for a moment that we should have a truer idea of its mean-

ing than we now have? Certainly not! The theory is contradicted by the facts of the history.

If the writer means that revelation is simply that consciousness of God's meaning which the inspired person possessed, it could only have a subjective reality. It would be simply a personal conviction, wrought by God himself; nor could it serve as a revelation to another until the same conviction was wrought in him by the same power. In such a case revelation could have no objective reality nor general authority.

The writer may mean, however, that revelation is objective, but modified by specific conditions. But if that were so, revelation would always need to be interpreted; and it could only be interpreted by discounting those conditions. In other words, to understand the significance of the text, we must first know perfectly the mind which received it; and then subtract from the natural meaning of the text all that was personal or local, or that belonged to the mind of the prophet. The result, according to this theory, would be the significance of the revelation for us.

The difficulties connected with this theory are too great to make the theory helpful. For, given the inspired message, we shall at once need the aid of another inspiration to discover all the influences which affected the prophet's moral or mental point of view. Again, we should need the aid of inspiration to balance those influences or to eliminate them. Again, we should need the aid of inspiration to verify our process of reasoning. And again, we should need the aid of inspiration to guarantee our conclusion. Such a theory implies that God is practically helpless, and frustrates his purpose in communicating his will or purpose to man. It proposes to relieve difficulties by multiplying them.

We turn away from these grotesque theories to the simple teaching of Scripture itself, and we see at once that the highest spiritual view of inspiration is at the same time perfectly natural. In conveying divine messages to mankind, the prophet is an instrument of God. Not a chance instrument, but a selected instrument; not a crude, unformed, or unsuitable instrument, but an instrument formed and adapted to his purpose; not an instru-

ment designed merely with reference to times and scenes then present, but one designed to correspond with his purpose, extending to all times, and embracing all subsequent progress. As bearers of their message, Scripture gives us to understand that those men perfectly suited the infinite knowledge and wisdom of God, as well as the weakness and limitations of the mind of man.

Those ideas touching the origin of the Pentateuch, the Bible as a book, and the nature of inspiration, are, as we have seen, self-destructive. A biblical criticism or a biblical scepticism which is founded on them, must therefore be fallacious. Although it might temporarily perplex, it could not control the mind of man. If not refuted, it must fall to pieces by its own weight.

The emergence of such theories from time to time seems to imply a providential purpose. It is a summons to the Church to reconsider the evidences with reference to the continually changing forms of thought and conditions of society, and to show by its response to the inquiries which attend every step of human progress, that it is a divine book.

We hold it to be a sufficient answer to speculations such as we have been considering, to point out the vital relations which subsist between the Bible and the history of mankind.

The question which lies at the threshold of the inquiry is, How has the world acquired the knowledge of a true system of faith and worship?

I. HISTORY EXHIBITS A REVEALED FAITH AND WORSHIP.

Experience makes it abundantly plain that reason cannot invent an adequate system of faith and worship. In the first place, man needs an authoritative disclosure of the doctrine of God. And the Bible declares itself to be an authoritative revelation of the righteousness of God. This is the peculiarity of the Bible. The moral instincts of man have always confessed that God is righteous. They have suggested many noble views of his character. But the complete and symmetrical picture of a perfectly righteous Being is found in the Bible alone.

The noblest production of the natural reason—the Nicomachean Ethics—is entirely unable to reach the idea of a Deity ruling the

world in righteousness, as the real foundation of social morality. Even if we could suppose to be gathered into one view all the ideas of God which are to be found scattered through the world of thought, and if we could further suppose that they would then form a complete and symmetrical whole, this would simply form a *conjecture* of God, and not an actual discovery. However beautiful the idea, our own speculations could not clothe it with certainty.

The same thing is true as to a perfect standard of morality. Reason may perceive many of the details of such a standard, but the rule must be promulgated by authority, in order to carry with it the binding obligation of law.

Conscience, moreover, has always confronted man with the fact that he is a sinner. This fact must impair the quality of all our moral ideas. We may presume that there would be a natural analogy between the truth and the religious notions of an unfallen being. But the taint and infirmity of a sinful nature must show themselves in lack of clearness of perception, of purity, and of moral energy. The bias of the mind to evil interposes an effectual barrier to a certain discovery of God and his Law: as the conflicting opinions of philosophy testify. Hence the whole subject of our relations to our Maker is involved in an obscurity that no eye but his own can penetrate. Thus the logic of our moral instincts points to the necessity of a knowledge which reason can but dimly conjecture, and to which reason can never lead us.

Yet reason indicates the drift of destiny. Always and everywhere it asserts that God is righteous and man a sinner. The conclusion is plain. Sooner or later the sinner must stand before God. And if there be no atonement, he must perish through the whole extent of his being.

Hence the question of all ages has been, "How shall man be just with God?" Historically, that question is the pivot on which the religious thought of mankind has turned. But here, reason moves in an unchanging circle. Increasing knowledge, development of experience, and changing civilisations shed no light on this question. Each succeeding age reiterates the questionings of those which preceded it. And under the unalter-

able conviction of sin, righteousness, and judgment, the question ever grows more urgent, more complicated, and more appalling. The solution of such a question can be found only in the purposes of God. Whether a righteous God can entertain a gracious purpose? whether he *has* done so? and if he has, how it can be made effectual for our safety? God only can know these things. He only could reveal them if they be so. And nothing less than his own explicit authority could warrant us in making such possibilities a basis of conduct and a rule of faith.

It is nevertheless a fact that the adorable mercy of God *has* devised and provided an atonement, and that by means of it there is secured for us a valid righteousness—"even the righteousness of faith." It is an astounding declaration that God can be "just, and the justifier of him that believeth in Jesus;" and that "the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe," even as "Abraham believed God and it was counted unto him for righteousness." This implies an entire change in the destiny of man. This new view of destiny so far transcends the capacity of reason, that we cannot accommodate ourselves to it, without a fuller knowledge of God and of ourselves. For that purpose we need a practical acquaintance with the nature and operation of the principle of righteousness by faith, its sufficiency for the heart and for the activities of life. Man needs a record as well as a doctrine. In other words, to fully realise the plan of mercy, we need just such a book as the Bible is.

The Bible sets forth the righteousness of God, in the proclamation of his attributes, in the record of his dealings with men and nations, and in his promulgation of a universal standard of moral obligation in the Decalogue. Here is law for man in all his relations to God and to society. Brief and simple, it is an exhaustive expression of God's righteous authority and of man's obligation to God.

The Bible illustrates the power of "the righteousness which is by faith," to satisfy the heart and conscience. It causes to pass before us the panorama of life, and shows how faith has entered every form of human experience and pervaded it; and how, by

its transforming power, life's weakness was made strong, its darkness changed into light, its sorrow turned to joy, and death itself was converted into a messenger of hope.

The Bible illustrates the fact that "righteousness by faith" is a potential principle of life. There were the patriarchs under the overshadowing influence of the earlier civilisations, in the world but not of it, calmly but effectively, through the victory of faith, overcoming the world.

There was enslaved and helpless Israel rising against the consolidated strength of Egypt into a nationality which lasted longer than that of ancient Rome. There was David, the man after God's own heart, going forth single-handed from the sheepfold, and winning his way to greatness and dominion. In these and hundreds of other cases, faith found no aid nor sympathy in worldly surroundings, but came in direct collision with every other power and principle by which men live, and like the rod of Moses among the enchantments of Pharaoh, proved its supremacy by overcoming them all. It is thus made manifest that it is a principle of God's moral government, that "the just shall live by faith." The voice of God himself is speaking in this manifold experience of men through so many ages. It invests the doctrine with his constant endorsement. It is the unmistakable proof that it has been revealed by his authority, and that the utterances of the Bible concerning it, are the inspired word of God.

A Revealed System of Worship.

It is only in the Bible that we find an adequate system of religious worship.

The considerations which show that man cannot form an adequate conception of God and his authority, also show that he cannot devise a system of worship adequate to express the kind of homage we owe, or need to bring us into communion with him. The impulse which prompts men to seek God, at the same time prompts us to use methods of worship to propitiate him.

Those methods have been as various as the points of view, the surroundings, the moral or the intellectual conditions of men. By means of images or objects gathered from the whole range of

material nature, they symbolised man's highest conception of God, and represented reason's highest conception of what is due to God, and what is pleasing to him.

It was the boast of philosophy that "man is the measure of all things." This stipulates for a religion which flatters the pride of intellect, ministers to the vanity of display, and gratifies men with a moral standard congenial to their inclinations. But as this is the highest to which man can attain, it simply proves that a revealed worship of God is as truly necessary as a revealed doctrine of God. History teaches that symbolism misrepresents God and degrades our idea of him, by substituting in place of God a creation of fancy. The worship of God by means of symbols, leads to the worship of the symbols themselves. It generates a morality which is based upon a perverted or false idea of the divine character, a morality corrupt, gross, revolting, and destructive of society. There can be no more perfect description of the pernicious effects of symbolism on the mind and heart than the apostle gives in the first chapter of Romans. It is a description which all history confirms.

The chosen people were solemnly prohibited from symbolism in every form. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." Ex. xx. 4, 5. Yet symbolism was destined to play a tragic part in their history.

But here we must observe the great difference between the symbolism inaugurated by them and that of the heathen nations. The Israelites worshipped the true God. They based their symbolism on their conception of the God of their fathers; it was a low conception, and their symbolism represented a low conception. But it was different from that of the heathen. At the same time it was apostasy, as it involved a rejection of God's appointed method of worship. It is startling to see this evil tendency finding expression in the solemn presence of Sinai itself. Their conception of God and their worship were idolatrous, no doubt. But they did

not consider their worship of the golden calf apostasy, any more than the ten tribes did who followed Jeroboam.

“Behold thy Elohim which brought thee up out of the land of Egypt.” 1 Kings xii. 28. “And Aaron proclaimed a feast unto Jehovah.” Ex. xxxii. 5.

Ezekiel, ch. xx, develops the fact that though often dealt with for their apostasy, the generation that left Egypt cherished idolatrous conceptions of God throughout the whole of the desert life. Under the Judges, their history is a constant succession of reformations and relapses and chastisements. But the most striking example of the deadly struggle between the carnal reason and the dictates of faith, is found in the example of the wisest of men, the builder of the temple and organiser of the temple worship, King Solomon. State policy led to heathen alliances; and then conjugal affection led him to temporise with idolatry, and then he is found building altars and offering incense and sacrifices to Chemosh and Moloch. 1 Kings xi.

This would seem to be nothing less than heathenism and sheer apostasy. Yet we find this very man so sensitive to the honor of Jehovah, that he would not let his Egyptian wife dwell in the house of David, because the ark had been there. 2 Chron. viii.

Still, the Lord communicated with him. The comment on his course is merely that “his heart was not perfect with the Lord his God.” 1 Kings xi. 4. Now this may imply grievous error, but it does not imply absolute heathenism.

The relaxed morality of the wise king yielded to the subtle sophistry that there must be some common ground of truth and right between the worship of Jehovah and that of the false gods. This granted, there was nothing to hinder a Jewish pantheon. And does not even a Christian poet sing:

“Father of all, in every age,
In every clime adored;
By saint, by savage, or by sage,
Jehovah! Jove, or Lord!”

[Pope's Ode to the Deity.]

The poet goes farther than the king. He endorses the pantheon of Solomon, and then embraces the logical result. He

claims that the worship of Jove, one of the vilest creations of depraved fancy, is *identical* with the worship of the holy Jehovah. The king did not thus confound the identity of Chemosh with that of Jehovah, nor the altar of Moloch with that of the temple. He proposed merely to add to the revealed worship, not to ignore its distinctive character. He ventured to add to the word of God. To add to God's word is to corrupt it. It is apostasy from the truth, and leads to the confusion of all moral distinctions. This was the apostasy of Solomon. And for this, the kingdom was rent from his house for ever. 1 Kings xi.

When Jeroboam set up the worship of the golden calves in Dan and Bethel, the fact that we meet with no great public outcry against it, shows how much corrupted public sentiment had already become. Yet it was not his purpose in doing this to renounce the worship of Jehovah. He imitated the institutions of the temple, and made a feast "like unto the feast that is in Judah," and refused to admit that he had rebelled against the Lord. 1 Kings xii. 32. All he aimed at was to substitute a different *form* of worship for that which had been revealed. Between this and the worship of Baal there was a marked difference. And this is indicated both in 1 Kings xvi. 32, where Abab's raising an altar to Baal is noted as a greater sin; and in 2 Kings x. 28, where Jehu is commended for overthrowing the worship of Baal, though he did not give up the worship of the calves; and 2 Kings iii. 2, where Jehoram is said to be a better man than his father, because, although guilty of the worship of the calves, he was not guilty of the worship of Baal. But though not meant for apostasy or idolatry, that was what, both in form and substance, the abandonment of the revealed worship became. Baal and Ashtaroth were the sure result, with all their multiplied abominations. The rejection of the exact form of revealed worship was followed by the rejection of "the statutes and the covenant;" and the ruin of Israel is traced back to Jeroboam's symbolism. 2 Kings xvii.

The Kingdom of Judah.

In the kingdom of Judah the revealed worship had every guaranty of protection; the presence of the temple and its imposing

worship rose continually before them. It appealed to their national pride: they taunted the Israelites with having forsaken the God of their fathers, and boasted of being the exclusive custodians of the national honor. It was to the interest of the whole Levitical tribe, now settled in Judah, to animate the religious life of the people. The limited extent of the kingdom now brought the whole population in close neighborhood to Jerusalem, and under its influence the religion of the temple was the religion of State, and could not be rejected while the State lasted. And besides this, the frequent succession of pious kings checked idolatrous tendencies, produced great religious revivals, and restored the worship of Jehovah to supremacy. Hence there could be no analogy between the history of the public apostasy of Judah and that of Israel.

It would seem that the form of their apostasy was suggested by Solomon himself; his influence was no less fatal to Judah than that of Jeroboam had been to Israel. Like Solomon, his successors and the people set up other altars, and worshipped other gods, doubtless influenced by the same spirit of compromise: possibly supposing that concession to heathen conscientiousness implied a liberality of spirit which could not be disloyalty to Jehovah. But to abase the highest conception of worship is to undermine it, and to prepare the way for abandoning it. It was so in their case. "According to the number of thy cities so were thy gods, O Judah." Jer. xi. 13. Their worship degenerated amid the hymns of the temple, and the degeneracy was rapid. The obstacles interposed by the reigns of the pious kings were but temporary, and the current only rushed on the more rapidly when the obstacles were removed. Spiritual worship died out with spiritual life. The rationalised liberalism which tolerated other altars and other worships, came to prefer foreign altars and neglect the temple. The temple worship was practically supplanted. And kings, priests, and people gave themselves up to idolatry. At length they did after all the abominations of the heathen, and polluted the house of Jehovah. Therefore them that escaped the sword he carried away to Babylon: to fulfil the word of the Lord by the mouth of Jeremiah. 2 Chron. xxxvi. 14.

The history of Israel, united or divided, shows that rationalism in the worship of God, even when combined with revealed truth, inevitably leads to the darkness, the degradations, and corruptions of idolatry. A true worship, as well as true doctrine, addresses itself to faith, to a conception of God higher than our own. Hence the necessity of a revealed worship. The prosperity and virtue which marked the career of the chosen people while they adhered to the revealed worship, and the disaster and ruin that attended their apostasy, stand as the historic affirmation of its divine authority.

All history shows the inability of human reason to devise an adequate system of faith or worship. The fact that we find them in the Bible is a conclusive proof that the Bible came from God.

II. THE WITNESS AND REPRESENTATIVE: THE SECOND HEBREW COMMONWEALTH.

The Appointed Witness.

But suppose we are asked to verify the ancient record of revelation; to show that we possess it in the form in which it was originally given. Who are the witnesses? We must admit that there is but one people who were qualified to testify on that subject, namely, the people who were originally entrusted with the oracles of God.

But as the record of revelation is at the same time their national record, it is important to ascertain whether they ever occupied a position sufficiently external to the record to warrant us in considering their statements as independent evidence. This question is answered in the second Hebrew commonwealth. This history is in some respects anomalous. Until the Captivity, national events, and even personal incidents, are set down with a minute particularity unknown to any other ancient history. But suddenly this is all changed. From the completion of the second temple the sacred record seems to lose sight of the chosen people. They entirely drop out of the history. We see the story, springing like the curve of an arch from among the times of Ezra and Malachi, and then it fades away until we see the other foot of the

arch planted amid the surroundings of New Testament times, but of the sweep of the curve or the length of the span there is no inspired writer to tell us a word.

It is true that the record of revelation under the Old Testament dispensation was closed. The last word of the last prophet had been spoken. Nothing remained but to fulfil what had been declared. The Jews themselves do not claim canonical authority for their records of this period. The period from Malachi to John the Baptist does not belong to sacred history. But neither does it belong to profane history. It simply bridges the gulf which separated them. And this doubtless was its purpose: to form the connecting link between the inspired story and the history of mankind.

The Jews are no longer the subject of the sacred record. They thenceforth stand outside of it. But they are its expounders, its representatives, and its official witnesses. And through the whole of this eventful period, they stand like an appointed herald, proclaiming testimony to the world.

For this great work they were fitted, from the fact that the second commonwealth was a theocratic republic, whose capital was Jerusalem, but whose branches extended throughout the world.

The Historic Faith.

The hand of Providence had been preparing the Jews for a great mission: and the Captivity had much to do with it.

“One of the most momentous and mysterious periods in the history of humanity is that brief space of the Exile. What were the influences brought to bear upon the captives, we do not know. But this we know, that from a reckless, lawless, godless populace they returned transformed into a band of puritans. The religion of Zerdusht, though it has left its traces in Judaism, fails to account for that change. Nor does the Exile itself account for it. Many and intense as are the reminiscences of its bitterness and its yearnings for home that have survived in prayer and song; yet we know that when the hour for liberty struck, the freed colonists were loath to return to the land of their fathers. Yet the change is there, palpable, unmistakable, a change which we

may regard as almost miraculous. Scarcely aware before of the existence of their glorious national literature, the people now began to press round these brands plucked from the fire, the scanty records of their faith and history, with a fierce and passionate love." Deutsch on the Talmud.

And from that time the Jews became a nation of witnesses. The home of their faith was Jerusalem; but its children were scattered through the world. A vast number remained between the Tigris and the Euphrates, whence they circulated through the farther East. And of those that returned to Palestine, war and persecution expatriated some; ambition carried others to the marts of commerce and political centres, where intelligence and capacity met the highest rewards. And inasmuch as their mechanical skill, industry, and thrift were notorious, the founders of new cities often coveted them as citizens, and deported them in large numbers to the new cities, such as Alexandria or Antioch. They were well known in every part of the empire. "It is hard," says Strabo, "to find a place in the habitable earth that has not admitted this tribe of men, and is not possessed by them." *Jos. Antiq.*, 14, 7, 2.

"And if," exclaims Agrippa, appealing to the Emperor, "you are kind to the Jewish people, it will be felt throughout the world, for they are found in every part of it." Philo. Every civilised people came in contact with the Jews. But though associated by material interests with the people in Asia, Africa, and Europe, they nevertheless remained a peculiar people. Their faith rose like a wall, to separate them from every other belief and worship and isolated them from every other people. In this they were exclusive and uncompromising; and it was construed as a badge of universal hatred and defiance.

"An accursed race!" cries out the courtly Seneca.

"Superstitious observers of Sabbath," says Juvenal; "adoring no deity but the clouds and sky; regarding pork as if it were human flesh; practising circumcision; trained in contempt of the laws of the Romans, and neither studying, practising, nor reverencing anything but the Judaic law, and whatever Moses transmits in his mysterious book. They will neither discover the way to a

benighted traveller, nor a fountain, except to such as are circumcised like themselves." Satire XIV."

"Connected among themselves," says Tacitus, "by the most obstinate and inflexible faith, the Jews extend their charity to all of their own creed; but towards the rest of mankind they nourish a sullen and inveterate hatred." Hist., V., 5.

These declarations are the unmistakable utterances of minds profoundly hostile to the Jews. But they represent the universal sentiment of intelligent men. And making due allowance for the coloring of prejudice, it is a most emphatic and convincing testimony to the loyalty of the Jews to their ancestral faith, and to their belief that their sacred records were divine.

At the same time, the Jews were rendering an equally conspicuous testimony to their faith by the national life in Palestine. The location of their country, "in the midst of the nations," on the great highway of war and commerce, brought them into contact with every dominant civilisation. As each great world power rose and fell, the Jews changed masters and came into new political relations, but always exhibiting as their political characteristic the Mosaic institutions. And so, all along the march of empire, their faith was proclaimed as a public factor in the political life of the world. Brought into contact and into contrast with every code of ethics, every form of intellectual culture and of religious worship in the ancient world, they maintained and reasserted their peculiar institutions, and their national individuality, before them all.

In the terrible persecutions which befel them, their faith inspired them with a fortitude that survived all calamities. The attempt of Antiochus Epiphanes to make them accept the religion of the Greeks, poured upon them for a quarter of a century all the horrors of heathen invasion. Their cities were burned to the ground, their fields were desolated, the women and children were exposed to the most exquisite tortures which Satanic cruelty could devise, the people were driven for refuge to the caves of the wild beasts. But their faith and courage did not falter; they preferred martyrdom to apostasy.

The Romans first patronised them, and afterwards oppressed

them. "Let all kings take care," exclaims the Roman Senate, "that they do no harm to our friends, the Jews." But when the Romans knew them better, they changed their tone. "It is a people," says Caligula, "that I hate more than any other in the world." This was the language of their masters. And "How sad," is the mournful comment of Philo, "how sad must be the lot of the slave whose master is his foe!"

Fidelity to their faith lay at the root of all their antagonisms with the Gentile world. It was a voice of protest and of judgment against heathenism. There was neither toleration nor compromise. And the world resented their fidelity with hatred and persecution.

"What people," exclaims Josephus, "have ever before died for their sacred records?" Had a shadow of doubt rested on the inspiration of those records, human nature could not have endured the ordeal through which that people passed. It would have sought shelter in compromise or despair. But their convictions were absolute. This is the only possible explanation of their history. When all their earthly hopes were overthrown, and the city and the temple were finally destroyed, they stood weeping, but inflexible, among the smoking ruins of the holy city. Despair itself could excite no suspicion of the divine character of those records, whose prophetic meaning was the seal of the national destruction.

The Historic Worship.

Their religious worship also was a guaranty of the authenticity of the Pentateuch.

At the establishment of the second commonwealth, Cyrus announced his purpose to restore the ancient worship. With that view the temple was rebuilt and dedicated. Hence, while the commonwealth lasted, the temple and its services stood as the representative of a religious worship which was associated with the times that preceded the captivity.

The customs of the Jewish nation at large is valid evidence on this subject. The Jews were, indeed, the only nation of antiquity which could give a *national* testimony to their religion. With the Romans religion was chiefly the prerogative of the Patricians;

among the Greeks its real significance was reserved for those initiated into the mysteries: among the Egyptians it was held in the custody of the priests: but among the Jews it was the possession of the whole people. It belonged no more to the prince than to the peasant, to the master than to the slave, to the learned than to the unlearned. The humblest shepherd was as much interested in its benefits as the high priest himself. This, therefore, was a religion to which the whole people could be witnesses: and such they were. Everywhere, as the Roman writers tell us, they had the same records, the same rites, the same domestic observances, the same community worship, the same connexion with the national religion through the annual feasts at Jerusalem. And this the Jews themselves claimed. "We have one sort of discourse about God, which is conformed to our law: one way of speaking of the conduct of life, and that all other things should have piety for their end. This you may hear even from our women and servants." *Jos. Cont. Apion*, 2, 29.

Here is the phenomenon of a people scattered over the world, whose principles, customs, and habits of thought are cast into the same inflexible mould. There is no explanation of it in any existing influences. There is no analogy in the history of any other nation. We must look to their origin, and admit that the Jewish advocate must be correct when he says: "Our legislator . . . not only prevailed on his contemporaries to agree to his views, but so firmly imprinted this faith in God upon all their posterity, that it could never be removed." *Cont. Apion*, 2, 17.

We find that the injunctions connected with the original giving of the law, provide for exactly this result. The legislator, *Deut.* vi. 6, says: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates."

The Institutions of Education.

Furthermore, a whole tribe was officially consecrated to the work of education. It was said of this tribe, Deut. xviii. 2: "They shall have no inheritance among their brethren, the Lord is their inheritance." "And of Levi, he said, . . . they shall teach Jacob thy judgments, and Israel thy law." Deut. xxxiii. 8. "The priest's lips should keep knowledge, and they should ask the law at his mouth, for he is the messenger of the Lord of hosts." Mal. ii. 7. The family of Aaron was set apart "to teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. x. 11. In the great reformation under Josiah, it was the Levites who were sent through the country to teach the law. 2 Chr. xvii. 8. Hezekiah, we find, 2 Chr. xxx. 22, "spake comfortably unto all the Levites, that taught the good knowledge of the Lord."

It was appointed that the Levites should be distributed among all the tribes, and domiciled in forty-eight cities. Thus the official teachers were brought into the neighborhood of every community. No part of the country was left unprovided with instruction in the law. Nor was there any room for the introduction of any other teaching except through apostasy, which, according to the law, was to be punished with death. Deut. xiii.

It might happen that there were some among the poor who felt unable to attend regularly the national feasts at Jerusalem. But that could not hinder the Sabbath and its services, and the Sabbatical year, from coming to them. And if there was no obstacle to a constant observance of the laws of Moses, when the Jews were scattered all over the globe, there could be no serious difficulty in the way when all the tribes were living together in a territory not as large as the State of South Carolina.

Their system of education was a part of the national constitution and history. And this is the explanation of the indelible impress made by the Mosaic institutions. Hence, Josephus vindicates Jewish customs by this fact, in his discourse against Apion, 2, 17. As he says: "Moses did not ordain religion to be a part of virtue, but he saw and ordained other virtues to be a part of religion. . . . There are two ways of arriving at learning and

moral conduct, by verbal instruction and by practice. . . . These he joined together. He left not practice to go without instruction nor hearing the law without exercise in it; but beginning at earliest infancy, and the appointment of every one's diet, he left nothing of the smallest consequence to be done at the pleasure and disposal of the person himself. He made a law what sort of food they should abstain from; what intercourse they should have with others, their labor and rest; that by living under the law as under a father or master, we should not be guilty voluntarily or by ignorance. He did not suffer the guilt of ignorance to go unpunished, but showed the law to be the most necessary of all instruction, permitting the people to cease from their employments, to assemble for hearing the law and learning it with precision: and this not once nor twice nor oftener, but every week."

This system of training continued through successive generations, must have produced its effect. It accounts for the uniformity and persistency of the religious worship of the Jews. Nothing less *can* account for it. And it qualified them to assert the Mosaic authority of their institutions. This was practically illustrated when, after the reading of the law by Ezra, Neh. ix., the people attested and endorsed it as the law of Moses.

The correctness of the record was thus maintained by the checks and balances which grow out of a wide diffusion of intelligence, and was guaranteed by the official functions of the tribe of Levi.

The Literary Tribe.

The documents were deposited in the side of the ark, which was under their care. It would be no less true of them—as Josephus observes—than of the Babylonian and Egyptian priests, that as a matter of course they should be entrusted with the care of the sacred records and the public registers. No other class was so fit; nor was there any place so appropriate as the temple for a public library. And if, in the course of centuries, the ancient records should come to require explanation, this was the class whose prerogative and official duty it would be to note such explanations on the margin of the record.

This was a tribe of professional scholars. They furnished the

literary officials for the State. David appointed six thousand of them as officers and judges. 1 Chron. xxiii. 4. Under Solomon, Josiah, and Hezekiah, they appear under the name of scribes, and are found in positions of the highest rank. They are finally better known by their official title than by their tribal name, and bear the name of scribes, instead of the name of Levites. It was their special business to give the official *imprimatur* to copies of the law, and to reproduce copies from the official copies. The Talmud says, they were called *soferim*, from the word *saphar*, "to count," because it was their duty to count the words of the law. In the New Testament times the scribes were the acknowledged teachers of the law. "A *sopher* must be in every synagogue, to read and expound the law." Wise, see Heb. Com., p. 34. Thus professionally and historically identified with the law, they were as a class responsible for its accuracy. And thus from the time it was given, they constituted the strongest possible barrier against innovation or change.

The second Hebrew Commonwealth is an historic monument of the authenticity of the Old Testament, indorsing it by the national life and institutions, and by the universal faith and worship. It is a chapter of history almost forgotten. Shut out from the sacred record and from the world's proud story, it is seemingly rejected of both. Yet this is the indispensable link which joins them in living unity. And so, like the stone which the builders rejected, it has become a head stone of the corner.

III. AN AUTHENTICATED CANON: THE SUPREME COURT OF THE THEOCRACY.

To this evidence, which seems to be entirely conclusive, we may add that which is afforded by the Jewish courts of law.

The Mosaic constitutions made all needful provisions for carrying the law into effect. "Judges and officers shalt thou make in all thy gates." Deut. xvi. 18. The elders, or heads of families in each community, were to constitute a local court. Deut. xix. 11.

For litigated cases, and such as involved the most important interests, there was to be a high court of appeal, whose decision was final. Deut. xvii. 8.

There can be no doubt that it was such a court that Jehoshaphat intended to organise when he established the supreme court, described in the nineteenth chapter of the Second Book of Chronicles:

"In Jerusalem did Jehoshaphat set of the Levites and of the priests, and of the fathers of the people, for the judgment of the Lord and for controversies. . . . And he charged them, saying, Thus shall ye do in the fear of the Lord, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgment; ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren. . . . And, behold, Amariah the chief priest is over you in all matters of the Lord, and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you."

The number of members composing this court is not stated, neither is any distinctive title assigned it. It is designated simply by the classes of which it was composed, the priests, Levites, and elders of the people. Its organisation was simple but effective. It was such a court as might be easily constructed, easily assembled, easily perpetuated, and easily reorganised, if at any time it should be disbanded. Being founded in the constitution of the theocracy, and composed of representatives of the three great classes of the nation, it must always command public respect and confidence, and be a natural recourse and a supreme judicial authority.

Just such a high court we find in New Testament times, similarly organised and constituted, with its civil and ecclesiastical president; its membership of priests, elders, and Levites or scribes, with Levites or scribes for its officers, and designated by the classes of its membership. "Wherever the New Testament mentions the priests, the elders, and the scribes together," says Emanuel Deutsch, "it means the great Sanhedrim. This constituted the highest ecclesiastical and civil tribunal. It consisted of seventy-one members, chosen from the foremost priests, the heads of families and tribes, and the learned, that is, the scribes

or lawyers." These classes are so associated in Matt. xvi. 21; xxvi. 3; Mark viii. 31; xi. 27; xiv. 43; xiv. 53; xv. 1; Acts iv. 5; vi. 12; etc.

That the Sanhedrim, as found in New Testament times, was recognised as a supreme constitutional court is clear from its composition, its organisation, its powers, its descriptive title: from the fact that it appealed for authority to Deut. xvii. 9, and from the fact that the Targums give the same name to the courts of the ancient State, as in Isa. xxviii. 6; Ruth iii. 1, and iv. 1; Ps. xli. 10; and Eccles. xii. 12.

The Chaldee paraphrase on the Song of Songs asserts that the Sanhedrim existed during the Babylonian captivity. This was the opinion of Selden, of Leusden, of Grotius, and Reland. Sanhed., in Kitto. It would be impossible to account for the unanimous and elevated sentiment among the Jews at their return, without supposing some high and controlling judicial authority to have been among them during the times preceding. We have no precise nor positive evidence, however, on this point. But it is a striking fact, that as soon as the record resumes their history, we meet in the designation of the governing authority among them the precise phraseology which, both in the Old Testament and the New, is used to characterise their supreme court.

Ezra tells us, i. 5, that the chief of the fathers, the priests, and the Levites, initiate the return. It was the ancient men of "the priests, Levites, and fathers," whose weeping was so significant when they compared the second temple with the glory of the first. Ezra iii. 12. When Ezra despatched his costly contribution, viii. 29, he directed the messengers to report to "the chief of the priests, and the Levites, and the fathers of Israel, at Jerusalem." And the plan to secure a better observance of the Law, was the result of a conference between Ezra and "the chief of the fathers of all the people, the priests, and the Levites." Neh. viii. 13. The building of the temple and the city walls plainly required the supervision of some constituted authority; who it was is not stated in direct terms. But we find that the Mishna claims that it was the exclusive prerogative of the Sanhedrim to authorise additions to the temple, or to the walls of the city. Hile. Sanh., i. 5.

The edict of Darius was in these words: "Let the governor of the Jews, and the elders of the Jews, build this house of God on its place." Ezra vi. 7. Now, according to 2 Chron. xix. 8, the governor of the Jews, Zerubabel, prince of the house of Judah, was entitled to be the secular President of the Sanhedrim. And in verse 14 the elders who were associated with him in the decree, are represented as having themselves the control of the work. A comparison of the two passages plainly suggests that he was the official head of an organised body.

The Civil Government.

During the second commonwealth, their several masters, Persians, Greeks, Egyptians, Syrians, and Romans, allowed the Jews to govern themselves according to their own usages. The only attempt against their religious liberties was made by Antiochus Epiplanes, which resulted in the political independence of the Jews, after a war of twenty-five years.

Their government was a revival of the Theocracy, in a form stricter than ever known among them before. And it may be safely assumed that a people so tenacious of the minutest details of their laws, would not be satisfied with a mode of administering their laws which was not based on the best established and universally accepted Mosaic authority. The form of government, says their historian Josephus, *Antiq.*, xi. 4, 8, "was aristocratic, but mixed with an oligarchy; for the high priests were at the head of their affairs, until the posterity of the Asmoneans set up kingly government." From this, it appears that the high priest was the head of an oligarchy, and the chief executive of the state. On many occasions we find him occupying the foremost position in their political intercourse with other nations. This explains why it was that their heathen rulers claimed the right to appoint the high priest. It was because he was also the representative of the state. And we find that Jonathán the Maccabee actually accepted the appointment to the high priesthood from Alexander, King of Syria. *Jos. Antiq.*, x. 2, 2.

Josephus gives copies of a number of Roman decrees which recognise the high priest as Ethnarch of the Jews. *Antiq.*, xiv.

10. And we find that as soon as the Maccabees had won the national independence, the people elected them to the high priesthood, and from that time they exercised the function of civil rulers, and transmitted the high priesthood as an inheritance along with the royal dignity. The attempt to separate the two offices, and divide them between the sons of Alexander Jannæus, paved the way for the usurpation of Herod and the extinction of the Asmonean race.

But if Josephus does not clearly designate the oligarchy which was associated with the high priest in the government, it is elsewhere referred to with sufficient plainness. He says, *Antiq.* xii. 3, 12, that Antiochus the Great was received by "the Senate of the Jews," and that he granted them that they should be "governed by their own laws." He also reports a friendly letter, addressed to the Lacedæmonians by Jonathan the Maccabee "and the Senate." From such casual references it appears that the oligarchy associated with the high priest was a national assembly regularly constituted and organised.

An incident in the life of Herod, afterwards king, throws some light on the authority and power of this body. In his triumphant career as general in Galilee, Herod, on his own responsibility, executed a certain robber chief. The Sanhedrim at once decided that this was an infringement of its authority, denying the right even of a general in the field to inflict capital punishment without its authority. Hyrcanus II., at that time high priest and king, very reluctantly yielded to the demand of the Sanhedrim to summon Herod for trial. The Roman authorities became alarmed for Herod, and urged Hyrcanus to save him. With the influence of the king and the Roman government on his side, Herod escaped with his life. But he thought it necessary to his safety to leave the country until the danger should blow over. The incident shows how great and how firmly rooted was the power of the Sanhedrim, or Senate, among the Jewish people.

In the theocratic sense, the kingship could scarcely be said to exist. Royalty was simply a function of the high priesthood. The Sanhedrim was the great representative assembly, composed of priests, Levites, and Israelites. *Sanh.* iv. 2. Its jurisdiction

extended over all civil and ecclesiastical affairs. This was the oligarchy over which the high priest presided. According to Josephus, he presided at the trial of Herod. Ant. xiv. 9, 4. And also at the trial of the Apostle James. Ant. xx. 9, 1. He also presides in all those cases which are reported in the New Testament, as cases of trial before the Sanhedrim.

The powers of this body are enumerated in the Mishna. Sanh. i. 5. It may pass sentence on a tribe, or excommunicate a city; it can judge the high priest himself; it can declare war, or investigate the charge of blasphemy; or authorise to enlarge the walls of the city, or the porch of the temple; and the Sanhedrim must decide as to a false prophet. The king cannot go to war but under the authority of the Sanhedrim. And even the functions of the high priest on the great day of Atonement were under their supervision.

Such a body would be an effectual check on despotic government. It was thoroughly crippled by Herod, who massacred its principal members before he felt secure in his usurped authority.

The Sanhedrim.

The word Sanhedrim being Greek, many hold that the institution itself is modern, dating from the Greek domination, which began about three centuries before our era. It is a sufficient answer, that among a people so tenacious of their institutions as the Jews, it would not have been possible for such a body to arise suddenly in the history, and at once secure control of all civil and ecclesiastical power, without leaving some trace of conflict with previously existing authority. But as far back as it can be traced, the supremacy of this body is undisputed.

After the overthrow of the Persians by Alexander, it became necessary for the Jews to hold official intercourse with nations who used Greek as the court language. At that time the Greek became the polite language of the world, and prevailed in Palestine and throughout the East. In their new relations, a Greek term was most naturally chosen to designate "the highest judiciary and legislative body in the Hebrew commonwealth." Wise, p. 59. And no term could be more appropriate for a body whose

functions were so comprehensive. Polybius uses it as the equivalent of the Latin word *Senatus*. It is the equivalent of our English word "a council." The translators of King James' Version and the revisers of the New Testament so translate it. In every instance in which the word Sanhedrim occurs in the original, they translate it by the word Council, which is more than a dozen times. There is nothing, then, in the word itself which necessarily indicates modern ideas. If it were required to represent the most ancient institution of this kind to foreign ideas, this is just the most suitable title that could be employed.

But in different circumstances and at different periods, this body had been known by very different names. After the fall of Jerusalem, it resumed its more ancient title, and was called the Beth-Din, or House of Judgment. Grätz, iv. 4. In the New Testament times it had been styled the *Gerousia*. Acts v. 21. And also "the Presbytery of the people." Luke xxii. 66. In the time of the Maccabees it had been known as the Beth-Din of the Asmoneans; and before their time it was the Beth-Din of the high priests. Wise, pp. 59, 111.

In addition to these titles, more or less special, we find one in common use among the people directly associating it with Old Testament times. We have given instances of the parallel designations in the Old and New Testament by the enumeration of the classes of its membership—Priests, Levites, and elders, or Israelites, which is also the form used in the Mishna. There is also another form strikingly peculiar. The Old Testament frequently refers to a constituted authority, styled the *Zekenim* or Elders. Ezek. viii. 11. "The elders of the house of Israel." Lam. ii. 10. "The elders of Zion." Joel i. 14, and ii. 20. "Gather, assemble the elders." Ezra v. 5. "The eye of God was upon the elders." Ezra vi. 8. "The elders of the Jews." Ezra vi. 14. "The elders of the Jews builded and prospered." Ezra x. 8. "The council of the princes and elders." We find this very term in common use among the people in New Testament times to designate the Sanhedrim. And as the Jews were entirely and jealously attached to Old Testament ideas, we cannot avoid the conclusion that public sentiment identified the Sanhedrim with

the *Zekenim* of the sacred records. Here, then, we have an oligarchy, which, with the high priest as its president, naturally constituted the government of the state. It was composed of the chief men of the three classes of the nation; it held its sessions in the temple; it exercised control of all civil and ecclesiastical affairs; it founded its authority on the Mosaic constitutions; it was constituted and organised in the same way as the supreme court of Jehoshaphat, which, from its first appearance in history, is clothed with the highest authority, and which has existed from time immemorial. The constitutional position and legal authority of the Sanhedrim is attested by our Lord himself when he says, Matt. xxiii. 2, "The scribes and Pharisees sit in the seat of Moses, whatever therefore they bid you to observe, that observe and do."

The Mishna.

This celebrated tribunal has left us a large collection of ancient usages, ceremonial directions, and statutory enactments. Some of them may have come down from Mosaic times, others are as recent as the second century of our era. They have been classified and recorded in the Mishna, which comprises a system of directions for the minutest details of civil and ecclesiastical life. For a long time these regulations were transmitted by memory or kept as private memoranda, and they compose what is called the Oral Law. The mass became so great that several attempts were made to compile them. The work was begun by Hillel about 30 B. C., and completed by Rabbi Hakkadosh, about the close of the second century. And though prepared simply for private use, to aid him in his lectures to the School of Tiberias, they have ever since been accepted as standard authority.¹

¹ The TALMUD is the embodiment of the civil and canonical law of the Jews. The word means Learning, or Instruction. It is composed of the MISHNA, or Repetition, and GEMARA, or Supplement. The precepts of the *Mishna* form the *Halachoth*, or Rules. The *Gemara* is the *Haggada*, or Comment.

There are two Talmuds—the Talmud of Babylon and the Talmud of Jerusalem. In these the Gemara is different, but the Mishna is the same.

The MISHNA, or the ORAL LAW, is believed by the Jews to have been

It is very interesting and important to know what relation the *Halakas*, or rules of the Mishna, sustain to the Mosaic legislation.

According to Dr. Wise, "The Sanhedrim, under Hyrcanus II., adopted a special provision that the oral law should not be written in books, in order that it might not be supposed to assume equal authority with the laws of Moses." Wise, Heb. Comm., p. 168.

Maimonides, on San. x. 2, describes the way in which the Sanhedrim legislated on cases which came before them on appeal: "If they had received nothing on the question by tradition, they discussed the rights of the matter according to the most certain conclusions drawn from the law, till all, or the majority, were agreed; and a dissenter was regarded as a rebel elder, for God said, Deut. xvii. 11, 'According to the sentence of the Law which they shall teach thee.'" What the elders gathered from the true conclusions of the law, and applied to such a case, was enjoined by God—as the law says, "Thou shalt do it."

It is plainly implied in this account that the Mishnic sustained to the Mosaic law merely the relation of statute law to the constitution. It was the authoritative interpretation and application of constitutional principles. Instead of being a rival system of law, it merely claimed to be the legitimate and efficient agent for construing and enforcing constitutional authority.

Among the many maxims which the Sanhedrim claimed to have received from the fathers, there was none more highly venerated than the injunction to "make a hedge about the Law." Pirke Aboth, i. 1. It implied a profound sense of the sacredness of the law, to suppose that it deserved this special protection. We have only to glance at the character of the Mishnic legislation to see what they meant by this injunction, and how

transmitted by tradition from Moses. Maimonides classifies its contents as follows:

1. Interpretations received from Moses, which are indicated by the text of Scripture or inferred from it.
2. Decisions called "The Constitutions of Sinai."
3. Decisions sanctioned by a majority of the Sanhedrim.
4. Decisions intended to be a Hedge to the Law.
5. Laws of prescription in ordinary affairs.

earnestly they set themselves to carry it out. They construed the maxim to mean—Surenhusius *in loco*—that it was necessary to enact a class of restrictions which would prevent the actual infringement of the law, by advancing specific obligation a step beyond the actual requirement of the legal precept, thus interposing a barrier, so to speak, to defend or protect the precept from violation.¹ The ingenuity with which this principle is applied to every conceivable form of ritual or ceremonial obligation, is not only marvellous but multitudinous. Every page of the Mishna is an elaborate illustration of it. It is done constantly, and systematically, at the risk of ignoring the spirit of the law, and of absorbing attention with formal and often frivolous ceremonial. But it is to be noted that every such act of legislation, as well as the whole system, is a most emphatic testimony to the divine authority of the constitution. It is *homage*, even though it be *abject* homage. And so—to use the language of a distinguished authority—“The Pentateuch remained, under all circumstances, the divinely given constitution, the written Law.” Deutsch.

This national parliament, the Sanhedrim, founded on the Law; this supreme court, for ages interpreting it; this historic legislature, applying its principles to the varying necessities of the people, presents in its threefold capacity of priests, Levites, and chiefs of the people, a judicial testimony to the Pentateuch as an inspired constitution. And its testimony is as valid and as conclusive as the testimony of the British Parliament to the constitution of England, or the testimony of the American Congress to the Constitution of the United States.

The Sanhedrim at Jerusalem was the supreme ecclesiastical authority for the Jews all over the world. From the facts cited, it will be apparent that no Scripture of any sort could obtain recognition as part of the sacred record, without its endorsement.

¹ For instance, the Law says, Thou shalt not labor on the Sabbath. The Mishna says, It is not lawful for a man to pare his nails, nor for a woman to plait her hair; it is not lawful to put out a conflagration; and it is not lawful for a tailor to carry his needle with him a little before dusk on the Sabbath, for fear he might forget, and carry it after the Sabbath has begun, and so be guilty of something akin to labor.

It was the custodian of the law, and bound to repudiate and denounce everything claiming to be inspired which did not proceed from the same divine authority. But it was at the same time just as truly bound to secure a place among the sacred records for every Scripture entitled to such a place. This follows from their official relations to the inspired law. Hence, from the necessity of the case, they were a court of adjudication of questions pertaining to the canonicity of the different books of Scripture which came under discussion, and were responsible for the whole canon of the Old Testament.

It was the general opinion among the Jews, sanctioned by an extensive tradition, that the canon of the Old Testament was closed by the great synagogue—*Keneseth Haggedhola*. Tradition claims that the body of rulers described in Nehemiah, chap. viii., constituted at that time the permanent governing body of the state. It is said to have consisted of forty-four rulers or *sarim*, forty-four proxies or *seganim*, twenty-two priests and eight Levites. There were seventy permanent members. It met in the temple, and its presiding officer was the high priest or governor. This was a supreme judiciary and legislature. The functions of such a body at that time must have been very important. It was necessary to reëstablish the state, and to authenticate the canon of Scripture for the Jews throughout the world. Both objects were imperatively necessary, and we see no reason to doubt the general belief that they undertook and accomplished them. It is commonly held that this body was afterwards merged into the Great Sanhedrim, which appears in the history under the Greek domination. But it will be seen that the difference between the two bodies was merely in name. Wise, Heb. Com., p. 11, 24.

The description of the great Synagogue, its organisation, membership, and powers, is substantially a description of the great Sanhedrim. The Greek title, "Sanhedrim," could not have found a place in the Jewish vocabulary till the time when the two are said to have been merged. But the collective title of the great Synagogue, priests, Levites, and chiefs of the people or elders, as we find it in Nehemiah, is as we have seen, precisely

the designation of the great Sanhedrim in New Testament times. From the identity of name, of organisation, and of constitution and powers, we feel warranted in regarding the great Synagogue and the great Sanhedrim as being merely the same high court under different names.

But we must always bear in mind that though it pertained to the Sanhedrim to close the canon, it did not originate it, nor the rule by which it was completed. An inspired canon was an existing fact even before the nation itself existed. Under the direction of the Holy Spirit, the Pentateuch, the Constitution of the Theocracy, was deposited in the side of the ark before they entered the promised land. And this was the standard to which every subsequent Scripture must conform.

“The Pentateuch, in its present form, constituted the foundation of the Israelitish history, whether civil, religious, moral, ceremonial, or even literary.” Kurtz, *O. Cov't*, 3, 506.

The Pentateuch plainly designates the criteria by which prophets or their writings were to be tested. In his preface to the Mishna, Maimonides enumerates them, and asserts that their force was binding. And thus the unity of Scripture was secured by the original canon itself.

The Mishna emphatically asserts the superiority of the law over all other Scriptures. *Megillah*, 3, 1.

The Babylonian Gemara enumerates the books which the Sanhedrim held to be canonical, and the list corresponds with that given by Josephus, which was recognised by the Jews everywhere as authoritative, and continues to be till now. *Baba Bathra*, fol. 13, 2; 15, 2.

Towards the close of the first century of our era, an incident occurred which illustrates its relations to the canon. The school of Shammai having secured a temporary majority in the body, called in question the canonicity of Ecclesiastes and the Canticles. After a very earnest discussion, all their influence was insufficient to secure the rejection of these books from the canon. *Grätz*, 4, 25. But no one denied the right of the Sanhedrim to deliberate on such a question. And the result of the discussion also shows that the canon had already been definitively

closed, and that it had been closed before their time, that is, by the Sanhedrim, before the beginning of the Christian era.

It was thus closed under the authority of the highest tribunal provided in the Mosaic constitutions.

Here we find a sufficient explanation of an otherwise mysterious fact, the universality and constant loyalty of Jewish testimony.

“We have not an innumerable multitude of books among us as the Greeks have, disagreeing with and contradicting each other; but only twenty-two books,¹ which contain the records of all the past times, and which are justly believed to be divine. Five of them belong to Moses, and contain his laws and the traditions of the origin of mankind, till his death. . . . The prophets who were after Moses wrote down what was done in their times, in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of life. It is true that our history has been written very particularly since Artaxerxes, but it has not been esteemed of the like authority of the former by our forefathers, because there has not been an exact succession of prophets since that time. And how firmly we give credit to our national books, is evident from what we do; for during so many ages as have passed already, no one has been so bold as either to add anything to them, or take anything from them, or to make any change in them; but it becomes natural to all Jews immediately, and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.” *Contr. Apion*, 1, 8.

With *testimony* of this kind, the *assertions* of the biblical critics must be compared. For instance, that “the Pentateuch, as a whole, cannot have been written by Moses; and with respect to some, at least, of the chief portions of the story, cannot be regarded as historically true.” *Colenso on Pent.*, 1, 13.

“In its present form, it was written after the times of Joshua,” and could not have been completed till the times of Ezra; and “if we are shut up to choose between a Mosaic authorship of the

¹ In counting twenty-two instead of twenty-four books, Josephus probably counts Ruth as a part of the Book of Judges, and Lamentations as part of Jeremiah, as many of the early Christian writers did.

whole five books and the sceptical opinion that the Pentateuch is a mere forgery, the sceptics must gain their case." W. Robertson Smith's Lects., p. 307.

We simply confront such guess-work with the solid mass of evidence before us, and think it needless to offer any assistance to any unbiassed mind in reaching a satisfactory conclusion.

The critics assert that the worship of the second temple was more elaborate than that of the first. This is confuted by the fact that the same sacred utensils were employed in both. Cyrus returned the enormous number of five thousand four hundred that had belonged to the first temple. Ezra i.

It is further confuted by the fact that, even if Ezra contributed towards the strictness of the worship of the second temple, he could have had nothing to do with inaugurating that worship. According to his own account, he does not appear in Jerusalem until the seventh year of Artaxerxes, B. C. 458. Ezra also informs us that the temple had been dedicated in the sixth year of Darius, B. C. 515. The critics impose a severe tax on our imagination when they require us to conceive of Ezra inaugurating the worship of the second temple, when he himself informs us that it was done nearly sixty years before he came to Jerusalem, and perhaps before he was born. Ez. vi. 15; vii. 1-6.

Ezra also expressly tells us that the worship of the second temple was reëstablished "according as it is written in the Book of Moses." Ez. vi. 16.

According to the Jewish law, the prophet who undertook such a work as is imputed to Ezra, would have signed his own death warrant. To add to the law, or to take from it, in the smallest particular, was a capital crime. Moreover, such a crime would require the connivance of all the classes of the nation, and all the members of each class. It would imply a conspiracy of the whole people. But a forgery which would involve such a variety of interests and so many conspirators, could not have met with universal approval. Either in that or in some following generation some voice must have been raised in protest. It would be a greater wonder than that they wish to explain away, if a conspiracy of such magnitude and extent could have occurred and left no trace in history.

The idea that the Jews deliberately corrupted their sacred records is a mere conjecture, and a most unnatural one. We have no reason to think that such a thing was ever done by any people. We might fancy that among Gentile nations national interest or vanity could suggest forgery of this kind. But national interests and pride formed the strongest reasons with the Jews for keeping the record pure. Their hopes lay in the future. Their glory was enshrined in the predicted times when the coming Messiah was to crown their fidelity and reward their faith with greater blessings than their fathers had enjoyed. From their point of view, the burden of Scripture was simply the fulfilment of the national ambition. The strongest motives that can operate on the mind and heart, led them to venerate every letter of their record as a precious thing. To corrupt that record would have been dreaded as an occasion of divine wrath, an act of blind folly, a perversion of their religious faith, and a sacrifice of the charter of their national hopes. Hence their record has been cherished by all classes with a peculiar and unexampled devotion. They have pressed round "the records of their faith and history with a fierce and passionate love, even stronger than that of wife or child. And as they were gradually formed into the canon, they became the immutable centre of their lives, their actions, their thoughts, their very dreams." Deutsch, Talmud.

The world owes them the justice to admit the greatness of their trust and the fidelity with which it was discharged. Kitto, Masora. The canon of the Old Testament which they have transmitted to mankind, stands confirmed by every kind of evidence which such a record requires. It is confirmed by all the evidence which the nature of the subject would admit.

IV. THE MYSTERY OF THE AGES SOLVED BY THE FULFILMENT OF THE OLD TESTAMENT.

The Gentile Crisis.

With the beginning of the Christian era ancient history closes. New forces were introduced into the world's life, which were to revolutionise its civilisation and mould society into other forms.

Under the impulse of those mighty forces a new chapter of history begins, and it moves forward upon a higher plane. And after the lapse of eighteen centuries, those forces, with increasing energy, continue to bear humanity on, and to declare to mankind the path of destiny.

It was confessed that the religions of heathenism had failed to solve the problems of life. On the contrary, they made man's condition desperate. They overwhelmed him with superstition, corrupted society, and destroyed the foundations of personal virtue.

Nothing more significantly illustrates their failure than the effort of the great systems of Greek philosophy to find some real ground for virtue. It was with questions pertaining to the very essence of religion, that philosophy first occupied itself. "Thales," says tradition, "first taught that the soul is immortal." Their maxims were mostly ethical, as the fragments of the writings of the early philosophers show. They sought a true theory of life and duty. When philosophy was more developed, the chief inquiry was, What is the chief end of man, the chief good, and how is it to be secured?

It was to this end that Socrates recommended the Greeks to hearken to the inner voice of conscience; that Plato exalted the conclusions of reason; that Epicurus recommended to study the suggestions of the senses, and Pyrrho to distrust them; and that Aristotle advised to conform all things to the constitution of our whole nature. The whole subject of virtue was discussed from every point of view which uninspired reason can discover. In this manner philosophy aimed to elucidate the problems which religion had failed to solve. It at first seemed that philosophy might cooperate with religion. But the attempt of Socrates to reconcile them only won a martyr's crown. It revealed the fact of a deadly antagonism between heathen religion and morality, even in the imperfect form which Socrates taught. Next we find Plato boldly excluding from his ideal state the theologians of heathenism—the poets—as a necessity of public virtue. Next, we find a prevailing sentiment that religion is incompatible with intelligence as well as virtue, and only fit to control the superstitious masses.

And finally, the principle is arrived at, that the nature of religion is fundamentally different from the nature of virtue.

It is sometimes taken for granted that this startling conclusion implies that society, by a universal apostasy, desired to express its renunciation of all that is sacred, and reach by a final plunge the lowest depth of degeneracy. But the contrary is more likely to have been the case. It was an effort, when all moral principle was trampled under foot, to save something from the general wreck. It was a last protest of men's moral instincts against the pollutions of their religion. Scipio declared that the Romans considered comedies and theatrical displays (which formed part of the worship of the gods) so disgraceful, that they debarred the actors from the privileges of citizens; that they branded their names by the censor, and struck them from the roll of the Tribe. Aug. Civ. Dei, i. 62. The meaning of which is simply this: Religion has become the agent of vice; the state must legislate in order to protect virtue. Thus the moral instincts denounced the immoralities which belonged to their own religious worship, and sought to save virtue by separating it from religion.

The Christian teachers constantly reminded the heathen of the lamentable fact, that their spiritual hopes were linked with a religion whose practices their moral instincts must despise.

But those moral instincts unsupported could not maintain the struggle. Eventually they were overcome as a public factor of society. Nor even their splendid civilisation was of any avail to save society. "The idea of civilisation is not necessarily associated with the idea of virtue. Men of refinement of manners may be, and often are, exceedingly corrupt. And what is true of individuals is true of communities. The highest civilisations of the heathen world were marked by a very low code of morals, and by a practice lower than their code." *Contemp. Rev.*, Mar., 1881.

Out of this condition of things arose the despair of heathenism. Seneca describes society as a beleaguered city taken by assault. "As soon as the signal is given, every restraint of decency and honor is abandoned, and each one contributes his utmost to the universal ruin." *Benef.* 7, 27.

Tacitus exclaims: "The times have come to such a pass that we can neither tolerate our evils nor the remedies."

Meanwhile a strange rumor begins to mingle among the superstitions of the times. Suetonius tells us that "A firm persuasion had long prevailed through all the East, that it was fated for the empire of the world at that time to devolve on some one, who should go forth from Judea." Life of Vespassian.

And thus the heathen world expressed its testimony to the need of a Redeemer.

The Crisis of Judaism.

At the beginning of the Christian era, the second Hebrew commonwealth also had nearly fulfilled its appointed mission. The canon of the Old Testament was closed, and the official witnesses had rehearsed the prophetic story to the world. The sceptre was departing from Judah. Its nationality was passing away. It was soon to be erased from the list of independent states, and to be known merely as a Roman province.

The Lawgiver, also, was soon to cease by the perversion of his office. The system of interpretation, which put a hedge around the law, practically ignored the meaning of the precept by obscuring or mystifying it. It associated the primary conviction of duty with the artificial injunction substituted for the precept. Hence the law itself, as a rule, was removed from the sphere of practical life, and, to all intents and purposes, "made void by their traditions."

This refined subtlety of interpretation, continually accumulating the mass of special precepts, gradually formed an impassable barrier between the learned and the common people. The learned at length treated their unlearned brethren with as great contempt as they felt for the heathen themselves; while the people returned a bitter hatred for their scorn and oppression. See Grätz.

Thus the common bond of loyalty to law, which once had united the people of all classes, was now severed, and was replaced by mutual hatred, by faction, and by fratricidal strife.

The crown of the priesthood had also become tarnished.

Although under Augustus the internal administration of the

government was left in the hands of the Sanhedrim, there always stood by its side the Roman procurator, representing the proconsul of Syria, who was to collect the taxes and watch over the peace of the province. His legal authority was limited. But Roman suspicion afforded him ample pretexts for assuming the power of a dictator. Thirteen of these men bore rule in succession over Judea.

Herod had already established the precedent of making the tenure of the high priesthood dependent on his royal pleasure. The procurators claimed the same authority, and enriched themselves by it. The procurator conferred the investiture. This sacred office was put up for sale to the highest bidder, and rival candidates shamelessly contended for it with intrigue and bribery. A woman purchases it for her lover. One man sends his son to the procurator with a large measure filled with silver coin; the successful candidate sends a similar measure filled with gold. Each high priest, knowing that the tenure of the office will be brief, makes the most of his purchase by putting his sons and nephews in the lucrative positions in his gift, and by sending his officials and bondmen to scour the country, burst open the granaries, and seize their contents as tithes in the name of the high priest. And thus the very name of the high priest was made odious. It is said that eventually the people came to hold in equal execration the Romans, who had robbed them of their liberties; the house of Herod, which had robbed the nation of its honor; and the high priesthood, which had robbed religion of its sanctity. Raphall, 2, 367.

The dispensation to which the second commonwealth belonged was rapidly disintegrating. And thus Judaism itself was indicating that the old system of things was passing away, and that the time was at hand when a new dispensation was to take its place.

Thus, both for Jew and Gentile, "the fulness of time" had come. The capacity of their respective civilisations had been exhausted. It had been announced to the Jews that their Messiah would also be a light to the Gentiles, and that in his day the Spirit would be poured out on all mankind. The histories of

Jew and Gentile had thus been moving on converging lines: they were appointed to meet and blend together in "the desired of all nations," and to flow on thenceforth in a common channel. Among the Jews it was deeply felt that the time was at hand. The New Testament history refers to several false messiahs who easily induced multitudes to follow them (Acts v.). Josephus informs us that many impostors deceived the people with impunity. The facility with which the people were led astray by impostors shows the strength of the popular conviction that the days of the Messiah were near.

Such expectations had long been growing in certainty and strength. And we trace them to their sacred records. The Scriptures are full of the Messiah. He is the burden of prophecy. The minuteness of detail in prophecy respecting him is marvelous. But the Messianic element of the Old Testament comprises much more than these special predictions. It constitutes the nervous system, so to speak, of the Old Testament religion. This is set forth in the Epistle to the Hebrews. It was the soul of their ritual; it was the light of the Psalms; it gave point and energy to doctrine, and controls the history from Genesis to Malachi. Liddon's Sec. Bampton Lecture.

For the coming of the Messiah all history had been preparing. In him it was to find its solution. The hand of Providence had been gradually building all the ages of history into one grand pedestal, whose summit was to be crowned with the Chief of empire, the Masterpiece of God: him of whom the whole family in heaven on earth is named—Jesus, the Messiah, "the brightness of his glory, and the express image of his person." To Jesus Christ and his cause the world contributed nothing except a *pedestal*, enhancing the splendor of his glory by the contrast with its own misery. It has received all things of his fulness. And in him it found rest. Every utterance of this adorable personage must be intensely significant. There can be no appeal to any higher authority. From his lips language falls freighted with a deeper burden of meaning than ever it bore before. His official title is "The Word of God." And it is but what we should expect when he says of himself, "I am the light of the world"; "I am the truth."

In declaring himself to be the truth, the Messiah identifies himself with the Old Testament. He is the truth, not by originating any new system, but by conforming exactly to what had been already revealed. "I am not come to destroy, but to fulfil" (Matt. v. 17). He endorses, by using it, the classification of the Scriptures adopted by the Sanhedrim, "The Law and the Prophets," or, "The Law, the Prophets, and the Psalms." He declares that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18). He declares that Moses was the giver of the law (John v. 19): "Moses gave you the law"; Matt. x. 8: "Moses commanded"; Matt. xii. 9: "Moses wrote"; Luke xvi. 29: "Ye have Moses and the prophets."

Twelve times he refers to Moses by name; in fourteen places he refers to the law; in five he couples the law with the lawgiver; seven times he refers to the Pentateuch as the word of God; in thirteen places, also, he sets the seal of his authority to persons or events it describes. Kitto, Pent. In the sublime and awful conflict in the wilderness, where, as our representative and example, he demonstrates that faith in the inspired word of God is the appointed means to overcome the power of the tempter, we find that every one of the passages which he resorts to as inspired is selected from the Book of Deuteronomy.

The Messiah thus emphatically indorses the Pentateuch as the law, the inspired revelation of God, which he himself came to fulfil.

With these facts before us, while we can admit that the Bible is an "ancient book," we must also admit that it is not like any other ancient book.

1. It is the only ancient book which furnishes a rational account of the origin and moral condition of mankind.

2. It is the only book, ancient or modern, which grasps all history from beginning to end.

3. It is the only book which furnishes an adequate idea of the Creator.

4. It is the only book adapted to the moral nature and condition of the whole race of man.

5. It is the only book the world has ever seen which furnishes a universal rule of faith and life.

6. It is the only book which officially sets forth the principles of God's moral government.

7. It differs from every other book in the fact that it has God for its author, grace for its subject, and eternal life for its end.

8. It differs, moreover, from all others, that even when its accuracy is challenged, it can only be tested by its own facts and principles.

Hence the theory that the Bible is to be authenticated—"like any other ancient book"—breaks down at every point.

It is a shallow criticism which supposes that it can disparage the faith of the Church in the Bible by stigmatising it as a "traditional belief." The term implies that the Canon of the Old Testament has never been attested officially and by competent authority. The phrase, therefore, is at once a sophism and a slander.

What, then, are the proofs that our belief is not "traditional," but *historic*?

1. There is the admitted fact that the original Canon was formed as the constitution of the theocracy, and given to the Israelites even before their national life began.

2. A whole tribe, from the time that the law was placed in the side of the ark until New Testament times, existed by divine appointment as the custodians and teachers of the law.

3. There never has been a time when the Jewish people themselves ceased to be living witnesses to the truth of their sacred records.

4. Criteria were provided in the original Canon by which all subsequent Scriptures were to be tested.

5. The original constitution provided also a high court competent to apply those criteria.

6. That court, under its various titles of Beth-Din, Sanhedrim, priests, elders, and scribes, was always recognised by the Jewish people as a supreme authority. Its legal authority is enunciated by our Lord himself in Matthew, chap. xxii. And it is an historical fact that this court did exercise jurisdiction on these questions.

It is not necessary to ask whether this court was inspired. It is sufficient to know that they were constituted for this purpose: that they were furnished with the proper criteria: and that the Canon they indorsed was indorsed also by the whole Jewish people and by our Lord himself.

7. The Old Testament Scriptures, as we have them, were accepted by our Lord himself, by his inspired Apostles, by the Church they founded, and have commended themselves ever since to the conscience of the Christian world at large as the inspired word of God.

They have, therefore, been attested officially by competent authority, and in a manner entirely suitable to the dignity and importance of a revelation from God.

At the same time, the Bible, from the very nature of the case, challenges the closest and most constant scrutiny. The nations shall walk in the light of it; but by it also the thoughts of the heart of man are to be revealed. No doubt it will stir antagonism. It does not shrink from it. But it brings its own credentials with it.

“Here is a book which comes among men as a stranger, yet it is received with spontaneous gladness by every race and in every age. As soon as it is received, every heart is fired with zeal to propagate and perpetuate it. It has filled the world with love and strife. Other things grow old, but it lives in immortal youth. Through all the centuries it has survived alike its friends and its foes. Without a stain upon its garments, it rises above the thoughts of man in peerless majesty. And it stands to-day on the threshold of a career grander, perhaps, than all its wondrous history.”

“All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth; and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” 1 Pet. i. 24, 25.

THE PULPIT AND THE PASTORATE.

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“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”—Acts xx. 20, 21.

ALTHOUGH Paul, as an apostle, extended his labors to many churches and wide missionary fields, yet, in some instances, he remained a long time in one place. On the occasion of the text, he had just concluded a three years' residence at Ephesus, and from the summary he gave of his labors there, it appears that he acted as a pastor of that flock. This summary gives a very clear and comprehensive view of the functions of this important office, and was evidently intended to furnish a model to all succeeding pastors.

From this it appears—

First. That Paul's chief employment consisted in the instruction of the people. He describes this under two forms: “publicly and from house to house.” “Publicly,” in public places and to promiscuous congregations, whether large or small, teaching and exhorting all his hearers in the aggregate. “From house to house,” *privately*, not excluding the idea of small gatherings, often made necessary by the circumstances of the times, but clearly implying family visitation for the purpose of conveying instruction to separate households, and also of personal contact with individual cases, so as to bring the truth, as far as possible, home to each heart.

Second. That these pastoral services were all designed and suited to be profitable to the people. Edification, not mere gratification, was the rule. Whatever, in the whole compass of divine truth, was adapted to build them up in faith and holiness unto salvation, he was faithful to teach. He kept back none of it. This embraced the entire word of God; for, as he said to Timothy, “All Scripture is given by inspiration of God, and is *profit-*

able for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Third. That his labors embraced all the methods by which the truth could be impressed upon their minds. He describes his ministrations by three different expressions: "I have shewed you," literally, "conveyed as a message," giving them to understand that it came from God, was not his own invention nor the product of even his own best thoughts, but "the preaching that God bade him preach." "And have taught you." He instructed them as to the contents, meaning, and application of God's message: making it plain, and trying to rivet it on their minds. Again, "testifying." He was a witness of God's truth, not only as revealed to him in an extraordinary way as an apostle, but as learned by him from the Scriptures, as demonstrated to his view by its operation upon others, and as experienced by him in his own soul.

Fourth. That the substance of this instruction was "repentance towards God and faith in our Lord Jesus Christ:" the grand essentials of the gospel system, both as to doctrine and practice. In Paul's view, *Christ* was the centre and the foundation of all saving and sanctifying truth. Faith in Christ, therefore, involves, at least implicitly, every doctrine of a saving Christianity. And since the practical requirements of the gospel are addressed to a sinful race, all obedience and all spiritual attainments must be begun and carried forward in the spirit of a genuine repentance, having constant reference to the character and claims of God. No preaching, therefore, is legitimate which is not virtually embraced in this terse but most complete compendium.

The context and the corresponding history and Epistles of Paul show plainly enough that all these pastoral labors were conducted by him with all prayerfulness, tender sympathy, fidelity, watchfulness, and the exercise of a true ministerial authority which is "not for destruction but for edification."

We may regard the words of the text, therefore, as presenting something like an exhaustive view of the whole office and func-

tions of the New Testament pastor: as these are also summed up in the theme which we are called upon to discuss, viz., "The Pulpit and the Pastorate." This brings before us the practical side of the ministerial office, for which this Seminary was founded to train the sons of the prophets in our branch of the Church.

In looking especially at this, we by no means disparage the other features of this training; which are all valuable and can no more safely be dispensed with than the building can dispense with its deep and broad foundations. For they all have reference to this as their practical outcome. Hence a clear and full conception of "the pulpit and the pastorate" must lead to the highest appreciation of the entire course of ministerial education, as well as show what it must embrace.

I remark, then, first and generally, in regard to this work, *that its chief function is to minister the word of God to the people.* The pulpit is not an altar for the offering of sacrifice; nor is the pastor a priest to mediate with God, to dispense sacramental grace, nor to preside at an imposing ceremonial. He, indeed, conducts the worship of the sanctuary, leads the prayers and regulates the praises of the congregation, and administers the simple sacraments of the gospel; but his grand function is to *speak in God's name*, teaching, expounding, and enforcing his truth. He is not a mere orator or lecturer, and has no commission to utter from the sacred desk even the grandest, the most beautiful, or the most touching of mere human thoughts. He is simply God's messenger. His teachings have no authority except as they come from God, and no real worth except as they repeat and expound the divine oracles. Hence he receives all the truth he teaches through the channel of the inspired Scriptures. The Bible is the pastor's text-book, from which he obtains all the true learning of his profession, the cyclopaedia of his religious knowledge, the standard of his belief and teachings, the treasury from which he brings forth all the new as well as the old things which he distributes to his household, the armory where he finds all the weapons of his holy warfare.

Hence, the importance which we attach to a most scholarly and thorough acquaintance with this Book; not only in its Eng-

lish form, though this is by no means to be slighted or undervalued, but especially in its original languages, as indited by the Holy Spirit. The pastor must know his Bible thus *thoroughly* that he may expound it with certainty and confidence: thus *accurately*, that he may avoid even minor mistakes: and thus *fully*, that he may bring out the otherwise hidden treasures of this word. And hence, too, he must be acquainted with the principles of a sound Biblical Criticism, as well as the formal rules of interpretation, so that he may be able to detect and expose learned error under the specious guise of advanced scholarship: and also, without at all exhibiting the tools and technicalities of his art, give to his people the rich fruits of his faithful investigations.

But most especially should the pastor so learn his Bible as to be able to follow its wonderfully wise and skilful methods of instruction, of introducing and unfolding doctrine, inculcating precepts, applying tests of character, and ministering warning, rebuke, and consolation. The Bible is God, through his servants, dealing with the hearts and consciences of living men and women, and applying his truth to all their actual wants, characters, and circumstances, and not merely discussing topics in didactic essays. It is, therefore, the pastor's hand-book, in the pulpit, in the household, and in the treatment of individual cases.

I proceed now to consider, in the second place, what the *pastor has to do with Theology as a science*. With the Bible in his hand, has he any need for it, and does it not lead away from the Bible and really supplant it? I am only repeating a wide-spread popular notion. I have nothing to say of false systems: but what is a *true theology* but *formulated Scripture*? It is a science, but not a mere science. As to its *substance*, it is God's own truth, revealed by him alone, originating in his mind, shaped by his wisdom, and based on his authority. As to its *form*, it is that same divine truth, methodised, classified, and expressed in propositions conveying its true meaning, clearly distinguishing it from error, and unfolding its manifold and harmonious relations and its logical applications. It is just as legitimate as preaching or expounding the Scriptures. It is *one mode* of preaching, and it is

an all-important aid to the preacher. The pastor must be a theologian, and *is* one inevitably; the question is, whether he be a mere superficial tyro in theology, or be thoroughly grounded in the true principles of this grandest of all the sciences.

But let me not be understood as meaning that the pastor is to preach scientific theology; but I do mean that he cannot be thoroughly furnished for his great work without a clear and familiar acquaintance with it. He must know the Scriptures; but in order to expound them clearly, truly, and in an edifying manner, their contents must assume, in his mind, the shape of a well defined, connected, and harmonious *system*. He learns that system in the Seminary and in his study; but when he goes before his people, he puts the various truths of that system in forms which are adapted to popular edification. He simplifies them by explanation, amplification, and illustration, bringing them down to the comprehension of all classes. He teaches them in their application to the experience of men, their trials, wants, duties, interests, and sins. He uses them to show the way of salvation, to guide and stimulate to holy action, to promote spiritual growth, and to comfort troubled hearts. This is what we understand by *Pastoral Theology*. It is theology in all its depth and grandeur, but in the hands of the loving, sympathising, considerate pastor laboring for the spiritual good of all classes of his flock. The doctrines are the very same which it required intense wrestlings of thought as well as prayer and faith to learn; and yet he now breaks these loaves into fragments and distributes them to his hungry hearers. This is what Jesus, the great Teacher, did, and what Paul and John and James and Peter did.

It is a false and mischievous idea that Christian theology belongs to the cloister or study alone; that it is a lifeless skeleton of dry bones, having no connexion and no sympathy with living men and throbbing hearts; and is of no value to the actual experiences, especially of the masses; and hence that men ignorant of it may be competent spiritual guides. The prevalence and workings of this error account for not a little of the flabby piety of the day. It lacks the strength which strong truth alone can give.

The fact is, all the great doctrines of our faith are proper and

needful material for true pastoral work. Does the pastor need to explain to the inquiring sinner the way of salvation? His true answer must embody the most profound doctrines of Christianity—the nature of sin, its guilt, man's full accountability for it, and its fearful desert; God's character, his sovereignty, power, wisdom, justice, holiness, and grace, and the harmony of all these in the plan of salvation: the trinity of the Godhead; the deity of Christ, his incarnation, his whole character as the God-man Saviour: the covenant of redemption: the nature of the atonement, its efficacy, its adaptation to all cases, and the freeness of its offer of eternal life: the principles involved in justification: the nature of faith as the instrument of justification, and its relation to repentance and good works: the doctrine of regeneration, including the agency of the Spirit, the entire dependence of the sinner, and yet his full responsibility while dead in sin.

It is common with some to speak of the simple and elementary truths of the gospel, as capable of being handled by untrained spiritual guides. They *are* simple, as they come to the knowledge and experience of the converted soul; and yet they certainly rank with the profoundest of all truths: and when they have to be ministered to the dark and perplexed minds of inquiring sinners, each one peculiar in its cast of thought and subject to the innumerable perversions of human error and satanic delusion, what but the most thorough and extensive knowledge of these great doctrines can qualify the pastor to meet these various and often difficult cases, and lead them out safely into the light?

Nor is this knowledge of theology any the less important to the pastor in the work of *training the adopted sons and daughters* of the Lord Almighty, for duty, for trial, and for glory. He must understand well the great and by no means simple doctrine of sanctification; the sources, methods, capabilities, means, and hindrances of Christian growth. There is no doctrine which is more grossly perverted, in our day, even to the extent of fanaticism and licentiousness; beguiling not only unstable, but earnest, souls; and hence none which needs to be more thoroughly understood by the shepherds of Christ's flock.

So, likewise, in ministering comfort to the afflicted, so impor-

tant a part of pastoral labor, so often called for, and so valued by the people: how inadequate is the fitness of the untrained, superficial minister! The sources and grounds of true Christian consolation are not found near the surface, but deep down in the most fundamental and grandest truths of religion, viz., in the divine character and in the terms and securities of the everlasting covenant: those pertaining to God's sovereign, wise, holy, and gracious purposes, where ignorance is lost and confounded, but on which an intelligent faith reposes with confidence and peace, converting darkness into light, grief into submission and even joy, and gloomy despair into cheerful and at times rapturous hope.

But a necessary part of pastoral work is *instruction, incitement, and training* in the *duties of religion*. Mere *knowledge*, however thorough and accurate, will not suffice. The people must be trained to the practice of *good works*. This is necessary to their salvation and their highest development, as well as to the honor of God. But how vain is the attempt to detach practical from doctrinal preaching, and how unreasonable to contrast it, as more important! Practical preaching has no true meaning and no real force and efficacy except as it is based on doctrine. Christian ethics is not a mere code. It is founded on truth, on the principles which are laid down in God's word, and forms part of the Christian's creed. That pastor, then, guides his flock most truly who traces back all duties to these principles, teaching all obligations in the light of sound doctrine, and teaching all doctrine with a practical end in view, especially as supplying the only adequate motives and encouragements.

Again, *the true Christian pastor is an experimental preacher of the gospel*. He is not a mere theologian nor a mere lecturer. As all his instructions are intended to reach the hearts of his people, they must come living and warm from his own heart. This can be the case only when he has had a genuine experience of those truths. He cannot learn the real nature, power, and excellency of the gospel in any other way. He may have explored all the fields of philosophic and speculative theology, and understand the history, principles, and rules of biblical criticism in their application to both the original and cognate languages of

the Bible, and yet remain a mere scientist in genuine religious knowledge, because of his lack of that spiritual experience which is an essential commentary on both the Scriptures and systematic divinity. He is still out in the court of the Gentiles and has never entered the holy place, much less the holy of holies—has had no real intercourse with God, cannot lead his people near, and has no authentic message to them.

How can he warn, exhort, and invite sinners to Christ unless he has felt the plague of his own sins, the sorrows of a personal repentance, the desolation of a conscious helplessness, the fitness, power, and preciousness of Christ as his own Saviour, and the peace of God shed abroad in his own soul?

So must he have experienced the elements of a spiritual warfare in his own renewed but partially sanctified heart, the burden and grief of indwelling sin, the deceitfulness of sin in that heart, and the wiles and depths of Satan; and on the other hand the presence and workings of grace ever flowing from Christ his Head, ere he can teach others how to grapple with the arch-tempter, and to mortify and crucify their own lusts. He must himself have enjoyed the consolations of God's presence, the efficacy of prayer, the preciousness of the promises and all the various sources and means of spiritual support, in order that he may know how to speak a word in season to him that is weary, to uphold the weak, and to console the tried and afflicted.

This characteristic of the public ministrations of the pastor naturally leads us to consider those which are more private, but scarcely less important. He preaches not only publicly, but *'from house to house.'* This part of his work brings him and his message into the closest contact with his people; face to face, heart to heart. It is a most valuable and even necessary supplement to the pulpit. In the privacy of their homes he can introduce many instructions that are more or less impracticable in general discourse, and bring home his public teachings with more of explanation and more direct application than is possible in the pulpit. Here he treats really concrete cases, meets individual difficulties, and applies the truth in methods adapted to each particular state of mind. Here he reminds his people that he preaches

in the pulpit *to them*, and does not merely deliver a thesis or discuss a general abstract topic. In family visitation and personal conversation he follows up his pulpit exercises, learns their practical effect on his hearers, ascertains their spiritual condition severally, and secures an opportunity to give to each one his due portion, whether of instruction, warning, encouragement, or appeal. Happy is that pastor whose preaching awakens in his people a spirit of investigation and inquiry, even though it be attended with some questionings and perplexing difficulties. Nothing is more encouraging than to teach earnest minds, meet honest difficulties, and guide sincere seekers after truth.

The pastoral office is one side of a *relationship*. He has a flock and he is their shepherd. Mutual knowledge, confidence, sympathy, and love, are all implied. It is a close and endearing relationship. Hence, permanency is always contemplated, so as to give full opportunity for this relation to become what it was intended to be. A covenant is entered into between the parties and before God. They are made one by a tie even more sacred than the nuptial bond, though not for life as that is. It is a confidential relationship, warranting the utmost freedom of communication in all the affairs of the soul, and yet at the farthest remove from the espionage, impertinence, and tyranny of the confessional. It is a tender relationship, in which a loving devotion to the entire flock is the animating and guiding impulse, and the affection of that flock is a powerful encouragement and an ample reward. And it is a most responsible relationship: for he labors, watches, and prays for his people as one that must give account, and they on their part must also do the same, as to the fulfilment of their obligations.

The faithful pastor knows his flock, just as the Oriental shepherd knows his sheep, each and every one, calling them by their true names, understanding the religious history, the peculiarities, the trials, the frailties, and the excellences of them all. He maintains a strict watch over them; not the strictness of a spy or of a tyrannous lord over God's heritage, but of a loving, careful father over his children, following them with his eye, warning them against danger, and ever ready to defend, assist, guide,

restrain, comfort, and encourage them in the way of the Lord; and especially caring for the *lamb*s, whether the children of the Church or "the little ones" of Jesus. Like Paul, he is "gentle among them as a nurse cherisheth her children." Yea, he shows

"A father's tenderness, a shepherd's care,
 A leader's courage which the cross can bear,
 A ruler's awe, a watchman's wakeful eye,
 A pilot's skill the helm in storms to ply,
 A fisher's patience and a laborer's toil,
 A guide's dexterity to disembroil,
 A prophet's inspiration from above,
 A teacher's knowledge and a Saviour's love."

What a blessed ministry is this! How grateful to every thoughtful and appreciative mind! How does it exhibit the wisdom of Jesus and his great love to his Church—"He gave them pastors." How does it embody the loving care of the Great Shepherd of the sheep! How admirably suited to the actual circumstances of his people in this world! And then how does it react upon the pastor himself, in rich benefits to his own soul and helps to his ministry!

His intercourse with his people in their varied and often striking experiences develops to his view innumerable applications of divine truth, which are often new and surprising, showing the many-sidedness of that truth and its marvellous fitness to meet the actual wants of men. It reveals the work of the Holy Spirit as *he* takes the things of Christ and shows them to the soul. Thus he *learns* from those whom he *teaches*; not only the intelligent, but the unlettered. He often finds his best human teachers in the homes of Christian poverty, at the bedside of sickness, in the dying chamber, and in the house of bereavement. He learns from the growing Christian, flourishing in the courts of the Lord; from the aged soldier of the cross, who has struggled long with sin, Satan, and the world; from the young convert in the glow of his first love; from the tempted, tried, and wounded believer—yea, even from the backslider. Religious experience is a large volume; it has many chapters and numerous graphic illustrations; and it is the diligent and faithful pastor who sees most of it, and learns its lessons most fully.

All this experimental knowledge thus acquired he carries back with him to his study and his closet, subjecting it to the crucible of his own thoughts. With God's word in his hands and with these various cases borne on his heart to the throne, he seems to get a new message from on high, and then carries that message into the pulpit, prepared to preach with unwonted appropriateness to their real necessities. He is no longer a mere sign-board. He is a guide, who goes along with them, and shows them the very way they must travel.

Thus do the several aspects of the pastorate, doctrinal, experimental, and practical preaching, in the pulpit, in the family, and to the individual; its oversight and care; its tender and consoling ministrations; its confidential relationships, and its parental discipline, all combine to make one whole, complete, harmonious, beneficent, and strong; worthy, indeed, to be one of the ascension gifts of our triumphant Redeemer, and worthy to be cherished and maintained in all his churches by all his people. It was chiefly designed for them, and they realise its highest value. Hence it is we have dwelt mainly upon pastoral work, even in the pulpit. The pulpit has, indeed, a much wider sphere and a more general value: *e. g.* as the strong bulwark of a pure Christianity against the assaults of infidelity and superstition, as the great educator of the people, as the true palladium of social order and political liberty, of human life, property, and happiness, and as "the most important and effectual guard, support, and ornament of virtue's cause." But its highest glory is that it is God's instrument in the deliverance of men from sin and eternal death, and that though the visible, audible agent is a mere man, his simple words are made the power of God unto salvation.

"For letting down the golden chain from high,
He draws his audience upward to the sky."

In conclusion, then, it is a matter for profound thankfulness that this beloved Seminary, in the fifty years of its noble history, has never been conducted as a mere school of learning, rhetoric, or philosophy, or even as a mere theological institute, but has ever given the conspicuous place to the spiritual and practical aspects of the ministerial work; and it is our devout prayer that

it may, in the long years of the future, be preëminently God's chosen instrument for giving to his Church many "pastors according to his own heart, who shall feed his people with knowledge and understanding." To this end let us give our labors and our influence in the effort to rebuild this institution on deep and broad foundations, and in proportions exceeding even all its former glory. We aim at no *progress* in its standards of doctrine, either as to the faith, the order, or the worship of the Church; for these we regard as based upon the complete and unchangeable teachings of God's inspired word. What we long to see is, that the most ample means shall be provided for the inculcation of these great principles upon the largest number of students consecrated to the ministry of truth—men who will hold up these standards with unswerving fidelity amidst prevailing defections; who will combine the most thorough scholarship with humble and ardent piety, and who will labor to spread these sacred principles with evangelic zeal in our own broad land and amongst the nations of the earth. It is not merely to an institution of learning that we renewedly dedicate our efforts on this occasion, but to the cause of divine truth, to the salvation of souls, the interests of holiness, the upbuilding and comfort of the Church, and above and through all these, to the glory of Christ.

THE FEDERAL THEOLOGY: ITS IMPORT AND ITS REGULATIVE INFLUENCE.

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THE subject to which attention is asked on the present occasion is, *The Federal Theology: Its Import and its Regulative Influence.*

It has become almost an adage, that the Church has developed her theology mainly through conflict with error. This must be so from the nature of the case. Attention is not apt to be specially directed to what is undisputed, and our clearest judgments are derived from comparison. The contrast of truth and error, induced by the assertion of the latter, enhances our comprehension of both. The doctrine of the covenants constitutes no exception to this law. It was not brought distinctly under investigation and formally developed until the period succeeding the Reformation. Luther grandly elucidated the cardinal doctrine of justification by faith alone. Justification he saw clearly. Imputation he perceived less distinctly; and he stopped short of the controlling principle of federal representation. Even Calvin, magnificently endowed as he was by his abilities and learning for a systematic treatment of revealed truth, although he produced a theological work distinguished for its comprehensive grasp of the doctrines of religion in their relation to each other, did not seem to have had his mind definitely turned to the federal scheme.

It was when Placcæus broached his theory of the mediate imputation of Adam's sin, that the attention of the Reformed Church was thoroughly aroused to the importance and scope of the federal theology. The theologians of the Dutch School, in their massive works, subjected it to a full, if not an exhaustive, consideration; and their example was followed by some of the most illustrious divines of England and Scotland. And while Cunningham, Hodge, and our own Thornwell have trodden in their footsteps, and evinced in their discussions their sense of the importance of

the federal system—a fact for which the present generation of Calvinists should be devoutly thankful—it is to be feared that indications are beginning to manifest themselves of a growing tendency towards a departure from this type of theology. Especially would it be for a lamentation should it disappear from the pulpit—the grand organ by which divine truth is brought into contact with the masses. And as surely as the pulpit drifts away from it, will it more and more cast its instructions in the mould of a wretched legalism; or, losing the influence of this pervading genius of theological truth, and so lapsing from any thorough-going inculcation of doctrine, it will more and more neglect its heavenly call to be an instructor of Christ's people, and sink its high didactic office into that of a vapid and sensational haranguer. The present effort is essayed not alone from sympathy with the intrinsic value of the theme, but also in the hope of citing attention, in some humble degree at least, to the necessity of keeping it before the mind of the Church. But, not to consume time with preliminary observations, I hasten to consider:

I. The Import of the Federal Theology.

Let us begin with the covenant of grace, for the reason that its existence and the operation of the representative principle in connexion with it are more clearly and explicitly set forth in the Scriptures than are the fact of the covenant of works and the way in which its results are entailed. Admitting the analogy between the two covenants which the Apostle Paul affirms, we shall by this method gain the advantage of expounding the obscurer case by that which is the more definitely revealed.

There would seem to be no necessity to distinguish, as some have done, between the covenant of redemption and the covenant of grace as two separate covenants: the former as conceived to exist between God the Father and Christ, and the latter between God and the elect. For, in the first place, the law of parcimony opposes the supposition of two covenants. This presumption could only be removed by such explicit testimony of Scripture to the existence of two as can hardly be contended for in the face of another construction of its teaching by so many theologians. In the second place, it is inconceivable that God would have entered

into a covenant with sinners except in Christ as Mediator and Federal Head. To say that one covenant was made with the Son and another with the elect, is to assume as the differentia of the latter the fact that it was not made with them in Christ, but apart from him. But that cannot be admitted. To reply that the covenant, though not made with him, was made with the elect as in him, is to give up the distinction. The covenant, according to the ordinary conception and statement of it, was at the same time made with him and with his elect seed in him. It is wholly unwarrantable to hold that a federal arrangement should obtain in relation to sinners, except as they are represented by a federal head. The covenant with Christ, therefore, embraced the covenant with his elect constituency. They are never dealt with except as they are in him. In the third place, let it be conceded that the covenant wears two aspects, one immediately contemplating Christ as federal head and representative, and the other, the elect as beneficiaries, and they are evinced to be but separate faces of the same great compact by the consideration that the privileges, graces, and duties of the elect are benefits conferred upon them in Christ, are but parts of that salvation which he meritoriously secured for them by his perfect performance of covenanted righteousness. Their faith, it is true, as an indispensable duty, conditions their subjective and conscious union to Christ, but faith is the necessary result of regeneration, in which they are the passive recipients of the grace acquired for them by their federal head. That which is held to be a covenant of grace, in distinction from the covenant of redemption, may be regarded as but a testamentary administration, in behalf of the elect, of the one eternal covenant between the Father and the Son. It may be added, in the fourth place, that the analogy between the covenant of grace and that of works, which is universally admitted to have been but one, and the language of the Calvinistic symbols which must be strained to support any other supposition, oppose strong presumptive evidence to the hypothesis of two distinct covenants. It is one and the same covenant, which, regarded in relation to the means employed and the end contemplated, is denominated the covenant of redemption, that is emphatically

designated the covenant of grace when conceived in reference to its source, and to its unmerited application to sinners as the recipients of its benefits. It is peculiarly a covenant of grace to them, since its legal condition was fulfilled, not by themselves, but by another for them, guilty and corrupt.

But whatever view is maintained concerning this question, let it be understood that, in this discussion, allusion is had to that "covenant of grace" which was in eternity made by God the Father "with Christ as the second Adam, and in him with all the elect as his seed."¹

In this covenant the principle of representation was involved as an essential element. Christ, by the appointment of the Father, and by his own spontaneous election, became the legal representative of the elect seed who were given to him to be redeemed. He undertook all their legal responsibilities, as well those which related them to the preceptive requirements of the moral law, as those which bound them as transgressors to endure its penalty. Whatever the law exacted of them, in order to their justification, he as their representative obligated himself to render. The life of obedience due from them he engaged to live, the death demanded of them he bound himself to die.

It is indispensable to a just apprehension of this vitally important subject, to notice that what was a covenant of redeeming grace to his seed was a covenant of works to Christ. It was they, not he, who needed to be redeemed; they, not he, who were to be debtors to grace. He stood under the covenant, as the second Adam, a probationer, required and undertaking to render perfect, personal obedience to every demand of law, in order to the justification of his seed in him.

This exhaustive obedience he performed. Viewed in relation to the commands of the law, it may properly be denominated preceptive obedience; in relation to its curse, penal obedience. It is usual to distinguish these two aspects of it by the terms *active* and *passive* obedience. But it was both, during his life and at his death, at the same time active and passive. From the inception of his obedience he suffered, and at the climax of his suffer-

¹Westminster Larg. Cat., Quest. 31.

ings he acted. From beginning to end he was a suffering actor, an acting sufferer. In life and death, consequently, and in relation to precept and penalty alike, he rendered obedience. This obedience was marred by not the slightest flaw—it was absolutely perfect. By it justice was completely satisfied and the law gloriously exalted.

Did the limits of this discourse permit it, convincing proof could be furnished of the necessity—which has been disputed by some Calvinists even—that Christ should have rendered obedience to the precept of the law in order to the justification of his seed, and that this preceptive righteousness should be imputed to them, in order to the attainment of that end. That cannot now be attempted. Suffice it to say, that the elect seed of Christ were not merely, by virtue of his propitiatory sufferings, to be placed in a condition of confirmed innocence—of everlasting exemption from punishment, but to be entitled, on the ground of a perfect and unchallenged obedience to the preceptive requirements of the law, to the positive communications of the divine favor. Not only was it incumbent on Christ to deliver his people from the death incurred by the fall of Adam, but as the second Adam to do what the first was required to do—to pay obedience to the precepts of the law. That, strictly speaking, is righteousness, and that the glorious representative of the elect wrought out for them. He produced a perfect obedience to the whole law, and therefore won for himself an adorable name by which he is known in the assemblies of the saints—"the Lord our righteousness." Like the seamless robe he wore on the day of his crucifixion, the righteousness of Jesus is without division. "Let us not rend it," but regard it, as he himself produced it—a grand totality, one and indivisible.

The question now necessarily arises, what were the results secured by this covenanted obedience of Christ to all the requirements of the divine law? The inquiry need not here be pressed, whether he, considered as an individual, was bound to render obedience to the law for himself, although I confess to a concurrence in the view of those theologians who maintain that he was; so far, at least, as a preceptive rule was concerned. Antecedent-

ly under no obligation to obey the law which he administered, yet having voluntarily subjected himself, as incarnate, to its scope, he came by that free act under obligation to comply with its demands. If it was possible for him to be "made under law," it was possible for him, as an individual, to be obligated by its authority.

But the question is in regard to his obedience considered as that of the head and representative of his elect seed. What, in that capacity, did he by his obedience secure? In the general, the answer must be: all the benefits of redemption. But foremost among these blessings—the special answer is—he secured justification for himself and for his seed in him.

It may be objected to this statement, that it is inadmissible to affirm that Christ was justified, and that all which can properly be said is, that he secured the justification of his seed. This objection cannot be supported upon grounds derived from the Calvinistic conception of the principle of representation as employed in the plan of redemption. That Christ, upon the completion of his covenanted obedience, was justified, is evinced, in the first place, by the analogy between him as the federal representative of his seed under the covenant of grace and Adam as the federal representative of his posterity under the covenant of works. If Adam had performed the condition of the covenant, he would have been justified as federal representative. As Christ fulfilled the condition of the same covenant both as to its precept and its penalty, he was justified as federal representative. The consideration that Adam's obedience was contingent, while Christ's was not, makes no difference as to the result contemplated. The certainty, that Christ would fulfil the condition upon which justification was suspended, only rendered that justification certain. Both the first and second Adams were probationers under the provisions of a legal covenant, which conditioned justification upon perfect, personal obedience to law. The difference between them is, that in one case the stipulated reward was missed, and in the other it was won. In the second place, the justification of Christ is proved by the fact that he voluntarily assumed the guilt of his seed, and that it was judicially imputed

to him by God the Father. If he had not been justified from it by the authority which formally attached it to him, that guilt would have remained upon him. Either he was, before his resurrection, federally guilty or he was not. If he was not, the guilt of his people was not transferred to him, and therefore continues upon them. That is out of the question. If he was, his guilt had to be removed in order to the removal of theirs, for his guilt was theirs. But the non-imputation of guilt, or, what is the same thing, its removal, is an essential element of justification. Now, Christ's voluntarily assumed guilt was not imputed to him after his resurrection and ascension. Consequently, he was justified. He had perfectly satisfied infinite justice by the sacrifice of himself for sin, and the Father publicly and formally absolved him from the guilt which he had previously reckoned to his account.

The only difficulty which can attach to this view is one which springs from the grievous misapprehension, that it implies the pardon of Christ as a personal sinner. It would certainly be rank blasphemy to intimate that he labored under an inherent and conscious guilt which needed to be remitted. It is quite another thing to say, that his imputed guilt was removed by God's justifying sentence: a reward to which he had entitled himself by his unimpeachable obedience to law.

But, further, the justification of Christ involved the justification of his elect seed. Not that it is now intended to affirm—what, of course, is true—that his justification secured that of his people, as one to be subjectively and consciously experienced by them in the course of their mortal existence. What is meant is, that at the very moment and in the very act of his justification theirs was, in a sense, effected. They were justified when he was justified. This is not the Antinomian doctrine of an actual justification in eternity. To that extraordinary notion it is impossible to attach any intelligible meaning. What divines have termed decretive justification, that is, the eternal purpose of God to justify the elect, is at once true and apprehensible; but one finds as much difficulty in grasping the idea of an actual eternal justification as in conceiving "a chimera buzzing about in a vacuum."

There is a distinction which is now strangely neglected, but to which the Calvinistic theology ought to be recalled, as vital to its consistency and completeness. It is one which was maintained by some of the most eminent divines of the seventeenth century—by such men as Witsius and others of the Dutch school, and Owen, Charnock, and Halyburton. It is the distinction between what was variously termed fundamental, or general, or active, or virtual, justification on the one hand, and what was denominated passive or actual justification on the other. The import of it is that, on the one hand, the elect were, in mass, justified *in foro Dei*, in the justification of Christ as their federal head and representative; and that, on the other hand, they are severally justified *in foro conscientie*, when in the period of their earthly history they actually exercise faith in Christ. In the first instance they are conceived as justified constructively, federally, representatively; in the second, subjectively and consciously. In the first, they were justified independently of their voluntary concurrence; in the second, they are justified through their conscious exercise of faith.

In the vindication and enforcement of this great discrimination, I shall employ the terms *virtual* and *actual* justification, in compliance with an old usage, albeit for the sake of accuracy *representative* and *conscious* might be preferred.

If the doctrine of the Covenant be scriptural, it is too plain to need proof that there is a federal oneness of Christ and his seed. When as their representative he yielded obedience to the law in order to justification, they yielded that obedience in him. His representative acts and experiences, in relation to that end, were theirs. Otherwise the principle of representation is a figment and the term *representative* a sham. Did he as their representative obey the precept of the law? They obeyed in him. Was he crucified? They were crucified with him. Did he rise from the dead? They rose with him. What hinders, then, that we should hold that when he was justified, they were justified with him? That consequence must follow if he was justified as their head and representative. Not subjectively and consciously, but federally and representatively, they

obeyed, died, rose again, and were, in God's heavenly court, justified, in Christ.

Now, inasmuch as no justification at God's bar is conceivable except upon the ground of a perfect righteousness, it is obvious that the elect seed of Christ must have been, in some sense, adjudged to be righteous in order to their virtual justification. That sense is, that they were righteous by imputation. In no other way could those who were not conceived as having consciously wrought righteousness have by the divine Judge been regarded as righteous. Indeed, the most of those so justified, including nearly the whole New Testament Church, were not even in existence, and of course were not the subjects of regeneration. Christ's righteousness was, in God's court, imputed to them in order to their justification in him. Here, then, it deserves to be noticed, we have a case of "antecedent and immediate imputation" of righteousness—antecedent, since the imputation preceded the spiritual birth of the elect; immediate, since it was not conditioned by or mediated through inherent and conscious holiness.

The elect seed of Christ having been thus, in the court of heaven, virtually justified in him their representative, were invested with a right and title to eternal life. Then, when their earthly history emerges, their righteous Advocate and priestly Intercessor, at God's appointed time, sues out for them the gift of the Holy Spirit, who, imparted to them by the mediatorial King, enters into them, convinces them of their sin and misery, illuminates them in the knowledge of Christ as a Saviour, regenerates them, and enables them to exercise that faith which conditions their conscious and actual union with Jesus. Not now are they, for the first time, federally and representatively, but subjectively and consciously justified. This is their actual, in contradistinction from their virtual, justification. In the order of production it succeeds regeneration, as, in that order, virtual precedes it.

In opposition to the view which has thus been expounded in regard to the operation of the representative principle, the objection may be urged, that as the elect, in their natural, unregenerate condition, are in a state of condemnation, it is difficult if not

impossible to conceive how at the same time they are in a state of justification; that is to say, how God can regard them as at one and the same time justified and condemned. This difficulty is by no means insuperable.

1. The statement of the objection supposes that the terms justification and condemnation are always employed respectively in the same sense. If this were true, the difficulty would be unanswerable. It would involve a contradiction to say that one is justified and not justified in one and the same sense; or that, in one and the same sense, he is condemned and not condemned. But it does not imply a contradiction to affirm that one is justified in one sense and not justified in another sense; or that he is condemned in one sense and not condemned in another sense. Now virtual justification is one sort of justification, and actual is another; so that it involves no contradiction to say that one is virtually justified and not actually justified at one and the same time. Nor does it imply a contradiction to maintain that one is actually condemned and not virtually condemned at one and the same time. Virtual justification and virtual condemnation are mutually exclusive, but not virtual justification and actual condemnation. The latter may co-exist without contradiction. It follows, therefore, that God is not inconsistent with himself when at the same time he regards the elect unregenerate sinner as virtually justified and as not actually justified. These two sentences are consistent with each other, inasmuch as they have respect to different kinds of justification. To say that a thing is round and square at one and the same time would be a contradiction, but it would not be contradictory to assert that, at one and the same time, it is round and white.

The same thing is made still more apparent by varying the terms and thus viewing it in different lights. The elect sinner may be considered as justified *de jure*, but not *de facto*. He has in Christ, previously to actual justification, a right to be actually justified; that is, not a right in conscious possession, but one existing in the judgment of God. So an infant may be *de jure* a sovereign, while he is *de facto* a subject. Or, the elect sinner may be contemplated as potentially but not actually justified. So a be-

liever, in this world, is potentially possessed of heaven, but not actually; and it involves no contradiction to say of him that he is, at one and the same time, possessed of heaven and not possessed of it. And it enhances the view now urged to remember that the potentiality is in Christ and not in the elect unregenerate sinner himself. It is not one which is evolved into fact by an inherent law or tendency, but developed by virtue of a divine arrangement into which his subjective experience in no degree enters as a ground.

2. The case receives additional clearness when we reflect that these respective sentences of justification are issued in different courts—the one, in God's heavenly court, the other, in the court of the elect sinner's conscience. It is true that the Judge who passes sentence is one and the same: it is God who justifies in either case; but as the sentences are related to different kinds of justification, so the spheres of emission are distinct—the courts are different in which they are respectively pronounced. While, therefore, in accordance with the facts of representation God justly declares the elect unregenerate sinner justified in the court of heaven, with equal justice, in accordance with the subjective and conscious facts of experience, he treats him as not justified but condemned. The elect unconverted man sustains, at the same time, two different relations. In accordance with one he is entitled to God's favor; in conformity with the other, he is subject to his displeasure.

3. If it be still contended that it implies inconsistency to say that God has in Christ justified the sinner, and therefore regards him with a love of complacency, while yet the sinner is under his wrath and curse, it may be replied: first, that the same difficulty holds, in part, of God's electing love. The truth is, that in both cases, God loves the sinner complacently before his conversion, because he views him as in Christ; and at the same time he disapproves him as viewed in himself. In Christ, and for Christ's sake, he is entitled to love; in himself, as apart from Christ, he is deserving of hate. Secondly, even after the elect sinner's actual justification, he is in God's regard lovable and damnable at one and the same time—lovable as contemplated in Christ, his glorious head; damnable as viewed in his sinful self.

Enough has been said to show that the doctrine of a virtual or representative justification of the elect seed of Christ in God's court, and the "antecedent and immediate imputation" to them of Christ's righteousness and its resultant rewardableness, is not encompassed with contradictions. It is the only doctrine of justification which harmonises the Calvinistic system with itself, and saves it from a Baxterian compromise with Arminian views.

Let us now, in the light of this exposition, turn to the parallel case of the operation of the great principle of federal representation in the covenant of works. The limits of this discourse will not allow a development of the scriptural proofs that the covenant of works existed, or that Adam was the federal representative of his posterity. The record in Genesis, the very definite and precise comparison instituted between the first Adam and the second in the fifth chapter of Romans, the brief but pregnant statement of the same comparison in the fifteenth chapter of First Corinthians, and the argument in the second chapter of Hebrews, in respect to the necessity of the incarnation, and of the conformity of the second Adam to the law by which the relation of the first to his seed was controlled—these passages of the inspired word furnish conclusive evidence of the positions advanced. But these proofs being, as admitted by the whole Calvinistic body, now assumed, and regard being especially had to the analogy between Christ and Adam, as the heads of their respective covenants, and representatives of their federal constituents, the question will be considered, What was the result which might have flowed, what the result which did flow, from the representative relation which Adam sustained to his seed?

According to the constitution by which Adam was appointed a legal, in contradistinction from a merely parental, head and representative, all that he might have done in rendering obedience to law might have been done by his seed, and the fatal act which he did *was* done by them. This, if he were strictly their representative, must be true in accordance with the universally admitted maxim, *qui facit per alium facit per se*. He was their agent; he acted not only for himself, but for them, and they acted in him. It may be incidentally remarked that one holy act of Adam did not induce

justification. A course of obedience—how extended, we cannot know—was required of him in order to the acquisition of the reward. Consequently, had Adam stood, the whole series of holy acts up to the moment of justification would have been representative acts, and would therefore have been legally shared by his seed. But there was no necessity that all his sinful acts should be representative. A single act of transgression, from the nature of the case, entailed condemnation. It was the signal of doom. The legal probation was closed; the reward of the covenant was forfeited, and its death-penalty incurred.

Now, had Adam fulfilled the condition of the covenant, that is, perfect obedience to law, during the specified time of his trial, his posterity would have fulfilled the condition, would have rendered the obedience in him. So was it, we have seen, in the case of Christ and his seed. The obedience of the representative is the obedience of the represented—yielded not subjectively and consciously, but federally, legally, representatively. Nor does this destroy the reality of the constituents' obedience. A representative obedience is as real as a conscious. They are differently conditioned, but they are both real.

It follows, also, that had Adam been justified, his posterity would in him have been justified *in foro Dei*. They would have had, previously to their conscious existence, a virtual justification in him as their head and representative. The analogy holds between the virtual justification of Christ's seed in his justification and the virtual justification of Adam's descendants in him, on the supposition that he had fulfilled his probation. As no justification can take place except upon the ground of a perfect righteousness, the race, according to the supposition sharing his justification, would have been, in the court of heaven, justified on the ground of Adam's righteousness imputed to them. There would, then, it is clear, have been an "antecedent and immediate imputation" to them of the righteousness of their federal representative—antecedent, as anticipating their personal existence and inherent holiness; immediate, as directly terminating on them without being mediated through their conscious virtue. And when they emerged into individual existence, they would—I am

bold enough, pursuing the analogy, to think—have been actually justified upon their conscious acceptance of God's appointed method of justification; they would, in a word, have been both virtually and actually justified on the ground of imputed righteousness. It would have been nature's plan, as it is that of recovering grace.

But Adam fell. Following the lead of the representative principle, we cannot err in affirming that his act of disobedience was the race's act of disobedience. "They sinned in him, and fell with him in his first transgression." They sinned in him, they performed his fatal act, not subjectively and consciously, but federally, legally, representatively. It is equally evident that his condemnation was theirs. He was condemned not merely on his own individual account, but as their legal representative: consequently, they were condemned in him. The sentence, passed in God's heavenly court, terminated at the same time upon him and upon his federal constituents. It was pronounced not *in foro conscientie*, but *in foro Dei*. But as no sentence of condemnation can be justly pronounced except upon the ground of guilt, and as Adam's posterity were not in conscious existence when they were thus condemned, his guilt—the guilt of his first sin as representatively their sin—was imputed to them as the ground of their condemnation. It was not their guilt as contracted subjectively and consciously, but as incurred federally, legally, representatively. In the former sense, the guilt was that which attached to another's sin—*peccatum alienum*; in the latter, it was a guilt which resulted from their own sin. The distinction is scriptural and obvious, and it is the only one which even approximately relieves the difficulties which the speculative reason encounters in its attempt to construe the facts of the case. But whether the thinking faculty is satisfied by it or not, faith accepts the exposition which it recognises as furnished by Inspiration itself.

Here, then, we have again an "antecedent and immediate imputation"—the imputation of Adam's guilt to his posterity, which was antecedent to their personal existence and subjective depravity, and which was immediate, as not conditioned by or

mediated through their conscious corruption. The parallelism between the two Adams and their respective seeds is, in the points indicated, without a jarring element, condemnation being substituted for justification in the instance of the first Adam and his race. Christ obeyed the law; his seed representatively obeyed the law in him. Adam disobeyed the law; his seed representatively disobeyed the law in him. Christ was justified in God's court; his seed were representatively justified in him in God's court. Adam was condemned in God's court; his seed were representatively condemned in him in the same court. Christ's righteousness and its consequent merit were imputed to his seed as the ground of their justification in the court of heaven; Adam's sin and its consequent guilt were imputed to his seed as the ground of their condemnation in the same court. The imputation of Christ's righteousness and its merit to his seed, in God's court, as the ground of their justification was antecedent to their spiritual birth, and the existence of subjective holiness; the imputation of Adam's sin and its guilt to his seed in God's court as the ground of their condemnation was antecedent to their natural birth and the existence of subjective depravity. The second birth designates the parties upon whom the covenant of grace takes effect; first birth designates the parties upon whom the covenant of works terminates. The new birth in holiness of Christ's seed is the judicial consequence of their antecedent justification in God's court. The first birth in corruption of Adam's seed is the judicial consequence of their antecedent condemnation in God's court. The creation of Christ's seed in holiness is the glorious reward of his obedience; the birth of Adam's seed in corruption is a penal infliction for his disobedience. All who were represented in Christ live; all who were represented in Adam die. All who were in Christ legally lived in him, when he by his consummate obedience entitled himself and them to the reward of the highest life—confirmed holiness and bliss. All who were in Adam legally died in him, when he, by his inexcusable disobedience, subjected himself and them to the deepest curse—confirmed corruption and woe. Born by a supernatural generation into the kingdom of grace, all who were in Christ live

spiritually and corporeally, by a resurrection from the death of sin and the dust of the grave: and live, as invested with a right and title to supreme and everlasting felicity. Born by a natural generation into the kingdom of Satan, all who were in Adam are dead spiritually and die corporeally: brought forth in sin, sinking into the agony of dissolution and the rottenness of the tomb, and made liable to death eternal which consigns soul and body to the pains of hell for ever. All who were in Adam die; all who were in Christ live. "By one man sin entered into the world, and death by sin"; but "they which receive abundance of grace and the gift of righteousness, shall reign in life by one, Jesus Christ." "For, as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." The analogy is perfect between the first and second Adams and their respective seeds, so far as the operation of the principle of federal representation is concerned; the modes of its application in the two cases, and the results attained, were as different as are mere grace and recovering mercy, as legal and priestly representation, as are justification and condemnation, as life and death, heaven and hell.

II. The import of the federal theology, according to the Calvinistic conception of it—and it is the scriptural conception—having been thus briefly exhibited, let us pass on to consider its regulative influence: first, upon the doctrines of natural religion—the religion of law; secondly, upon those of supernatural religion—the religion of redeeming grace.

1. It makes short work with non-Calvinistic hypotheses in regard to the relation of the race to Adam, and the effect exerted upon them by his sin.

It sweeps all standing ground from the Pelagian doctrine. The wild and monstrous dream that men are born destitute of moral principle and of impulses to moral action, and that they electively determine their character as sinful by virtue of an imitative disposition, is at once dissipated in the light of a doctrine which affirms the imputation of guilt to the race and their condemnation in God's court antecedently to their conscious existence—the previous passage of a just legal sentence, which, upon judicial

grounds, necessitates their birth in corruption. They are born dead in trespasses and sins, because the death-sentence of the divine law had already been pronounced upon them.

It shows the utter incompetency of the Arminian theory. In that theory, the terms, *covenant, federal, representative*, are all, it is true, employed, but employed abusively. What is meant is, that Adam was the parental representative of his posterity. The consequences of his sin are entailed upon them, just as those of the sins of ordinary parents are visited upon their children. The theory, according to the express statement of Richard Watson, in his *Theological Institutes*, corresponds with that of Dr. Isaac Watts.¹ The feature which distinguishes Adam's influence from that of parents in general is, that, as he was the first parent, the results of his sin are inflicted upon the whole family of mankind. This theory, whatever may be the language it speaks, does not include the principle of federal representation. There are two elements entering essentially into the operation of that principle, which the theory discards. The first is, that those who are represented do the very acts of their representative—do them really, but not subjectively and consciously; do them legally and representatively. In this sense, the descendants of Adam committed his first sin. This the federal theology affirms, and this the Arminian theory denies. The second element is, that the very sentence which is pronounced upon the representative is pronounced upon his constituents. The sentence of condemnation which was, in God's court, passed upon Adam, was at the same time passed upon his posterity. This also the federal theology affirms, and this also the Arminian theory denies. The rejection of these elements of the federal system by this theory, were it not explicitly made,² can easily be shown to result logically from the analogy which it maintains between the case of Adam and that of ordinary parents. For it is very certain that children do not perform the very acts of their parents: and it is equally certain that they are not subject to the very sentences which may have been passed upon their parents for their crimes. No child

¹ Vol. ii., Part ii., Chap. xviii., p. 53.

² Watson, *Theo. Inst.*, Vol. II., Part II., p. 53.

is sentenced to death because his father was. He is not hanged because his father came to the gallows. The distinction cannot be overlooked between the penal infliction of the retributive consequences of the representative sin of Adam upon his federal constituents and the visitation of calamities upon children because of the offences of their parents. It deserves to be considered, too, that there are no results flowing to their children from the acts of godly parents which illustrate, by analogy, the consequences accruing to his seed from the obedience and justification of Christ. The federal and parental constitutions are different things. In short, the federal theology, embracing the principle of strict legal representation, being once established, the Arminian theory falls to the ground.

2. The federal theology, as embodying in itself the principle of federal representation, shows to be baseless, at least to be useless and superfluous, those metaphysical theories propounded by Calvinistic divines, which attempt to explain the responsibility of the race for the first sin upon other grounds than those of legal representation and the imputation of another's guilt, and maintain the position that they are accountable for that sin by the fact that it was theirs in the very same sense in which it was Adam's. They did not commit it legally and representatively in him as their federal head, but in the exercise of their own proper agency. Into this class fall the Realistic theory of generic unity, the theory of Numerical Identity, advocated by Dr. Baird and Dr. Shedd, and President Edwards's theory that God, by a naked exercise of sovereignty, constituted Adam and his posterity the same agent, and that he effects the sameness by successive acts of creative power. He creates each of the race what Adam was, and as doing what Adam did. They are created one and the same. The theory is part and parcel of his philosophical doctrine of Continuous Creation.

These theories are reducible to unity upon a common principle, namely, the justice of imputing to one the guilt of an act which he has performed strictly in his own proper, subjective capacity. But this is exclusive of the principle upon which the justice is affirmed of imputing to one the guilt of an act which is strictly

and properly another's, and which is only one's own in the sense that he performed it legally and representatively in that other. It is manifest that these two principles cannot be applied to one and the same act. If the guilt of Adam's sin be imputed to his posterity because it was their own subjectively, it cannot be also imputed to them because it was theirs representatively. And the contrary supposition must be equally true—if it be imputed to them because it was theirs representatively, it cannot be imputed to them because it was theirs subjectively. Both cannot be, one or the other must be, true. If, therefore, the principle of federal representation determined the relation of Adam's guilt to the race, the theories under consideration are excluded. The federal theology accounts sufficiently for the facts of the case. It is not intended to deny that the community of nature between Adam and his posterity may have rendered it fit and proper that he should be the person to represent them, that the natural relation grounded the propriety of the federal. What is affirmed is, that as he was appointed their legal representative, they became implicated in his guilt by virtue of their relation to him in that capacity: it was the federal relation which grounded the imputation of guilt.

3. The principles of the federal theology also rule out as inadequate, if not unnecessary, the theory of Propagation; for, even supposing that it explains the transmission of corruption, it gives no account of the derivation of federal guilt. The attempt is made to harmonise the two by the view, that corruption is propagated through the parental channel and guilt derived through the federal. To my mind, the reconciliation is hopeless, and the reduction incompetent. For, if corruption descend by propagation, it is plain that guilt is imputed to each descendant of Adam, in consequence of his own subjective depravity. It is his own inherent corruption and his own personal guilt. Where, then, is the necessity of supposing the descent of federal guilt? And then, further, what originally grounded the justice of the propagation? To these questions the theory, either as modified or unmodified, furnishes no answer. The theory of Placcus was really that of Propagation. The conscious corruption of the

descendants of Adam grounds the imputation of their own, and not another's, guilt to them. The extraordinary hypothesis of the mediate imputation of Adam's guilt was an afterthought, and its meaning is only conceivable on the supposition that each man, by his own conscious, voluntary acts, approves and—so to speak—endorses Adam's sin, and the imputation of the guilt of that sin is thus mediated through his own conscious sins—a supposition which is destroyed by the simple consideration that, according to it, notwithstanding the existence of original sin in the infant, there would be no imputation of Adam's guilt until the period of conscious, voluntary agency be reached. The federal theology disposes of this whole theory, with its troop of difficulties, by affirming the antenatal imputation of Adam's guilt. Corruption is the judicial result of an antecedent imputation to the race of the guilt which they representatively contracted in Adam. No satisfactory account can be furnished of either the propagation or the existence of corruption, except upon the supposition of such an imputation.

4. There is still another theory which, with profound respect for the eminent persons by whom it has been supported, I am constrained to say is ruled out by the principle of federal representation. As it maintains that federal guilt and subjective depravity so concur in the same concrete and inseparable experience that neither is in order to the other, it may, for the sake of convenience, be styled the theory of Concurrence.

There are two main aspects of this theory—a negative, in which objections are urged against the doctrine of Immediate Imputation; a positive, in which the attempt is made to show that the imputation of Adam's guilt to his posterity is neither mediate, as conditioned by their subjective depravity, nor immediate as antecedent to that depravity; but that men are born in a condition in which depravity and the imputation of guilt coexist as facts in one concrete whole, there being no relation of production between them. There is not room enough for anything like a thorough discussion of these points. Only a brief criticism of the theory will be offered, in which it will be laid alongside of the line and plummet of the principle of representation, and judged through that comparison.

First, it is objected that the doctrine of Immediate Imputation supposes the existence, if only for an instant, of each descendant of Adam, in personal innocence, before the imputation to him of the guilt of the first sin; and that, consequently, such imputation is causeless, gratuitous, arbitrary. The objection is easily discharged. According to the federal theology, every man, before his earthly history begins, had a legal and representative existence in Adam, and so in him really performed representative acts which really entailed legal consequences. In this sense, every man really sinned in Adam, and fell with him in his first transgression. And, in this sense, every man was condemned in Adam, in the moment of Adam's condemnation. The guilt of the first sin, which was really, although not subjectively and consciously, his sin—which was his sin by virtue of the representative relation he sustained to it, was imputed to him, in God's court, as the ground of his condemnation. It follows that every man comes into the world already condemned on the ground of imputed guilt. This the doctrine of Immediate Imputation has for the very burden of its teaching; this, precisely this, it was formulated to enforce. How, then, can it suppose the subsequent existence in innocence, even for one instant, of any soul of man? Why, it is this doctrine, and this alone, which accounts for the beginning of earthly existence in inherent corruption. It does this by showing that every man had, before birth, lost his innocence, and was condemned, and that therefore no man could, consistently with divine justice, be brought into earthly existence in innocence. The previous sentence supposed guilt antecedently to birth, and therefore necessitated birth in corruption. Every descendant of Adam was guilty *before* birth, and is therefore guilty and inherently corrupt *at* birth. Further, the theory under consideration admits the existence of guilt as well as inherent corruption at the moment of birth. Now, how will it account for guilt? It cannot say that it is the result of propagated corruption, for it expressly denies that corruption is in order to guilt. It cannot say that the infant contracts it, for it must concede that the infant cannot perform any voluntary act which would incur guilt. How, then, will it account for the presence of guilt? It

cannot, except upon the ground that it was imputed antecedently to birth; and that is the position which it was framed to deny. But that being denied, its charge against the doctrine of Immediate Imputation of implying a gratuitous imputation of guilt recoils upon itself. It furnishes no explanation of the presence of guilt at birth. The doctrine objected to does furnish one, and it is one which springs from the principles of the federal theology.

In the second place, let us briefly contemplate the positive element in this theory, which is, that neither does guilt ground depravity, nor depravity ground guilt, but that they concur as co-ordinate facts in one concrete and undivided condition of the soul. In justification of this position reference has been made to what is pronounced the analogous case of Adam. As in his case depravity and guilt came together without any causal relation between them, so it is with us. Now, then, the question arises, How was it with Adam? We may consider his case either in respect to the relation between his guilt and his act of sin, or between his guilt and his state of depravity. Take the former relation. It is perfectly clear that Adam's first act of sin was in order to the first imputation of guilt to him. Otherwise, guilt was causelessly and arbitrarily imputed to him. Guilt cannot be justly imputed where there has been no precedent wrong-doing. If then our case be analogous to Adam's, a conscious act of sin must precede and ground our guilt; and the theory of Placæus is admitted. But how could that be possible in the case of an infant incapable of conscious acts of sin? Let us take the latter relation—that of Adam's guilt to his state of depravity. It is evident that that state was a penal consequence of the guilt contracted by his first sinful act. He sinned; God charged the guilt of that sin upon him; and then punished him by the withdrawal from him of his grace, which necessarily sunk him into confirmed depravity. Here the imputation of guilt grounded the settled condition of corruption. Now, if our case be like Adam's, in this regard, the imputation of guilt grounds our state of depravity; and the doctrine of Immediate Imputation is admitted. If, therefore, our case be considered analogous to Adam's in the first aspect, the result is the doctrine of Mediate Imputation; if in the

latter, that of Immediate Imputation. If this analogy be pressed in favor of the theory in hand, the election must be made between these alternative doctrines. There is no possibility of a middle supposition. In fine, it is clear that depravity must ground guilt, or guilt depravity. If depravity does not ground guilt, why are we held guilty? If guilt does not ground depravity, how came we to be born depraved? The federal theology presents the fact of "immediate and antecedent imputation" as the only key to these difficulties. In Adam we representatively committed the first sinful act. That grounded the imputation of guilt to us. That in turn grounds our inherent depravity, and that again induces conscious acts of depravity, and they ground the imputation of conscious guilt. First, the representative act of the first sin; secondly, representative guilt resulting from it; thirdly, the state of inherent depravity, beginning at birth, as the judicial consequence of the imputation of that guilt; fourthly, actual transgressions; fifthly, conscious, personal guilt—that is the order enforced by the principle of federal representation as the genius of the federal theology.

5. The regulative influence of the federal theology is in nothing more signally manifested than in the fact, that it affords the only tolerable solution of the profound and awful mysteries which hang over the moral history of the race. We are born in sin; we begin our earthly career in spiritual death, disabled for the performance of any holy act, and bound, apart from God's redeeming grace, by a fatal necessity of sinning; I say not, of committing this or that particular sin, but of sinning. We are required to render a perfect obedience to the divine law which we have no ability to yield; failing that, we are commanded to exercise faith in Christ which we have in ourselves no power to put forth; we cannot deliver ourselves from this mournful captivity to the law of sin and death, we are bound in affliction and iron; and still we are justly held responsible for this condition, are righteously condemnable for its existence and are liable, on account of it, to the eternal pains of hell. Is it any wonder that reason reels and staggers under the apparent contradictions of the case? that she fumbles like the blind and feels after some guiding hand? Now,

if this were our original state, if thus we were at first created, if our history had no other beginning than one thus conditioned, the blackness of darkness would settle down upon the problem. But reason cannot be satisfied by such a supposition. She craves and demands another. Kant's hypothesis of an extra-temporal condition, and Julius Müller's and Edward Beecher's, of an ante-mundane existence, in which each individual determined his destiny by a free self-decision, attest at once her anxiety and her inability to escape from the gigantic difficulty. Scripture, philosophy, and consciousness being her guides, she is stopped from taking that road for deliverance. Here the word of God comes to our help, and darts a morning beam into the deep midnight of the case. It informs us that our history began not at our birth but at the creation of Adam, not in the place of our nativity, but in Paradise. In our first parent, appointed of God our head and representative, we had our legal probation under a covenant, which conditioned upon obedience for a limited time the attainment of justification and adoption—of indefectible holiness and bliss. In him we had freedom of will to elect the path of rectitude and to stand in integrity, in him we were endowed with amply sufficient grace to meet all the requirements of the trial. But he sinned and we sinned in him. He fell and we fell with him. We wilfully threw away our ability to render obedience to God, and, passing under the curse of a broken law, sunk into our present condition of helpless inability as the punishment of our foul and inexcusable revolt. This is the solution which the federal theology affords of the mysteries which enshroud our moral state. Our inability is not original; it is penal. Discard this solution furnished by the Oracles of God, and we shall find that every other oracle is as dumb as the Theban Sphinx. Even this explanation does not dispel all the difficulties which emerge when we attempt to think the case, but it is certainly more satisfactory than any which reason can furnish; while faith bows reverently at the shrine of Inspiration and thankfully accepts the measure of light which it gives.

6. Still further, the federal theology exerts a regulative influence in determining the question of the salvability of the race,

apart from the remedial provisions of the gospel. It definitely reveals the doctrine, that God has never dealt with human beings except through covenant methods, and that justification has never been made possible to man save through the vicarious obedience of a federal head. How then can a sinner be justified? The covenant of works, as a covenant of life, is shattered, and naught issues from its ruins but the thunder of its penalty prelude the trump of doom. Its federal head was himself condemned, and he who would now turn to it for hope presents the mournful spectacle of a dying man seeking life from Adam's grave. There is no hope but through the vicarious obedience of the second Adam, which grounds the bestowal of the blessings that are promised to faith by another and better covenant.

And then, also, the solemn question springs up and challenges an answer, How can the heathen be saved? They must be brought into relation to a federal head who, as their sponsor at the divine bar, can answer for them; who having impetrated their salvation, can sue out its application to them. The first Adam cannot avail them. He is a dead and buried representative, nor can his tomb be rent except by another representative who cries at the gates of Death's empire: I am the resurrection and the life. But they know not the second Adam. There is no covenant of life with which they are brought into contact. Aliens from the commonwealth of Israel, strangers to the covenants of promise, they are without Christ, and therefore without God and without hope. How loud, how urgent, how imperative the call to the Christian Church to evangelise a world lying in wickedness and in the region and shadow of death! The federal theology settles the question of the salvability of the heathen. It enforces, in no uncertain tones, the doctrine that there is no salvation for them except through the knowledge of Jesus Christ, the glorious representative of sinners in the eternal covenant of redemption.

Having indicated, in part, the regulative influence, of the federal theology upon the doctrines of Natural Religion, I proceed, as necessity requires, very briefly to exhibit the same upon those of Supernatural Religion or, what is the same thing, the gospel scheme.

Apart from the conception of the federal system which has been imperfectly sketched in the preceding remarks, no Calvinist can state the successive steps in the application of the benefits of redemption, without plunging himself into inextricable perplexities. Just look for a moment at some of the difficulties attending such an attempt. So far as we can see, it might have pleased God to bring the elect seed of Christ into earthly existence regenerated, to render their first and second birth coincident. This does not appear to be his ordinary method of procedure. They come into this world unregenerate, and at God's appointed time they are regenerated by the creative power of the Holy Ghost. He views them lying in their blood in the field of rebellion and bids them, live! But whatever supposition may be made as to this matter, it is the doctrine of the Calvinist that regeneration, in the order of nature at least, precedes justification. Now if it be maintained that there was no justification previous to regeneration, it would follow that God confers the blessing of life, while, in every sense, he denounces the curse of death; that the principle of holiness is infused into the soul while, in every sense, it lies under the penalty of a condemning law; that it lives spiritually while legally dead, and that it is united by regenerating grace to Christ the source of life, while yet the death-sentence is, in no sense, removed. If it be said, that the difficulty is met by the consideration that regeneration and justification take place synchronously, it is obvious to reply, that regeneration may be, and no doubt sometimes is, effected in the case of infants, the difference in time being palpable between their new birth and their actual justification; and that in the case of adult elect sinners, their regeneration, in the order of production, is a condition precedent to their actual justification, so that without its occurrence that justification could not be effected. The very question is, how regeneration can be effected *in order to* justification; how a sinner can be renewed in holiness before the removal of guilt and his deliverance from the curse.

These difficulties press still more heavily upon those who, rejecting the doctrine of an immediate imputation of Christ's righteousness and an antecedent justification *in foro divino*, con-

tend that repentance, in the narrow sense of penitence, precedes actual justification. On that supposition, as it is inconceivable that a penitent soul could be destitute of the divine favor which implies pardon, and yet exercises penitence as a condition precedent to justification through which alone pardon is actually imparted, it must be regarded as at one and the same time actually pardoned and actually unpardoned; which is a contradiction.

It is evident that a sinner cannot be regenerated and perform holy acts, until in some sense his guilt is removed and his obligation to punishment remitted. In a word, he must be pardoned before he can be renewed and exert holy energies—not consciously pardoned, but pardoned representatively in Christ. Those who oppose this view are shut up to the necessity of holding, that an unpardoned, that is, a condemned, sinner is the recipient of the transcendent blessing of regeneration; that he then, as still unpardoned, puts forth the holy exercise of faith, and is then for the first time pardoned and invested with a right to life.

These are insuperable difficulties to those who discard the doctrine of a virtual or representative justification of Christ's seed and an "antecedent and immediate imputation" of his righteousness to them, conditioning, consistently with the divine perfections and honor, the actual application to them of the purchased benefits of redemption. To those who hold that doctrine these difficulties do not exist. According to it, the order in which the great case is developed may be thus compendiously stated: first, Christ the representative of the elect, having fulfilled the conditions of the covenant which were required of him, was justified, and they were implicitly justified in him—that is, they were, in mass, pardoned and invested with a right to indefectible life in him, by virtue of a judicial sentence passed in the divine court; secondly, at God's appointed time, during the period of the earthly history of each individual of them, his representative and High Priest, interceding for him in the heavens, sues out the grace of the Holy Spirit to be actually bestowed upon him, and pardon to be actually imparted to him; thirdly, God, consistently with his infinite justice and holiness, now comes through the Holy Spirit into personal contact with the sinner, actually and

consciously condemned and unregenerate, but regarded as virtually and representatively justified—pardoned and accepted in Christ his head; convinces him of his sin and misery, moves him to pray for mercy, enlightens him in the knowledge of Christ as a Saviour from sin, death, and hell, regenerates him and thus unites him vitally and spiritually to his federal head; fourthly, the sinner now born again consciously exercises, as the first function of spiritual life, faith in Christ, and is actually justified in the court of conscience. The pardon which had been impetrated and sued out for him is now actually imparted to him, and he is actually and formally invested with a title in Christ to eternal life. The adoption, sanctification, and glorification of the justified man follow as constituent elements of the reward promised to his federal head, and as integral parts of the salvation purchased by his blood. The *ordo salutis* is clearly settled by a strict construction of the federal scheme.

A full discussion of this subject would necessitate a detailed exposition of the bearing of the federal theology upon the particular doctrines of the gospel scheme. But of this time will not admit. All that can now be done is in a few words to indicate its influence upon those elements of Calvinism, through which it comes into open conflict with other systems of theology.

Observe its bearing upon the doctrine of Election. It must be admitted that, in the order of thought, the election of those to be redeemed preceded the formation of the covenant contemplating their redemption, and the appointment of their federal head. But the fact, definitely revealed in the Scriptures, that the Father gave the elect to the Son as federal head, to be represented and redeemed by him, fixes the scope of the electing decree, and determines it as unconditioned by anything in the elect themselves. That a definite number, chosen from the fallen mass of mankind, were given to the mediatorial head to be represented by him, is proved by the consideration, that if all had been given to him to be represented, as his federal obligations were perfectly fulfilled, all must be saved. But the fact is incontestable that all are not saved. It follows that all were not represented by the federal head, and that, therefore, all were not objects of the electing decree.

That the federal arrangement proves the electing decree to be unconditioned upon anything in the elect themselves, is evinced by the fact that the only condition upon which the impetration of salvation was suspended, was the meritorious obedience of the federal head himself: and that he was freely elected by the Father *in order to* the performance of that condition, and not because of any foresight of its fulfilment. The covenant itself and the appointment of the federal head himself were results, not the conditioning ground, of election. This settles the question of the unconditional nature of the electing purpose. If it was not conditioned upon the foresight of Christ's federal obedience, it most certainly was not upon the foreseen faith and good works of the elect.

Next, notice the bearing of the principle of representation upon the Extent of the Atonement. The doctrine of a Particular Atonement is necessitated by it. If Christ was really the legal representative of his seed, then, in accordance with the maxim already mentioned, what they did and suffered through him they themselves did and suffered. This must be allowed, or a strict construction of the federal system be abandoned. When, therefore, by his atoning sacrifice Christ rendered perfect satisfaction to divine justice, he paid their debt to law as a standard of justification, and they paid it in him, and are consequently pardoned and for ever absolved from the obligation to punishment. Now, if Christ's atoning obedience were vicariously rendered for all men, it would follow, from the demands of the representative principle, that all men having complied with the requirements of the law in him as their federal head would be pardoned and eternally discharged from obligation to punishment. Facts prove this to be untrue. The conclusion is inevitable, that all men were not represented by Christ in the accomplishment of atonement. It was the elect seed, given to him by the Father to be redeemed, who alone were represented by him when as a federal priest he offered himself an atoning sacrifice for sin. The truth is, that atonement made by a federal head and representative cannot, from the nature of the case, acquire merely possible, contingent, amissible benefits, but must secure results which are definite, un contingent, immut-

able. Those must be pardoned and saved for whom he acts. Such results do not terminate on all men. Therefore, all were not represented in Christ's atoning obedience.

The determining influence of the federal theology is also obvious upon the doctrine of Vocation. The elect seed of Christ who were represented by him in the impetration of redemption must in time be called into spiritual and living union with him as their head, or his obedience unto death would prove an utter failure. But they are in themselves spiritually dead, in consequence of the breach of the covenant of works by their first representative. The vocation must, therefore, of necessity, be accomplished by almighty and creative power. Such power is efficacious and irresistible. Nothing, before it is created, can resist the power which calls it into existence. The dead cannot resist the power that raises them. This power which calls the elect from spiritual death into vital union with their federal head is Grace. The doctrine of efficacious, irresistible grace is thus briefly but conclusively established by the requirements of the federal system.

It is scarcely requisite to remark, that the doctrine of the Final Perseverance of the Saints is a necessary inference from the principles of the federal theology. The obedience which Christ, as the representative of his elect seed, rendered to the law is perfect; it is finished. The eye of justice, the scrutiny of Omniscience, detect in it no blemish. It has been examined at the divine bar and judicially pronounced satisfactory. It cannot be invalidated; there is no contingency of failure in its results. But Christ's seed representatively rendered that obedience in him. It therefore grounds, with absolute certainty, their everlasting holiness and happiness, their complete and indefectible life. The federal representative is in glory; the federal constituency must also be glorified. If not, the principle of representation is a figment, and the covenant of redemption breaks down amidst the jeers of hell.

A few remarks will be added in regard to the results achieved by the employment of the principle of federal representation, and this discussion, too long for the occasion, but too short for the subject, will be brought to a close.

The enthronement of Grace is secured. Neither the federal nor the representative principle can be conceived as original in

the moral government of God: neither springs from the essential relations of creatures to the Creator, of subjects to the divine Ruler. These principles are not one and the same. For aught we know, it might have pleased God, without collecting our race into legal unity, to have entered into a covenant with each individual, promising him justification upon the condition of an obedience limited as to time. This would have been the free and spontaneous suggestion of his grace. But this he did not destine to be historically realised. He grouped the race, appointed for it a federal head and representative, and suspended its confirmation in holiness and happiness upon the easy performance by him, thoroughly qualified for it as he was, of a temporary obedience. This was grace upon grace—rich, abounding, exuberant grace; and had the reward of the first covenant been attained, a justified world, as its generations unmowed by death rolled on to ever-multiplying myriads, would have poured out a doxology, continually swelling in volume, at the throne of free and sovereign grace.

But the first representative of the race fell from a paradise of innocence and bliss, and dragged it down with him into an abyss of ruin relieved by no gleam of hope. Truth thundered, the soul that sinneth it shall die; justice demanded eternal punishment; law brandished the awful sword of its penalty; and the holy universe looked on to see the mass of rebels swept by the arm of power, like the fallen angels, into the open mouth of hell. But grace failed not in the dreadful emergency. No longer contemplating the case of the merely undeserving, it assumed the lovelier aspect of mercy—pitiful, recovering, redeeming mercy—commiserating the ill-deserving, the miserable, the lost. When there was no eye to pity and no arm to save, it provided another representative, chosen from among the persons of the ever-blessed Godhead, and allied to man by Adamic blood—a divine-human representative, who undertook the desperate case of the seed of Abraham, and for them satisfied the law in life and in death, brought in everlasting righteousness, conquered sin and Satan, the grave and hell, gained the paradise of God, and won imperishable life. Grace illustrated in the sinner's triumphant and ascended representative, shines forth with new and more

splendid effulgence, and is enthroned amidst the acclamations of a redeemed and glorified Church. Grace! grace! will be alike the key-note and the refrain of the new and everlasting song.

The enthronement of Justice and Law is secured. It was impossible that infinite justice, the ultimate basis of the divine government, or an infinite law, the formal expression of that awful and venerable attribute, should ever be compromised or relaxed. Upon the supposition that the guilty and unholy were to be restored to the favor of God, the problem of the reconciliation of that fact with the inexorable demands of those fundamental elements of moral rule, was suspended for solution upon the employment of the principle of federal representation. Infinite wisdom proposed that method of harmonising the claims of justice and law on the one hand, with those of grace and mercy on the other. The harmony was accomplished in the person and work of the representative of sinners, who, on the eternal throne, responded to his Father's call, saying, Lo, I come; in the volume of the book it is written of me; I delight to do thy will, O my God: who incarnated himself, was made under the law, fulfilled all its requirements, preceptive and penal, burst the bands of the grave, was published to the universe as the justified substitute of his seed, and ascended to heaven, recognised and hailed as the reconciler of justice and grace, of condemning law and pardoning mercy. Jesus ascends the throne, on which these attributes are equally glorified, by steps tinged with representative blood. And as justice and law must be felt in unrelaxed rigor by all who reject the principle of representation, and so the enemies of Christ and his people be overthrown; as all whose salvation is grounded in the operation of that principle will attain an immutable security of life, the triumphant Church will strike her cymbals, and chant the blended praises of avenging justice and saving grace—"the song of Moses and the Lamb."

Finally, the glorious and eternal exaltation of Jesus is secured. The peoples of this world celebrate the exploits of the heroes who stood in the deadly breach and were willing to sacrifice their lives for their native lands. Let them hail them as deliverers and saviours. Jesus immeasurably transcends them all. The representative and champion of his Father's honor, of justice and law,

of grace and mercy, of ruined, undone, despairing sinners, tried but undismayed, met all his stupendous obligations, discharged the momentous trusts reposed in him, and returns a victor to the heavenly city from fields of bloody conflict with the powers of earth and the columns of hell. It was fit that he—the hero of heroes—should be lifted to an unparalleled exaltation. Attended by ten thousands of his holy ones, and making an open show of his captive foes, he rises from the theatre of battle to the throne of triumph. Every attribute of God demands his exaltation, the other persons of the Trinity welcome him to his merited honors, the angelic world cast their crowns before him, and the vast congregation of ransomed human beings breaks like a heaving ocean into the “multitudinous laughter” of joy and the thunders of unending praise. The hand, which once representing the impotence of guilt, was nailed to the tree, wields a sceptre which is the badge of irresistible dominion, and upon the head which, formerly gathering upon itself the accumulated shame of his people’s sins, was dishonored by a crown of platted thorns, blazes the manifold lustre of an imperial diadem which is the symbol of universal sway. And if the numberless worlds of the physical system, which seem to the eye of man to sweep through the infinity of space, be tenanted by intelligent populations, the music of the rolling spheres will be accompanied by the psalmody of redemption, and the boundless universe will burst into an ascription of glory to the Lamb that was slain. The insignia of the Representative Economy will be indelibly impressed upon the throne on which Jesus sits, the recipient of universal and perennial honor. “And I beheld, and I heard the voice of many angels, round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honor, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.”

PART III.

HISTORICAL SKETCHES.

I. HISTORY OF COLUMBIA THEOLOGICAL SEMINARY.

BY REV. GEORGE HOWE, D. D., LL. D.

II. HISTORY OF FOREIGN MISSIONS AS RE- LATED TO THE SOUTHERN PRESBY- TERIAN CHURCH AND COLUMBIA SEMINARY.

BY REV. J. LEIGHTON WILSON, D. D., SECRETARY OF FOREIGN
MISSIONS.

HISTORY OF COLUMBIA THEOLOGICAL SEMINARY.

BY REV. GEORGE HOWE, D. D., LL. D.

THAT the ministers of religion should be prepared for their work by a suitable training, seems fully warranted by scriptural example. Our Saviour chose the twelve, and kept them under his own instruction during his public ministry, before he said, "Go ye into all the world and preach the gospel." Nor is the Apostle Paul, though "born out of due time," an exception, for he, of all others, enjoyed the advantage of a thorough education. (Acts xxii. 3; Gal. i. 14). Luke, "the beloved physician," belonged to a learned profession, and these two, between them, were chosen to write nearly one-half of the New Testament.

The Levitical cities were so many universities, where the priests and Levites were trained, and to which the people might resort for their counsel. It was required that "the priest's lips should keep knowledge" (Mal. ii. 7). The prophets, too, seemed ordinarily to have received a preparatory education in those prophetic schools existing from Samuel down. Yet not invariably, for Amos speaks of himself as an exception (Amos vii. 14). These examples justify the separate existence of institutions for the education of the ministry.

Most of the ministers of the Presbyterian Church of South Carolina, and all those of Georgia, before the war of the Revolution, were of foreign origin. Like the people they served, they were from England, Scotland, Ireland, France, or from the colonies farther north. One church, that of Dorchester, was organised in Dorchester, Massachusetts, so called from Dorchester in England, sailed with their pastor, the Rev. Joseph Lord, an Englishman by birth, on the 14th of December, 1695, threaded their way up the Ashley River, celebrated their first communion under a spreading oak on the 2d of February, 1696. The same church migrated with its pastor, the Rev. Mr. Osgood, to Midway, Liberty County, Georgia, in 1754.

Others came, the people apart and the ministers apart, and the ecclesiastical bond between them was formed here. * Some few were licensed and ordained by the old Scotch Presbytery of Charleston previous to the Revolution. Francis McKemie, who has been regarded as the earliest Presbyterian minister in America, though this has been called in question, contemplated a settlement on Ashley River, but was borne in the providence of God to the eastern shore of Maryland, and afterwards of Virginia. The Rev. Josiah Smith, grandson of the Landgrave Smith, was born in Charleston in 1704, was graduated at Harvard University in 1725, was ordained in Brattle Street church, Boston, in 1726, as a missionary pastor to the Bermudas, was subsequently settled as pastor of the Presbyterian church at Cains-hoy, probably as early as 1728; was pastor from 1734 of the church in Charleston, since known as the Circular church, in which, until 1734, Presbyterians and Congregationalists worshipped together.

Dr. Goulding, my first colleague, as he sometimes humorously said to me, "was the first native of Georgia that became a Presbyterian minister since the foundation of the world." He was born in Liberty County, Georgia, March 14, 1786, was licensed by Harmony Presbytery in December, 1813, was ordained and installed by the same Presbytery at White Bluff, below Savannah, on the 1st of January, 1816.¹ A few ministers of the Presby-

¹ Dr. Samuel K. Talmage, in Sprague's Annals, Vol. IV., p. 491, also says of Dr. Goulding, "He was the first native licentiate of the Presbyterian Church in Georgia." Since the delivery of this discourse the author has been informed that this can only be true when our attention is confined to our *own branch* of the Presbyterian Church. The Rev. Isaac Grier, D. D., was born in Green County, Georgia, in the eventful year of 1776. He received his early education under Drs. Waddel, Cummins, and Cunningham; was graduated at Dickinson College, Pa., under Dr. Nisbet in 1800; was licensed at Long Cane, Abbeville Dist., S. C., Sept. 21, 1802; was ordained at Sardis church, N. C., in 1804; received the degree of D. D. from Jefferson College, Pa., in 1837. He died Sept. 2d, 1842. His father was a member of the Reformed Presbyterian Church, who was married to Margaret Livingston, then of North Carolina, in 1775. On her grave, that of Margaret Grier, the mother of Dr. Isaac Grier, in the burying ground of Sardis church, N. C., is placed a head-

terian Church had arisen in South Carolina in the latter part of the last century, who were either natives of the State or were licensed and ordained by its Presbyteries. Between the war of the Revolution and the beginning of the present century thirty-three young men had entered the ministry who were Southern by birth or had been so licensed. Of these, twelve had been graduated at Mount Zion College at Winnsboro.

This College was founded by the Mount Zion Society, the centre of whose deliberations, for some years, was the city of Charleston, though its members, among whom were found men of the highest distinction, were scattered over the State. It was incorporated February 12th, 1777, "for the purpose of endowing and supporting a public school in" what was then "the District of Camden, for the education and instruction of youth." It is significant that the preamble of its Constitution should have been prefaced by Isaiah lx. 1, and lxi. 11: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. To appoint unto those that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified." The very language is jubilant with hope and courage, and the very quotation may have suggested the name the Society adopted.

The earliest strictly Theological Seminary in this country was that founded by the Associate Presbyterian Church of North America. It was a very unpretending institution, taught by a single Professor, John Anderson, D. D., a native of England, born on the Scotch border, a man of deep piety, a sound theologian, but a man little versed in the ordinary affairs of life. It was located in Beaver County, Pennsylvania, west of the Alleghany Mountains. A log building of moderate dimensions was

stone which speaks of her as "The mother of the first Presbyterian minister born in Georgia." Sprague's *Annals*, Vol. IX., p. 119, of the Associate Reformed Church. Dr. Isaac Grier was the grandfather, and Martha Grier the great-grandmother of our esteemed brother, Rev. W. M. Grier, D. D., the President of Erskine College, Due West, S. C.

erected for its students, from five to ten in number. A library of about 1,000 volumes was donated to it by brethren in Scotland. Dr. Anderson filled this office for twenty-six or twenty-seven years, resigning in 1819. This school, having been moved from place to place, is now established at Xenia, Ohio, where it has thirty-eight students, is arranged for four Professorships, and has educated some 627 candidates for the ministry during the eighty-nine years of its history.

The *second* strictly Theological Seminary founded in this country was that set on foot by the Rev. John Mitchell Mason, D. D., of the Associate Reformed Church, which went into operation in the city of New York in 1804. Dr. Mason, having discharged the duties of his Professorship with distinguished ability for sixteen years, broken in health, was compelled to relinquish his place, and in May, 1821, the institution which had educated no less than ninety-six ministers, suspended its operations.

The *third* was that of Andover, founded in 1806. The *fourth* was that of New Brunswick, which was opened in 1810 with five students by Dr. John Henry Livingston, of the Dutch Reformed Church, who, however, had been a Professor of Theology since the 19th of May, 1785, and is said to have taught upwards of one hundred and twenty young men in their preparation for the ministry.

The *fifth* is that of Princeton. The Presbytery of Philadelphia brought the subject before the General Assembly in 1809, and that body, after submitting the matter to the Presbyteries in different forms, resolved upon the founding of one Seminary, and located it at Princeton.¹ They elected Dr. Archibald Alexander

¹The subject having been brought before the General Assembly of the Presbyterian Church by the Presbytery of Philadelphia, and being submitted to a Special Committee, three modes of accomplishing the object were suggested. (1st.) The establishment of one great school in some place central to the whole Church. (2d.) The establishment of two schools, one in the North, another in the South. (3d.) The establishment of one in each Synod. These plans were submitted to the Presbyteries, who sent up their responses in 1809. Ten (10) were in favor of a single school. One (1) in favor of the establishment of two schools. Ten (10) were in favor of a school in each Synod. Six (6) expressed the

Professor in 1812, Dr. Miller in 1813, and Dr. Hodge as Assistant Teacher of the Original Languages of Scripture in 1821, so that at Princeton there were but two Professors for the first nine years.

The *sixth* in chronological order is our elder sister, the Union Theological Seminary in Virginia, which was opened January 1st, 1824, under the Rev. J. H. Rice, D. D., and within whose walls a large portion of our Southern Presbyterian ministers have been educated.

Next, probably, was the Theological Seminary of the Associate Reformed Church at Pittsburg, in which the Rev. Joseph Kerr, D. D., was the first, and for four years the sole, Professor. Then comes our own Seminary, in 1829, and its contemporary, the Western Theological Seminary at Allegheny, Pennsylvania.

Previous to the existence of Theological Seminaries, there had been Professors of theology in our colleges, as in Harvard, Yale, Dartmouth, Princeton, perhaps, and Hampden Sidney; but they seem rather to have been the spiritual teachers and pastors of the whole body of students than professional trainers of men for the ministry of the gospel. If there was any specific instruction in theology at all, it was obtained from some more or less distinguished private minister, as was the case with the student of medicine or of law. And even when the schools of Theology had arisen, it was the custom in some Presbyteries, for example, in that of South Carolina, that the candidate for the ministry was committed to the care of some one who was called his *patron*, who should superintend his preparatory education, provide for his necessities, keep a careful watch over his conduct, and render a report of the same at each meeting of the Presbytery.

But before any attempt had been made for a Theological school in our own vicinity, we were invited to unite with the Synod of North Carolina in endowing a Professorship at Princeton. This was acceded to at a meeting held at Upper Long Cane church, in

opinion that it was inexpedient to found any at present. From the remaining Presbyteries there was no answer. The Assembly resolved on the establishment of one Seminary, and located it at Princeton.—MINUTES, 1809, 1810, 1811.

Abbeville County, in November, 1820. The Synod of North Carolina was to raise \$15,000, and the Synod of South Carolina and Georgia the same. Of this the Presbytery of South Carolina assumed \$5,000 as its share, that of Harmony \$7,000, and Georgia \$3,000.

It appeared in 1825, that the Synod had paid \$10,061 toward this Professorship, that \$3,480 more was subscribed, and that for \$1,359 no provision had as yet been made. In 1828, the Board of Directors of the Princeton Seminary were requested to allow the interest accruing from the sum already paid to be added to the principal until the sum pledged should be made up. This drew from the Directors the earnest request that the interest might be used as heretofore, stating that the pressing wants of the Seminary required it. Their request was complied with, and the agents to collect the subscriptions continued.

A scholarship was commenced by the ladies of Camden and Sumter churches. Down to 1821, more than \$19,000 had been paid into the treasury of the General Assembly for the permanent and contingent fund of this Seminary. Some of the sums thus given were large. The donation of John Whitehead, of Burke County, Ga., amounted to \$3,275; the Nephew Scholarship, founded by James Nephew, of Liberty County, Georgia, \$2,500; Mrs. Hollingshead's legacy, \$1,000; Charleston Female Scholarship, \$2,500; the Augusta Female Scholarship, \$2,500—in all, there were subscribed and paid in the Synod, for the Princeton institution, before the endowment of its own Seminary, between \$42,000 and \$43,000.

But the rise and progress of "*The Literary and Theological Seminary of the South*," more nearly concerns ourselves.

Dr. John S. Wilson, in his Necrology ("The Dead of the Synod of Georgia"), says that, "to Hopewell Presbytery belongs the honor of taking the initiative for establishing a Theological Seminary in the South." In 1817 a Committee was appointed by that body to draw up a plan for a theological school. The early death of Dr. Finley, soon after his election to the Presidency of Athens College, prevented the report of that Committee (he being one of its prominent members). In 1819, a new Committee hav-

ing brought in its report, the Presbytery proceeded to the choice of a location for the same, when Athens and Mount Zion were put in nomination. The vote was carried for Athens. No further progress was made in the enterprise. Of this, Dr. Wilson suggests that the conflict as to the location was the cause.

The effort of the Presbytery of South Carolina was more successful. At its forty-ninth sessions, held at Willington church, on the 1st of April, 1824, the Rev. Wm. H. Barr, D. D., Rev. Richard B. Cater, D. D., and ruling elder Ezekiel Noble, were appointed a Committee to draught the outlines of a Constitution, and the Rev. Henry Reid and John Rennie were appointed to prepare an address to the public. A Constitution was reported and adopted, the substantial provisions of which were as follows: That it should be called "The Classical, Scientific, and Theological Institution of the South;" that the Presbytery of South Carolina should be *ex-officio* its Board of Trustees; that it should be located in the District of Pendleton; that the advantages of the Institution should be open to all denominations; that no student should be admitted to the classical and scientific department but upon a certificate of good moral character, nor to the theological, unless he be hopefully pious; that the Professor of Didactic Theology should be the Principal of the Institution, and prior to his inauguration should solemnly pledge himself to the Board not to teach any doctrines contrary to those contained in the Confession of Faith of the Presbyterian Church; that as soon as the permanent funds shall amount to \$15,000, the Institution should go into operation. The Rev. Richard B. Cater was appointed a special agent to visit the low country, to solicit contributions.

As they advanced in this enterprise, the Presbytery became more and more aware of its magnitude and importance. They appointed their agent, the Rev. Richard B. Cater, to visit Charleston, to confer with the members of Charleston Union Presbytery on the subject, and to solicit contributions wherever he went.

A conference with the members of Presbytery was held, in which they expressed their willingness to coöperate on the plan contemplated by the Presbytery of South Carolina, provided the

same were submitted to and accepted by the Synod of South Carolina and Georgia. This was communicated to the Presbytery of South Carolina at its meeting in April, 1825. A Committee was appointed by that body to bring in a minute on that subject, and the Constitution was so altered during their October meeting, "that the said Seminary may be taken under the patronage of the Synod of South Carolina and Georgia at their next sessions, provided that such alterations do not affect that part of the Constitution which requires the Seminary to be located in the District of Pendleton, S. C." Minutes of Presbytery of South Carolina, Vol. I., p. 136.

The site selected for the institution was about two miles and a quarter from the village of Pendleton, on the road to Orrsville, and was donated by Messrs. Martin Palmer, John Hunter, and Henry Dobson Reese. (Minutes of Synod, Vol. I., p. 159.) A Committee was appointed by the Board, consisting of Rev. Hugh Dickson, Wm. H. Barr, D. D., Col. Robt. Anderson, Charles Story, and Horace Reese, to attend to the erection of suitable buildings. To this Committee Samuel Cherry and James C. Griffin were afterwards added. The Rev. R. B. Cater and the Rev. R. W. James were employed as agents to collect funds for the institution in the South, and Rev. Henry Reid in the North. In 1826, Col. Robt. Anderson was appointed Treasurer, and Rev. Wm. A. McDowell, Secretary. Rev. Dr. Barr, Rev. Hugh Dickson, Committee of Trust. In 1827, the Building Committee reported a plan, viz., that the building should be of brick, and should cost \$8,000; and the Committee of Trust reported a plan to regulate investments.

The Constitution adopted by the Synod in 1825 contemplated a Literary and Theological Seminary for the South, substantially on the Presbytery's plan, to be under the direct control of a Board of Trustees, consisting of twelve clergymen and twelve laymen, who should have the power of appointing the Literary Faculty, subject to the approval of the Synod of South Carolina and Georgia; the Synod, however, reserved to themselves the right of creating Professorships in the *Theological* department. It also declared that a preparatory school, where sound and accurate

instruction shall be given, may be attached to the Seminary, and shall be under the control and government of the Faculty. This Constitution was published in Charleston, in 1826.¹

The address to the public was issued by the Committee, written, we suppose, by Mr. Rennie, setting forth in appropriate and vigorous terms the views and objects of its founders.

"In presenting this view of our efforts to the world," say they, "we are at a loss how to express our feelings. We are conscious 'the ground on which we stand is holy.' That in the economy of divine Providence, we are called, as it were, to prepare another wheel in that grand moral machinery, which centuries have been constructing; and which is destined, by the eternal decrees, to crush the powers of darkness, and usher in the brightness of milennial glory. That the world is about to experience a wonderful moral change, the most senseless must perceive. Andover and Princeton have already told us what part Theological Seminaries are destined to bear in the illumination and reformation of the present age; and when we find another about to rise, almost in the extremity of our continent, surely 'the ears of the deaf must begin to hear, the tongue of the dumb to sing, and the lame to leap as an hart.'

"We say, we feel as though the ground we occupy were consecrated; and we only ask a half awakened world to assume some eminence of moral and scientific height, and trace the rays of light these institutions are shooting into the darkest corners of the earth, and gaze upon the wonders of reform these rays are effecting, and then say if the arm of the Lord be not visible? Should not we feel as though Almighty God had called us, and in calling hath honored us, to light up another sun which shall throw

¹ The names of the Trustees were as follows :

Clergymen—Rev. F. Cummins, D. D., Rev. W. H. Barr, D. D., Rev. Henry Reid, Rev. Hugh Dickson, Rev. B. M. Palmer, D. D., Rev. A. W. Ross, Rev. Thomas Goulding, Rev. R. W. James, Rev. T. C. Henry, D. D., Rev. W. A. McDowell, Rev. John Rennie, Rev. H. S. Pratt.

Laymen—James Wardlaw, James K. Douglass, John Nesbitt, William Sealbrook, Thomas Cumming, Joseph Bryan, Ezekiel Noble, Thomas Napier, David R. Evans, Thomas Means, Thomas Flemming, Robert Anderson.

still farther west the light of the gospel, to shine upon the pathway of the benighted, and those who have long groped in the dim twilight of unenlightened reason? The types and shadows of the Jewish Church have been lost in the star which hung over Bethlehem. The four hundred and odd years of Paganish darkness which succeeded the rising of that star have rolled over. The pomp and splendor with which regal power for centuries clothed the Church have almost, and we trust soon will entirely perish, as must everything that is not of God. The years of religious intolerance and ecclesiastic tyranny have expired, we hope, for ever. Our own happy country has since been discovered, and by 'her mild laws and well regulated liberties,' hath not only furnished an asylum for the oppressed, but a government according with the spirit and congenial to the extension of our Redeemer's kingdom. Hundreds of years have counted their last minutes, thrones have crumbled, and empires fallen, to bring these days of the Prince of Peace, which we see, and which 'the prophets desired to see, but died without the sight.'

"And now, standing where we do, what must we feel; or, rather, what must we not feel? Those who have lived before us, who belonged 'to the household of faith,' have acted their part to extend the dominion of Christ amidst the obscurity which overshadowed them; the difficulties, the opposition, and persecutions which surrounded them; and have, we firmly believe, entered the mansions of eternal bliss. We have to advance under auspices more favorable, what they only begun; and we begin in this institution what unborn generations will not only behold, but feel and admire. And when the clods of the valley which shall serve to point the stranger to the spot where these bodies mingled with their kindred earth, shall vegetate, and even present a forest, this institution, which we are about to establish, will rise in the splendor of its meridian, and shine among those other satellites which have long been fed by the light of the Sun of Righteousness."

In April, 1826, the Charleston Union Presbytery resolved to endow in the Seminary a Professorship of Sacred Literature and Biblical Criticism (Minutes, Vol. 1, pp. 51, 52), and entered vigorously upon the work.

In 1827 the Board recommended to the Synod so to alter the Constitution of the Seminary as to make it simply a *theological* institution. This would simplify the plan, would remove the objection that it would interfere with literary instructions already existing, and would have a tendency to unite the feelings and efforts of all parts of the Church under the care of Synod, for it was objected that the literary part of the institution was designed to be a college; and, further, that to maintain the integrity of the Synod, those who had subscribed to the enterprise on its present plan should be released from their obligations if they so desired. The recommendations of the Board were adopted by the Synod, but gave great dissatisfaction to many of the early friends of the institution, and to Mr. Cater, who had labored indefatigably for its endowment. They were, however, approved by the Charleston Union Presbytery (Minutes, p. 67), and were adopted by the Synod without a dissenting voice (Minutes, Vol. I., p. 184).

The whole amount of subscriptions pledged under Mr. Cater's agency, including also that of Rev. R. W. James, and that of Rev. Mr. Reid (whose visit to the North was attended with small success), was \$28,937, of which \$4,765.30 had been collected. Of this, \$1,011.40 was refunded to the original subscribers, leaving but \$3,173.90 (after expenses were deducted) to go to the new account. But the sums withdrawn were more than counter-balanced by the subscriptions of those who favored the change.

Then arose

THE THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH
CAROLINA AND GEORGIA.

It was not till December 15th, 1828, that the Synod resolved to put the Seminary into immediate operation. The Rev. Thomas Goulding, pastor of the church at Lexington, Oglethorpe County, Georgia, was elected Professor of Theology, with liberty to retain also, for the time, his pastoral charge. During the following year, 1829, there were five students under his instruction, who seem to have pursued, for the most part, a course of preparatory study.

At the meeting of Synod in 1829, the Presbytery of South Carolina had been approached by the Board of Directors, through

a committee consisting of Rev. Dr. Barr, Jas. K. Douglas, Rev. S. S. Davis, Rev. Mr. Talmage, and Mr. Hand, to know whether they would be willing to release the Synod from their pledge of locating the Theological Seminary in the District of Pendleton. The release was generously made, though not without an expression of disappointment at the result. When they reserved the location, they had especial reference to the Literary Department. Much zeal had been manifested for this in the upper country: verbal pledges of coöperation had been made from the upper part of North Carolina ("which," said they, "is the most dense and respectable body of Presbyterians in the Southern country"); that, with the blessing of heaven, the Literary would have been a nursery to the Theological department: that a Theological Seminary without a literary institution under Christian management was a useless thing. They have never concealed that they were not pleased with the College of South Carolina, which was throwing all the literature of the State into the scale of infidelity. And they had thought that the literary department of the Seminary, with the patronage of the Church and such advantages in point of location, would prove an honorable rival to the College of the State, and finally be the means of correcting the evil complained of. It was not expected that the State of Georgia, or even Charleston, would do anything for the literary department; but it was believed they would endow the Theological Professorships. When the literary department was abolished, there was great disappointment in the upper country, and confidence in the Synod and Presbytery was *destroyed*. The Presbytery expressed themselves thus frankly, but "*Resolved*, That the Presbytery do relinquish all right or claim, which they may be supposed to have to the location of the present Theological Seminary of the South, and without any reserve whatever, commit it into the hands of the Synod to locate it wherever they judge it most expedient."

Much might be said on the two sides of the question thus set forth. The judgment of the Board and Synod was right. No Theological Seminary in this country, where there is no Christian denomination established by law, can be supplied with an adequate number of students by any one literary institution. They must

come from many. The Theological Seminary in Columbia has not been without its influence, however quiet it may have been, in concert with influence from other branches of the Church, in restoring the reign of sound religion in the College of the State. However liberally the academic department of the proposed institution might have been opened to other denominations, the Baptist College at Greenville, the Methodist at Spartanburg, the Associate Reformed at Due West, the Lutheran at Newberry, would have arisen, and even the Presbyterian of Oglethorpe and Davidson might not have been superseded.

The Board of Directors now felt at liberty to compare advantages offered by different locations. The Trustees of Mount Zion College in Winnsboro made overtures for the location of the Seminary there. Athens was advocated by others, but the Board eventually fixed on Columbia, where Col. Abraham Blanding proposed to procure for it the eligible site it now enjoys: and the Synod concurred with the recommendations of the Board December 5th, 1829. Early in January, 1830, Dr. Goulding, with the few students attending him, removed to Columbia and were placed in occupancy of the former parsonage of the Presbyterian church, which was temporarily procured for this purpose. His inauguration took place on the 17th of March, 1830. On the 25th of January, 1831, the exercises of the Seminary were commenced in the buildings procured by the kindness and energy of Col. Blanding. The Seminary was now modelled after those of Andover and Princeton; the students were admitted to the Seminary proper, and the first regular class was formed. The missionary feelings of John Leighton Wilson and James L. Merrick, since missionaries in Africa and Persia, led to the formation, at the very beginning, of the Society of Inquiry on Missions, which was organised in the Library Room of the Seminary on the evening of the 7th of February, 1831, and has exerted a great and salutary influence on the Seminary and the church in Columbia ever since.

THE BUILDINGS OF THE SEMINARY.

The buildings were not all, however, what you now see. On the site of Simons Hall stood a small unpretending structure, a

story and a half in height, intended for the domestics of the house. This was occupied by the family of Ainsley Hall, to whom the residence opposite had formerly belonged, and who resided in this small building while the larger one (the Middle Building) was in process of construction. Another corresponding building occupied the site of Law Hall, of the same proportions. Other minor buildings stood on the premises which were eventually removed. The gardener's house, a wooden structure on the east side of the square, was removed to the west side and enlarged for a refectory and dining room. Fourteen thousand dollars was to be the purchase money of the property as it first stood, and for finishing the building. Of this, some \$8,000 were raised and paid by Col. Blanding, our friend. Legal difficulties intervened, and the whole debt was not paid until October 23d, 1851.

In these buildings, for a season, both professors and students were accommodated, although in the two small wings, in the upper story, a student, if tall, was obliged to uncover his head, if not for reverence, yet if he should desire to stand erect and in a manly and commanding attitude.

When the professors were accommodated elsewhere, the students took possession of the upper story and the basement of the central building, while the middle story was used for the Lecture Rooms and Chapel.

These inconveniences were borne with for a season. In 1852 the Board recommended to the Synods the erection of a building large and convenient in place of one of the small ones, on the faith of certain outstanding subscriptions, supposing it might be done at a cost of some \$5,000; and, further, that some vigorous efforts be made to enlist the Synods of Alabama and Mississippi in the enterprise of erecting "suitable accommodations for a great Southern Seminary." It was proposed that the other small building, on the west side of the square, should be superseded by another to correspond to the one now to be erected (*Minutes*, 1850, p. 33). The building first projected was finished in 1854 and in memory of Mrs. Eliza Lucilla Simons, of Charleston, who had left a legacy of \$5,000 to the Seminary, by which, and other outstanding subscriptions, the cost of the structure was defrayed,

it is known as "Simons Hall." It was erected at a cost of \$7,025.35. It was furnished throughout with such articles as students need by friends in the city of Charleston, and was occupied in 1854.

Mrs. Agnes Law had promised \$5,000 toward the western wing, and had paid the first instalment of \$1,000. She will be long remembered. In her hospitable mansion many ministers of the gospel found a temporary home in days past. Her engagements to the Seminary were punctually met. The building was completed in 1855 at a cost of \$8,426.41, and was called "Law Hall," in commemoration of herself and her husband, the Treasurer of the Seminary, and who served in this responsible office so long and so well. A man he was of great simplicity of character, tenacious of his purpose, *tenax propositi*, whom nothing could swerve from the path of integrity, and who, in his last will and testament, made provision for the augmentation of the two older professorships and the founding of a new scholarship. But, alas, for the fortunes of war. His hospitable mansion was destroyed by the enemy, with its valuable contents, among which was the valuable library of Dr. Adger. She was found in the corner of her garden under a miserable extemporised shelter. Rooms were offered her in the Hall of the Seminary which bears the name of Mrs. Simons. These she occupied till the last brick of her former dwelling was sold. But her friends and surviving relatives provided for all her wants till she followed her husband, who had preceded her to the grave.

Other purposes of building were entertained. The attempt at maintaining a Commons Hall at the Seminary had, for a season, been abandoned, and the students obtained their board elsewhere in approved families in town, a small sum being added from the beneficiary funds of the Seminary to meet the additional expense. A wealthy planter of Abbeville District, Mr. John Bull, who in early life had devoted himself to the ministry, and was prevented by disease from pursuing his education, had made a handsome bequest to the Seminary. With this it was determined to erect another building for a Steward's Hall, and to furnish additional

accommodations of various kinds for students.¹ A building committee was appointed to carry this purpose into execution, but the demand at this time for building material and workmen for the new State House, then in the process of construction, prevented its accomplishment. In its stead the former Boarding Hall was enlarged, and the former stable and carriage house was converted into a chapel. We were comforted by remembering that our Saviour was said to have been born in a stable and cradled in a manger; and so sweet have been our seasons of religious instruction and enjoyment in that place often since, that we have forgotten that it ever was a stable at all. We have "looked," sometimes, almost like John in Patmos, "and behold a door opened" unto us also "in heaven."

THE LIBRARY OF THE THEOLOGICAL SEMINARY.

This has arisen from small beginnings. As early as 1828 the Board of Directors appointed certain brethren, Rev. Messrs. W. James, D. Humphreys, J. B. Davies, H. S. Pratt, J. S. Stiles, E. White, and B. Gildersleeve, to collect books for the Seminary and to solicit pecuniary aid. In 1829 committees were appointed in each Presbytery, whose names have been preserved. In 1829 they reported between two and three hundred volumes collected. In 1831 the Library amounted to 1,096 volumes. In 1836 to 3,012 volumes, 783 of which had been purchased. In 1841 to 3,784 volumes; in 1846 to 4,475 volumes; in 1850 to 4,582 volumes; in 1854 to 5,296 volumes. In 1856 the Smyth Library was purchased, adding 11,520 volumes, and with the increase of the old Library and some additions to the Smyth Library, the whole number of volumes in 1860 was 17,549 volumes. In 1863, when the Seminary came under the care of the General Assembly, the catalogue of the Library shows a registry of 17,778 volumes. The register of the Smyth Library at the present time shows a total of 12,026 volumes, and of the old Library a total of 8,300 volumes, of which 225 were from the Library of Rev. Philip Pearson, deceased, and 1,372 volumes were a bequest of the Rev. John Douglas, a graduate of the Seminary, one of its

¹The Bull legacy, when realised, amounted to about \$11,000.

Directors for years, the founder of one of its scholarships, and to whom it is indebted for other favors. The registered volumes of the Library amount at the present time to 20,326 volumes. Of these some 200 volumes or more have probably been lost by fires in Columbia and Charleston during the disastrous years through which we have passed.

THE ENDOWMENT OF THE SEMINARY.

We have seen that of the handsome subscriptions pledged to the Rev. Mr. Cater, but \$3,173.90 were realised to enter into the the new account. This was in 1827. In May, 1862, after the lapse of thirty-five years, there was, besides a small balance in the treasury of \$260.67, the following:

The investments of the S. C. Professorship, originally commenced by the Presbytery of Charleston Union as the Professorship of Biblical Literature, but since known as the South Carolina Professorship, 28,630 00

The Georgia Professorship, 28,500 00

The Third Professorship, 34,780 84

The Fourth Professorship, 36,560 00

Cash in hands of the Treasurer, 1,007 28

Notes and subscriptions of doubtful value, \$2,592.77 (not carried into this account).

The Perkins Professorship, founded by Judge Perkins, of Mississippi, 29,987.50

Scholarships.

1. Lanneau Scholarship, \$2,250 00

2. Congregational and Presbyterian Scholarship, founded by the Ladies' Education Society of this name in Charleston, 2,200 00

3. Telfair's Timothy Scholarship, 2,500 00

4. Joseph Ellison Scholarship, 2,495 00

5. Sarah Fabian Scholarship, 2,500 00

6. Nephew Scholarship, 2,500 00

7. Blair Legacy, 1,666 66

| | |
|---|-------------|
| 8. Douglas Scholarship, | 2,300 00 |
| Additional investments of the unexpended income of the above Scholarships, | 2,325 00 |
| | <hr/> |
| Making the sum of | \$20,736 66 |

9. An additional sum of \$10,000 was given to this object by Judge Perkins, of Mississippi, as well as \$10,000 also, for the support of disabled ministers of the gospel and their widows and children, the preference in both cases being given always to citizens of Mississippi and Louisiana. Both these last mentioned sums when realised passed into the possession of the Seminary in Confederate money, and being invested in Confederate securities were lost. The whole amount of the above investments in May, 1862, was \$267,324. Against this amount stood the debt on the Smyth Library increasing alarmingly at compound interest, having reached the sum of \$18,487 in May, 1861, when \$600 was paid on the interest account.¹ It continued, however, to increase anew, until the Seminary passed, in 1863, under the care of the General Assembly, before which, chiefly by the efforts of Dr. Adger, the debt was paid, and a small Library fund was created. Before the Seminary was tendered to the Assembly, a contingent fund of \$11,000 was also collected, and the Professorships were increased, until the entire endowment reached, in 1864, \$262,024.85. (Minutes of the Assembly, 1864, p. 295.) This, however, was in the third or fourth year of the Confederate war.

¹From the repeated conversations Dr. Smyth had with me during his life-time, I have no doubt that there were two objects that were near his heart as to the Seminary. One was to provide a fund for the gradual increase and the preservation of its Library and to pay a salary to its Librarian; and another was to found a Lectureship like that which produced the Boylean and the Hulsean Lectures; the Lecturer to be selected by the Board and Faculty; the Lectures to be published at the expense of the fund, and to be the literary property of the Lecturer and to enure to his benefit. There may be traces of this purpose in his last will and testament. But the misfortunes of our war have rendered thus far these purposes of his unavailing. The small Library fund we do have, and the income of which is not to be used till it shall have increased to \$10,000, is the result of these purposes.

The market value of all securities had greatly depreciated, and at the close of the war the estimated value of the entire endowment did not exceed \$95,500. \$90,050.00 had been invested in Confederate Bonds, which were a total loss. In all probability the estimate of the Treasurer was not reached in the final adjustment of the remaining funds. The Nephew scholarship seems to have been merged in the Georgia investments from the beginning. And the investments of the Lanueau scholarship and the Joseph Ellison scholarship appear to have been a total loss, so that, unless the Nephew scholarship should be set off proportionally from the Georgia endowment, some \$5,810 is all that remain to represent the \$20,736.66 before mentioned.

In the earlier times the current expenses of the Seminary were provided for by contingent contributions, there being, of course, no permanent fund at the beginning. During the twenty years commencing with 1828, South Carolina contributed \$18,763.30 to the contingent fund, while Georgia contributed to the same fund \$2,070.83. Towards the buildings South Carolina contributed during the same twenty years \$10,436.84, and Georgia, \$105. For the Library South Carolina contributed \$3,057.35, and Georgia, \$589. For the permanent fund South Carolina contributed \$32,436.81; Georgia contributed during the same period \$18,419.70.

And if, during this period, the contributions of Carolina exceeded those of Georgia, this was as it should be. The Seminary originated in a Presbytery of this State, whose records from the beginning show great faithfulness and enterprise. It is located in the very centre of this State. Our sister Synod of Georgia has been faithful towards us. The Church in Carolina which is, to a certain portion of that in Georgia, its mother, is the oldest, and, in the earlier times, the larger. It ought to have given to it in the past in the proportion of three to one.

In 1833, '34, and '35 an effort was made to obtain a Professorship in the Northern States. The Rev. S. S. Davis, assisted by Rev. Mr., afterwards Dr., Chester Cortland Van Rensselaer, were engaged in this effort, and it was further prosecuted by Rev. Horace S. Pratt and the present writer. In this effort some

\$20,785 were subscribed. Some \$13,748 were collected, which, after expenses were deducted, realised some \$12,052. The losses incurred by business men, especially in New York, rendered further collections impracticable. Of this Northern subscription, \$8,531.58 entered into the Georgia investments, and \$3,520.53 into those of Carolina. The whole of the Boston subscription is said to have been collected. Such had been the efforts in the years referred to, antedating, by some fourteen years, the time of the reception of the Seminary by the General Assembly of the South.

In 1857 the Synod of Alabama came into a close and organic union with the Synods of South Carolina and Georgia in the support of the Seminary. They "do hereby," they say, "adopt the Seminary as their own, and place its name among those of the institutions which we call 'ours,' and which we are to cherish and care for, support, help, and encourage *as our own*." They have ever since maintained a standing committee to whom is referred all matters pertaining to this institution. And they have been true to their engagements.

In the downfall of the Confederacy, the resources of the Seminary were cut off. Only one item of the whole endowment, amounting to less than \$3,000, yielded for a season any immediate income. Yet the Professors felt bound to keep the doors of the institution open. Provisions were sent for their relief, their salaries were paid in unconvertible coupons, in provisions sent by individuals and accounted for at their market value, and some small amounts in current coin.

During a period of eleven years, beginning with 1867, the contributions were nearly as follows: From South Carolina, \$11,828.72; from Georgia, \$10,383.73; from Alabama, \$5,974.94; from Mississippi, \$5,000.70; from the Synod of Memphis, \$1,122.53; from Nashville, \$113.10; from Kentucky, \$830.40; from abroad, \$1,812.50; from Arkansas, \$12; from Texas, \$41.95. The next year, 1878-9, the amount sent in from various quarters was \$1,903.71. Our recent embarrassments began in the year 1879 in the loss of half, or, as it was first believed, the larger portion of the Perkins Professorship, and in the loss of

subscriptions to the amount of several thousand dollars, for which the parties had given their notes, on which interest had hitherto been punctually paid, and of certain other securities hitherto believed to be valid, to which may be added the suspension and constant shrinkage, at least for years, of certain city bonds, formerly in high repute as safe and profitable investments. But a brighter day, we trust, is now before us.

The scholarship funds established before the war have been alluded to. The entire loss of two of them, and the shrinkage of some of the others have been mentioned. Their value had been reduced from \$20,736 to \$5,810, unless proportional allowance should be made for the Nephew scholarship which was absorbed in the Georgia investments. There have been added since the war, "The Persian Scholarship," \$1,880, a bequest of Rev. James L. Merriek, of the class of 1833, who was for ten years a missionary in Persia—this scholarship being one of four which he founded in the four institutions where he was educated; the Martha Waddel Gray Fund, a bond of 1,000 of the city of Memphis; the Wynkoop Scholarship, \$3,000, in bonds of the city of New Orleans (recently sold for \$972.68, less than one-third of its original value); the Charles Jessup Scholarship, \$2,500, in the Atlantic and Gulf Railroad; the Gresham Scholarship, being scrip for thirty shares in the S. W. R. R., \$3,000; the bequest of Lawson Williams, Esq., son of Rev. Aaron Williams, who was formerly of Bethel Presbytery, \$4,386.60, and which is invested in Little Rock, Ark. (T. R. Welch, D. D., agent); the proceeds of a building and lot in Des Arc, Arkansas, the bequest of Rev. J. W. Moore, who departed this life on the 28th of January, 1873.

Such is a general history of our financial condition, down to the late disasters which have closed temporarily the doors of our beloved Seminary.

The following more complete view of our present financial condition is from the report of Rev. Dr. Mack, our financial agent, recently presented:

INVESTED FUNDS.

Howe Memorial Professorship.

| | |
|---|--------------------|
| Chester and Lenoir Railroad bonds, | \$5,000 00 |
| South Carolina (Def.) bonds, | 8,800 00 |
| Tallapoosa County (Ala.) bonds, | 4,400 00 |
| South Western (Ga.) Railroad stock, 10 shares, | 1,000 00 |
| Charleston City (4 per cent) bonds, | 5,000 00 |
| 5 bonds and first mortgages, | 6,696 76 |
| 2 interest bearing notes of \$500 each, | 1,000 00 |
| Sumter County (S. C.) certificate, | 100 00 |
| | <u>\$31,996 76</u> |

Second, or Georgia Professorship.

| | |
|---|--------------------|
| Augusta City bonds (L. D.), | \$9,750 00 |
| Georgia R. R. and Banking Co., stock, 32 shares, | 3,200 00 |
| South Western (Ga.) R. R. stock, 50 shares, | 5,000 00 |
| “ “ “ “ scrip, | 1,600 00 |
| Interest-bearing note, C. A. Redd, | 100 00 |
| | <u>\$19,650 00</u> |

Third Professsorship.

| | |
|---|--------------------|
| Chester and Lenoir Railroad bonds, | \$5,000 00 |
| Charlotte, Columbia and Augusta Railroad bonds, | 4,500 00 |
| Columbia City bonds, | 12,000 00 |
| “ “ certificates, | 95 27 |
| South Carolina consols, | 5,442 24 |
| “ “ (Def.) stock, | 1,547 09 |
| Farmers' and Planters Bank (Baltimore), 33 shares, | 825 00 |
| Interest-bearing notes, Miss S. D. Adger, | 500 00 |
| “ “ “ J. A. Adger, | 250 00 |
| | <u>\$30,159 60</u> |

Fourth Professorship.

| | |
|--|--------------------|
| South Carolina consols, | \$13,647 00 |
| Savannah City bonds, | 5,000 00 |
| Mobile City bonds, | 3,500 00 |
| South Carolina (Def.) bonds, | 600 00 |
| 2 bonds and first mortgages, | 4,000 00 |
| | <u>\$26,747 00</u> |

Perkins Professorship.

| | |
|--|-------------|
| Mobile and Ohio Railroad bonds, | \$5,000 00 |
| “ “ “ debentures, | 5,000 00 |
| Chester and Lenoir Railroad bonds, | 5,000 00 |
| Bond and first mortgage, W. J. Duffie, | 3,000 00 |
| | <hr/> |
| | \$18,000 00 |

Contingent Expenses Fund.

| | |
|--|-------------|
| St. Charles Street (N. O.) Railroad stock, | \$10,400 00 |
|--|-------------|

Students' Fund.

| | |
|---|-------------|
| Farmers' and Planters' Bank, (Baltimore), 100 shares, \$2,500 00 | \$2,500 00 |
| Legacy of Lawson Williams, of Little Rock, Ark., (invested in individual notes), | 4,386 00 |
| Atlantic and Gulf Railroad bonds (Charles Jessup scholarship), | 2,500 00 |
| Chester and Lenoir Railroad bonds, | 5,000 00 |
| Memphis City bond (Martha Waddel Gray scholarship), | 1,000 00 |
| South Carolina consols, | 3,000 00 |
| “ “ (Def.) bonds, the S. R. Wynkoop scholarship, | 1,000 00 |
| South Western (Ga.) Railroad stock (LeRoy Gresham scholarship), 30 shares, | 3,000 00 |
| | <hr/> |
| | \$22,386 00 |

Smyth Library Fund.

| | |
|--|------------|
| Charleston City bonds, | \$4,900 00 |
| “ “ stock, | 10 00 |
| South Carolina (Def.) bonds, | 1,300 00 |
| | <hr/> |
| | \$6,210 00 |

Besides these investments, there are as yet not distributed, of

| | |
|--|------------|
| South Western Railroad scrip, | \$1,280 00 |
| Over \$2,000 in private notes, | 2,000 00 |
| And cash in the hands of the Treasurer, over | 3,000 00 |
| | <hr/> |
| | \$6,280 00 |

The whole amounting to \$171,829 36
with the prospect of further increase.

THE FACULTY OF THE SEMINARY.

And now the forms of my own associates of the Faculty pass before me—of Dr. Goulding, whom I found in the harness, and who served the Church faithfully in this office for six years: of Dr. A. W. Leland, of commanding person and high native endowments, who served the Seminary as Professor, first of Theology, and then of Rhetoric and Pastoral Theology, for thirty-one years, till disabled by disease; of Dr. Charles Colcock Jones, the man of systematic diligence, of faith and piety, who had devoted himself, in early life, to missionary labors among the most degraded of our people, but was raised by the suffrages of his brethren, on two occasions, to the chair of Ecclesiastical History and Polity, and who was so greatly beloved; of Alexander T. McGill, D. D., LL.D., his successor, for a short time, in the same Professorship, and since of Princeton; of B. M. Palmer, D. D., LL.D., called, for three years, to occupy the same chair; of the matchless J. H. Thornwell, D. D., LL.D., Professor, for six years, of Didactic and Polemic Theology; called away, alas! too soon for us, to the skies; of J. B. Adger, D. D., the able Professor, for fourteen years, of Church History and Polity; and of Joseph R. Wilson, D. D., the able and successful Professor, for four years, of Pastoral and Evangelistic Theology and Sacred Rhetoric; and to those brethren so dear to us, whether removed from the earth or living still, we have to add another, *nomen clarum et venerabile*, William S. Plumer, D. D., LL.D., whom our Lord and Master has called home to himself from a life of great usefulness and unremitting toil. I have no need to mention my colleagues who yet survive, but for whom I pray that their useful lives may be spared to the Church yet, and this for many years. Nor can I forbear to mention that ripe scholar the Hebrew Tutor for four years, the Rev. Bazile Lanneau, afterwards Professor at Oakland College, and Rev. James Cohen, of Jewish birth, a native of Algiers, to whom the Arabic was his vernacular language, both of whom have passed away; and Professor Charles R. Hemphill, who for four years filled the same office with distinguished success, and whom we now welcome back to us as Associate Professor of Biblical Literature. I could speak

much more freely of these honored names were it not that they are to be brought before you in a manner more complete and ample by other brethren who are to follow me. It has been a privilege, never, never to be forgotten, to have been associated with such men: to have been enlightened by their wisdom and stimulated daily by their example, and to emulate their achievements, it may be, whenever that was practicable: for neither by nature nor education are we made wholly alike, as is doubtless wisely ordained in the government of God.

In concluding this discourse, already too extended, we remark that our Seminary, with all its troubles, has been attended with a good degree of success. Immediately before our civil war, the largest number of students at any time in attendance was in the year 1860-61, when there were sixty-two students listening to our instructions. At that juncture there was a considerable number of worthy young men in the several classes from the North who were highly esteemed by their associates. These, as might be expected, left us sadly, and returned to their own region. The majority of our Southern students left this place of their studies, at what they believed their country's call. In 1866, there was no graduating class. In 1867-68 a few, not more than five in number, exempt from military service, finished their studies with us. In 1873 the attendance had reached fifty-seven, the largest since the war.

The SOUTHERN PRESBYTERIAN REVIEW for July, 1866, states that since the downfall of the Confederacy, the funds of the Union Seminary had sunk to \$90,000 or \$100,000, none of which yielded an income, and those of Columbia to \$69,000 or \$70,000, only \$3,000 of which yielded any income. As we have before said, the churches sprang nobly to our relief. And though we had our full share of poverty and loss, we yet survive.

In conclusion, we may say that since Dr. Goulding's appointment as Professor in 1828, there have been about five hundred and fifty students under the instruction of the Professors as candidates for the ministry, only a small fraction of whom have failed for any cause, other than sickness or death, from entering the ministry; that one hundred and thirty-three have finished

their work on earth and entered into their rest; that more than three-fourths of the ministers and licentiates of the Synod of South Carolina, more than half of those of the Synod of Georgia, about one-third of those of the Synods of Alabama and Arkansas, that nearly one-half of the Synods of Memphis and Mississippi were students of this Seminary; ¹ that some twenty-one have devoted themselves to missions in Syria and Turkey, in Persia and Hindostan, in China and Japan, in Africa, in South America, and among our own Indian tribes; and if the Seminary shall outlive, as we hope, its present disasters, a future far brighter may yet lie before it, and service far greater and more fruitful may be rendered to him to whom the Church looks as its Head, who ascended from Calvary and Olivet to sit on his Father's throne, and to whom he has pledged the heathen as his inheritance, and the uttermost parts of the earth as his possession; and which is to be won chiefly by ministers of the gospel by him called, qualified, and sent forth.

¹As our ministers change their locations from time to time, these proportions are variable quantities, in some years greater, in others less.

HISTORY OF FOREIGN MISSIONS, AS RELATED TO THE SOUTHERN PRESBYTERIAN CHURCH AND COLUMBIA SEMINARY.

BY REV. J. LEIGHTON WILSON, D. D., SECRETARY OF FOREIGN MISSIONS.

THE history of what may be called the Foreign Missionary work of the Southern Presbyterian Church antedated, by a good many years, the separate and independent existence of the Church itself. At one time our churches, as did most of the Presbyterian churches in the country at large, coöperated with the American Board of Commissioners of Foreign Missions in promoting the evangelisation of the heathen nations of the earth. They were specially active in this great work during the years 1833-4-5-6. During those years, they not only contributed largely of their means for its support, but a large number of our young men entered upon the work themselves, among whom may be mentioned Rev. Samuel R. Houston, D. D., Rev. George W. Leyburn, and Mr. Venable, of the Synod of Virginia; Rev. Daniel Lindley, D. D., Rev. T. P. Johnson, and Rev. Alexander Wilson, M. D., of the North Carolina Synod; Rev. George W. Boggs, Rev. Jno. B. Adger, D. D., Rev. John F. Lanneau, Rev. J. L. Merrick, and Rev. J. Leighton Wilson, D. D., of the Synod of South Carolina. The wives of all these brethren, with one or two exceptions, were natives of the South, and rendered important aid in the work.

From the year 1838 to the breaking out of the civil war in 1861, our churches coöperated with the Northern Presbyterian body in this great cause. Her contributions, previous to her separation from that body, amounted to more than \$40,000 per annum. At the same time a large number of her sons and daughters devoted themselves to the work in different parts of the world, a fuller account of many of whom will be given in the subsequent part of this paper.

After the breaking out of the civil war, it became impossible

for the New York Board to do anything for the support of the missions in the Indian country. Previously, these missions had been sustained by the joint contributions of the two sections of the Church; and according to an understanding between the senior Secretary of that Board and the writer, it was agreed that the attention of the Southern Church should be called to the matter, with the view of providing for their support. This the writer did on his arrival in South Carolina in the spring of 1861, and the churches responded most heartily to the call. A Provisional Committee, consisting mainly of ministers then residing in Columbia, was formed, which conducted the work until the Church was regularly organised, when she assumed the responsibility herself.

During the war, and for a year or two after its close, the Foreign Missionary labors of the Church were confined to the missions in the Indian country, of which there was one among the Cherokees, another among the Creeks, and another among the Choctaws and Chickasaws, the last two being virtually the same people. It was not possible for the Church, during the war, and for several years afterwards, to do anything to promote the cause of evangelisation in regions beyond her own boundaries. She never lost sight, however, of her great obligation to do all she could to extend the knowledge of salvation to all mankind. In 1867 the difficulties with which she had been surrounded were partially removed, and she at once, and with great heartiness, entered upon the work that lay before her, first to restore her own broken down walls, and then do all she could to extend the knowledge of salvation to the farthest ends of the earth. During the six years intervening between 1867 and 1873, missions were established in China, in Italy, in Brazil, in the United States of Colombia, in Greece, and in Mexico, in addition to those already established in the Indian country. Of these, the mission to the United States of Colombia was given up something more than five years ago, partly from the want of funds, and partly from the conviction that the people of that region were not yet prepared to receive a pure gospel. The missions to the Creeks and the Cherokees were also given up about the same time, in

part from the want of funds, and in part from the fact that other Protestant denominations were doing all that seemed necessary to promote the spiritual welfare of those tribes.

The mission to Italy has never been regarded as a regularly organised mission; nor is it proposed to make it such. A fine school of fifty pupils is managed by an Italian lady, a member of our Southern Presbyterian Church, the spiritual results of which, by common consent, are gathered into the venerable Waldensian Church, and our people feel great pleasure in promoting in this indirect way the highest interest of that grand old Church.

In the prosecution of the task assigned us, we can give only a brief outline of the work of the Church as it exists at the present time.

Our Indian missions present themselves first both in a chronological and geographical point of view. The extent of the work, though now restricted to the Choctaw and Chickasaw tribes, is, in many important respects, a good deal in advance of what it was when first taken up by the Church. The working force at the present time consists of three ordained ministers from the States, and their wives; ten ordained native preachers and one licentiate. In addition to these, there are a number of young men under training for the work of the ministry. There are twenty-seven regularly organised churches connected with the Indian Presbytery, which is an integral part of the Synod of Arkansas, and which embraces a membership of something like 1,200 members. Up to the present time a large school, familiarly known as Spencer Academy, has been maintained in efficient operation, the fruits and results of which will continue to be gathered for many years to come.

The Mexican mission stands next in geographical order, but in point of time is the youngest of all our missions. It was founded in the winter of 1874, by Rev. A. T. Graybill and Mrs. Graybill, at Matamoras, on the Rio Grande. They were reinforced in the autumn of 1878 by Rev. J. G. Hall and Mrs. Hall, who had been previously connected with the mission in the United States of Colombia. The present missionary force consists of Rev. A. T. Graybill and Mrs. Graybill, located at Matamoras; Rev. J. G.

Hall and Mrs. Hall, located at Brownsville, Texas; Miss Janet H. Houston, teacher at Brownsville; Rev. J. Walter Graybill and Mrs. Graybill, on their way to the mission. The native force consists of Rev. Leandro Mora, located at Jimenez, to the southwest of Matamoras; Rev. Eduardo Carrero, native evangelist, located at Victoria, to the southeast of Matamoras; and Miss Virginia Mora, teacher at Matamoras. Two young men are prosecuting their studies with reference to the work of the ministry. This mission has been greatly blessed almost from its incipency. Three churches have been organised; one at Matamoras, one at Brownsville, and a third at San Juan. These three churches embrace a membership of something like two hundred and fifty persons, all of whom have been gathered into the fold of Christ within the last seven years. Besides the four principal stations above mentioned, there are fifteen out-stations, seven on the north side and eight on the south side of the Rio Grande, where regular monthly preaching is maintained. The Church has great cause to be thankful to Almighty God for bestowing such rich blessings upon this particular department of her work.

In Brazil we have two separate missions: one in Pernambuco, a large commercial city in Northern Brazil, and the other in Campinas, in the Province of Sao Paulo, in Southern Brazil, being 1,200 miles distant from each other. The one at Pernambuco was founded in the early part of 1873 by Rev. J. Rockwell Smith, who was reinforced a few months later by the arrival of the Rev. John Boyle and Mrs. Boyle, who, however, were transferred in the early part of 1875 to Campinas, whilst Rev. William LeConte, a member of that mission, was transferred to the Pernambuco mission. In the course of a year, Mr. LeConte was summoned to his rest above, which left Mr. Smith the sole laborer for several years. In the early part of 1880, Rev. Ballard F. Thompson, of the Nashville Presbytery, arrived in Pernambuco, to occupy the post vacated by the death of Mr. LeConte. In the mysterious providence of God, he was called to his rest in heaven in two months from the time of his arrival. As soon as intelligence of the death of Mr. Thompson reached this country, Rev. DeLaey Wardlaw, a friend and co-presbyter, offered

his services to fill the breach occasioned by the sudden death of Mr. Thompson, and as the result, he and Mrs. Wardlaw sailed for Pernambuco in August, 1889, where they have since been laboring with efficiency.

The missionary force now employed in the work consists of Rev. J. Rockwell Smith and Mrs. Smith, Rev. DeLacy Wardlaw and Mrs. Wardlaw, and three native laborers variously employed in promoting the general work.

Notwithstanding the severe afflictions with which this mission has been visited, God has been pleased at the same time to visit it with many tokens of his favor. Two churches have been organised; one in Pernambuco, embracing twenty-four communicants, and another in Goyana, of thirteen members. Measures are being taken for the establishment of two others in the Province of Parhyba. The mission has under its care three young men who are being trained with reference to the work of the ministry. Four colporteurs are employed in circulating the Scriptures, supported by the American Bible Society, but acting under the direction of the mission. Several important translations have been made, but from the want of means have not yet been published. These are very important and encouraging results, in view of the short time that the mission has been in operation, and the very great opposition that had to be encountered in a community that had heretofore been wholly given up to Romanism.

The Campinas mission, located in the central part of Sao Paulo, was founded in the latter part of 1869, by Rev. G. Nash Morton and Rev. Ed. Lane. It has two principal stations; one at Campinas, and the other at Mogy-Mirim, forty miles to the north of Campinas, but in the same Province. Its history extends over a period of twelve years. Its missionary force consists of Rev. Ed. Lane and Mrs. Lane, Rev. John W. Dabney and Mrs. Dabney, Miss Nannie Henderson, and Sen. Rodrigues, connected with the station at Campinas; Rev. John Boyle and Mrs. Boyle, and Mr. Wingerter, colporteur, at Mogy-Mirim. There are a number of natives besides those above mentioned, that render important aid in the prosecution of the work, but have no official connexion with the mission. Since its organisation, five regularly

organised churches have been formed, whilst steps have been taken for the formation of several others. These churches embrace in all more than one hundred and fifty members. The Campinas Institute has formed an important feature in the history of this mission. It has been the occasion of anxiety, and has undergone some important changes, but is now, it is believed, resting upon a proper and solid foundation, and promises to be a great blessing to that part of the world. It embraces at the present time about seventy-five pupils, one-fifth of whom are girls. Measures have been adopted for the enlargement of the female department. The missionaries on the ground regard the field as one of much more than ordinary promise. A rich spiritual harvest will no doubt be gathered before long, as the natural result of the good seed that has been so abundantly sowed for years past.

Our Greek mission was undertaken in the latter part of 1873, at the earnest request of Rev. M. D. Kalopothakes, a native Greek preacher, but a member of what was formerly known as the United Synod of Virginia. He was the founder of the mission, and for a number of years was its main and only support. He sustained it by preaching the word, by editing and circulating two semi-monthly magazines, and by circulating the Scriptures and other religious books. By the aid of Christian friends in Europe and America, he had erected a neat house of worship in the city of Athens, and had gathered into it a goodly band of evangelical Christians. The field he aimed to cultivate embraced free Greece, or Greece proper, the Grecian islands, and the Greek provinces in European Turkey, embracing a population in all of something like 5,000,000. The whole of this ground was unoccupied, or very nearly so, by other evangelical denominations, and our Committee, when they assumed the responsibility of the mission, determined, with the help of God, to cultivate the whole field contemplated by Dr. Kalopothakes.

Rev. George W. Leyburn, who had labored many years previously in Greece (who had been the honored instrument in the conversion of Dr. Kalopothakes), his son, Rev. G. L. Leyburn, Rev. T. R. Sampson, and Rev. J. Phipps, and their wives, have been sent out successively to reinforce that mission. The first

mentioned, in the mysterious providence of God, was taken to his heavenly home soon after his arrival in Greece, whilst his son, Rev. G. L. Leyburn, after remaining something more than a year, returned to this country, and is now engaged in the work of the ministry at home. Besides the brethren above named, there are three native ministers and one licentiate actively engaged in the work. Five regular preaching stations are maintained, viz. : at Athens, Volos, Salonica, Yanina, and the Piræus. It is expected that a Presbytery will be formed in the course of a few months, that will be composed entirely of Greeks. Two churches have been organised; one at Athens and another at Volos, and it is hoped that a third will soon be formed at Salonica, the ancient Thessalonica. A large amount of religious literature, including the sacred Scriptures, has been diffused in all parts of the country: in view of which there is reason to hope that Greece will ere long be more thoroughly evangelised than it was in the days of primitive Christianity.

What a great honor it will be to our beloved Church, if she shall be made the favored instrument, of not only raising the Greek people from the deep mire of superstition into which they have sunk, and in which they have remained for so many centuries, but of restoring to her all the blessings of that pure gospel that was made known to her eighteen centuries ago, by the great Apostle to the Gentiles!

The mission to China is the oldest of all our missions outside of the boundaries of our own country. It was founded in the autumn of 1867, by the Rev. Elias B. Inslee, at a time when our country had but partially recovered from the effects of the war. Mr. Inslee had labored several years previous to the war as a missionary in China. During that time he was under the direction of the Board in New York, but was ecclesiastically connected with the Southern Church. Since that time, the following brethren have been connected with that mission, viz. : Rev. M. H. Houston and wife, Rev. J. L. Stewart and wife, Rev. H. C. DuBose and wife, Rev. John W. Davis and wife, Rev. T. E. Converse and wife, Rev. A. Sydenstricker and wife, Rev. Ben. Helm, Rev. G. W. Painter, Dr. Fishburn, Mrs. A. E. Randolph, Miss

Helen Kirkland, and Miss A. C. Safford. All of these brethren, except Mr. Inslee, who died in New Orleans in 1872, Rev. Ben. Helm and Rev. T. E. Converse, who are laboring in this country, are actively engaged in the Chinese work.

The whole missionary force at the present time consists of six ordained ministers from this country, one missionary physician, eight female assistant missionaries, and fifteen native helpers, making in all thirty laborers.

The two principal points occupied are the cities of Hangchow and Soochow, one hundred miles distant from each other, and each having a population of 500,000. Churches have been established in both of these cities, though their joint membership is only about forty, one-fourth of whom were added during the past year. Two boarding-schools are in full operation in Hangchow, and one in Soochow. Besides these, there are ten day-schools in the two cities, which are conducted under the oversight of the ladies of the missions. Besides the two principal chapels, there are as many as six street chapels that are open daily for religious worship. One brother speaks of having preached seven hundred times during the past year. Extensive missionary tours are made every year by all the brethren for the twofold purpose of preaching the word and circulating religious books and tracts. Five or six separate volumes have been translated by our missionary brethren into the Chinese, and are extensively used both in the schools and for general circulation. The amount of religious knowledge that has been disseminated in the cities and the surrounding country during the past ten years has been immensely great, and under the direction of the Holy Ghost must contribute largely to the general enlightenment of that vast empire of darkness.

This brief survey of the missionary work of our Church will show at once that she is no idle spectator of that mighty missionary movement of the day which aims at the spiritual renovation of the whole family of man. Notwithstanding all the embarrassments that attended her earlier years: the poverty and prostration of the country at the time of her birth, and the necessarily expensive nature of the missionary work; yet at no time has she

ever forgotten her obligations to the great Redeemer or to a perishing heathen world. To-day she can lift up her eyes over the benighted nations of the earth and count one hundred reapers, either sent forth from her own bosom or trained by those who were sent out by her, who are gathering the rich harvest that is ripening in every direction. She can behold her own sons and daughters scattered over six different nations and proclaiming the unsearchable riches of Christ in as many different languages. She can point to as many as twenty Christian schools, in which there are more than 500 native youths being trained to carry the glad tidings of salvation to the most remote regions of the earth. She can enumerate more than one hundred volumes of Christian literature that have been translated by her missionaries into the languages of the people among whom they live, and been circulated by the thousands and tens of thousands of copies. She can point out more than forty Christian churches that have been organised mainly in the last seven years, and into which have been gathered more than 1,500 souls, who are to-day rejoicing in the same salvation with ourselves. More than this. She can point to scores and hundreds and thousands of villages and towns in Mexico, in Greece, in Brazil, in China, and among the American Indians, where the good seed has been sown in great abundance, and from which a rich spiritual harvest will be gathered at no distant day. If our beloved Church has not abundant cause of gratitude to Almighty God for such distinguished honor bestowed upon her, then we know not what can be a legitimate cause for joy and thanksgiving.

II. Our second inquiry is, as to the relationship of the Columbia Theological Seminary to this great work of foreign missions. And here, at the very outset, we are prepared to assume that this Seminary has always been pervaded by a deep and earnest missionary spirit. Her Professors, so far as we are aware, without a single exception, have always felt a deep interest in this great cause. One of them was himself a foreign missionary for many years, and it was his constant aim, while a Professor, to promote a missionary spirit in the hearts of the young men under his care. We must be allowed to make special mention of his interest in

this cause, whose semi-centennial we to-day celebrate. The speaker feels that it is due to himself, as well as to this venerable father, to give utterance to the feelings of profound gratitude which he has always felt towards him, for the kind interest he took in him when inquiring about the path of duty; for the wise counsel he gave to him when he knew as yet nothing of the trials and perils of the missionary life; and especially for the heart-felt prayers that he offered up to God that his young servant might be guided into the path of duty. If the speaker ever knew what consecration to God meant, it was while he and this venerable father were kneeling in prayer in the foundation-room of the Seminary building. To his memory, even in the deepest wilds of Africa, that southwest corner room has always been a place of peculiar sanctity.

The history of the Seminary dates back to that period when all the Presbyterian Churches of the country, as has already been mentioned, were carrying on their missionary work through the agency of the American Board of Foreign Missions. Some of her earlier pupils engaged in the work under the care of that Board; others, at a later period, went out under the Presbyterian Board in New York; and, more recently, others have gone forth under our present Committee of Foreign Missions. We propose now to give a brief sketch of the lives of all those foreign missionaries who were connected with this Seminary, and in this way we shall be enabled to form a proper estimate of the Seminary's relationship to the great cause of foreign missions.

And here we are met with a remarkable fact at the very outset. Of the first class, consisting of six members, and which was graduated in the spring of 1833, three of them consecrated themselves to the cause of foreign missions, viz., Rev. J. L. Merrick, Rev. James M. Adams, and Rev. J. Leighton Wilson. Mr. Adams, though deeply interested in the cause, and having been accepted as a missionary by the American Board, was prevented nevertheless by family considerations from entering upon the work.

REV. JAMES LYMAN MERRICK was a native of Munson, Massachusetts, and was born on the 11th of December, 1803. He received his academic training in his native town and was grad-

uated at Amherst College in 1830. He joined this Seminary the following year and continued here until he completed his theological studies in the spring of 1833. He was licensed to preach by the Charleston Presbytery about the time of his graduation, and on the 14th of April, 1834, he was ordained by the same body as an evangelist. When he offered his services to the American Board, it was with the condition that he should be sent to labor among the Mohammedans of Persia. The Board, being very doubtful about the propriety of attempting to establish a mission in that part of the world at that time, at first declined to send him there, it being distinctly known that every proselyte from Islamism would thereby forfeit his life. Mr. Merrick decided that if he could not be sent to Persia, he would decline to engage in the foreign missionary work altogether. He had long had his heart set upon going to Persia. He had great admiration for the character of Henry Martyn, and no doubt felt an earnest desire to carry into effect the plans which that noble man had formed for the evangelisation of that interesting, but bigoted, nation. The Prudential Committee reconsidered the matter, thinking that God in his providence might have purposes in relation to that people that were not yet disclosed, and sent him to watch on those outposts for a time, to see what could be done. He sailed for this new mission on the 6th of October, 1835. He remained in Persia seven years, but the Committee, seeing that there was no probability of any good impressions being made upon that people, he was transferred by their direction to the Nestorian mission. Mr. Merrick was never satisfied with the action of the Committee in removing him from Persia, and he remained in the Nestorian mission only three years, when he returned to this country. It is impossible to form any definite idea of the results of his seven years' labor in Persia, or what they would have been if he had continued there until the close of his life. So far as is known there were no conversions. He was tutor to the Prince of Persia, and it is said was highly esteemed by him. He was married to an English lady while in Persia, who accompanied him to this country in 1845, but died not very long after her arrival. His time after his return to this country was spent in preaching in

his native State. He also held an appointment as Professor of Persian in Amherst College. He published a volume of poems after his return, which, however, did not seem to have attracted very much attention. He died in 1865, having left a scholarship to this Seminary, amounting to something like \$2,000.

Mr. Merrick, in some respects, was a very remarkable man, especially for his earnest piety, his industry and systematic habits, his earnest devotion to the cause of foreign missions, and his uniformly amiable deportment in all his intercourse with his fellow-men. He may have been carried too far by his fixed and almost unalterable purpose to labor in no other part of the uncivilised world except Persia. But no doubt his prayers, as well as those of Henry Martyn, whom he so much admired, in behalf of that people, will yet be answered in a way that was entirely unknown to them, as well as ourselves.

The writer, the other member of the first class, who engaged in the foreign missionary work, was born in Sumter County on the 25th of March, 1809. His father, William Wilson, was well known as an elder of the Presbyterian church, and was greatly esteemed by all who knew him. The writer received his academic training partly at Darlington C. H., and partly at Winnsboro, S. C., under the instruction of Dr. Samuel Stafford, who was well known in his day as a very skillful teacher. He also spent one winter under the instruction of his uncle, Rev. Robert W. James, of Indiantown, a man well known to the Presbyterian Church in South Carolina, eminent for his extensive learning, and who probably did more towards the establishment of this Seminary than any other man of that day. The writer entered Union College, New York, in 1827, and was graduated in July, 1829. He taught school at Mount Pleasant, near Charleston, S. C., for six months. He entered this Seminary at its opening in Columbia, January, 1830. Rev. James Beattie and Rev. Wm. Moultrie Reid being the only other members at the time. He graduated in the spring of 1833, and spent the summer months at Andover, Mass., studying the Arabic as an important preparation for going to Africa. He sailed from Baltimore in the autumn of 1833, accompanied by Stephen R. Wynkoop, a

classmate at Union College, on an exploring tour to Africa, from which they returned the next spring, having fixed upon Cape Palmas as the most suitable place for commencing the missionary work. In the autumn of 1834, having been united in marriage to Miss Jane E. Bayard, of Savannah, Georgia, he and his wife sailed for Cape Palmas, where they lived and labored for seven years, and were then transferred to the Gaboon in the Gulf of Benim. During their residence at Cape Palmas several hundred native youths of both sexes were educated; a church was formed of thirty or forty members; the language for the first time was reduced to writing, and portions of the New Testament, as well as other religious books, were translated into it. A dictionary and a grammar of the language were also published. The fruits of this mission, when the writer left for the Gaboon, were turned over to the Episcopal mission located at the same place. We remained at the Gaboon from 1842 until 1853, when failure of health compelled our return to this country. Here again, at this place, the language was reduced to writing for the first time, into which considerable portions of the New Testament were translated; a number of schools were established; and a church was organized, which continues to the present time to be in a flourishing condition. From 1853 to the breaking out of the war the writer acted as Secretary of Foreign Missions, in New York, for the whole Presbyterian Church. Since then, as is well known, he has acted as Secretary both for Home and Foreign Missions of the Southern Presbyterian Church up to the present time.

The next member of the Seminary who engaged in the foreign missionary work was Rev. S. R. BROWN, D. D., who graduated here in 1838. He was a native of Munson, Mass. He was the son of Mrs. Brown, the author of the beautiful hymn,

"I love to steal awhile away
From every cumbering care."

He graduated at Yale College, and spent some time at Union Theological Seminary in New York before he came to Columbia. He went out as a missionary to China in the first instance, in connexion with the Morrison Education Society, but returned to this country after remaining there a year or two, on account of

the failure of his wife's health. Whilst in this country he placed himself in connexion with the Board of Missions of the Reformed (Dutch) Church, and went out the second time, not to China but to Japan. After remaining there some time, it is not known exactly how long, his house, with all of his papers, was destroyed by fire in Yokohama. He returned to this country, remained some time, and went back the second time to Japan. His later years in that country were devoted mainly to the translation of the New Testament into the Japanese language. He acted as chairman of the committee appointed to carry this work into execution. His last literary labors were employed in translating the book of Revelation into that language. He was compelled to return to this country the third time in greatly enfeebled health. In 1889, while sojourning at the house of Yang Wing, Minister Plenipotentiary of China to the United States, he wrote his autobiography, which is said to be intensely interesting, to which, however, we have not had access, but which, it is expected, will be published at some future day. On his way to New Haven to attend a meeting of his class, he visited Munson, his native place, where lie buried his father, his mother, his sister, and two Japanese pupils. After visiting their graves, and spending the evening in social intercourse, he retired to rest (it being Saturday night, the 19th of June). That night he died as it were in sleep. One who knew him well writes: "Dr. Brown was a remarkable instance of what perseverance will accomplish, notwithstanding all the difficulties that may surround one's early life."

REV. T. L. MCBRYDE, D. D., was the next member of this Seminary who went on a foreign mission. He graduated in the class of 1839. The same year he was ordained by the Charleston Presbytery as a foreign evangelist and sailed for Singapore, the place to which he had been appointed, in March, 1840. He remained in the mission field less than three years, when he was compelled by failure of health to return. Soon after he became pastor of Providence and Rocky River churches, in Abbeville County; and subsequently of Hopewell church, in Pendleton, S. C. In both of these positions he labored with great acceptance and with important results. The degree of D. D. was

conferred upon him by Erskine College. He died April 15th, 1863.

REV. WILLIAM CURDY EMERSON, a native of Abbeville County, S. C., took a full course of study in this Seminary, and graduated in 1841. He afterwards spent one year at Princeton Theological Seminary. At the close of the civil war he emigrated with a considerable number of citizens of the upper part of South Carolina to Brazil. On his arrival there he spent one year at Rio Janeiro, editing an emigration paper and circulating religious tracts. He did not go out under the auspices of any missionary society, but he carried the spirit of missions with him and did all he could to promote the spiritual welfare of those who went out with him, as well as of those he found there. After remaining in Rio one year or longer, he removed to Santa Barbara, in the Province of Sao Paulo, where most of the South Carolina colonists had settled, and where he died in July, 1875, in the 58th year of his age. His friend, Rev. Robert Baird, who was with him in his last illness, testifies that he died in the full triumph of the Christian faith.

REV. RICHARD Q. WAY, a native of Liberty County, Georgia, graduated here in the class of 1843, and was ordained a foreign missionary by the Charleston Presbytery before the close of the same year. Mr. Way and his wife, the daughter of the Rev. Robert Quarterman, pastor of the old Midway church, were appointed to labor in Siam, and sailed from Boston for that place on 18th of November, 1843. On their arrival at Singapore they found that the mission there had been broken up, and they continued their voyage to Ningpo, China, where he and Dr. McCarty founded what is now well known as the Ningpo mission. Mr. and Mrs. Way remained in Ningpo for sixteen years, when failure of health compelled them to return to their native country. While in Ningpo Mr. Way had charge of a large boys' boarding school, but in consequence of the death of the mission printer, he was compelled to take, in addition to these duties, the supervision of the mission press. He was for four years pastor of the native church at Ningpo, but was disabled for this kind of labor by a severe attack of bronchitis, and by the advice of his missionary

associates he acted for a short time as American Consul. Mr. Way, while at Ningpo, prepared a geography in the Chinese language, which is still extensively used in the schools both in China and Japan; he also translated the Gospel of Mark into the Ningpo colloquial for the use of schools and for the common people. Since his return to this country in 1859 he has spent most of his time in evangelical labors in the southern part of Georgia.

REV. J. W. QUARTERMAN, the son of Rev. Robert Quarterman, and brother of Mrs. Way, graduated here in the class of 1845. He was ordained as a missionary to China by the Presbytery of Georgia, in 1846, and reached Ningpo in 1847. He labored here most zealously and successfully for ten years. In the year 1857 he died of a severe attack of small-pox, and lies buried in the mission cemetery there. He translated Dr. C. C. Jones's Catechism for colored people into the Chinese language, which is extensively used in the Chinese mission schools to the present time. One of his friends remarks of him, that "he was a man of unusual consecration to the service of his Master, of more than ordinary intellectual endowments, and was greatly beloved by all who knew him."

REV. JOSEPH K. WIGHT graduated with the class of 1847, but had remained only one year in the Seminary. He went to China in 1848, and in consequence of failure of health returned to this country in 1854. He went out the second time in 1855, and returned two years after from the same cause. Since his return he has been preaching in a quiet way at New Hamburg, in the State of New York.

REV. M. A. WILLIAMS, whose name is mentioned as a returned missionary, belonged to the class of 1849. It has been impossible to obtain any information about his movements, except that he is mentioned in the Minutes of the Assembly of 1860 as a domestic missionary in Jacksonville, Oregon.

REV. ANDREW M. WATSON is the next on our list. He was a native of Yorkville, S. C., and graduated with the class of 1851. He joined the Choctaw and Chickasaw mission in 1852, having his residence at Boggy Depot, and labored there several years, but was compelled to leave on account of the unhealthiness of

the place. Since his return to the States he has occupied pastoral charges both in Alabama and Tennessee.

REV. MARCUS M. CHARLTON, a graduate of Amherst College, was connected with the class of 1854. When he applied to be sent as a missionary to Northern India, some hesitation was felt about commissioning him on the score of his health. This was not a well-founded apprehension, however, inasmuch as he has lived twenty-five years in that country, and has probably enjoyed better health there than he would have done in this country. On his arrival in India, he found that he could not perform what was regarded as station work, and has not, therefore acted in concert with the missionaries in the field. He has devoted his time mainly to founding and maintaining Christian colonies on ground granted by the Government for this purpose. Two of these he has had under his care for a number of years, and both of them are represented as being in a flourishing condition. In a recent letter received from him by a friend in Columbia, he mentions that he spends the hot season in the Himalayan mountains and the cool season on the plains, and that he conducts as a regular thing as many as eight religious services during the week.

REV. CANDOR J. SILLIMAN, a native of York District, S. C., a member of Tuskaloosa Presbytery, a graduate of Oglethorpe College, is the next foreign missionary from Columbia on our list. He graduated in the class of 1853. His parents removed to Kemper County, Miss., in 1832, whilst the Choctaw Indians were still residing in that part of the country, and he in consequence grew up among them. From the time of his conversion, when he was nineteen years old, he made up his mind to labor as a missionary among the Choctaw Indians. He was an inmate for some time of Dr. Stillman's family, while he (Dr. S.) was pastor of the Eutaw church in Alabama, who says of him: "He was a conscientious, earnest, and simple-minded Christian." He was sent out by the Presbyterian Board to the Choctaw country in the autumn of 1855. He remained in the country only to the following June, when failure of health compelled his return. He never reached his native home, but died on his way in Texas, on the 19th of June, 1856, and was buried by unknown friends.

REV. CHARLTON HENRY WILSON was a graduate of the same class with Mr. Silliman. He was a native of Marion County, S. C., and the son of William T. Wilson, Esq., an elder for many years in Hopewell church, in the same County. He received his academic training in the neighborhood of his birth-place, but spent one year under the instruction of Dr. Alexander Wilson, at Greensboro, N. C. He was graduated at Oglethorpe in 1850, and took the first honor. After leaving college, he spent one year teaching in Alabama, and was associated with Rev. James Woodrow, D. D., during that time, between whom there was an intimate friendship until the close of Mr. Wilson's life. He entered the Seminary in 1852, and completed his studies in 1855, and was soon after ordained by Harmony Presbytery. The same year he was appointed by the Board in New York to take charge of the large school for girls at Wapanucka, in the Chickasaw country. That institution, at that time, was involved in very serious difficulties—such as were threatening its continued existence—and Mr. Wilson was designated to that particular charge, because of his acknowledged executive abilities. He remained there four years, and was entirely successful in not only extricating the school from all the difficulties with which it was surrounded, but placed it on a prosperous and solid foundation. He was greatly beloved, not only by the teachers who were under his care, but by all the Indians in the surrounding country. Few missionaries have ever commanded the confidence of the Indians in a higher degree. On account of the failure of the health of his family, he returned to South Carolina in the spring of 1859. Soon after, he was installed pastor of the churches of Pee Dee and Bennettsville, South Carolina, and labored there with acceptance and success until he felt called upon, in 1862, to accept the post of chaplain in the army in Virginia, where he continued until his death, which took place a few months afterwards. The Presbyterian Church in South Carolina experienced a heavy loss in the death of this most excellent brother.

REV. J. R. BAIRD was graduated in the class of 1844, and was a member of Bethel Presbytery. He held no commission as a missionary, but went to Brazil in 1868 with a number of emi-

grants from South Carolina to that country, intending to act as their missionary. He organised a church at San Barbara of thirteen members, which has since embraced Brazilians as well as Americans, and is now under the care of our mission at Campinas. Mr. Baird remained ten years in Brazil, when he returned to this country, and is now laboring in the State of Georgia.

REV. JOHN A. DANFORTH, a native of Augusta, Georgia, a graduate of Oglethorpe College, was connected with the class that was graduated in this Seminary in 1859. Soon after his graduation here he was commissioned by the Presbyterian Board in New York as a missionary to China. At that time he promised to be a very useful missionary. But not long after his arrival in China his mind became unsettled, which necessitated his return to this country. His mind has never been restored, and he is greatly to be pitied.

REV. J. H. COLTON, a native of North Carolina, belonged to the class of 1862, and spent the principal part of two years as a student in the Seminary, graduating in 1862. He was commissioned in 1870 as missionary to the Choctaw people. He continued in the missionary work five years, having the superintendence of Spencer Academy during that period, and also acting as evangelist among the people in that region of country. In both departments of labor he was always diligent and laborious, and no doubt greatly contributed to the evangelisation of the Choctaws. He is now laboring in North Carolina.

REV. HAMPDEN C. DUBOSE entered the Seminary in 1868, and was graduated in the class of 1871. He was a native of South Carolina, and graduated at the South Carolina University, in 1867. His father, Rev. Julius J. DuBose, will be remembered by many still living as a preacher of more than ordinary power. Rev. Hampden C. DuBose was commissioned as a missionary to China by the Executive Committee of Foreign Missions of the Southern Presbyterian Church, and he sailed for that country in the spring of 1872, where he has labored with great diligence and earnestness up to the time of his recent temporary return to this country. Just before he left that country he had translated "The Rock of my Salvation," by Dr. Plumer, into the Chinese language.

REV. JOHN J. READ, a native of Mississippi, and a student of Oakland College, was graduated here in the same class with Mr. DuBose. He was pastor of the Presbyterian church in Houston, Texas, for a number of years, but at the request of the Executive Committee of Foreign Missions he left that charge and went to the Choctaw country to take charge of Spencer Academy. He managed that institution with great efficiency for five years, but in consequence of the weakened condition of his health, he is now laboring as an evangelist among the Choctaw and Chickasaw people.

REV. J. G. HALL, a native of South Carolina, and a graduate of Davidson College, N. C., completed his studies here in the spring of 1874. He was commissioned as a missionary by our Executive Committee to labor in the United States of Colombia. He labored there three years, but in view of the fact that that people did not seem as yet prepared to receive a pure gospel, the mission was discontinued, and Mr. and Mrs. Hall were transferred to the Mexican mission at Matamoras, for which they were specially fitted by their previous experience and knowledge of the Spanish language, and where they have been laboring with great efficiency since the winter of 1877.

REV. WILLIAM LÉCONTE is a name that is fresh and fragrant in the remembrance of many who are now before me. He was a native of Liberty County, Georgia, was a graduate of the University of South Carolina, and enjoyed some of the best advantages of education in Europe as well as in America. He made fine attainments in scholarship and was remarkable for his amiable and Christian deportment. He was graduated in this Seminary in the class of 1872. The same year he was commissioned as a missionary to Brazil by the Executive Committee of Foreign Missions of the Southern Presbyterian Church. He mastered the language in a comparatively short time and was soon engaged in preaching the gospel in Campinas and the surrounding country. At his own request he was transferred in the early part of 1875 to the mission at Pernambuco. He remained here less than one year. Having been smitten with severe illness, he was compelled to return to this country, and in the course of a few months

died in the bosom of his family. The writer knew Mr. LeConte in the midst of his labors in a foreign land, and it affords him great pleasure to testify to his uniformly amiable and Christian deportment, his great conscientiousness in the discharge of every duty, and especially to his earnestness and zeal in preaching the gospel to the people. It is a great mystery that he was snatched away at so early a period in his missionary life. But God never errs, and what he does is always the best.

REV. J. C. KENNEDY, a native of South Carolina, and a graduate of the class of 1859, is now laboring as a missionary among the Choctaws, having been appointed to that work something less than a year ago. It is supposed that he is doing a good work, although he has been there only for a short time.

From the foregoing brief sketches it will be seen that this Seminary has furnished twenty-one laborers for the foreign field, the results of whose labors may be found among the Indians, in Mexico, in Brazil, in India, in Japan, and in China. Of these twenty-one, eight have been summoned to their homes above; five are still actively engaged in the missionary work; one is engaged in directing the general missionary work; one is disabled for any kind of active work; and six are engaged in the pastoral work at home.

From this it will be seen that in forming an estimate of what this Seminary has done for the upbuilding of Christ's kingdom on earth, we must look abroad as well as at home. And the demands of the foreign field, even if we had no home interests to care for, would be sufficient to call forth all our energies to restore her former prosperity. The voice of the great heathen world, if she had any way of giving utterance to it, would be loud for the speedy restoration of the Seminary to her full activity.

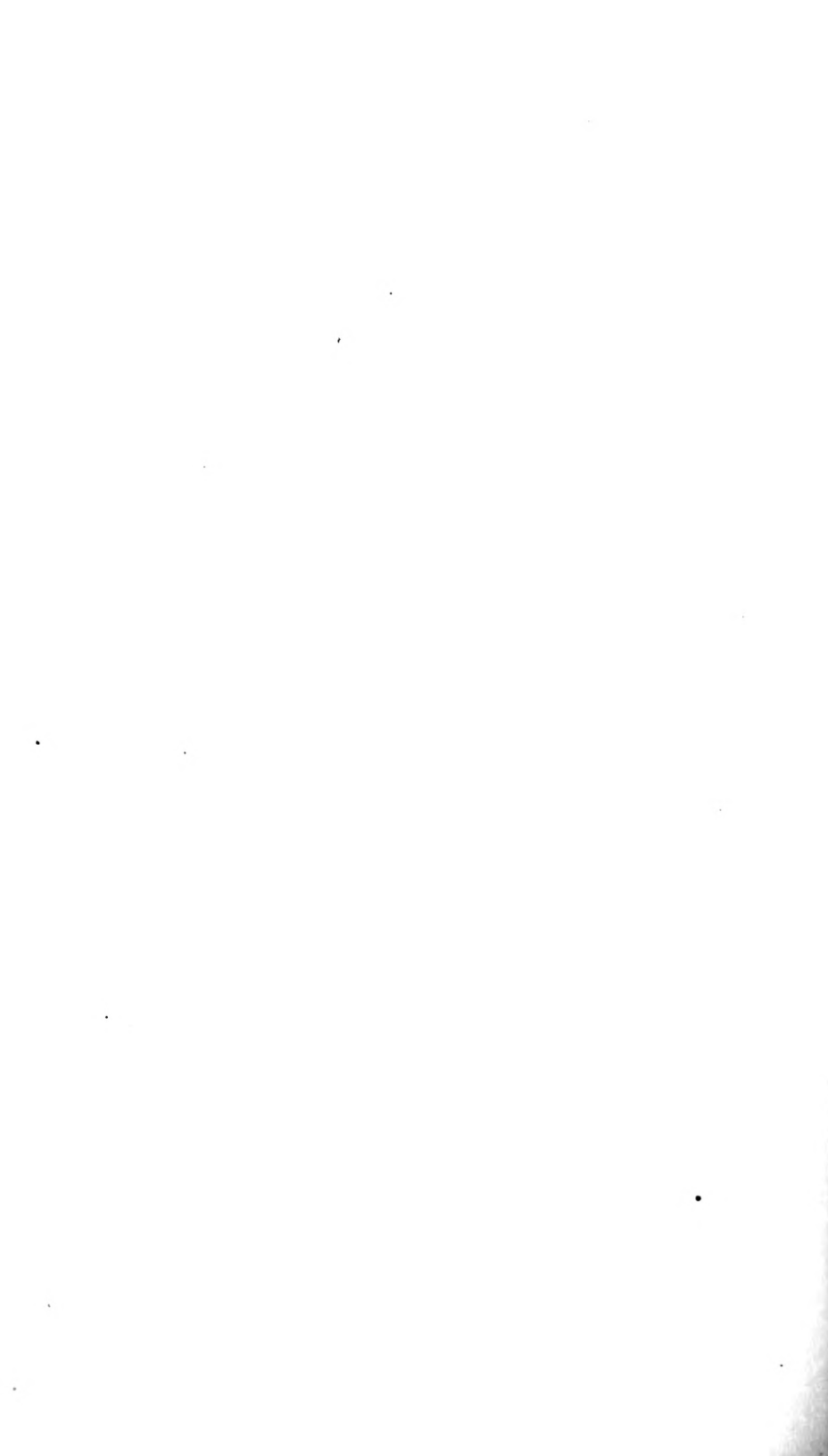


PART IV.

MEMORIAL SKETCHES

OF

DECEASED PROFESSORS AND STUDENTS.



MEMORIAL OF THOMAS GOULDING, D. D.

BY REV. F. R. GOULDING.

THOMAS GOULDING, the subject of this sketch, was born March 14, 1786, in Liberty County, Georgia, and died June 21, 1848, at Columbus, Ga. His parents were Thomas Goulding and Margaret Stacy, of the same County and neighborhood. He had no brothers.

It has been published as a remarkable fact, that "at the time of his death he was the oldest of fifteen Presbyterian ministers from one church, occupying usefully and honorably various important and responsible stations in the South. He was the first native licentiate of the Presbyterian Church in Georgia."¹ What makes this fact still more remarkable is, that this church should have furnished a greater number of Presbyterian ministers than all the rest of the State together, when it is not now, nor ever has been, Presbyterian, but Congregational.

About the year 1804 he went to New Haven, Conn., for the purpose of entering Yale College, but he became so disgusted with "the fagging system" introduced from Europe, requiring members of the lower classes in College to obey the behests of the upper, that he declined to apply for matriculation until the system should be abolished. The result was that he never entered College, but pursued his studies in private, keeping pace with his intended class until circumstances in life rendered a connexion with College no longer desirable, even if practicable. In seeking a place in the country for the better prosecution of his studies, he was led by a remarkable providence to the little town of Wolcott, Conn., and to the family of Rev. Mr. Woodward, where he met (as otherwise he probably would not) Anne Holbrook, who, not long afterwards (November, 1806) became his wife. After the birth of their first child—a daughter, in 1807—he returned to Georgia; and although he had already begun the study of law

¹ Article by Rev. S. K. Talmage, D. D., in "Sprague's Annals of the American Pulpit."

as a profession, he resorted to teaching school as the means of meeting the expenses of a now increasing family. It was while he was thus engaged, first at Sunbury, Liberty County, then at Bairden's Bluff (or Sapelo Main), McIntosh County, that he was called to a spiritual knowledge of God as rightfully entitled to all his powers, and to whom he joyfully consecrated himself by a public profession of religion in Midway church, April, 1810, then by conducting prayer-meeting, and by such other modes of winning souls to Christ as were within his reach. He had already chosen the law as his profession, and had made a partial preparation for its practice, without seeing any reason as yet for a change as to his life business; but about this time—probably early in 1811—two highly esteemed friends, without any collusion or knowledge each of the other's intention, came on the same day, from a distance, to ask if he had ever inquired as to his duty to prepare for the gospel ministry, and to urge this upon his attention. Hitherto he had had no other expectation than to make a practice of the law his life business; but when this other question came thus before him, his heart, all burning with love to God and souls of men, left him but one answer to give.

Toward the close of 1811, he was received under the care of Harmony (S. C.) Presbytery as a candidate for the gospel ministry, by whom he was licensed at Augusta, Ga., October 31, 1813. A few months after licensure, he commenced preaching as stated supply at Whitebluff, a settlement of Saltzburghers, about seven miles southwest of Savannah, and January 1, 1816, he was ordained and installed pastor of that church. Here he labored for about six years, during which the warmest reciprocal attachments were formed between him and his flock; so warm, in fact, that he more than once referred the origin of the disease which terminated his life twenty-six years afterwards, to the pain he endured in parting from them.

In 1822, after much severe sickness, both in his person and family, he removed to Oglethorpe County, where he had purchased and stocked a small farm; then, in 1824, to Lexington, the County-seat, where also he remained about six years, taking charge, for a time, of the academical interests of the place, but

devoting himself primarily to his work as a minister of Christ. "Here," to quote again from the article in *Sprague's Annals*, "he exerted an influence over some of the first minds of the State, which is now telling, and will for ever tell, on the best interests of men. Many a community is now reaping rich spiritual blessings, the source of which, unknown to themselves, is in the honored instrumentality of this faithful man of God. On the establishment of the Theological Seminary of the Synod of South Carolina and Georgia,¹ he was elected by the Synod its first, and for a time its only, Professor.

"In 1829 he was honored by the University of North Carolina with the degree of Doctor of Divinity. During this same year, 1829, he instructed a theological class² at Lexington, in connexion with his pastoral labors, and was then transferred, by direction of Synod, to Columbia, S. C., the present site of the Seminary. After serving the Church laboriously in the department of Ecclesiastical History and Church Government for several years, in connexion with others associated with him, he resigned his chair as Professor, and removed (January, 1835,) to his late charge in Columbus, Ga. For thirteen and a half years he was the laborious and faithful pastor of that church. He found it comparatively weak, and by his persevering fidelity raised it to influence and strength.

"For many years in succession he was elected President of the Board of Trustees of Oglethorpe University, which office he held at the time of his death.

"He died, as was his often expressed wish, 'with his harness on.' On the evening of June 21, 1848, he attended his usual weekly lecture. He was in a state of great bodily debility when he left home, and was attacked during service with a paroxysm of heart disease, under which he had been laboring at intervals ever since 1822, when he parted with his first charge, the Whitebluff church. With great effort he finished the services. The subject of his lecture was Psalm lxiii. 1-4: 'O God, thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth

¹ In the year 1828.

² This class consisted of five persons, viz.: H. C. Carter, Isaac Waddel, Farwell Jones, James Beattie, and Wm. Moultrie Reid.

for thee in a dry and thirsty land where no water is. . . . I will bless thee while I live. I will lift up my hands in thy name.' It was a suitable topic to present in his last address to his loved parishioners. And happy were they who did not allow themselves to be detained from the service.

“Within one short hour after pronouncing the benediction upon his hearers he was called—who doubts?—to hear the benediction upon himself from the lips of the Saviour whom he loved, Well done, good and faithful servant; enter thou into the joy of thy Lord.

“On retiring from the place of worship he hastened to his chamber. Scarcely had he reclined upon his couch when a violent paroxysm of this disease came on. He rose to lean upon the mantel, his accustomed source of relief; but relief came not. The usual remedies proved unavailing. In great agony he said to a friend that he would be glad if it would please the Lord to take him away. To a beloved son, on whose shoulder he was leaning when he died, and who was overwhelmed at witnessing his suffering, he administered a gentle rebuke. He was presently heard to say, Come, Lord Jesus, come quickly! That prayer was heard; he ceased to breathe; his spirit was at rest.

“Dr. Goulding possessed a fine intellect and a cultivated taste. His public performances were usually far above the ordinary standard. He was a well-read and polished scholar, and had gathered rich harvests from the fields of literature.

“Attributes still more engaging were the strength and tenderness of his susceptibilities, and the sincerity and fervor of his piety. His friendships were strong, and his feelings were of the most ardent kind, while there was at the same time a childlike simplicity that won irresistibly upon his associates. If these qualities had their corresponding infirmities, they were the natural result of his rare gifts, and he would have been the last man to claim exemption from the frailties of humanity. Conscious of integrity in himself, he looked for it in others also, and was therefore peculiarly liable to be imposed upon by the crafty and designing; while, again, the strength of his attachments made him feel

the want of reciprocity even in those whose colder natures disqualified them for suitably responding.

“His favorite pursuit was the investigation of theological truth. The inspired volume was the book he loved best to study and to hold up to the admiration of his fellow-men. He was well-informed in the doctrines and polity of his own Church, and an able advocate of both; yet his heart was open to embrace all the real disciples of Christ.

“In person, Dr. Goulding was of medium stature, full habit, round contour of face, high forehead, with a countenance expressive of deep feeling and vigorous intellect. In his manners there was a graceful simplicity blended with a commanding dignity that was exceedingly winning. In the pulpit his manner was at once pleasing and impressive; its prominent elements were tenderness and earnestness.

“He left a wife and nine children, having lost one in infancy. He lived to see most of his children members in full of the Church of Christ. One of his sons and two of his sons-in-law are ministers of the gospel.”

Hon. Joseph Henry Lumpkin, Chief Justice of Georgia, who was received into the Church by Dr. Goulding, and who was “for many years a member of his Session,” says of him: “His character was formed of a rare combination of moral and intellectual qualities that fitted him to be at once eminently popular and eminently useful. His intellect was much above the ordinary standard, and had been cultivated by long and diligent study. . . . He was a thorough Calvinist of the Genevan school; nor could any considerations of policy induce him to relax, in public or in private, one jot or tittle of his creed. The doctrine of justification by faith he regarded as an epitome of the Christian system, and . . . formed the favorite theme of his ministrations. No one could sit under his ministry, with any degree of attention, without gaining very definite views of the system he inculcated, as well as a deep impression of the importance he attached to it. He was alike explicit and earnest.”

It was a favorite rule for his own guidance, and often expressed for the benefit of those who were young in the ministry: Let

every sermon preached contain so much of the plan of salvation that should a heathen come in who never had heard the gospel before, and who should depart, never to hear it again, he should learn enough to know what he must do to be saved.

“Though Dr. Goulding had, in some respects, a woman’s heart, and was full of tender and delicate sensibilities, he was always firm to his convictions of what was true and right. In worldly matters he was the veriest child; conscious of entire sincerity himself, he seemed scarcely capable of suspecting the sincerity of others. A more unselfish man never lived. In all circumstances he showed himself the model gentleman as well as the model Christian. He had an instinctive discernment of the proprieties of life, and he practised them with scrupulous care. In the social circle he was the most genial of companions, having at hand a fund of anecdote, both amusing and instructive, which he knew how to turn to the very best account.

“That Dr. Goulding was an eminently pious man, no one, I believe, ever doubted, who knew him: yet he assured me that if ever he was regenerated, it was while he was asleep. Wearied with his burden of sin, and with his fruitless search for a Saviour, he had sunk despairingly into a profound slumber, from which he awoke praising God for his great salvation.”

As a partial offset to this may be related the fact that on recovering from an almost fatal illness at Whitebluff, he said to an aged deacon, in whose intelligent piety he had great confidence, “I fear I am no Christian.”

“Why so?” inquired the other, greatly surprised.

“Because I was so unwilling, nay, even afraid, to die. You know I have always held that when a Christian is called to die, he will be endowed with dying grace. But I had none of it. I was afraid.”

“My dear pastor,” modestly replied the deacon, “forgive the liberty, but allow me to ask a question. Were you at that time called to die?”

“Of course not,” said he.

“I suspect,” continued the deacon, “the Lord knew you would not then need dying grace, and therefore did not give it. But I

have no doubt that when the time comes you will enjoy your full share."

And so it was. That same son on whose shoulder he was leaning when he died, wrote of him: "A few days before his death, as we sat together alone, he told me that he would soon die. I asked him why he thought so, for he was looking uncommonly well and strong. He replied that all his life he had had a dread of death, not of the consequences: but that all that dread had left him. He therefore knew he should not live long. He spoke of the event as calmly as if it were only a visit to the next house."

Thus, as if by transition, Dr. Goulding, the pioneer ordained Presbyterian minister of Georgia, and the first Professor of our Seminary, passed to his everlasting rest, in the sixty-third year of his age, and thirty-fifth of his ministry, leaving with his friends a history fragrant with pleasant and precious memories.

MEMORIAL OF JAMES HENLEY THORNWELL, D. D., LL. D.

BY REV. JOHN B. ADGER, D. D.

IT was at noonday on the 1st of August, 1862, at Charlotte, N. C., that James Henley Thornwell departed this life. His wife, one daughter, one son, and his friend, the late Rev. John Douglas, were present, with myself. I stood at his dying bedside for some six hours before he breathed his last, but I had no thought that his end was near. There were brief intervals of wakefulness when he would rouse up and speak with us for just a moment, but for the most part he lay with closed eyes and seemed to be dreaming that he was in his class-room at the Seminary. Once he uttered a statement as to the divine attributes. Once he said, "Well, you have stated your position, now prove it." Several times he was addressed concerning his views and feelings, and always answered in the tones of calm confidence and trustful hope. His lips moved frequently as if he were in prayer. For a long time he lay in quiet slumber, his countenance continually lit up with passing smiles, just as on a summer's evening in our Southern skies the heavy massive cloud illuminates itself almost every minute with beautiful flashes of lightning. Towards the close he exclaimed, "Wonderful, wonderful, nothing but space—expanse, expanse, expanse!" At the last, whilst we silently watched him, without any sign of suffering, he suddenly threw back his head upon the pillow which supported it, gasped once, or possibly twice, and was gone.

It is therefore nearly twenty years since this brilliant star went down to rise no more in our firmament. Yet is he far from being forgotten amongst us. How often his name (*clarum ac venerabile*) is named in our Church courts and Church papers. What Thornwell held, what Thornwell said, is always felt to be a most potent argument for or against any debatable position. As long as our Church lives, James Henley Thornwell will live in our hearts and his name dwell on our lips. And in that conviction,

simply his name was the only epitaph we inscribed on his tombstone.

Our distinguished Professor, therefore, has impressed himself in the strongest possible manner upon the Southern Presbyterian Church, and through her he will yet impress himself on catholic Presbyterianism the world over. What is the significance and the secret of this impression now so deep, and destined hereafter to be so wide? In my humble judgment, it was not the nobleness and sweetness of his character, not the depth of his piety, not the extent of his learning, and not the force of his intellect: although in every one of these particulars he was without his peer amongst us; but it was the truth and the worth of the principles to which he adhered, and to which he gave throughout his whole course the most earnest and consistent advocacy.

And I venture with great diffidence in this presence, but firmly, to assert that it was not as a theologian that James Henley Thornwell achieved his highest distinction, or accomplished the most useful work of his life. True, he left behind him a large number of incomparably grand theological lectures and treatises, both didactic and polemic. Many and important are the points of divine doctrine elucidated by him. And I may surely affirm that had Dr. Thornwell lived to be eighty years of age, and spent them all in the study of theology with a wealth of books at his command, he might have been perhaps less original in his thinking, but no doubt, with the blessing of God, he had produced such a system of theology as this country has never seen, nor these last ages anywhere known. And yet our Church does not talk of Thornwell's theology, but of his investigations in another department.

Nor was it Moral Philosophy where our distinguished Professor wrought out his chief performances. And yet he was a most successful and renowned teacher of Moral Philosophy; had deeply studied all the questions of this science and was at one time prepared to publish a volume respecting them.

Nor yet did Dr. Thornwell accomplish his chief work in the field of Metaphysics, although he was complimented more than once by Sir William Hamilton and other great masters as being

such a thorough student of Aristotle and of all philosophy. But it is neither Thornwell's moral nor mental science which we hear continually referred to and quoted.

Neither is our eminent brother best known, nor will he be longest remembered, as a preacher, although many of you, I feel quite sure, will put him, as I do, at the very head of all the preachers of the gospel in our day. At the same time I may say that if he was a very great preacher himself, he certainly made his mark visibly on more than one of the greatest preachers in our Southern Church. These survive him as his sons, and perpetuate his masterful power as a pulpit orator. Yes, I may also go farther and say that in so far as the Southern Presbyterian ministry is distinguished for soundness of doctrine and for evangelical preaching—for holding up to the popular gaze only Christ and Christ crucified, it is doing injustice to no man living or dead to say that in very large measure this is the result of the influence exerted in many various ways by our James Henley Thornwell.

Thornwell was cut off as Calvin was in the very noon of life, and resembling the immortal Genevese in several other respects he was like him certainly in this, that his chief work was in the field of Ecclesiastics.

The eminent Dr. William Cunningham, late of Edinburgh, said of Calvin: "The systematising of divine truth in his 'Institutio,' the most important work in the history of theological science, and the full organisation of the Christian Church according to the word, are the great peculiar achievements of Calvin." But he adds: "His own contributions to the establishment of principle and the development of truth, were greater in regard to Church organisation than in regard to any other department of discussion—of such magnitude and importance indeed in their bearing upon the whole subject of the Church as naturally to suggest a comparison with the achievements of Sir Isaac Newton in unfolding the true principles of the solar system. . . . We believe (continues Cunningham) that the leading principles which Calvin inculcated in regard to the organisation of the Church, never have been and never can be successfully assailed; while

there is certainly no possibility of any one being able again to bring out from Scripture a contribution of anything like equal value."

And then Calvin's main ecclesiastical principles, Cunningham states thus:

1. "The unlawfulness of introducing anything into the worship and government of the Church without positive sanction from Scripture."

2. "That the Church must be organised as to office-bearers, ordinances, worship, and general administration, and arrangements according to what is prescribed in the New Testament."

3. "That no one-man power of rule is to be allowed in the Church—which was the origin and root of the Papacy."

4. "That the Church is to be governed by presbyters, one class of whom are ministers of the word, and the others ruling elders, who though ordained presbyters are yet engaged usually in the ordinary occupations of society."

5. "That all these principles are bound on the conscience of the Church *jure divino*."—(Essays on the Leaders of the Church, p. 27, and on John Calvin, pp. 342 and 343.)

Now, perhaps, it is not for us to say that our distinguished Professor actually did what Dr. Cunningham says there was certainly no possibility of any man after Calvin ever being able again to do. And yet I am by no means sure that, all things considered, Thornwell did not make a contribution to ecclesiastical reformation in itself of as much value as Calvin's. The times were different in which the two great men lived. To Calvin belongs the honor of exhuming principles buried under the rubbish of ages; to Thornwell the honor of fully elucidating what the Genevese only hinted at, because what Calvin said on Ecclesiastics may usually be comprised in a very few lines. Each fought a good fight—Calvin against an apostasy from the word fully developed and also thoroughly armed and equipped to exterminate the truth; Thornwell against principles inevitably leading (though perhaps circuitously) to the same apostasy which threatened a return into the bosom of the Reformed Churches on this continent to be their plague and final destruction.

Very briefly I will justify these positions by essaying to state the ecclesiastical principles, which in an age of slack and relaxed Presbyterianism our friend and brother, with his great Kentucky compeer, was honored not only to defend but to set up again and reëstablish in the convictions of our Church, as unquestionably revealed in the word. They were as follows:

1. That the Scriptures are the only and the sufficient rule of faith and practice; the Church, God's servant and not his confidential agent with large discretionary powers; that a "Thus saith the Lord," must be produced for every Church appointment; and that in religion whatever is not commanded is forbidden.

2. That Presbyterian Church government in its main features and in a certain sense in all its details also is of divine right.

3. That *presbyter* is not synonymous with *preacher*; that the aboriginal presbyterate is ruling; that preaching is a function superadded to the office of one class of the rulers or presbyters; and that we are to assert the parity of all presbyters and not merely that of all ministers.

4. That the deacon is not to be connected with the lowest church court merely, but may be employed by the upper courts to keep the charge of all their pecuniary and other secular affairs.

5. That the Church in all her operations, both at home and abroad, must act not *indirectly* through great Boards which can never meet, and which constitute only a barrier between her and her work, but *directly* through Executive Committees small enough to meet often and actually to do what is committed to them.

6. That the Church is to have no connexion with political or moral voluntary societies.

7. That giving of our substance is an act of worship to Almighty God.

8. In respect to Church discipline, that an *offence*, the proper object of that discipline, is nothing but what the word of God condemns as sinful; that in appellate jurisdiction our courts must not be treated as parties; and that baptized non-communicating members of the Church are not to be subject to technical discipline.

9. I may add, that Dr. Thornwell held distinctly to Calvin's peculiar doctrines of the Lord's Supper and of Baptism, and that

he showed indisputably that the Church of Rome has corrupted the one as well as the other sacrament.

I have not time on this occasion to run out a comparison between these respective contributions of Calvin and Thornwell to our system of divinely revealed principles, and must leave that comparison to be made by each of you individually. Yet suffer me to call your attention to the striking similarity in gifts between these two great men who joined to so much intellect and learning so great practical wisdom. The Fourth Book of Calvin's Institutes treats of the Church, the communion of saints, and the external means or helps to fellowship with Christ; and it displays the strong common sense of Calvin while it sets forth the mind of the Master with respect to the government and discipline of his people. And so the Fourth Book of Thornwell's Collected Writings (much of it perhaps in advance of his time as a Presbyterian) will nevertheless probably prove to be the most practically effective and useful of the whole, constituting a monument to his knowledge of human nature and of human affairs, as well as of the divine polity set up on earth by Jesus Christ and his inspired apostles.

So much of the men and their respective works. A few closing words now of the impression of their teaching. For Calvin's theological instructions many students gathered at the little city of Geneva from all parts of Europe, and through them his doctrines permeated all the Reformed Churches of his day. France and Holland and Scotland all received and accepted his Church Government and Discipline. For one hundred years the Church of France maintained them in vigor and in purity, but St. Bartholomew and many other terrible fiery persecutions well nigh rooted them out of that beautiful country. Holland handed down Calvin's testimony through her Voetius and other Presbyterian divines; Knox carried it to Scotland, and Andrew Melville, Th. Henderson, Samuel Rutherford, and George Gillespie passed it down after his day. But the history of Presbyterianism in the Kirk of Scotland has been that of one long struggle, constantly renewed and vigorously maintained to bring back Prelacy, which in fact often did return and was reëstablished measurably

amongst our Scottish forefathers. Moderatism frequently and for long periods threatened to obliterate entirely what Knox carried to them from Geneva. And so in this country, to which this system was brought over from Scotland and Ireland, from France and Holland, much have these heaven-descended principles of polity been diluted with the Congregational or Prelatic ideas, which human wisdom would substitute for what the Lord has given to his Church. It has been for Thornwell and his coadjutor, Breckinridge, to take up the testimony of Gillespie and renew successfully in this country the struggle for the *jus divinum presbyterii*. Our eminent Professor had no Genevan crowd of students, but in this little Theological Seminary he taught the truth long enough and to men enough to perpetuate it in new life and vigor, and spread it all through this Southland. Our little Church has formally adopted his views in great fulness. In all humility we may add that she seems to be in advance of her Presbyterian sisters the world over as to the full and complete reception of these principles. Reverently and modestly we declare that we esteem it her glorious mission to maintain them undiluted, uncorrupted, and to exhibit them to other bodies of like order and to all the world in their simplicity, purity, and power. God grant that this school, where once our Thornwell taught his Master's revealed will touching the Church, may never decline from the distinctness, simplicity, and vigor of his testimony here.

MEMORIAL OF CHARLES COLCOCK JONES, D. D.

BY REV. JOHN JONES, D. D.

CHARLES COLCOCK JONES, the son of Captain John Jones and Mrs. Susannah Hyme Jones (née Girardeau), was born at his father's plantation, Liberty Hall, Liberty County, Georgia, on the 20th of December, 1834.

His parents were born in South Carolina. His mother, of Huguenot descent, was a woman of great excellence of character and sincere piety. She was a member of old Midway church, and in that church her infant son was consecrated to God in baptism by the pastor, Rev. Cyrus Gildersleeve. Becoming fatherless at three months of age, the sole care of little Charles devolved on his mother, who earnestly desired and prayed that her orphan boy might glorify God in the Christian ministry. She was signally answered long after her lips were silent in death. Although bereft of her tender care before completing his fifth year, his mother was never forgotten. And God remembered the child by committing him to affectionate relatives: to the pious training of a godly aunt, Mrs. E. G. Robarts, and the special guardianship of his uncle, Capt. Joseph Jones, who ever was to him as a father, and to whom he ever accorded the respect, obedience, and affection of a son.

Having received at the Sunbury Academy, Liberty County, under the preceptorship of Rev. William McWhir, D. D. (a renowned educator), the rudiments of an excellent English education, he entered at the age of fourteen, and continued six years, in a counting-house in Savannah. While thus employed, his evenings were passed in reading and study. He not only acquired much historical information, but disciplined his mind by a thorough mastery of Edwards on the Will. Having accomplished himself for commercial life, such were his energy, system, and integrity, that his services were in demand, and a bright business prospect was before him. About this period an opening was pre-

sented him for entering the military academy at West Point. But God had other work for him. During his commercial career a severe sickness brought him to the verge of the grave, and was, under God, the means of his profound awakening. While still a resident of Savannah, he at the age of seventeen, on the fourth Sabbath of November, 1822, with about forty others, mostly young persons, connected himself with Midway church, Liberty County, then under the pastoral care of Rev. Murdoch Murphy, and at once became an active Christian in the Sabbath-school and church. The idea of studying for the ministry was first urged upon his serious consideration by Mr. Murphy. After careful and prayerful deliberation, he felt called to the ministry of the gospel. At twenty years of age he entered the famous Phillips' Academy, Andover, Mass., and for the first time commenced the Latin grammar. From Phillips' Academy, after two years, he entered Andover Theological Seminary, then under the tuition of Rev. Moses Stuart, a distinguished Greek and Hebrew scholar; Rev. Dr. Leonard Woods, a profound theologian; and the godly and scholarly Dr. Ebenezer Porter.

From Andover Mr. Jones went to Princeton Theological Seminary, and studied eighteen months under those remarkable men, Doctors Archibald Alexander and Samuel Miller. In the spring of 1830 he was licensed to preach the gospel by the Presbytery of New Brunswick at Allentown, N. J. In November, 1830, he returned to his native County, Liberty; and on the evening of the 21st of December following he was married at the Retreat plantation, by Rev. Dr. McWhir, to Miss Mary Jones, the daughter of his uncle, Capt. Joseph Jones.

On the 31st of May, 1831, he was called to the charge of the First Presbyterian church of Savannah; and in November of the same year was ordained by the Presbytery of Georgia, and installed pastor of said church. After eighteen months of earnest, laborious, and successful work for the good of both races, Dr. Jones resigned his first and last pastoral charge of whites, leaving with his people a precious memory for many years. Constrained by a sense of duty, long felt, to devote himself to the evangelisation of the colored people, he decided that the time had come to

begin the work of his life. To the needy spiritual condition of our servants his mind was drawn while a student of Princeton Seminary.

Leaving Savannah, he returned to Liberty County, as the centre of his operations, in November, 1832, and gave himself, body, mind, and soul, to his chosen, self-denying, and, so far as pecuniary recompence was concerned, gratuitous work, the full results of which eternity alone will disclose. Although he commenced his work in the most favorable location in Georgia, yea, in the entire South, he nevertheless encountered opposition, both open and secret, demanding a spotless personal reputation, a strong social position, and unwavering decision, combined with a patient manly prudence; and all animated and controlled by love to the Lord Jesus, and life-long consecration to his service. These qualifications were wonderfully combined in Charles C. Jones. By nature and by grace he seemed to be called of God to meet a new, most difficult, and delicate emergency; to personally open and occupy an almost untried field. As a good brother, in allusion to his work among the colored people, once said, he seems to be the apostle to that portion of the Gentiles. And he succeeded to a remarkable extent in awakening an interest in this neglected people, not only in his own County, but by his extensive correspondence, his writings, and annual reports of his labors, he, under God, did more than any other man in arousing the whole Church of this country to a new interest in the spiritual welfare of the Africans in our midst. And how abundant, self-sacrificing, and untiring were his personal labors for that people! He had three principal stations: Midway, Newport, and Pleasant Grove. Midway was hard by the old mother Midway. There was another station, Hutchison, where he occasionally preached. Three of these houses of worship were erected very much through his agency. His work commenced in the closet and study. His preparations for Sabbath were made most carefully, with critical examinations of the original Scriptures. His sermons were often expository, and uniformly instructive and impressive. He generally rode to the stations on horse-back. The labors of the Sabbath were introduced by a prayer-meeting and a watchman's

meeting; then followed the regular services of the morning, himself leading the music. The third service was a patient inquiry meeting, to which all were invited to come who desired personal instruction. This meeting, to which many responded, was highly prized by him, having faithfully tested its value. The closing exercise was the Sabbath-school, in which he taught hymns and his catechism. Into these schools hundreds of all ages gathered, but especially children and youth. All recited together. These schools illustrated the efficiency of oral instruction. They were remarkable for their animation, proficiency, and accuracy, and their scriptural instructions received the special sanction of God the Holy Spirit.

Such were the Sabbath labors of this beloved missionary. He literally worked whilst it was day! The sun was usually in the tops of the trees, and the shadows of evening fast gathering, before turning his face homeward. In addition to Sabbath labors, he had, during seven months of the year, when at his winter home, his plantation meetings, from once to thrice a week. These were at night. He would ride in the saddle, from three to ten miles, to some plantation, preach and return home, however late the hour or long the distance. This part of his work was very useful, but a great draught on his constitution.

His labors were confined to a warm, damp, and exceedingly depressing climate. The plantation work was particularly drastic. Frequently he would return home in mid-winter, and at mid-night, with feet and clothing thoroughly soaked from watery roads and night dews. From such exposures and unremitting toil, his constitution received a shock which resulted in a premature decay of vigor and the going down of his sun, even before the autumn of old age. But he was permitted to see the pleasure of the Lord prospering in his hands, in the happy results and abundant fruits of his labors. These were manifest in the increased intelligence, good order, neatness, and general morality of the colored people; their elevated regard for marriage vows, and attention to the morals and manners of their children. Scripture knowledge abounded in comparison with the past; and the blessed Spirit sealed the word in the conversion of many souls. The good seed

was continually watered: and there was one season particularly distinguished by a marked and protracted refreshing from the presence of the Lord. It commenced in 1838 and continued until the close of 1842; and the fruits were an addition to the churches of the County of three hundred members. And the general results of his labors were seen in other communities and regions beyond: a decided attention to the physical, as well as the moral, condition of the race: the erection of neighborhood and plantation chapels; the multiplying of family and plantation schools, in which Jones' Catechism was taught; a greater devotion of time to the negroes by pastors and churches; and an emphatic awakening throughout the South to the duty of systematic religious instruction to the blacks. In fact, the work of Dr. Jones for the spiritual elevation of the colored race was a decided success. His catechism of Scripture doctrine and practice, prepared especially for the colored people, used extensively in the South, and translated into three foreign languages by our missionaries and adopted by them, will remain a witness of his devotion and adaptation to his work. His book on the "Religious Instruction of the Negroes," and other kindred writings, and his last public utterances before the Confederate General Assembly at Augusta, Ga., in December, 1861, all attest that he was earnestly consecrated to one great mission of life. Dr. Jones had some important and pleasant diversions from his missionary work.

In November, 1836, he was elected by the Synod of South Carolina and Georgia to the Professorship of Ecclesiastical History and Church Polity in the Columbia Theological Seminary. His scholarly attainments and wonderful power over young men eminently fitted him for his new work. He passed two years in Columbia. During his professorship, he often presented the colored field to the students, and labored personally for the negroes by preaching and the formation and teaching of a Sabbath-school of two hundred scholars. He returned to Liberty County at the close of 1838, and resumed labor among the colored people, who received him with open arms; and his return seemed to receive the divine sanction by an immediate work of the Spirit, which continued for four years. He continued in this field ten succes-

sive years, the prime of his life, until he was again called to the same Chair in the Seminary. He remained in Columbia during 1849 and the Seminary year of 1850, when the providence of God and voice of the Church called him to another field. He was greatly attached to the Seminary; was one of its early friends and founders. He was for years chairman of the Seminary's Board of Directors, and investing agent of the Georgia funds of the institution.

On the night of the 18th of April, 1850, in Columbia, the house in which Dr. Jones lived, with all its contents, was destroyed by fire, he and family barely escaping with their lives. By this disastrous event, which he bore with beautiful resignation, the most valuable portion of his library, his missionary journals, sermons, and other MSS., and his lectures on Church History, were lost.

Very soon after this calamity, he was elected Secretary of the Assembly's Board of Home Missions, as successor of the Rev. Dr. Wm. A. McDowell. After the most prayerful deliberation he accepted this call of the whole Church, North and South, and removed to Philadelphia in October, 1850, and entered upon his duties as Secretary. In this new and most responsible and laborious position, he manifested his usual characteristics. His practical common sense, systematic business habits, manly independence, his thorough comprehension of the field, earnest zeal, and untiring energy, infused new life into the operations of the Board. His financial ability and watchful diligence very soon discovered and arrested shameful and serious defalcations in the Treasurer of the Board. But in this important position he was not permitted long to labor. His constitution, having never recovered from the shocks of missionary labor, now, under the unremitting toil of his office, completely broke down, and he was compelled, in the fall of 1853, to seek restoration in the quiet seclusion of his own delightful home in Liberty County. From this period we date the invalid life of Dr. Jones, protracted through ten years. But he worked on, preaching and laboring beyond his ability, with a zeal, devotion, and success, which increased as his strength and years declined. When no longer

able to stand, he would preach sitting in the pulpit. His last sermons were regarded his ablest and best.

He was especially faithful to his own servants, giving them public and private instruction in the plantation chapel and the family mansion: and many of them professed the Saviour.

He attended, as he was able, the meetings of Presbytery, and twice during these ten years the General Assembly. He was a member of the first Assembly of the Confederate States, and made a profound impression on that body, as, unmindful of physical weakness, he poured forth what proved to be his last appeal to the Church in behalf of the souls of our servants. But the chief work of this part of his life was the preparation of his "History of the Church of God during the period of Revelation," the foundations of which were laid in his lectures at the Seminary. On this he wrought untiringly with great delight, almost up to the day of his death, which event found it lacking but a few chapters of completion, and ending, strange to say, just where the fire in Columbia had cut short his lectures. But the end was drawing near. His nervous prostration culminated in wasting palsy, his final, fatal disease. It gradually and fearfully consumed his frame, leaving his mind untouched, and growing and ripening to the end. No one watched his symptoms with greater care than himself. With an abiding trust in his Redeemer, he contemplated with cheerful calmness the fatal disease in its gradual dissolution of his tabernacle of clay.

Some months before death he said to his eldest child: "My son, I am living in momentary expectation of death, but the thought of its approach causes me no alarm. The frail tabernacle must soon be taken down: I only wait God's time." Four days before his death, he made this entry in a journal: "March 12th, 1863.—Have been very weak and declining since renewing a cold in the church on the first instant. My disease seems to be drawing to a conclusion. May the Lord make me to say in that hour, in saving faith and love, 'Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth!' So has our blessed Saviour taught us by his own example, and blessed are they who die in the Lord."

On the morning of the 16th of March, 1863, the day of his departure, having dressed himself with scrupulous neatness, he came down from his chamber and breakfasted with the family. Afterwards he walked for a short time on the lawn: but returned much exhausted, and retired to his study and passed the morning in reading and meditation, alternately sitting and reclining. After dining in his study with apparent relish, Mrs. Jones repeated to him some promises of the Saviour to be ever with his people, even when called to pass through the dark valley. To which he replied: "In health we may repeat those promises, but now they are realities." She added: "I feel assured that the Saviour is present with you." He replied: "I am nothing but a poor sinner; I renounce myself and all self-justification, trusting only in the free unmerited righteousness of the Lord Jesus Christ." Being asked if he had any messages for his sons, he said: "Tell them both to lead lives of godly men in Christ Jesus, in uprightness and integrity." His feebleness increasing, she suggested to him to retire to his chamber and recline on his bed. He assented, and supported by his wife and sister, Mrs. Cumming, he left the study, pleasantly remarking: "How honored I am in being waited on by two ladies." Reclining on his bed, in a few moments, without a struggle, a gasp, a sigh, he gently fell asleep in Jesus. A glory almost unearthly rested on his peaceful countenance. Shortly afterwards he was borne back to the study, and there, amidst the silent loved companions of life, he lay in quiet repose, until the third day following. Then, just in the same garments undisturbed, the white cravat untouched, arrayed as by himself for his burial, he was carried to old Midway church: when, after most appropriate, solemn, and tender services by his much loved nephew by marriage, Rev. D. L. Buttolph, D. D., the pastor of the church, he was laid to rest in the venerable cemetery, God's sacred acre, where his own parents and many generations of saints await the coming of the Lord in the clouds.

This memorial cannot be properly closed without an extract from the funeral discourse of Rev. Dr. Buttolph on Jeremiah *xlvi.* 17, "How is the strong staff broken, and the beautiful rod." He thus speaks:

“Dr. Jones was a man of striking salient points of character. He was born to lead. None came into contact with him, even for a short time, without feeling that he was in the presence of a commanding intellect. His mind was of the first order. He would have succeeded in any chosen sphere. Such were his strength of purpose and resolute will, that difficulties, instead of deterring him from his object, only aroused to increased activity the powers of his extraordinary mind. His judgment seemed almost unerring. Seldom was he compelled to reverse a decision. He was an independent thinker and actor. No man surpassed him in moral courage. He was not afraid of the responsibilities which arose in the path of duty. He feared God only. His acquisitions in knowledge were large, and they were accurate as well as extensive, and always at command. Probably no man ever lived who made a better use of time. He regarded it as a precious talent from God. He was unsparing of himself: he labored diligently to the very close of life, and fell, as he desired, with his harness on.

“Dr. Jones possessed qualities rarely found united in the same person. He was not more the strong staff than the beautiful rod. The stronger and the gentler graces of humanity were combined in him. With his strong will and fearless courage, there was a modesty, humility, and gentleness rarely surpassed. He had a tender heart, alive to every kind and generous emotion. He literally wept with the weeping, and rejoiced with the rejoicing. Blessed with wealth, he regarded all he possessed as treasure loaned by the Lord, and himself as God’s steward. He labored for years in the ministry at his own charges, and gave liberally to the poor and causes of benevolence. His home was the abode of hospitality, and his cordial welcome will never be forgotten. But the pulpit was his appropriate place. His whole appearance in the sacred desk indicated the greatest solemnity and reverence. His subject was always well chosen and digested. He seized the strong points, and presented them with a clearness and simplicity which commanded the attention of the learned and the unlearned. At times, becoming all absorbed with his subject, he would rise

to the highest flights of eloquence. There was also a fervor and unction in his preaching not often equalled."

And we cannot forbear adding the testimony of the Synod in the following utterances at Athens in November, 1863: "As a man, Dr. Jones was a fine example of the Christian gentleman. As a preacher, he was sound, practical, and popular. Few men excelled him in the clearness and power with which he uttered truth, and the earnestness with which he besought men to be reconciled to God. And for the manner in which he fulfilled his special mission to the colored people, his praise is in all the churches, and his name will be had in everlasting remembrance. His ministry was eminently useful, and in his death the Church has sustained a great loss, and by it we are impressively reminded that our best brethren, most talented, useful, and beloved, cannot continue by reason of death."

MEMORIAL OF AARON WHITNEY LELAND, D. D.

BY REV. JOSEPH BARDWELL, D. D.

FEW men could boast a nobler ancestry. The earliest of this name, historically known, was John Leland, an accomplished scholar of the sixteenth century, Chaplain to Henry VIII., and by him honored with the office of King's Antiquary, or Royal Antiquary of England. Among his lineal descendants are found the illustrious theologian and defender of the Christian faith, John Leland, D. D., of the seventeenth century, and Henry Leland, the ancestor of the American branch of the family, who removed from Great Britain to this country about the middle of said century (the seventeenth). His lineal descendants, through whom we trace that portion of the family history which specially relates to the subject of this sketch, were Ebenezer Hopestill, aged, at death, seventy-four; John, aged seventy-two; John, aged seventy-three; John, aged eighty-two; and Aaron Whitney, son of Rev. John Leland, born in Berkshire County, Massachusetts, October 1st, 1787; died November 2d, 1871, aged eighty-four years, one month, and one day. Though "by reason of strength," he attained to "four score years" and four, he did not, in this respect, greatly differ from those of his family who preceded him.

Of his early academic education little is known to the writer, other than that it must have been liberal and thorough. He was graduated at Williams College in 1808, and soon thereafter chose the South as his future home. He at once removed to Charleston, S. C., and engaged in teaching at Mount Pleasant village, near that city. In June of the following year (1809), he was married to the eldest daughter of the Hon. James Hibben, of Christ Church Parish, by whom he became the father of six sons—one of whom died in infancy—and four daughters.

At what precise date his mind became impressed with the claims of the gospel ministry we are not informed. But during the

third semi-annual session of Harmony Presbytery, in April, 1811, he was taken under the care of that Presbytery, passed the usual examination and trials, and, on the 6th day of the same month, was licensed to preach the gospel as a probationer. In this capacity as licentiate he served the vacant churches of the Presbytery for one year with great acceptance, and on the 2d day of May, 1812, was ordained as an evangelist. But so great was the favor with which his first efforts in the ministry were received, that he was soon called to the pastorate of the First Presbyterian church in the city of Charleston—usually called the Scotch church—and was installed pastor of the same in 1813.

In 1814 he received the honorary degree of A. M. from Brown University, and in 1815, at the early age of twenty-eight, was honored with the degree of Doctor of Divinity by the South Carolina College. For several years he was pastor of the church on James Island, in which a powerful revival of religion took place under his ministry. In that church he preached the eloquent sermons published in the *Southern Preacher*, in which he vindicated evangelical religion from the charge of fanaticism.

In 1833 he was called from the pastoral work and installed Professor of Theology in the Theological Seminary in Columbia, which position he filled with great fidelity and eminent satisfaction to the friends of that institution till 1856—a period of twenty-three years. In view of his advancing years, and the increased labors incident to his chair, he was then, with his own hearty approval, transferred to the Professorship of Sacred Rhetoric and Pastoral Theology, for which his taste, culture, and long experience eminently fitted him. To the duties of this chair he devoted himself with unflagging zeal till disabled by a stroke of paralysis in October, 1863. On the 11th day of that month, while entering a store on the public street, he was suddenly stricken prostrate with paralysis, and for a time lay insensible. So soon as consciousness returned he was borne, or rather *assisted*, to his own home. But, punctual to his engagements, nothing could deter him from attempting to meet his duties at the Seminary. It was his turn that week to preside in the religious services of evening worship; and though the distance was considerable, he

reached the Seminary with faltering and uncertain steps. "Before any of his colleagues could anticipate him, at the appointed signal which assembled the students, he entered the pulpit stand, commenced as usual by invoking the presence of God, read, as he believed, a portion of the Psalms of David, gave out a hymn, united in singing it, and then, with the tones and countenance of one wrestling like Jacob with the angel of the covenant, engaged in prayer. But in all this, though there were the usual modulation of the voice, the usual rhythm of the hymn, the wrestling earnestness of the suppliant, not an intelligible word was spoken. To all but himself it was an unmeaning jargon. The mysterious connexion between the thought and its audible sign was broken. And yet it was most solemn and impressive; for it was the mysterious intercourse of the soul with its God, in an act of direct spiritual worship." And so through eight long years of almost suspended intercourse with his fellow-men, did he maintain unimpaired his life-long habits of religious study, meditation, and worship. The word of God was his constant companion. Large portions of it he had committed to memory, as also an almost incredible number of our hymns of praise. And thus, during these years of infirmity and suffering, his days were passed chiefly in holy employment, till God took him to his rest.¹

The wife of his youth and mother of his children was eminently endowed by nature and by grace with all those qualities and virtues which constitute the true wife, the devoted and faithful mother, the noble and useful Christian woman. Her memory will be "as ointment poured forth," shedding its fragrance over the sweetest and most sacred recollections of those whose happiness it was to know her friendship and share her hospitality. Some years after her death he became united in marriage (Dec. 21st, 1859) to Miss Clara Blight, a native of England, and a lady of rare and varied accomplishments, who, with unwearied care and constant devotion, watched over him during those years of infirmity and sickness to which allusion has been made.

Dr. Leland was magnificently endowed with natural gifts, both mental and physical. In manly beauty, dignity, and grace, he

¹ See *Southern Presbyterian*, of November 16th, 1871.

was the admiration, in his youth and early manhood, of all who knew him : and with a mind vigorous and strong, and well stored with knowledge, and an imagination vivid and powerful, coupled with a heart susceptible of the most intense emotion, he could attract and impress all who came within the charmed sphere of his influence. His majestic form, courtly manners, a voice which was harmony itself, and a style cultivated and fervid, made an impression on those who heard him not soon to be forgotten. As a reader of the Scriptures and sacred song in public worship, he surpassed in excellence all whom we have ever heard. "He could win the attention and charm the hearers as he read the sacred page with that fitting modulation and emphasis which interpreted it as he read, ere he opened his lips to set forth in his own often eloquent and persuasive words the truth of God."

Dr. Leland's chief excellence as a pastor consisted in his earnest and faithful preaching of the gospel, in his deep sympathy for the afflicted, and his eminent success in presenting to their minds the rich consolations of divine grace. At certain seasons he would become intensely moved for the salvation of souls ; and at such times his appeals to the unconverted would seem irresistible. At other seasons he would appear in his peculiar and gifted character, as "one that comforteth the mourners." There were also times when he himself came near to "the mount that might be touched," and wrote bitter things against himself, heeding not for the moment that "blood of sprinkling that speaketh better things than the blood of Abel." But these seasons were few and of short duration ; in his happy moments, which were many, he was the most genial and engaging of men.

Among his personal characteristics, which, indeed, "were known and read of all men," a few may be briefly mentioned. *First.* System and order were to him indispensable in all things ; nothing could atone for their neglect. *Secondly.* *Punctuality* characterised him in all things. It was the law of his life. This trait was strikingly illustrated by the fact that families living between his residence and the Seminary were in the habit of regulating their time-pieces by his passing and repassing.

In certain frames of mind, or from constitutional idiosyncrasy,

Dr. Leland would sometimes remain as silent as a tombstone, when all around were in earnest conversation. On one such occasion, when an attempt was made to rally him, his characteristic reply was: "Well, ——, I never knew anybody to get into trouble from saying *too little*." On another occasion, while suffering severely from the then prevailing epidemic, "Tyler Grip" (as it was called), and comforted (?) by the declaration of his wife, that "the worst of the wretched epidemic was that it differed from most others, in returning upon you after you are cured," he quaintly replied: "Well, ——, there is one comfort; you can't have it but *once at a time*." Thus he would find consolation where there was apparently none. Another marked characteristic was the inflexibility of his rules in domestic government, especially as related to "worldly amusements," and the strict observance of the Sabbath. In these, particularly in the last, he gave marked evidence of his ingrained Puritan education.

In closing this sketch it is due to the memory of Dr. Leland, as also to the history of this School of the Prophets, to allude to his devotion and untiring activity in behalf of the material interests of the Seminary he loved so well. Many of his vacations, in his earlier connexion with the institution, were spent in gathering funds for its endowment. These he obtained more from individual contributions than from general collections. And it is not too much to say that the sound financial basis of the Seminary, prior to the war, was due, in a good degree, to his efforts in this way. Well and faithfully did he fill up the days of his allotted time on earth. Whether as a pastor or as a theological Professor, he was devoted to the duties of his calling, and sought to magnify his office by a life of holy consecration to the service of God. As a shock fully ripe, he has been gathered into the garner. His name is identified with the history of this noble Seminary of sacred learning, and his memory will remain embalmed in her archives for all time to come.

MEMORIAL OF WM. S. PLUMER, D. D., LL. D.

BY REV. MOSES D. HOGE, D. D.

WILLIAM SWAN PLUMER was born in Greensburg (now Darlington), Pennsylvania, July 26th, 1802. In the nineteenth year of his age he was a pupil of the venerable Dr. McElhenny, of Lewisburg, West Virginia, with whom he pursued his studies until he was prepared to enter Washington College, Lexington, Virginia, where he graduated. He received his theological training at Princeton Seminary; was licensed to preach by the Presbytery of New Brunswick in 1826, and was ordained by the Presbytery of Orange in 1827. After several years of evangelical labor in North Carolina, he returned to Virginia, and after a short term of service in Briery church he was called to Petersburg in 1831. He removed to Richmond in 1834 to become the pastor of the First Presbyterian church. In the thirteenth year of his labors in Richmond he accepted a call to the Franklin Street church, Baltimore, of which he had pastoral charge from 1847 to 1854, when he was elected to the Chair of Didactic and Pastoral Theology in the Western Theological Seminary at Alleghany, Pennsylvania. Owing to complications caused by the civil war his connexion with the Seminary having been severed, in 1862, he supplied the pulpit of the Arch Street church, Philadelphia, until 1865, when he accepted a call to the Second Presbyterian church of Pottsville, Pennsylvania. In 1867 he was elected to the Professorship of Didactic and Polemic Theology in Columbia Seminary, and after filling that chair for eight years, he was transferred, at his own request, to the Chair of Historic, Casuistic, and Pastoral Theology, which position he continued to hold until 1880, when he was made Professor Emeritus by the Board of Directors. After his connexion with Columbia Seminary ceased, he continued to supply different churches in Baltimore and other cities and towns in Maryland, until his labors were terminated by death on the 22d of October, 1880.

Commemorative services were held in Baltimore before the removal of the remains to Richmond; and he was buried in

Hollywood Cemetery from the First Presbyterian church on Sunday afternoon, October 24th, 1880.

This condensed enumeration of dates and fields of labor, reminds us not only of the vicissitudes of Dr. Plumer's life, and the versatility which characterised him, but of the important positions and responsible trusts committed to him by the great Head of the Church.

In the brief space allowed to me, I propose, for the sake of more distinct impression, to condense what I have to say under separate heads, asking your permission to repeat some statements already given to the public, and which I cannot now reproduce in any better terms.

I. PERSONAL CHARACTERISTICS.

Dr. Plumer's majestic stature, his slow and measured step, his easy and graceful carriage, his dark eyes and heavy eyebrows of still darker shade, contrasting with his white hair falling back in heavy masses from his forehead, his snowy beard "waving on his breast like a flowing vestment," reminded the beholder of some majestic patriarch or ancient prophet—"a living sculpture of heroic mould."

Especially during the latter years of his life such was the impression made by his stately presence and venerable aspect, that on entering a crowded assembly or even in walking the streets of a great capital, he commanded immediate attention, and men accustomed to every variety of form and costume would turn to look at him as he passed, with a sentiment of involuntary homage.

To those not intimately acquainted with him, Dr. Plumer seemed to be indomitable, self-reliant, and regardless of the opinions of others. Just the contrary was true. He was cautious and singularly distrustful of his own judgment. This often led him to seek the counsel of those in whose prudence and discretion he had confidence. No man was more ready to defer to the opinions of those in whom he trusted, or to avail himself of their suggestions; but when he had found the light he conscientiously sought, and had deliberately matured his plans, no man was more decided or determined in their execution. Having once taken his position, no intimidation could induce him to swerve from it,

Planted upon what he believed to be truth and righteousness, he was firm as a rock. It was a fine discrimination which induced one of another denomination to say of him that "he united the simplicity of a child and the tenderness of a girl with the heroism of a martyr." He would make no compromise with error, but he was gentle to the erring. He did not shrink from controversy when orthodoxy had to be defended, but one of his favorite quotations was, "I would not give an hour of brotherly love for a whole eternity of contention." If he was bold and uncompromising as Luther on the platform, he was tender and sympathising as Melancthon in the social circle.

His unchanging loyalty to his friends, his generosity in giving to the poor, his simple and abstemious mode of living, his forgiving spirit and forgetfulness of injuries, his gratitude for kindness shown him, the unutterable tenderness of his manner towards the members of his own household, were conspicuous and characteristic traits which might be dwelt upon fondly, but to which now nothing but a passing allusion can be made.

II. PREACHER AND PASTOR.

Dr. Plumer's manner in the pulpit was peculiarly impressive. There was a dignity and even a majesty in his presence that commanded attention. His prayers were the tender pleadings of a soul in communion with God. There was a pathetic *tremolo* in his tone as he read the hymns for the day. He occasionally prefaced the announcement of his text with some striking remark, arresting the attention of his entire audience. His voice was one of great flexibility and power. Its cadences varied with the sentiments which filled his mind and heart. When the thought was tender, the expression of it came in accents soft and low. The words fell like the dropping of tears. In the utterance of some sublime and stirring thought, his voice rang out like the sound of a trumpet. These transitions at times were abrupt and startling as a bugle call to battle. Nervous persons were occasionally agitated by them; his audiences generally were aroused and impressed by them. In the fulness of his strength in middle life he could have filled a great cathedral with the melodious thunder of his marvellous voice.

But these personal gifts did not constitute the chief source of his power. It was found in his intense realisation of the truth he uttered, in his deep conviction of the importance of the message which he proclaimed, and in his ardent love for the message itself. Such was his glory in the Cross, and such was his love for the gospel of salvation, that he could not help preaching it heartily in all its richness and tenderness and adaptation to the needs of men.

What he lacked in the logical development of his theme he compensated for by a peculiar force and clearness of *statement*, and by a wonderfully original power of illustration, drawn chiefly from the experiences and ordinary occurrences of life. He had a most happy faculty of turning passing events to spiritual account. As when at the White Sulphur Springs in the memorable summer of 1860, the band was continually called on to play the "Marseillaise," in the very height of the season of the excitement, as a correspondent tells us, he was appointed to preach. There was too much emotion of every kind, except the religious, in the ball-room where the service was held, for any ordinary man to gain the devout attention of the throng which crowded it; but at the appointed hour Dr. Plumer rose and towered above the extemporised pulpit which had been prepared for him, and in a voice whose deep bass rolled through the hall, suppressing all other sounds, he said, "Let us begin the worship of God by singing the *Marseillaise*-hymn of the Christian Church, 'All hail the power of Jesus' name.'" The audience "held its breath," as Dr. Plumer recited that grand coronation hymn, and nothing more was needed to command its hushed and reverential attention during the remainder of the service.

As a pastor he did what many pastors are afraid to do. He dealt personally and plainly with backsliders, rebuked and admonished the erring, without the slightest regard for the social position and influence of the offender. He bore the burdens of the poor, the lonely, and the afflicted of his flock on his heart. If he was a son of thunder on the platform and in the pulpit, he was a son of consolation in the sick room and among the bereaved of his people.

III. THEOLOGICAL PROFESSOR.

I am giving my impressions of Dr. Plumer from my personal remembrances of him, but in one department of his labor, and perhaps the greatest, I have no information derived from any observation or knowledge of my own, having never seen him in a Seminary class-room but once in my life, and then but a single hour. I must therefore be indebted to the experience of the honored pastor of the First Presbyterian church of Richmond, and others who were his pupils at Alleghany and Columbia, who have already borne their faithful and loving testimony to his efficiency as a teacher, his self-sacrificing devotion to the two institutions in which he held office, and his unremitting efforts to provide for the temporal and spiritual welfare of the pupils intrusted to his care, and who were attracted to these schools by his great reputation as a Theological Professor.

IV. DILIGENCE AND INDUSTRY.

While Dr. Plumer was endowed by his Creator with extraordinary intellectual powers, he never presumed upon them, but worked with as much zeal and perseverance as if he believed he was to be indebted for all his success in life to indefatigable labor unaided by natural gifts. It always pained me to see him write. It was the slow, weary scratching of a cramped infelicitous hand.

And yet he wrote a Commentary on the Psalms of more than 1,200 printed pages, a Commentary on the Epistle to the Romans, another on the Epistle to the Hebrews, many practical works calculated to establish the faith of believers or to awaken the impenitent, which have been recognised as a part of the permanent literature of the Church, besides innumerable tracts for the Presbyterian Board of Publication, for the Methodist Book Concern of Nashville and of New York, for the Board of Publication of the Reformed Dutch Church, for the Baptist Publication Society of Philadelphia, for the American Sunday School Union, and for the Presbyterian Publication Committee of Richmond.

Some of these works were republished in Europe, others were translated into German, French, Chinese, and modern Greek. While Professor in the Western Theological Seminary he was

also the successful pastor of the Central Presbyterian church of Alleghany. While Professor in Columbia, the church to which he ministered steadily grew in numbers and was blessed with precious revivals. While pastor in the city of Richmond he edited *The Watchman of the South*. During the whole of his public life he received and accepted invitations to deliver lectures and addresses before Lyceums, Benevolent Institutions, Young Men's Christian Associations, Male and Female Schools, and the Literary Societies of Colleges and Universities at their Commencements.

For more than forty years he was contributor to the periodical press, writing for reviews, for magazines, for many of the religious newspapers North and South, besides conducting a private correspondence which to most men would have been burdensome in the extreme. Perhaps no man of his time, not in political life, knew more people, or wrote a larger number of letters on subjects so varied and important.

V. HONORS.

To such a man earthly distinctions are comparatively insignificant things. He was once offered a very distinguished political position, but his reply to the invitation was, that he already held an office greater than that which any secular power could confer on him.

He was twice made Moderator of the General Assembly—first of the General Assembly of 1838, and then of the Southern Assembly which sat in Huntsville, Ala., in 1871.

The Presidency of several Colleges and the Secretaryship of several of the Boards of the Church were at different times offered him, but he never saw his way clear to accept any of these appointments. In 1838, Washington College, Pennsylvania, Lafayette College, Pennsylvania, and Princeton College conferred upon him the title of Doctor of Divinity, and in 1857 the University of Mississippi conferred upon him the degree of Doctor of Laws. In 1877, Dr. Plumer was a delegate to the Council of all the Presbyterian Churches of the world, which met in the city of Edinburgh. There he commanded the most marked attention, and left an impression upon the thousands who saw and heard him, which will not be forgotten in this generation.

VI. OLD AGE.

Dr. Plumer retained much of the freshness of early feeling to the last, because he never lost his interest in the present. His heart was ever warm by reason of his fondness for the society of the young. He entered with a quick and ready sympathy into all that interested them. Their vivacity, hopefulness, and mirthfulness were to him as a fountain from which he refreshed his own spirit. Unlike many men of advanced years, he did not indulge in laudation of times gone by, as if in the generations of the past the skies were brighter than now, and the flowers of the garden and the heart sweeter than those which bloom in our own day. While he adhered with an ever-increasing loyalty to the principles and the systems whose value had been tested by time and experience, he was ever ready to welcome new ideas, new enterprises, and methods of working. To the very last he was looking for fresh fields of labor, and laying plans for continued usefulness. The longer he lived, the more to him did life seem worth living. Thus did he illustrate the beautiful portraiture of the Psalmist, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age"—fruit fair to the sight and pleasant to the taste.

We cannot say of such a man that he is gone. He lives in his descendants, whom he might have addressed, in the parting hour, in the words of the old patriarch: "Behold, I die, but God shall be with you." He lives in the truths he preached and in the examples of his long and laborious life. He lives in the writings which have fortified the faith and comforted the sorrows of countless readers. He lives in the labors of more than five hundred young ministers who were his pupils in the Theological Seminaries in which he taught, and who are now scattered all over the world—some of them in these States, some among the Indian tribes of the West, in Brazil, Siam, Japan, India, and China. He lives in the souls of those converted by these varied instrumentalities. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

STUDENTS.

REV. JAMES McEWEN HALL ADAMS

WAS born December 25, 1810, and at his death was in the fifty-second year of his age, and the twenty-ninth of his ministry. He was the second son of Rev. J. S. Adams, of Bethel, South Carolina. From a child he enjoyed the advantages of pious instruction, consistent Christian example, and the effectual fervent prayers of the righteous. The result was an early self-consecration to God. In youth he was a student, and he cherished the habit through life, not as a source of enjoyment merely, but as a means of usefulness. At the age of seventeen he passed from Bethel Academy to Franklin College, Georgia, and entered the junior class. While here he made a public profession of religion. In 1829 he was graduated, having secured the esteem and affection of both teachers and pupils. After spending a year in teaching, he entered the Theological Seminary at Columbia. In 1833, having completed the course of study there, he was licensed as a probationer by the Presbytery of Bethel. In the course of the next year he was by the same Presbytery ordained as an evangelist in the church of Bethel, where his venerable father labored, and in the presence of many relatives and friends.

About this time he accepted an invitation from Unity and Bethel churches, in the bounds of Concord Presbytery, North Carolina. From this field he was called to Third Creek church, in Rowan County, North Carolina. Here he labored with acceptance for several years. From this place our brother removed to Asheville, North Carolina, for a short time, but returned to Third Creek, where he remained until 1851, when he received an invitation from the church in Yorkville, South Carolina. Over this church he was installed pastor, and here he remained until his work was finished. From this place, at the command of his Master, he went up to his reward.

While pastor of Unity church, Brother Adams was married to Miss Eliza A., daughter of Robert Burton, of Lincoln County, North Carolina. Having shared his joys and sorrows for so many years, she, with eight children, survives to mourn their unspeakable loss.

For several years this beloved brother held a prominent place in the College at Yorkville as Professor. His ripe scholarship, polished manners, and pious demeanor made him a popular and efficient teacher for young ladies. In consequence of such arduous duties his health failed, but he refused to abandon his chosen fields. He loved to work. He loved the service of the Saviour, and refused to desert his post until removed by the Master himself. The command came on the 31st of March, and he rested from his labors.

During his last hours our brother conversed but little. But his evidence was clear. He knew whom he had believed. His last utterance was, "I come, Lord, I come." The work of life is finished. The Master calls. I am ready to depart, to be made perfect in holiness and immediately to pass into glory. "How blessed the righteous when he dies."

As a husband and parent Brother Adams was all that could be desired; he was the light and joy of his household. By his brethren in the ministry this brother was universally respected and beloved. By his numerous relatives, as well as the people of his charge, he was almost idolised. He had no enemies.

But it was his office as an ambassador for Christ that brought him most prominently before the community. And admirably did he discharge its high and holy duties. Many have excelled him in certain qualifications for the work of the ministry, but very few have possessed such a combination of excellencies. In the pulpit his manner was agreeable, his method clear, his style good, his language pure. There was nothing for mere show; all was plain, pointed, practical. He was a sound divine, and loved the doctrines and order of his own Church. He literally taught the people, was always interesting and often eloquent. Under his ministrations God's people were edified and many souls saved.

His influence was not confined to the Church. His consistent life was seen by all, and was as an epistle sent forth. Kind by nature and benevolent in his feelings, he was ever ready to sympathise with the afflicted. Even worldly minded men treated him with deference and respect, and looked upon him as the model of a Christian gentleman, who, though differing from them, yet had respect for their failings, and could properly appreciate their sentiments. To the end of life he "had a good report of them which are without."

S. L. WATSON.

REV. WILLIAM H. ADAMS.

WILLIAM HOOPER ADAMS, the son of the Rev. Dr. Nehemiah Adams and Martha Hooper Adams, was born in Boston, Mass., January 8, 1838. He received the rudiments of his education in the Brimmer School, in Boston. In 1856 he entered Harvard University, Cambridge, Mass. It was during this year that he made a public profession of his faith in Christ, and became a member of Union church, Essex Street, Boston, of which his honored father was pastor during nearly the whole of his ministry. In 1860, he entered the Theological Seminary at Andover, Mass. He had been a member of this institution but a few months when he removed South, and accepted the position of private tutor in a family in Georgia. In January, 1861, he became a student of the Theological Seminary at Columbia, S. C. He was licensed to preach the gospel, September 27, 1862, in Greensboro, Ga., by the Presbytery of Hopewell. On November 21, 1863, he was ordained as evangelist of the same Presbytery, convened at Athens, Ga. Immediately after his ordination, he ministered to the churches of Danielsville, Sandy Creek, Paolia, and Bethhaven, Ga. Mr. Adams began his ministry in Eufaula, Ala., November 15, 1865. In the summer of 1866, he was called home by the illness of his aged father, and consequently resigned his pastorate.

The remainder of his ministerial life, covering a period of twelve years, was chiefly spent in Charleston, S. C., as pastor of the "Circular Church," of which he took charge February 20, 1867.

During the summer of 1867 he supplied the Congregational church of Middleboro, Mass., and during part of the same year, Vine Street church, Roxbury, Mass. He also supplied the Hancock church, Lexington, Mass., during the absence of its pastor, one year. In March, 1880, he was invited to supply the Union Central church, at Sullivan's Island, near Charleston, S. C. But before entering upon his work he was attacked with jaundice, and on Saturday, May 15, he passed peacefully away. His last words were, "Grace and glory in the great congregation!"

Mr. Adams was twice married; first to Miss Pauline Thomas, of Athens, Ga., and afterwards to Miss Margaret E. Holmes, of Charleston, S. C.

Mr. Adams was an able, earnest, and successful preacher, of the Calvinistic school. His piety was of a deeply devotional and experimental type, which, combined with a genial, sympathetic, and buoyant nature, made him a beloved and successful pastor. He was a laborious student, and aimed at the highest literary excellence. He prepared several works for the press, only two of which he lived to publish, viz., "Seven Words from the Cross," and "Walks to Emmaus." G. R. BRACKETT.

MR. WILLIAM ALCORN.

By the side of the grave of William Epstein is that of William Alcorn, who was a graduate of the University of Pennsylvania, and had been a student of the Seminary at Princeton. He arrived in Columbia in December, 1855, having studied at Princeton. He had hardly been a fortnight in Columbia when he was seized in the public street, near the Seminary, with a sudden and

copious hemorrhage from the lungs, which occasioned immediate death. His lifeless remains were laid reverently on a neighboring foot-bridge by strangers. His fellow-students, as soon as apprised of the event, bore them away. He was decently interred, and his epitaph was the one from which Epstein's was modelled :

"In Memory
of
WILLIAM ALCORN,
a native of Ireland,
who died
January 1st, 1856,
aged 31 years.
He was a member of the
Senior Class in the Theol.
Seminary in this city.
This memorial was erected
by his fellow-students,
as an expression of
affectionate regard."

GEO. HOWE.

REV. DONALD JOHN AULD, M. D.

D. J. AULD, son of Dr. Isaac Auld, of Edisto Island, S. C., was born April 26th, 1810. Enjoying the best advantages for education, he entered the Senior Class in Charleston College in his eighteenth year, and was graduated in 1829. He began at once the study of medicine under Dr. Porcher, of the Medical College of South Carolina, and was characterised here, as in his literary career, by independence of research and adhesion to truth—traits which he retained through life. Repairing to Philadelphia in 1832, during the prevalence of cholera, he gave himself bravely to the work of his calling, being made Visiting Physician to the Arch Street Prison. Proposing to make his home in the then frontier town of Memphis, he was so afflicted with inflammatory rheumatism as to be compelled to return to Charleston. But a loving Saviour was dealing with him, and becoming

a subject of renewing grace, he united with the Second church, of which Dr. Smyth was pastor.

Looking upon himself as a "brand plucked from the burning," he soon heard and heeded the Spirit's call to the gospel ministry. In the autumn of 1835, repairing to the Columbia Seminary, he was, in 1837, licensed, and in 1839 ordained, by the Charleston Presbytery. His first charge was the Darlington and Wappetaw churches; and in 1840 he became pastor of Harmony and Brewington churches, where he continued to labor for eight years, often in great bodily affliction; yet amid it all, acquiring the reputation of a faithful pastor, an eloquent preacher, and a punctual presbyter. In 1848 he was installed by Bethel Presbytery over the Purity church, at Chester, S. C., but impelled to labor in more destitute regions, he removed, in 1852, to Florida, united with the only Presbytery then in that State, and became pastor of the Madison church. Yielding to the earnest application of the Tallahassee church, and hoping to enter a wider sphere of usefulness, he became its pastor in 1857. But little more than a month was he permitted to preach to that attached people. The old disease seized on his vitals, and after weeks of suffering, endured with patience, he fell asleep in Jesus, October 29th, 1857, in the twentieth year of his ministry, and the forty-eighth of his age.

In every relation of life—as husband, father, friend, pastor, presbyter, Christian—he was an example to believers. His preaching was evangelical and attractive. Unflinching resolution, warm feelings, lasting affection, were controlled by piety. His heart, ever alive to the interests of Christ's kingdom, was ready to labor, even under intense physical suffering. His devotion to his Lord was emphasised in the family, the social circle, the sanctuary.—*Extract from Sketch by W. J. McCormick.*

REV. AUGUSTUS O. BACON.

AUGUSTUS O. BACON, son of Thomas and Sarah H. Bacon, and grandson of the late Rev. Dr. Holcombe, a distinguished Baptist minister, was born in Liberty County, Ga., on January 17th, 1816.

His parents were consistent members of the Baptist Church, truly godly people. They studiously trained their son in the nurture and admonition of the Lord, and were blessed in witnessing a childhood of marked truthfulness, integrity, and obedience. And the seed of divine truth sown in his heart with prayer and faith, developed in his conversion at thirteen years of age. Soon after this he united with the North Newport Baptist church of Liberty County, of which he was a consistent member. He entered the University of Georgia in January, 1834, and completed the usual course of studies, standing in the foremost ranks, as a scholar and debater.

In October, 1836, he entered the Theological Seminary in Columbia, S. C., to prepare himself for his long chosen profession. Here, as elsewhere, his suavity of manners, exemplary conduct, and ardent piety gained the confidence and love of his instructors and fellow-students. After two years of study he applied for dismissal from the Seminary, which was granted by the Professors in the following language: "He has diligently attended the prescribed course of study, maintained a consistent Christian character, conformed to all the regulations of the institution, and is now dismissed at his own particular request. He carries with him the confidence, the esteem, and the sincere affection of each one of us."

In July, 1838, he was licensed to preach the gospel, and soon after was invited by the North Newport and Sunbury Baptist churches to become an associate pastor with Rev. J. S. Law. The invitation was accepted, and he entered upon his work. He was ordained January 13th, 1839. Alas! how short was his ministerial career. In the latter part of June following he was attacked with a violent fever which settled on the brain, and terminated fatally on the 3d of July, 1839, and on the 4th he was

buried in old Midway cemetery. During his painful illness he was calm and tranquil, and the language of his soul seemed to be, "Thy will, not mine, be done." Being asked how Christ, whom he had commended to others, now appeared to him, he replied, "There is none like him; none like him!"

His early death, at the age of twenty-three years, made a profound impression upon the entire county. He was universally loved and lamented. He was a living epistle known and read of all men, a shining illustration of the love and gentleness of Christ.

J. JONES.

REV. HENRY HOWARD BANKS,

THE eldest son of the Rev. Alexander R. and Mrs. Elizabeth Pratt Banks, was born at Spring Hill, Hempstead Co., Ark., on the 16th of May, 1839, and died at Asheville, N. C., on the 6th of August, 1878, in the fortieth year of his age.

His early education was given by his father and his accomplished mother, who was a fine Latin, French, and mathematical scholar. It was the death of that faithful and beloved mother, in his fourteenth year, that occasioned Henry's first serious impressions. After this sad event he was placed at the academy in Mount Holly, Ark., taught by the Rev. John M. Hoge, where he stayed for about eight months.

In his fifteenth year, while at the home of his uncle, the Rev. Wm. Banks, in Chester District, S. C., he became seriously impressed with the importance of personal religion, and united with Catholic church, of which his uncle was pastor.

Soon after this he entered the Sophomore Class of Davidson College, and was graduated with honor in 1857. During a revival in College, he resolved, by God's grace, to give his life to the work of the ministry. Too close application to study while in College had so enfeebled him that he spent a year in recruiting his health. In September, 1858, however, he entered Columbia Seminary, where he remained two years, when failing health

compelled another halt. Returning to Arkansas, he was licensed by Ouachita Presbytery, at Mount Holly church, in April, 1861. During the summer he supplied Carolina and Pine Bluff churches.

Returning to Columbia in November, 1861, he completed his theological studies, and for a while supplied Fair Forest and Zion churches, in Bethel Presbytery. In 1863 he entered the Confederate army as chaplain of an artillery brigade which was stationed at Asheville, N. C., when the war closed. He was called to the pastorate of the Asheville church soon after this, and in 1866 he was ordained and installed. He remained here until November, 1871, when, to the great regret of this people, he removed to Murfreesboro, Tenn., and became the pastor of the Presbyterian church there. After laboring in that church for two years his health failed, and he was compelled to cease preaching.

He then became the Financial Agent of Davidson College. Considering his feeble health, he met with marked success in the service of his Alma Mater. But his labors ceased in August, 1878, when he died of consumption, calmly and peacefully breathing out his life in the presence of his family and several of his brethren in Christ. So quiet was the departure of his spirit, and so sweet the smile left upon his face, that we can almost say of his death, as is said concerning that of Moses: "God kissed him and he slept." Thus passed away the first fruits in the ministry of our Church from Arkansas, for he was the first person ever born in that State who became a Presbyterian minister.

Though small in stature and with a feeble body, Bro. Banks was great in mind and strong in soul. To hear him preach was to sit down to a feast of fat things. Yet the hearer could scarcely tell which impressed him most, the grandeur of the thought, or the clear presentation of each point, or the beauty of the style, or the unction with which the preacher delivered God's message. Though his articulation was distinct, his voice was weak; but if the flame was not large, it was kept at a white heat. All felt that the speaker realised his sin, trusted his Saviour, adored his God, and was ready to deny himself for his Master. And truly did he deny himself; for he never failed to tithe his income, even

when scarcely able to obtain a subsistence: and when worn down by work and disease, he continued to toil on, anxious to die with the Master's harness on.

In October, 1865, he married, in Asheville, Miss Annette Hawley, who, with three children, survive him. In the memory of such a husband and father, they have a rich heritage.

J. B. MACK.

REV. WILLIAM BANKS

Was born April 26th, 1814, and died March 17th, 1875, aged sixty years, ten months, and twenty-one days.

In descent, Scotch-Irish; by birth, a South Carolinian, and a "child of the covenant;" by nature, a guileless, tender-hearted, and true man; through grace, a devoted Christian and useful minister; in the grave, a body sleeping in hope; in glory, a spirit expecting the resurrection and the coronation day of "the Lamb for sinners slain."

He was born in Fairfield District, S. C., and was the fifth son and ninth child of Samuel and Elizabeth Robinson Banks. The father was a ruling elder, and both parents were noted for intelligence, prayerfulness, and piety.

In 1829 he entered an Academy near Concord church; in 1830-1 went to Hopewell Academy under the Rev. Aaron Williams; taught school in 1832 near Salem (B. R.) church; in 1833 became the Principal of Mt. Zion Academy in Winnsboro; in August, 1834, entered the Sophomore class in Franklin College, Athens, Ga., and graduated in 1837 with the second honor of his class.

In 1832 he was converted by means of a sermon preached by the Rev. James B. Stafford, and made a public profession of faith; in his Senior year he decided to study for the ministry; in 1837 he entered Columbia Seminary and was graduated in 1840.

He was licensed to preach by Bethel Presbytery at Cane Creek church on April 4th, 1840; supplied Salem and Unionville churches for a few months; accepted a call from Catholic church (Chester District, S. C.) in October, 1840; was ordained and installed pastor February 25th, 1841. Soon after, the upper part of the congregation built a house of worship, where he preached part of his time, and in July, 1847, the Pleasant Grove church was organised with 135 members, who were dismissed from Catholic church. He was pastor of these two churches until 1870, during which period, however, he served two years as chaplain in the Confederate States army.

In 1870 his health caused him to go to Williamsburg County, and supply the Indiantown, White Oak, and Williamsburg churches. That climate being unsuited to him, he went in 1871 to Lancaster County, and supplied Waxhaw, Unity, and Six Mile Creek churches. In 1872 he became pastor of Unity (Fort Mill) church and stated supply of Providence church, which relations he sustained until his death.

He held many important positions in the Church, *e. g.*, was Stated Clerk and Treasurer of Bethel Presbytery for twenty-eight years; was Stated Clerk and Treasurer of the Synod of South Carolina for eight years, and its Moderator in 1857; for many years a Director of Columbia Seminary; and for about twenty-five years a Trustee of Davidson College, being President of the Board when he died.

On December 29th, 1841, he married Miss Mary E. Harrington, daughter of the Rev. John Harrington, by whom he had two children, a daughter and a son, both of whom are now living.

Physically, he was large and well formed, with fine health and a vigorous constitution until within a few years before his death.

Mentally, he was clear in thought, chaste in style, and pathetic in manner. A fine scholar, but especially devoted to mathematics. His great defect was a distrust of his own powers.

Morally, he was dutiful when a boy, diligent as a student, strictly conscientious throughout life. Tender-hearted and ever shrinking from strife, he was noted as a peace-maker.

Spiritually, he was a happy Christian, gifted in prayer, and

exceedingly partial to Rouse's Version of the Psalms, which was used in his Catholic and Pleasant Grove churches.

As a presbyter, he was almost a model, *e. g.*, "During his ministry of thirty-five years he was absent from only one regular meeting of Presbytery, and was always present at Synod."

As a minister, he was greatly blessed. "During the twenty-nine years in his first pastorate he received over 700 persons into the Church, baptized over 1,100 infants, was instrumental in bringing into the ministry eleven young men, and dismissed five colonies that settled in the West and formed churches." The last five years of his ministry were comparatively even more successful.

He died suddenly of heart disease at Fort Mill, S. C., where is found this epitaph:

"An Israelite indeed, in whom was no guile."

J. B. MACK.

REV. JOHN ANDREW BARR

WAS born in Rowan County, N. C., in 1832. His parents were of Scotch-Irish descent, exemplary members of the Presbyterian Church, and by them he was trained up in the nurture and admonition of the Lord. In early life he became, as he believed, a subject of renewing grace, and connected himself with the Church of his fathers.

He pursued his literary studies at Davidson College, in his native State, whence he was graduated with distinction in 1851. After teaching for some time in Georgia, he spent one year in the Union Seminary, Virginia, then entered the Columbia Theological Seminary, where he spent two years, completing his theological course in 1857. He was licensed to preach by Concord Presbytery in North Carolina, and labored for some time in that State; after which he came as a missionary to Gain's Landing in Arkansas, and labored for a year or two, preaching principally, as far as known, to the colored population and a few planters.

In 1860 he settled in White County, Ark., where he continued until his death, July 18, 1863. He was received as a licentiate from Concord Presbytery, and ordained by Arkansas Presbytery, at Sylvania church, April 8, 1860. From this time until his death he preached to Searcy Valley church. He died in dark and troublous times; but his last moments were cheered and brightened by the presence of his Saviour and an assured hope of a glorious immortality.

As remembered by those who knew him, he was characterised chiefly by simplicity and the absence of pretension, combined with a certain strength of conviction, tenacity of purpose, and decision of character, characteristic of the Scotch-Irish stock from which he descended. As a preacher, he was plain and practical. He presented the truth with clearness and force, without any effort at display; and his discourses in many instances were highly instructive and edifying.

S. W. DAVIES.

REV. JAMES SCOTT BARR

ENTERED the Seminary at Columbia in 1849, and was licensed by Concord Presbytery, July, 1851, at Third Creek church, Rowan County, N. C. He was the eldest of three sons, born and reared in Back Creek church, Rowan County, N. C., of which his father, Samuel Barr, was an elder. He was graduated from Davidson College with distinction in 1847. His mother's maiden name was Matilda Graham, a devoted Christian woman, who lived to hear two of her sons, James S. and John A., preach the gospel. All three of the sons were graduated at Davidson College, the eldest and youngest became ministers, and the other, Dr. Rice Barr, became a physician. Bro. Barr also studied at Union and Princeton.

In 1855 he was married to Miss Susan E. Rudasill, daughter of Dr. J. C. Rudasill, of Gaston County, N. C. He died in Lincoln, N. C., February 2d, 1872, (leaving a wife and four chil-

dren—two daughters and two sons—who still live in Lincolnton, N. C.) in the forty-sixth year of his age and the twenty-first year of his ministry.

Bro. Barr was a delicate man and had often to change his field of labor on account of feeble health. He was ordained by the Presbytery of Ouachita, at Camden, Ark., August 24, 1856, and labored about four years in Camden, Mt. Horeb, Mt. Holly, and Scotland churches, Arkansas, and then returned to North Carolina, and ministered in Concord, Shiloh, and Salem churches, Iredell County. In 1857 and 1858 he served Olney and Dallas churches in Gaston County, and in 1870 he took charge of Caldwell church in Mecklenburg County, and served there until his strength entirely failed.

As a man, Mr. Barr always acted as a gentleman whose influence was on the side of moderation, and the general remark of him was: “*He was a good man.*”

As a presbyter, he was modest and slow to speak on the floor of Presbytery, yet few ministers were better informed on Church Government and more deeply in sympathy with the polity of the Presbyterian Church.

As a preacher, he was evangelical and practical, speaking with great feeling. In sickness and affliction he was a happy companion, and the remark was frequent: “Oh, how I do love to hear Mr. Barr pray.” He was prostrated for many long weary months, but his faith was strengthened, and he was wont to say: “I feel like I am just now prepared to preach.”

R. Z. JOHNSTON.

THE REV. SAMUEL JAMES BINGHAM.

THE REV. SAMUEL J. BINGHAM departed this life on the 28th of July, A. D. 1881, at Healing Springs, Washington County, Ala., aged fifty-one years, seven months, and twenty-two days. He was the third son of Samuel Bingham and Mary Muldrow—both of Scotch-Irish descent, and was born in Marion County,

S. C., December 6th, 1829. His father's house was the minister's home, and a nursery of piety. He never knew the time of his conversion: but at a very early age he was admitted to the Lord's table. When he was only eight years old, his parents removed to Sumter County, Ala. Here they participated in the organisation of Elizabeth church, which afterward became a part of the ministerial charge of our lamented brother. In the hearts of the members of this church the memory of his whole life, from boyhood to the end, is cherished with the deepest affection. They, as well as all others who knew him, will bear testimony to the great purity of his character, the perfect uprightness of his principles, and the generosity of his disposition.

His father died in 1844. His eldest brother, Robert, while a soldier in the Mexican war, died of yellow fever in 1847. John Muldrow, the second brother, died at home in 1846. By these providences the subject of this memorial became the virtual head of the family, then consisting of his mother and nine children: and most faithfully did he discharge the trust thus imposed upon him. He graduated at Oglethorpe University in 1852, having the ministry in view.

His mother having died in 1853, devolving on him the care of the family, he was obliged to suspend his studies. He was married the same year to Miss Martha J. Hadden, a daughter of an honored minister of our Church. But, so firmly was his heart fixed on the ministry, that at great inconvenience, and with self-denying effort, he spent two years (1854, 1855) in the Theological Seminary at Columbia, S. C. He was licensed in October, 1856, and was ordained April 5, 1858, by the Presbytery of Tuscaloosa, and devoted himself with great ardor to the work of preaching the gospel of Christ, even to the very last Sabbath of his life. He spent the first eleven years of his ministry in the County of his boyhood, serving the churches of Elizabeth, Oxford, and Hadden. Here his labors were abundant and faithful. He preached and labored and prayed, with the whole of his ardent soul, for the salvation of sinners and the building up of the churches; and God blessed him with eminent success. Through his instrumentality it is probable hundreds were brought to Christ. He

then spent five years of useful and successful labor in Jasper and Newton Counties, Miss., a scattered field, in which he had to endure much self-sacrifice, which, however, he always bore cheerfully for the Master's sake. Thence he went to Enterprise, Miss., and during the five years of his ministry there, gathered more than one sheaf into the Lord's garner.

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

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

With such a record before us, how strange the providence which removed him when only in the prime of life!

Thirteen years ago he was stricken with paralysis, from the effects of which he never fully recovered. His friends feared then that his days were nearly finished. God has literally added these thirteen years to his life. Nor were they to him years of idleness, or even of rest. He worked on to the last. Only a week before his death, he said to his brother William: "My work is nearly done; I want, however, to die in the harness."

And so he did. He was willing only to avail himself of a "Fifth Sabbath," to try the waters of "Healing Springs." He went there the Thursday before, and died suddenly that night. That "Fifth Sabbath" was his first Sabbath in heaven!

He left a sorely-bereaved widow and four children, for whom

we feel a most tender sympathy. We commend them to God, who will care for them and comfort them. They have cause for grief, for few ever had a fonder husband or father. But they have also very many causes for thankfulness: for they have had a noble life in their circle of love; a godly example; the heritage of holy influences; a memory with nothing to mar it; although he has gone, he has bequeathed to them treasures which no wealth could buy.

We thank God for his life, for every one of his useful years, for his consecrated spirit, for his eminent success.

We bow with submission to God's wise and holy will.

A. J. WITHERSPOON.

ROBERT MANTON BREARLEY,

ELDEST SON of Rev. Wm. Brearley, was born in Winnisboro, S. C., October 18th, 1832, and died 22d April, 1856, in the twenty-fourth year of his age.

The subject of this brief notice was a young man of more than ordinary promise. Graduating from the South Carolina College at the early age of eighteen, he was hopefully converted while engaged successfully in teaching school in Darlington District. Early convictions had been intensified by providential circumstances—the death of his mother, exposure to a stroke of lightning, and a painful fall from a horse. And in the fall of 1852, under the preaching of Dr. Baker, he professed faith, united with the Church, and began at once his preparation for the ministry. Now, to use the language of another, “his mother's prayers were answered, and his father's heart made glad.” As soon as the way was clear he entered the Theological Seminary at Columbia, S. C., where he pursued his studies nearly two sessions with great ardor and delight. Whilst thus engaged his progress in knowledge was rapid and the development of his Christian character marked. Soon after the close of his second

year in the Seminary he fell into a state of deep religious melancholy which continued about eight months, when again he rejoiced in the light of his heavenly Father's countenance. In a short time after this it pleased the Master to take him to his heavenly home. One who knew him well has thus briefly sketched his character: "As a friend he was generous, trusty, reserved, and candid. His sanguine temperament gave such warmth to his feelings that when he found a heart congenial to his own, he delighted to bestow his sympathies and exhibit his love. He was trustworthy, because his refined sense of honor and inflexible conscientiousness compelled him to be. His intimate friends were few and well chosen. He had no fondness for promiscuous association; loved solitude, and yet few ever exhibited such an uninterrupted flow of genial feelings, or so much real pleasantness; seldom mingled in society, yet was never morose. His candor was shown both in his extreme abhorrence of even the appearance of deception or ostentation and in the boldness with which he rebuked the errors of a friend.

"As a student, and especially a Christian student, he was a model for all. With a mind brilliant, vigorous, and logical, far above ordinary, he aimed at making himself a scholar and theologian: and in order to this he was eminently a student of the Bible. Few, at his age, ever exhibited such an intimate acquaintance with the volume of inspiration. He studied it critically and devotionally, consulting it daily in the original languages, for in these he was quite an adept."

He seemed to be wholly consecrated to the Master's service. The principle of spiritual life was vigorous when first implanted and rapidly developed itself. Hence he loved to commune with God in prayer, and often retired from company to enjoy this sacred privilege. The writer quoted above says: "All who knew him regarded him as an example of the Christian worthy of imitation. His clear conceptions of divine truth; his constantly devotional spirit; his prayers; his public exhortations; every word, every action, declared him to be a man far advanced in holiness of heart. That his prayers were fervent, scriptural, and fresh is not wonderful, when it is known that it was his custom

during the spring and summer of 1855 to spend three hours each day in reading the Bible, meditation, and prayer. . . . But this friend, student, and Christian is gone; to the living is left the heritage of his influence and example. Although we cannot comprehend why one in whom were lodged so many hopes, and who gave such promise of great usefulness, was cut down so soon: still we must know that all is right, for 'God's ways are not as man's.'"

H. M. B.

WILLIAM HOWARD BROOKS

WAS born at Waynesboro, Va., March the 17th, 1829. He grew up in the place of his nativity and under the nurture of the Presbyterian church, with which, while under the pastoral charge of the Rev. B. M. Smith, D. D., he connected himself by a profession of his faith in the Lord Jesus Christ, when sixteen years of age. After pursuing an academic course at home, he entered Washington College, at Lexington, Va., and graduated in that institution. He subsequently taught a classical school in Highland County, Va., and, determining to study law, he went thence to the University of Virginia, where he graduated in the Law School in June, 1858.

But God had not called him to this profession, and ere long the claims of the gospel ministry pressed themselves upon his heart and conscience. Resolving to yield the profession of the law for that of an ambassador of Jesus Christ, in the autumn of 1859, he repaired to the Theological Seminary at Columbia, S. C. His career there was marked by a diligent application to study and a consistent walk as a disciple of Christ. In connexion with his work in the Seminary, he engaged in private teaching in the city of Columbia, in order to secure the pecuniary means requisite to the pursuit of his theological course. In this extra labor he developed success, and won much favor and affection from those with whom he was thus associated.

While in the midst of his course of preparation for the ministry and his life of activity and usefulness within the consecrated walls of the Theological Seminary, he was suddenly, almost without warning, snatched away from the Christian labors and fraternal fellowship of earth, to enter, as we humbly trust, the more blessed fellowship and service of heaven. Seized with a severe cold, which rapidly developed into violent pneumonia, he expired on the 27th of February, 1861, after an illness of only one or two days. His sudden and unexpected death within the walls of the Seminary, produced a profound impression upon the Faculty and students, which was also largely shared in the community, where he was favorably known. Appropriate funeral services were held in the First Presbyterian church, Columbia, after which the remains were sent by the students, in charge of two of their number, to his family in Waynesboro, Va., where they were committed to the dust amid the scenes of his youth and the tears of his kindred and friends. T. H. LAW.

REV. SAMUEL ROBINS BROWN, D. D.,

WAS born in East Windsor, Ct., on the 16th of June, 1810. When he had attained the age of eight years his parents removed to Munson, Mass., where he fitted for college. He entered Yale, and graduated from it in 1832. After graduation he taught for three years, and then studied theology in Columbia, S. C., for a time.

In 1838 he was graduated from the New York Theological Seminary and was one of the first graduates from that institution. In October of this year he was engaged to visit China as a teacher of Chinese boys. On the 10th of this month he was married to Elizabeth G., daughter of Rev. Shubael Bartlett, of East Windsor, and on the 13th was ordained. On the 17th, accompanied by his wife, he sailed for China, where they remained till January, 1847.

Arriving in China, he took charge of the "Morrison Educational School," founded by American and English merchants. Numbers of his pupils now occupy high positions of honor and trust in their native country. After spending ten years in his native land in successful pastoral labors, in the year 1859 Dr. Brown left this country again to labor for Christ in a foreign land, going to Yokohama, Japan, where he continued successfully working for Christ for eight years.

In 1867 he returned to this country and for two years he again labored with this people in the work of the Lord. Dr. Brown went the second time to Japan in 1869, and remained there about ten years, in which time, beside doing a vast amount of missionary work, he signalised himself as a translator of the New Testament into the Japanese language.

There and then he did a work in which, though dead, he will speak to millions until his deceased body shall take part in the first resurrection. He lived to see the work completed, a work which will greatly honor Christ, and by the grace of God save many an immortal soul.

In the autumn of 1879 he returned to his native land, never again to leave it. The last winter he spent at Orange, N. J., and the spring at Albany. In June he started for Yale College, his *Alma Mater*, to be present at the reunion of his class, graduated forty-eight years before, visiting friends of other days, as he passed along. On Friday, the 18th of June, he reached Munson, the home of his early days. On Saturday he visited the cemetery where lie the remains of his father and mother, and rode about the town conversing with friends and acquaintances. On the eve of that day, having retired for the night, he peacefully "fell asleep in Jesus."—*Extract from Funeral Discourse by Rev. Mr. Anderson.*

REV. EDWARD H. BUIST

WAS born in Charleston, S. C., October 4, 1833, and died in Cheraw, S. C., Sept. 11th, 1882. He was a child of the covenant, his father and his grandfather being Presbyterian ministers. His father died when Edward was quite young, and he was reared in the family of his uncle, the Rev. E. T. Buist, D. D.

He entered the South Carolina College, and was graduated in 1858, bearing off the first honor of his class. Having been converted during the revival of 1858, and feeling it to be his duty to preach the gospel, he at once went to the Columbia Theological Seminary. There he was regarded as a very gifted student, in 1861 receiving special mention in the Report of the Faculty: "Mr. E. H. Buist had read Stewart's Arab Grammar, a part of Oberg's Chrest. Arab., and the first and second chapters of the Koran in the original Arabic. In the study of this department, Mr. Buist has manifested a praiseworthy diligence."

He was licensed to preach in 1860, by the Presbytery of South Carolina. In May, 1861, he completed the course of study in the Seminary, and immediately began to supply Aveleigh church in Newberry, S. C. Having accepted a call from this congregation in 1862, he was ordained and installed their pastor. After laboring here until 1865, he went to Society Hill, S. C., where he taught school; preaching, however, regularly at Centre Point church. In 1868 he became pastor of the Cheraw church, where he labored with great acceptance for thirteen years, one hundred and four names having been added to the roll of the church during that period.

Bro. Buist had been in feeble health for some time, and having spent several weeks in the mountains, had returned home much improved. On Friday, Sept. 8, 1882, he began the preparation of a sermon on 1 Kings xix. 13. He was not well enough, however, to preach on the Sabbath, and retired early that evening to rest. During that night he became unconscions, and at 10 a. m. on Monday, September 11, 1882, he entered into the "rest that remaineth for the people of God."

In 1863 he was united in marriage to Miss Sebring of Charleston, S. C., who, by her many lovely traits, brightened his heart and blessed his home, and who, with seven children, remain on earth to mourn his departure.

“Bro. Buist was richly endowed by the great Creator with a brilliant intellect, a wonderfully retentive memory, and a warm, sympathising heart. Socially, he was very attractive. In manner free and engaging, he was the life of every circle in which he moved. As a man, he was respected; as a friend, he was loved; as a scholar, he was thorough; as a thinker, he was profound; as an orator, he was eloquent and logical; as a theologian, he was indoctrinated by the living principles enunciated by the great Thornwell, at whose feet he sat, an enthusiastic pupil of an enthusiastic teacher; as a pastor, he was faithful; as a preacher, he was wise to win souls; as a presbyter, he was prompt, courteous, and attentive.”

M.

REV. JOHN B. CASSELS

WAS born in Liberty County, Ga. He came from a pious family. One brother, the Rev. Samuel J. Cassels, was a minister of our Church, and another brother was a ruling elder.

He entered Columbia Seminary in 1832 and was graduated in 1835. He appears to have been licensed by Harmony Presbytery, as the records of Hopewell Presbytery contain the following minute on March 23d, 1837: “The church of Salem presented a call for the ministerial services of Mr. John Cassels, a licentiate of Harmony Presbytery, together with a request for leave to prosecute the call in the manner specified in the Book of Discipline.” On April 21st, 1837, at an adjourned meeting in Salem church he was examined for ordination, and the next day he and Mr. Richard Hooker were ordained. The Rev. J. W. Reid presided and propounded the constitutional questions, the Rev. F. R. Goulding preached the sermon, and the Rev. J. W. Baker delivered the charges.

He lived only about seventeen months after his ordination, dying in September, 1838. During this short period he greatly endeared himself to his people. "He lies buried near the pulpit-end of Salem church, where his people reared a marble monument to his memory. The church was afterwards moved to Woodstock, and the house was sold to the Baptists and now bears the name of Philip's Baptist church." M.

REV. EDWIN CATER.

REV. EDWIN CATER was born in Beaufort County, South Carolina, on the 1st of November, 1813. Having lost both parents at an early age he was taken care of by his uncle, Rev. Richard Cater, who was pastor of the Presbyterian church at Barnwell, South Carolina. At the early age of fifteen he made a profession of religion and joined the Barnwell church. At seventeen he entered Franklin College, Athens, Ga., and was graduated the second or third in a class of which Hon. Howell Cobb, Gen. Benning, Gov. Jas. Johnson, Rev. Dr. John Jones, and others were members. After finishing his course there he taught a while, and then entered the Theological Seminary at Columbia, South Carolina, from which he was graduated in 1837. His first charge was at Anderson Court House, where his labors were greatly blessed. In March, 1838, he was united in marriage to Miss Sarah M. Leland, daughter of Rev. A. W. Leland, D. D. His second charge was the Rock church, near Greenwood, South Carolina, of which he was pastor until 1846, when he was called to take charge of the Lebanon and Salem churches in Fairfield District, South Carolina, where his labors were also greatly blessed. He left this field of labor in 1850 to take charge of the Bradford Springs Female College in Sumter District, and while engaged there he preached with great acceptance, and was the instrument of doing much good in the Master's cause. He remained but a short time at this place, removing thence to Mount

Pleasant, near Charleston, South Carolina, where he had charge of the Wappetaw Congregational church.

In 1857 he and his family were afflicted with the yellow fever, of which his most excellent wife died.

Compelled by feeble health to leave the coast region of South Carolina, he spent the time intervening between 1857 and 1860 in the interior of the State, stopping at Spartanburg eight months. In February, 1859, he was again united in marriage to Miss M. R. Barr, daughter of Rev. W. H. Barr, D. D. In 1860 he went to Somerville, Tenn., where he remained for seven years. During the war, however, he was compelled, on account of his strong Southern sentiments, to leave this charge for a while, during which period he supplied the churches at Demopolis and Livingston in Alabama. After the war he returned to Somerville, where he resided till 1867, at which time he was invited to take charge of the churches of Scooba and Macon in Mississippi. In 1869 he took charge of the church at College Hill, Mississippi, where he labored with great acceptance until 1876, when he went to Louisiana to take charge of the churches of Opelousas and Vermillionville. He remained in this field two years, going thence to Yazoo City, Mississippi, where he remained until March, 1881. He then went to Gainesville, Florida, to sojourn for a time with his son, Professor E. P. Cater, in the hope that he might, by resting from his labors, regain his strength and health. He connected himself with the Presbytery of St. Johns, at Orlando, in October, 1881, and made several attempts to enter upon his work again, but his feeble health would not allow him to do much. Leaving Gainesville in the early part of the summer of 1882, he went to visit his daughter, Mrs. E. W. Smith, residing at Somerville, Tenn. The fatigue of travel so racked his enfeebled body, reduced by long work and disease, that he was not able to rally, and after a few days of rest, on the 13th of June, 1882, he fell asleep in Jesus. Having finished his course, having kept the faith, he was prepared to enter upon the fruition of his glorious reward.

Mr. Cater was a man of decided character. His convictions

of truth were clear, intelligent, and positive, and in maintaining those convictions he allowed no motives of policy to influence his actions or to fashion his utterances. Zeal for the Master and for his earthly kingdom was the strongest sentiment of his nature, and he never hesitated to perform what he regarded to be his duty, without stopping to consider what might be the consequences to himself.

Yet he was ever ready to forgive and to forget injuries received from others, and to offer all possible reparation for wounds he had inflicted unintentionally upon others. When he died a true, pure, gentle, and brave soldier of the cross passed from the conflicts of earth to the rest of heaven.

SAMUEL EDWARD CHANDLER

WAS the second son of James Rembert and Mary Ann Chandler. He was born in Sumter District, S. C., May 3d, 1835. His pious parents early dedicated him to God in the ordinance of baptism. While very young, he was bereaved of his mother, when the sole responsibility of his training devolved upon his surviving parent. He made an early profession of faith in Christ, connecting himself with the Concord Presbyterian church, in Sumter District, S. C. Shortly after this profession, he evinced an earnest desire to preach the gospel, and forthwith entered upon a course of literary preparation. Before completing the usual course, he was, on examination, admitted to the Columbia Theological Seminary, September 19, 1862. In the following April he was formally received under the care of Harmony Presbytery as a candidate for the gospel ministry: and by the same Presbytery he was licensed to preach, October, 1864. From childhood, Mr. Chandler's health had never been robust. Soon after his licensure, its decline was so marked and rapid as to waken the most serious concern of his friends. Still he persevered in preaching occasionally, till his delicate constitution was forced to succumb entirely.

It must be left to eternity to manifest clearly the wisdom of that mysterious providence which thwarted his long cherished purpose, his earnest desire, and his laborious preparation for preaching to dying men the unsearchable riches of a gospel which even to the end grew more and more precious to himself.

He was called to his rest and reward, December 8th, 1868, and in the cemetery of old Concord church his sleeping dust awaits the resurrection of the just.

W. J. MCKAY.

GEORGE HENRY COIT.

GEORGE HENRY COIT was born in Bristol, R. I., May 5th, 1825. A child of the covenant, he was hopefully converted at the age of fifteen. Simultaneously with his conversion, he was seized by an ardent desire to preach the gospel. To a boy of less force of character this would have seemed impossible, for his father, with narrow means and a large family, was unable to bear the cost of higher education. But this brave boy set himself resolutely to his task. Mainly by his own exertions he passed through the preparatory school at Williston, and was graduated from Amherst College in 1852. Tempting offers of business failed to turn him aside from the holy ministry. Taking charge of the Amherst High School, that he might earn the means to carry him through his theological course, his zeal for the salvation of souls (so characteristic of his after-life) was rewarded in the conversion of nearly all of his pupils. But his health being seriously impaired, he was, at the end of his first year, advised by physicians to seek a milder climate, and coming to the South, he taught school in Washington, Ga., until 1855, when, with health fully restored, he entered the Theological Seminary at Columbia. Here, as he was wont to say, he found a congenial atmosphere. Here the virtues of the accomplished gentleman, the genial friend, the diligent student, and devout Christian, shined out lustrously. Loving and beloved, his days at Columbia

were perpetual sunshine. Uniformly cheerful and happy himself, he carried joy into every circle entered by him. His long vacations were spent in missionary labors among the neglected population of the sandhills adjacent to Columbia. Being graduated from the Seminary in 1858, he was licensed by Charleston Presbytery, and in a few weeks was united in marriage to Miss Eliza Steel, of Columbia. Having accepted a call to Americus, Ga., he was urged to supply the Columbia church during the absence in Europe of their distinguished pastor, Dr. Thornwell, and with the consent of the Americus congregation he agreed to do it. Installed pastor in Americus, he labored for eight years in his first charge, where his name is to this day "as ointment poured forth." In 1865 he accepted an urgent call to Wilmington, Ill., where he labored five years, and then removed to Warren: but finding the climate too severe, he accepted, in 1874, a call to Collinsville, in the same State, where he died November 13, 1877.

As a man, he was amiable, guileless, and affectionate, mirthful and witty, honorable and generous in all his impulses. His scholarship was varied and accurate. As a Christian, he was devout, a man of God, a man of prayer. As a pastor, he was diligent, tender, and self-denying. He counted no labor, no exposure, too costly, that enabled him to bear messages of salvation and consolation to the ignorant or sorrowful. Believing with his whole heart in the gospel as the only and all-sufficient remedy for the evils of the world, he naturally preached it with unction and fervor. And such labors were not in vain in the Lord.

Extract from a Memoir by Rev. S. E. Arson, Rome, Ga.

JAMES COOPER COZBY.

THE REV. JAMES COOPER COZBY, the youngest son of Robert and Temperance Cozby, was born in Abbeville District, So. Ca., January 15th, 1810, and died in Liberty County, Ga., November 27th, 1837. His father, Robert Cozby, was an esteemed ruling elder in the Presbyterian Church, and his mother, whose

maiden name was Temperance Langdon Crawford, was a woman of deep piety and excellent judgment. On these parents the high encomium was passed by one who was well qualified to judge: "They were Presbyterians of the *old stamp*, who so diligently trained their children in the statutes of the Lord, that a visiting minister declared, 'He had never before met a family of young children so well acquainted with the scriptural doctrines of our holy religion.'" Reared in this atmosphere of piety, James, at a very early age, manifested a serious thoughtfulness, which was coupled with an insatiable desire for knowledge. Chiefly by his own exertions he had learned to read when he was but four years of age. His parents being unable to give him the advantages of a school, he studied at odd moments with the assistance of a friend, and showing such great earnestness in his purpose to secure an education, he was at the age of fifteen entered as a pupil in the Providence Academy. In this school he made such rapid progress toward a knowledge of the Latin and Greek languages and other departments of learning, that upon the retirement of his teacher he was elected the Rector of the Academy, which only two years before he had entered as a pupil. This position he held for about three years, using his earnings to purchase a servant to take his place on his father's farm. His heart being set on entering the ministry, by the aid of the Georgia Presbyterian Education Society, he entered Franklin College in Georgia, Jan. 1st, 1830, and graduated August 7th, 1833. In the autumn of this same year he entered the Theological Seminary at Columbia and graduated in 1836. He was licensed to preach the gospel by the Presbytery of Hopewell August 27th, 1836, and ordained and installed pastor of the church at St. Mary's, Ga., by the Georgia Presbytery during the same year. He was married to Hannah M. Randolph April 12th, 1836.

A contemporary minister who knew him well says: "All admired his fidelity as a student; his consistency as a professor of religion; his unction as a man of prayer; his remarkable conscientiousness; the ease with which he governed his tongue; and the deep and constant interest he seemed to take in everything pertaining to the Redeemer's kingdom."

His career as a preacher was short. God cut short his life at the close of his first year of pastoral service. But he lived long enough to attach deeply to himself the people of his charge, who erected to his memory a costly and beautiful monument of Italian marble. He died in Liberty County as he was returning from the meeting of the Synod of Georgia held at Augusta, and is buried in the cemetery of Midway church. J. S. C.

JAMES ARCHIBALD COUSAR.

JAMES ARCHIBALD, youngest son of the Rev. John Cousar, was born in Sumter District, S. C., March 23, 1829, and died at Mayesville, May 7th, 1882, in the fifty-third year of his age. The father labored about forty years in the bounds of Harmony, leaving behind him a fragrant memory. In early life James was deeply impressed with religious truth, and uniting with the Bishopville church, began at once his preparation for the ministry. He was graduated from Oglethorpe University in 1853, and from the Columbia Seminary in 1855. After spending six months as a Domestic Missionary of his Presbytery, he was, in 1856, installed pastor of Carolina and Reedy Creek churches. With Reedy Creek he labored continuously until 1873, during which time he also served Little Pee Dee and Red Bluff, besides spending one year as Chaplain in the army. In October, 1881, he was installed pastor at Mayesville, where it might almost be said that his mission was to teach men how a good man can die. "It was my privilege," says one, "to be with him on Thursday previous to his death. It was a solemn yet delightful interview. Among many precious sayings which fell from his lips were the following: 'During my active ministerial life, I was troubled very much at times with doubts; but they have all vanished since God has laid me on this bed of sickness. I am willing to go; I am willing to stay. This has been the happiest period of all my life.' It was all sunshine. What a blessed outlook beyond the grave.

It does one good to witness such a triumph of faith. All his conversation was about Zion and her interests.

“As a preacher, he was a good rather than a great man. Other preachers have been more gifted with golden speech, but few have been more beloved for their goodness and earnest piety. He exalted Christ, not himself. He did not shun to declare the whole truth, but it was done in tenderness and love. His sermons came from a heart full of rich Christian experience. As a presbyter, he was punctual in attendance, active in business, and wise in counsel. His motives were transparent. The glory of the Master was ever uppermost with him.

“The colored people within the bounds of the Presbytery have lost in him a true friend. His heart yearned to give them a preached gospel.”

“Soldier of Christ, well done ;
Praise be thy new employ ;
And while eternal ages run,
Rest in thy Saviour’s joy.”

[*From Sketches by Rev. H. M. Brearley and others.*

REV. WILLIAM BANKS CRAWFORD,

SON of Rev. A. L. Crawford, grandson of Rev. John Harrington, deceased, and bearing the full name of his sainted uncle, Rev. William Banks, was born in Sumter County, S. C., on the 19th September, 1851. He was piously inclined from his youth; professed religion in his sixteenth year, and connected with the Arkadelphia church in Arkansas, under the ministry of his father. He entered Davidson College in the year 1869, and graduated with high distinction in 1872. During his college course he was received under the care of Ouachita Presbytery as a candidate for the gospel ministry. And after graduation he immediately entered the Theological Seminary in Columbia, where he completed his theological studies in May, 1875. He began at once

to supply Midway and Bethel churches in Harmony Presbytery. In October of that year he was transferred from Ouachita to Harmony Presbytery, and then licensed and ordained at the same meeting of the body. Not long did he remain pastor of these churches, for, greatly to their regret, in April, 1876, he returned to Arkansas, the home of his youth, and about the 1st of May was married to Miss Frank H. Stewart, a daughter of David Stewart, a former elder of the Arkadelphia church. Whilst there he received a call to the Washington church in Hempstead County, Arkansas, which he accepted and where he labored until his premature death on the 15th November, 1879.

He was by nature endowed with a splendid physique. His frank, open countenance and eyes beaming with humor at once won the confidence of every one. He was singularly prudent in deportment and correct in life. His father writes: "In reviewing his life, I have no recollection of his ever giving his parents a moment's pain or uneasiness by waywardness or disobedience." Diligent as a student, careful in the preparation of his sermons, bold and earnest in his delivery of God's truth, tender and painstaking as a pastor, this talented young man had the promise of a life of great usefulness, but he died ere his "sun had reached high noon."

REV. THOMAS H. CUNNINGHAM.

THOMAS H. CUNNINGHAM was born of Presbyterian ancestry, in Anderson County, S. C., March 9th, 1847, and was reared within the bounds of Roberts church. While but a boy, he enlisted as a soldier in defence of his country, and served for three years. In 1866 he made a profession of his faith, and was received into full communion with Roberts church. He pursued his academic studies at the University of Georgia, graduating in the summer of 1871. The following September he entered the Theological Seminary at Columbia, from which he graduated in 1874. In April, 1873, he was licensed by the Presbytery of

Augusta. Immediately after his graduation from the Seminary, he took charge of a missionary field in Charleston, S. C., under the care of Glebe Street church. To this congregation he gave his life. It was formally organised in 1876, as Ebenezer church, and on December 10th. of the same year, Mr. Cunningham was ordained and installed its pastor. On March 12, 1879, he was married to Miss Janet Stenhouse, of Charleston. His faithful labors in a trying field were arrested in 1879, by a bronchial affection, which soon deepened into consumption, and prevented his preaching. On the evening of March 9th, 1880, while fondling his infant son, he was seized with a severe hemorrhage, and sinking down, expired without a word or a struggle. He died on his thirty-third birth-day, and was buried on the first anniversary of his marriage. He was laid to rest in Magnolia cemetery, near the sleeping-place of the Confederate dead, amid the tears of his brethren in the ministry and the lamentations of the people of his charge.

Mr. Cunningham was genial, affectionate, unselfish, modest, manly, and true. He won all hearts as a boy and as a student at College and the Seminary, but never by the sacrifice of his convictions. His scholarship was thorough; and though he received the commendation of his instructors in all his studies, his tastes attracted him most strongly towards Hebrew and the classics. His piety was deep and ardent; his preaching faithful, instructive, and fervent; his pastoral labors untiring, especially among the poor, the distressed, and the erring. He was conspicuous for his zeal and sympathy with every effort to evangelise the people and to have the gospel preached to the poor.

Though he died at an age when most men are bracing themselves for life's work, he had made an impression on all with whom he had been associated which will keep his memory fresh and preserve his influence. Mr. Cunningham's Seminary friends will heartily respond to the testimony of the Session of the church he served, that "he was an example in word, in conversation, in charity, in spirit, in faith, in purity." C. R. HEMPHILL.

THE REV. WILLIAM CURTIS, LL. D.,

WAS born in Camberwell, England, April 23d, 1816. His father, Rev. Thomas Curtis, and his elder brother, Rev. Thomas Fenner Curtis, were remarkable for literary attainments and intellectual activity. The father was associated on intimate terms with Coleridge and other eminent characters in Great Britain, and took part in the editorial work connected with the London Encyclopædia and other important publishing enterprises. The family removed to this country in 1831, narrowly escaping shipwreck as they approached the land.

The tastes and habits of the father naturally gave stimulus to the intellectual proclivities of the sons. While Thomas F. was active and zealous as pastor, Professor of Theology, and Secretary of Missions, and as the author of several valuable books, William early devoted himself to that which proved his principal life work, the instruction of young ladies.

During his course of study in the Theological Seminary at Columbia, S. C., he acted as pastor of the Baptist church there, but soon after his graduation from the Seminary he, jointly with his father, purchased the beautiful property at Limestone Springs, in Spartanburg District, and they established there and maintained a Female Seminary of high grade and of extensive usefulness. At his father's death in 1859, it was continued under the son's charge until the close of the war. Into how many young hearts, and through them into how many growing and cultivated families, his influence extended through all these years, it is impossible to estimate. Ambitious to do good rather than to accumulate a fortune or to earn a reputation for scholarship, he put his energy and his means unreservedly into the school. He travelled, he preached, he lectured, he kept up extensive correspondence, he diligently studied the best methods of teaching and of school management: and it is only fair to say, his labors were crowned with remarkable success.

Meanwhile, at his own cost and charges, often under very trying discouragements and with great personal inconvenience, he

was preaching the gospel in all the regions round about him; and there was no religious or benevolent enterprise of upper South Carolina which did not feel the effect of his active hand, his liberal aid, and his judicious counsels.

After the war failing health compelled his withdrawal from most of the active labors in which he had delighted to engage, and he quietly retired into the charmed circle of his own family, where he had always found his solace in trial, and his brightest cheer in the days of prosperity. None who were favored with his intimate friendship could fail to be struck with the cheerful, loving, elevating, refining influence which radiated from him, especially in those gleeful, happy hours when he unbent the bow and "let himself loose," to enjoy and to create enjoyment, in the bosom of his own family, or with a few chosen friends.

The College of South Carolina conferred upon him the degree of LL. D. about the year 1856.

He died in the assured and blissful hope of a glorious resurrection, surrounded by his dearest earthly friends, in Walthourville, Liberty County, Georgia, October 30th, 1873, leaving a devoted wife and eleven surviving children, to whom his memory will ever be precious.

REV. W. C. DANA, D. D.

WILLIAM COOMBS DANA, son of the Rev. Daniel Dana and Elizabeth Coombs Dana, was born at Newburyport, Mass., February 13, 1810. He was of Huguenot ancestry, and was descended from Richard Dana, who fled from persecution in France and settled in England, from which country he emigrated to Cambridge, Mass., about 1640.

Mr. Dana received his preparatory education at Pickerton Academy, Derry, N. H., under Abel P. Hildreth, and was graduated from Dartmouth College, N. H., in 1828. He made a public profession of his faith by uniting with the Second (Harris Street) Presbyterian church of Newburyport, at the age of seventeen. After leaving College, he taught as Principal of Thetford

Academy, Vt., one year, 1829. He taught at Chesterfield, N. H., a part of 1831, when he entered Andover Seminary, and studied there one year, and afterwards at Columbia Seminary, S. C., from December, 1833, to 1835. He entered Princeton Seminary in May, 1835, and remained one session. He was licensed by Harmony Presbytery, S. C., April 10th, 1835. In December, 1835, he began to preach for the Central church, of Charleston, S. C. Soon after, he accepted a call to become its pastor, and was installed on the day of his ordination, February 14, 1836, by Charleston Union Presbytery. Here he found his life-work, and continued the pastor of this church until he died, a period of about forty-five years of an almost unbroken ministry.

He died of suffusion of the brain, after an illness of five days, November 30, 1880, in the seventy-first year of his age.

Dr. Dana was a man of singularly pure and blameless life, of great gentleness and sweetness of disposition, of a warm and sympathetic nature, and of chivalric nobleness of spirit. He was eminent as a preacher, and tenderly loved as a pastor. An elegant classical scholar and polished writer, he published, in 1831, a translation of Fénelon on the "Education of Daughters;" in 1845, a volume entitled "A Transatlantic Tour;" in 1866, he published "The Life of the Rev. Dr. Daniel Dana," his father. He paid especial attention to hymnology, and compiled a volume of hymns for the use of his church.

Dr. Dana was married July 30, 1839, to Miss Flora M. Mathe-son, of Charleston, S. C. They had no children.

G. R. BRACKETT.

REV. E. C. DAVIDSON.

EDWARD CHAFFIN DAVIDSON was born in Maury County, Tenn., February 17th, 1832, and died at Oxford, Miss., April 25th, 1883.

When he was only five or six years old his father moved to La Fayette County, in Mississippi, and settled a few miles from Ox-

ford. There he grew up, becoming a communicant of the College Hill church at an early age.

He was graduated at the University of Mississippi in 1854, entered Columbia Seminary in 1857, completing his course of study there in May, 1860. He was licensed and ordained by the Presbytery of North Mississippi. He was first the pastor of the Sands Springs church. Then he was pastor of the Water Valley church for sixteen years. For several years before his death he resided near Oxford, where he taught in the preparatory department of the University of Mississippi, and was the superintendent of the public schools of the county. During this time he supplied the neighboring churches; in 1882 supplying College Hill and Hope-well churches.

“He was one of the best of men and a most excellent preacher. He was much loved in a wide circle. He twice represented his Presbytery in the General Assembly, and was Moderator of the Synod of Memphis in 1880. He had been ill for over two months and has fallen asleep in Jesus. His end was peace.”

“He leaves a widow, one daughter recently married, and four young children (two sons and two daughters)” to mourn his departure.

M.

REV. THOMAS J. DAVIDSON

WAS born in South Carolina, June, 1826. He removed to Alabama in 1832, with his parents, and united with the Presbyterian Church in 1841. His mother was a Baptist, his father a non-professor until after his son entered the ministry, when he was far advanced in life, being baptized in the Elyton church, of which his son was at that time the stated supply.

Brother Davidson was received under the care of the Presbytery of Tuscaloosa in 1851; was graduated at Oglethorpe University, and pursued his theological studies at Columbia, S. C., from 1853 to 1856; was licensed October 6, 1856, and ordained

October 3, 1857, by the Presbytery of Tuskaloosa; died at Elyton, October 25, 1861. He gave all his ministerial life to pioneer evangelistic labors in Jefferson County, Ala., a difficult field, but one in which he did much good, and under great disadvantages, and against much opposition, gained a high character for purity of life, firmness, courage, self-denial, and consecration to his work. He organised what is now the flourishing Birmingham church. He was really a noble, heroic, martyr-like man. R. NALL.

REV. JAMES ADAMS DAVIES

WAS born in York County, S. C., in May, 1829, and died in the same County on March 18th, 1867.

He was of pious ancestry, being the son of the Rev. William B. Davies, and the grandson of the Rev. John B. Davies. His mother was the daughter of the Rev. James Adams, of Bethel church.

He was graduated at Davidson College, and entered Columbia Seminary in 1852, completing the course of study there in 1855. He was a candidate under the care of Bethel Presbytery and was licensed and ordained by the same body.

His trial sermon was preached at Fishing Creek church during the same meeting of Presbytery when the memorial sermon of his deceased father was preached. He was called to Fishing Creek church which had been his grandfather's charge, and also to Beersheba church, which had been his father's charge. He accepted the latter for half of his time. He was also the pastor of the Bullock's Creek church, serving them the other half of his time.

Mr. Davies was a noble man. He was modest and retiring, but had earnest convictions. He read his sermons, which were carefully prepared, and which were plain, clear, practical, and pointed.

He was married to a daughter of the Hon. James A. Black, who with three little children were left to mourn their sad bereavement.

M.

REV. THOMAS LOCKWOOD DEVEAUX

WAS born in Charleston, S. C., of pious parentage, of the Huguenot race, August 6th, 1835.

He was educated in that city, and was graduated at the Charleston College. Nourished in the lap of the Church, he made an early profession of his faith in Christ, and dedicated himself to the work of the gospel ministry. Having finished his literary course in 1857, without delay he entered the Theological Seminary at Columbia, S. C., where he was graduated in May, 1860. On March 31st, 1860, he was licensed by the Presbytery of Harmony, at Hopewell church. His first charge was Lowndesboro and Good Hope, in the State of Alabama. With these churches he labored faithfully until 1866. He then resigned his charge, on account of failing health, and went to Sumter, S. C., to rest with his friends for a season, where he remained until 1867. He then received a call to Madison church, Florida. There he labored with success until 1869. He then took charge of the church at Jacksonville, Fla. That church, at that time, needed just such a man. It was in trouble, surrounded by those who were endeavoring to overthrow its organisation and build upon its ruins a church of another name and another creed.

It was soon seen that he was the right man in the right place. With him as their pastor, this afflicted flock was once more permitted to worship God under their own vine and fig tree, where there were none to molest or make them afraid.

Soon after this the seeds of disease were rapidly developed into a permanent ill-health. His voice began to fail, so that he was unable to speak above a whisper. It was not, however, until after a long struggle that this faithful pastor was forced, amid the tears

of a devoted people, to resign a charge he had so ably occupied during four years. After leaving Jacksonville, he was unanimously elected editor of the *North Carolina Presbyterian*. In this capacity he continued to serve the Church faithfully, despite the painful ravages of that insidious disease, which had been preying upon his vitals for years.

In his editorial duties he did not swerve even for a moment. His will seemed to be made of iron, and his sense of duty was unswerving.

The writer of these lines visited him a few weeks before his death, and was amazed to see him propped up in his bed, panting for breath while reading some article or communication, or correcting some proof. Still he went on, bravely meeting every obstacle, until his work was accomplished. Thus he went on day by day until his work was done; then the Master called him to come up higher. On Tuesday, the 23d of May, 1876, at 7 o'clock p. m., the summons came, and he was ready, saying: "Amen. Come, Lord Jesus; come quickly." Thus he took his departure with his Saviour to the mansion which he had prepared for him.

Mr. DeVeaux was twice married, and leaves now a devoted wife, an interesting son by the first marriage, a mother and sister, and many friends to mourn his death.

He possessed the tastes, instincts, and manners of a perfect Christian gentleman. He was a fine musician, and while in the Seminary was the leader of the students in their songs of praise. Being passionately fond of music, nothing gave him more pleasure than when his friends came to his chamber to sing in his presence, at his request, the songs of Zion. In these visits of the choir, his spirit seemed to be in rapture and borne away from earth to heaven.

As an editor, he was successful; his editorials were sprightly, engaging, and timely, his selections judicious. There was always a spice of wit and humor in his nature, which would naturally crop out, not only in his editorials, in his debates in Presbytery, but in conversation.

Even in his paroxysms of pain, he was always alive to all that

was passing, and even then his humor and wit would flash forth, to the amusement of all present.

As a minister of the gospel, he was a devoted, sympathising pastor; a bold speaker of the truth, unflinching in duty, tender and affectionate in his warnings. He loved to preach Christ and hold him up as the Saviour of sinners.

HENRY ROBERTSON DICKSON.

HENRY ROBERTSON, son of Rev. John Dickson, M. D., and Mary Augusta, daughter of Rev. Andrew Flynn, D. D., was born in Charleston, S. C., April 22d, 1836, and was educated at Charleston College, graduating in 1852 with distinction at the age of sixteen years, and receiving with other honors the highest prize in elocution in his class. After several years spent in teaching, he entered the Theological Seminary at Columbia, S. C., in 1856, and was graduated with the class of 1859, after three years of laborious and successful prosecution of the studies of the course. He was licensed by the Presbytery of Charleston in Central church, Charleston, April 9th, 1859. He was ordained and installed as pastor of Wilton church in Colleton District, on Sabbath, Nov. 27th, 1859. The climate proving unfavorable, he resigned in 1860 and took charge of Ebenezer and Rock Hill churches in York District. Soon afterwards he entered the Confederate army as chaplain, doing efficient service both in hospital and in camp. At the close of the war he returned to his charge and remained until June, 1867, when he was transferred to the pastorate of the Yorkville church, one of the largest and most important in the State. Here he served eight years, greatly endeared to his people, and refusing many calls to prominent pulpits in Southern cities. In October, 1875, a call to the Reformed church of South Brooklyn, N. Y., opened so wide and influential a field that he could not decline to enter. Thither he went, accompanied by his beloved wife, to whom he had recently been

married, Mary Frances, daughter of Hon. I. D. Witherspoon, of York, who, with his surviving children, still remains amongst the people to whom his last years of service were devoted. Here, a stranger among strangers, an ex-Confederate in the metropolis of the North, he so endeared himself to all classes by his fidelity, urbanity, and gentleness, that when, on the 8th of March, 1877, it pleased God to call him away by death, it might be said that the whole city mourned his loss. No more beautiful or appropriate tribute to his memory could be given than the following from the memorial resolutions adopted by the South Classis of Long Island in reference to his death:

“The foundations of our brother’s character were laid in simple-hearted faith and earnest holiness. His calm and manly dignity was blended with exceeding gentleness. A rare scholar, a tireless worker, a faithful, wise, fervent preacher of Christ; a diligent, sympathetic, tender-hearted pastor; a Christian gentleman of fine æsthetic culture and ripe experience in his holy calling, he was singularly unobtrusive, affectionate, and lovable, . . . and in the courage of holy dying, as well as in the fidelity of holy living, exemplified fully the truth and grace of which he had been the minister.”

Thus, loved and loving, in but the forty-first year of his age, in the prime of his ministry, and when broad fields were just opening before him, our brother passed away. Had his life been spared, he would have walked upon the high places of Zion. He has gone where higher honors and nobler service await him evermore.

T. D. WITHERSPOON.

REV. SAMUEL DONNELLY.

SAMUEL DONNELLY was born in Chester County, S. C., February 14th, 1808. He was the son of Rev. Thomas Donnelly, a minister of the Covenant Church. The son was brought up in the faith and after the rigid usage of that venerable body of Scotch Presbyterians. He was thrown mainly on his own

resources to obtain an education; but by energy and perseverance he was graduated from the South Carolina College in 1832, and then from the Theological Seminary in Columbia, in 1838. Licensed to preach the gospel by Harmony Presbytery in April of the same year, he was ordained and installed pastor of Beaver Creek church, on the 3d of November following. He married, July 10th, 1838, Mrs. Mary Ewart, a lady of eminent piety and excellent character. He labored as pastor of Beaver Creek church for nearly fifteen years. In 1852 he was elected Principal of the Male High School, in Greenwood, S. C. He came with high recommendations from Dr. Thornwell, who was well acquainted with his qualifications for such an important position. For several years he had the care of this institution, and he is still remembered with great respect by many of his pupils, who now live in different parts of our wide country.

In 1853 he became a member of the Presbytery of South Carolina, and for several years supplied Liberty Spring and Bethesda churches and, at different times, Ninety-Six, Smyrna, Midway, Honea Path, and Cokesbury.

In 1873 he removed to Gainesville, Florida, and supplied Bethlehem and Cedar Keys, where a church was organised. He also labored at Archer, Orange Creek, Hamilton, and Suwannee. He was esteemed and useful in all these places. His increasing infirmities called upon him to moderate his abundant labors; but his devotion to Christ would not allow him to be idle. In the absence of the pastor of the Gainesville and Micanopy churches, he would supply his place. He would also conduct prayer-meetings and visit the sick. His labors of love will long be remembered by that people.

In March, 1878, he removed to Arredondo, to reside with his daughter, Mrs. Rice. Shortly before his death he was thrown from his horse, and the injury resulted in a paralysis of the whole body. On Saturday before he died, his tongue became powerless. "He could not speak, to leave us any dying testimony of his faith in Jesus," said one who loved him; "but we needed none; his life was a life of faith—a living epistle, known

and read of all men." On Monday, August 12th, 1878, he entered the rest that remaineth to the people of God.

JNO. MCLEES.

REV. JOHN DOUGLAS.

THE late Rev. JOHN DOUGLAS, of Mecklenburg County, N. C., was the son of John Douglas, Esq., and his wife, who was of a family named Ross, and was born the 10th of October, 1809. The place of his nativity was in the Purity congregation in Chester County, S. C. His death occurred October 8th, 1879, thus lacking two days of completing his threescore and ten years.

He was brought up in the community where he was born, and there prepared for the South Carolina College, from which he was graduated in the fall of 1830. In one year after he became a communicant of Purity church, and entered the Theological Seminary in Columbia, S. C., on the first day of the year 1833, where he spent three years. He was licensed to preach the gospel by Bethel Presbytery in April, 1835; was ordained by the same body April 30th, 1836, and installed pastor of the united congregations of Purity and Concord. He continued to serve these churches until October, 1846, when, at his own request, the pastoral relation was dissolved and he was dismissed to the Presbytery of Charleston. He was settled as pastor of the church on James Island, where he continued to reside, dividing his services equally between the whites and the blacks, till the community was broken up by the military operations of the late war in 1861. Mr. Douglas, however, continued to preach on the Island to a remnant of his flock and the military forces stationed there. For the last year and a half of the war his attention was given to the soldiers between Charleston and Savannah, under direction of a commission from the General Assembly of our Church. In 1865 he found himself without a home or a flock. His property on the Island had been destroyed, and the people

broken up and impoverished. But he was soon installed pastor of the united congregations of Steele Creek and Pleasant Hill, under the care of the Mecklenburg Presbytery, N. C. This relation continued till dissolved by his death, October 8th, 1879.

Mr. Douglas was united in marriage May, 1837, with Miss Frances C. Marchant, daughter of Mr. P. T. Marchant, of Charleston, S. C. She still lives, but no children were ever their portion, except by adoption.

Mr. Douglas was a man of fine personal appearance, of pleasant manners and sociable disposition, characterised from childhood by great sobriety and steadiness of purpose. As a preacher he was rather solid than brilliant. His object manifestly was to preach the gospel in its purity, simplicity, and power. In this, I think, he succeeded. He brought "beaten oil into the sanctuary," so that the light diffused was steady and clear. His ministrations everywhere were received with great favor by God's people. He held in all three pastoral charges, including five congregations. In each of these the work of the Lord prospered under his ministry. He served both Bethel and Charleston Presbyteries in the office of Stated Clerk a part of the time of his connexion with these bodies, and performed these duties well. For many years he was a Director of the Theological Seminary at Columbia, S. C. The duties of this position he discharged steadily and zealously. It was probably on a trip to meet the Board of Directors of this institution that his fatal disease, gastric fever, was contracted. He also served many years as a Trustee of Davidson College on the part of his Presbytery. He published little of what he may have written. Two pamphlets, containing histories of the Purity and Steele Creek congregations, were published by him; valuable contributions to ecclesiastical history in their place. In all the duties of the ministry, in all the relations of life, in all the offices imposed by his brethren, he came up to a high standard. So that we have abundant cause to deplore his loss, but at the same time great cause of gratitude for the gift of such a man and minister.

J. H. SAYE.

REV. ROBERT L. DOUGLAS.

THE late Rev. ROBERT L. DOUGLAS, of Union County, S. C., was born in Fairfield County, S. C., May 31, 1835, and died October 14, 1866. He was the son of John Douglas, for many years a ruling elder in Catholic church, Chester county, S. C. He was licensed to preach the gospel by Bethel Presbytery, in April, 1862.

His preparatory studies were prosecuted in a school taught by the Rev. William Banks, in the Catholic congregation, in Davidson College, and in the Theological Seminary at Columbia, S. C.

He spent some time in teaching in Sumter County, while engaged in preparatory studies.

A short time after licensure, he was called to the pastoral office in the church at Unionville, S. C., which call he accepted, and in January, 1864, was ordained to the full work of the gospel ministry, and installed pastor of that church. He was at that time a minister of great promise; his constitution and health apparently firm; his attainments very solid; his social qualities excellent; his pulpit exercises engaging or attractive; his sermons well prepared, and delivered with proper unction. The affections of his congregation fastened on him, in view of his earnest zeal and amiable qualities. He bid fair for a long life of usefulness in his Master's vineyard, but he was seized by disease while in attendance at the sessions of Presbytery at Lancasterville, and stopped on his return at the house of Rev. Jas. H. Saye, where, after a few days of lingering sickness, he died. His loss was greatly deplored by all his brethren, but especially by the people of his own congregation.

He was a younger brother of the present Rev. James Douglas, of Blackstocks, S. C., and has several surviving brothers, now ruling elders of different churches.

J. H. SAYE.

JOHN ELBERT DuBOSE

WAS born at Miller's Bluff, Camden County, Ga., June 8th, 1836. After studying at Mt. Zion Academy, of which Dr. Beman was Principal, he entered the University of Virginia in 1854, at the age of eighteen, as a medical student. Becoming dissatisfied, however, with medicine, at the expiration of a year he returned to St. Mary's, Ga., and taught school. Here he became seriously impressed and made a profession of religion. He immediately felt it his duty to study for the ministry, and applied himself with great diligence to a course of study preparatory to a collegiate education. He entered Oglethorpe University, Ga., at an advanced standing, in July, 1856. In October, 1858, he began his theological studies in the Seminary at Columbia, S. C.

During a visit to relatives in Darlington in the winter vacation (1860) he contracted the fatal illness of which he died in the following summer.

He longed to live to preach the gospel, but bore his disappointment and sufferings with perfect resignation. An intimate friend says: "I never knew an instance of more entire consecration to Christ." From the moment of his conversion the kingdom of Christ was uppermost in his mind and heart. During his College and Seminary course and his vacations he engaged with untiring energy and zeal in Christian work, "doing good as he had opportunity," organising Sunday-schools, and conducting them sometimes alone; distributing religious books and tracts. "I fear," he said, "I may not live to preach, and necessity is laid upon me to work while I live." When remonstrated with by his classmates for imprudent exposure of his health to inclement weather and exhausting journeys, he replied: "The night soon cometh when no man can work." During his first Seminary vacation he conducted religious services in a small vacant church in St. Mary's, Ga. His fervent ministrations will never be forgotten. He resembled that "flaming seraph," McCheyne, of whom he so often spoke in terms of enthusiastic admiration. Fearing he might not live to preach, he endeavored to persuade every youth

he met that it was his duty to preach the gospel, unless he could assign a good reason for not entering the ministry. While he lived he was a "burning and a shining light." His flaming zeal consumed him. His Christian life was brief, but it was a perpetual sermon. "And he, being dead, yet speaketh."

E. H. BUIST.

REV. JULIUS J. DuBOSE

WAS born in Darlington, S. C., on the 25th February, 1809. He enjoyed the opportunities of a liberal education, pursued his academical studies in the Mt. Zion School at Wimmsboro, and was graduated from the South Carolina College. In 1831 he became a subject of grace, and immediately abandoning the study of law, he devoted himself to that of divinity in the Theological Seminary at Columbia. In the Spring of 1834 he was licensed by the Presbytery of Harmony, and subsequently ordained as an evangelist by the same body. In the latter part of 1836 he was installed pastor of Hopewell church, in Marion District, which delightful relation was cancelled by complete failure of health. Brought to the verge of the grave, he was permitted to recover, yet with a total loss of voice. For several years he could only communicate with his friends by the assistance of slate and pencil. In the year 1849 his voice was so far recovered and his health so far restored as to justify his return to the pastoral office. A new and interesting field of labor had just opened before him, to which he was in the act of removal, when he was suddenly arrested by a stroke of paralysis, and while on a visit to his native village the last summons was received. He died on the 16th of April, 1852, saying, as he sunk to his last repose:

"Jesus can make a dying bed
Feel soft as downy pillows are."

He possessed a natural character peculiarly engaging; ardent, affectionate, enthusiastic, and generous. No drop of gall ever curdled the affections of a heart which could always forgive. He

was a preacher of power. The solemnity of his tones seldom failed to arrest attention, while the unaffected tenderness and pathos of his appeals frequently bathed his audience in tears. He had passed through the fires of trial, and knew how to comfort others. Five children sleep beside him in the graveyard, four of whom preceded him in going down into the dark valley. But the blessing of a covenant-keeping God has abounded to two who survive him, and upon whom the mantle of the father has fallen, viz., the Rev. H. C. DuBose, of Soochow, China, and the Rev. R. M. DuBose, of Louisville, Ky. W. M. REID.

J. DEWITT DUNCAN.

J. DEWITT DUNCAN was born in Elizabethtown, Ky., July 11th, 1842. He read law while a prisoner at Camp Douglass during the Confederate war, and entered upon the practice in Louisville just after the surrender. In September, 1865, he married Miss Eliza English. In April, 1872, he entered the Columbia Theological Seminary. While a student he labored among the negroes. After a short pastorate in Arkadelphia, Ark., he removed to Oxford, Miss., because of failing health. But after supplying a church in that neighborhood for a short time, a further prostration caused his removal to Louisville, and when compelled to cease preaching took charge of the Anchorage Institute. Failing health driving him from all work, he retired to Elizabethtown, where, after many days of patient suffering, he died, February 15th, 1878, of consumption contracted in Camp Douglass.

It remains a wonder that he could preach at all, yet he never shirked a duty. Neither cold nor heat could deter him when there was a prospect of doing good. . . . His people loved him; his Presbytery respected his wise counsels. If there were need of eulogy, the minute adopted by the Synod of Kentucky would satisfy every demand:

“As a preacher he was simple, clear, and forcible; dealing constantly with the great central truths of the gospel, and ardently pressing home the gospel offers upon the unconverted, and the obligations of the gospel upon God’s people. And his Christian life, as it came under the notice of the community at large, was a living demonstration of the power and reality of the religion which he preached. In the case of few whose ministry was so short and who fell so early, could we anticipate more certainly the plaudit, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’”

J. H. THORNWELL.

ALBERT M. EGERTON

WAS born April 2d, 1806. His parents were Asa and Emily Egerton. At the age of nine years, he was left, by the death of his father, to exert himself for his own support. He found a home in the house of Professor Nutting, and an invaluable friend, with whom he remained for several years, assisting him on the farm, and part of the year attending the academy of Randolph. His taste for music here received its direction, under the skilful hand of his adopted father, and his mind that bias for study which followed him to the grave. Here, too, his mind was awakened to an earnest desire for a collegiate education, and by assisting the family of his patron, he paid his way through his preparatory course of study.

In March, 1826, he entered Dartmouth College, and from the first took a high stand for scholarship, but was often interrupted in his studies by the gradual development of that disease to which he at last fell a victim. His vacations he spent in teaching school and in nursing his mother, who was wasting away under consumption. He graduated in 1829. Disease compelled him to seek a milder climate, and he spent the years 1830–31 in Charleston, S. C., engaged in teaching.

Mr. Egerton made a public profession of his faith in Christ,

September 1, 1822, in his native town, with many others, the fruits of a revival in that place that year. The public dedication of himself to God was followed by weeks of great spiritual darkness which well-nigh overwhelmed him, and from which he did not fully emerge till the following year. At his conversion he turned his thoughts at once to the ministry. It had been the great desire of his mother's heart that he should be a Christian minister, and her influence and her prayers were instrumental in drawing his attention in this direction. Compelled to leave New England on account of his health, he abandoned the thoughts of entering the ministry, determining to devote his life to teaching, and made arrangements to that effect in Charleston, S. C., 1830. Finding his health much improved by the change of climate, he again turned his thoughts to the ministry, and in the fall of 1831 entered Andover Seminary, where he remained two years. His health yielding again to the severity of that climate, he transferred his connexion from Andover to Columbia, S. C., the latter part of 1833, and graduated with the class, December, 1834. He was licensed to preach by the Harmony Presbytery, in session at Darlington church, April 5th, 1835, and was ordained at Milledgeville, Ga., 1836. In 1834 he became chaplain in the Barhamville Female Institute, which place he filled for three years.

In the year 1837 he removed to Augusta, Ga., and became Principal of a school in that city, but was never able afterwards to preach, or to bear, for any length of time, the confinement of the school-room. In the summer of 1839 he removed to Midway, a suburb of Milledgeville, Ga., where he opened a school for young ladies; but on August 7th of that year he was summoned by death to his rest and reward.

Mr. Egerton was never settled as pastor over a church; but as chaplain of the Institute his labors were blessed to the conversion of a number of the pupils.

On September 13th, 1833, he was married to Miss A. A. Adams, who still survives him, as Mrs. R. M. Orme, of Milledgeville, Ga. He left no issue, and was the last member of his own family. He is said to have been a man of comely appearance, winning manners, and of varied accomplishments.

WM. FLINN.

WILLIAM CURDY EMERSON

WAS born of pious parents in Abbeville District, S. C., April, 1818. He was early left an orphan and was reared by his brother Henry until seventeen years old; removed with him to Alabama, near Selma; had few educational advantages: professed religion at a camp meeting in Perry County, largely through the instrumentality of Dr. R. Nall and Rev. Thomas Alexander. He soon determined to seek the gospel ministry. He studied first under Prof. H. Tutwiler, and then graduated at the Presbyterian Manual Labor School near Marion, laboring part of his time to secure means. He spent two years at Princeton Seminary; was licensed Dec. 10th, 1840, by the Presbytery of South Alabama, and preached in Marengo County a short time: then went to Columbia Seminary and graduated in the class of 1841; returned to Marengo and preached six or eight years. He was ordained January 24th, 1843, by the Presbytery of South Alabama. He preached from 1848 to 1855 at Starkville, Miss., and subsequently to churches in Clark, Wayne, and Newton Counties, Miss. He organised the church at Meridian, Miss. In February, 1868, he went to Brazil, preached in Sao Paulo District to the Americans and Portuguese, laboring with his own hands to support his family; organised the first Presbyterian church in that district, now called Santa Barbara, and sowed seed from which our missionaries are now reaping.

He died July 24th, 1875, a triumphant death, leaving a widow and several children. He was an earnest Christian, a zealous and instructive preacher, a warm-hearted amiable man, and a successful laborer in the Lord's vineyard. He did much good in his day and under great difficulties, arising from feeble health and meagre support. He has left an enviable record, and the good he did lives after him. Rev. H. R. Raymond, D. D., ascribes his own entrance into the ministry to his instrumentality, and many souls now in Christ attest his usefulness.

C. A. STILLMAN.

ADOLPHUS H. EPSTEIN.

ADOLPHUS H. EPSTEIN was a native of Hungary, of Jewish descent, educated at the Gymnasium of Pesth and the Polytechnic Institute of Vienna. He had, at his entrance into the Seminary, been in this country four years, and on profession of his conversion to the Christian faith had been admitted as a member of Dr. J. L. Janeway's church in Philadelphia, and as a student of Lafayette College, Eastern Pennsylvania. He was admitted to the Seminary, January 13, 1854. The *tephelim*, or phylacteries, which his mother gave him when he became a *son of the law* at thirteen years of age, were preserved in the Missionary Museum of the Seminary, and should be there now. He was a man of considerable vigor of mind and true piety, but died of pulmonary consumption in his Senior year. He was buried in the church-yard of the Presbyterian church, Columbia, after appropriate services were held in the Seminary chapel, and a headstone was placed at his grave, bearing the following inscription :

"In Memory
of
A. H. EPSTEIN,
born in Hungary,
of Hebrew parents.
He died March 30, 1856,
aged 28 years.
He was a member of the
Senior Class in the Theol.
Seminary in this city.
This memorial was erected
by his fellow-students,
as an expression of
affectionate regard."

GEO. HOWE.

REV DAVID FINLEY.

DAVID, son of James and Isabella Finley, was born in Wilkes County, Geo., May 2, 1813. His father dying when the boy was only seven, he was left to the care of his pious and widowed mother, who proved adequate to the responsibility. He was graduated from the University of Georgia, with distinction, in 1835, being especially marked by power of speech. About one month before graduation, he made profession of his faith. Reading law at Washington, Ga., he was in due time admitted to the bar, and gave evidence of a successful career. His mind being turned to the West, he visited Mississippi; but while on the journey, became fully persuaded that it was his duty to preach the gospel. Having once yielded, not without a severe struggle, to this conviction, he passed through the usual course in the Seminary at Columbia. He was licensed to preach the gospel by the Hopewell Presbytery, at Lincolnton, Ga., where, a few years before, he had been licensed to practise law.

His inclinations pointed to the foreign field, but the feebleness of his health overruled them, and, shortly after his licensure, he visited Alabama, where his sermons made a deep impression. He became pastor of the Montgomery church, being ordained in 1840 by the South Alabama Presbytery. This was his first and only charge. An invalid, to a greater or less degree, during the whole of his ministry, he was nevertheless abundant in labors. A devoted and faithful pastor, he also spared no pains in his pulpit labors. His sermons were, for the most part, written fully. Fearless and independent, he regarded only his accountability to God. Catholic in spirit, he yet proclaimed and vindicated the doctrines of his own Church. Always instructive, his sermons were often very powerful. Many of them will be remembered through time and eternity. Precious revivals were enjoyed from time to time by his church. His visits to neighboring churches were often attended with signal blessings. Even his summer excursions, taken to recruit his health, were often to him harvest seasons. A total failure of health in 1856 compelled a dissolution of his pastorate.

Calmly and prayerfully, in the bosom of his family, he awaited the fulfilment of God's will. The noble mind began to totter, and he was removed to the asylum at Nashville for treatment. But neither kindness nor skill could restore him, and after one bright interval of renewed communion with friends, he passed away, January 2, 1858.

His remains were interred at Montgomery, amid the tears of a devoted people, for whom he had labored and prayed so faithfully.

[*Extract from Memoir by Rev. Dr. G. H. W. Petrie.*

REV. MALCOLM D. FRASER

WAS born in Kershaw County, S. C., of Scottish descent; he could speak Gaelic, and on one or more occasions administered the communion in Pinetree church using that language. He became pious in early youth. James K. Douglas, of Camden, S. C., observing his aptness to acquire knowledge and promise of usefulness, patronised and sustained him in his academical education at Morristown, N. J.

He was a member of the second class in the Columbia Seminary, and was graduated in 1834; licensed to preach the gospel by the Presbytery of Harmony in April, 1834. During the latter part of his course in the Seminary he supplied the pulpit of New Hope church, which was afterwards dissolved and united with the Bishopville church. After his licensure his ministry was exercised in several of the neighboring churches.

He was installed pastor of Lebanon church in Fairfield County, which he served faithfully and successfully for several years. He then removed to Alabama and supplied the church of Wetumpka. His next charge was Scion church, Winnsboro, which he served as pastor for six years. Here he was stricken with paralysis, which compelled him to resign the active duties of the ministry. On his partial restoration to health he acted for two years as the domestic missionary of Harmony Presbytery. From

this period his health failed him, and he gradually declined until death closed the scene, which occurred in February, 1862.

He was a good and faithful preacher. His sermons, which cost him much labor, were commonly well prepared and preached from memory with fluency. His manner in the pulpit was solemn and prepossessing. The grand doctrines of the Cross, "Ruin by the fall, redemption by Christ, regeneration by the Spirit," were the staple of his preaching. It is believed that he never preached a sermon in which there was not saving truth enough to lead an anxious inquirer to Christ. During part of his ministry he labored under manifold bodily infirmities, accompanied with nervous depression, which cast its shadow over his mind. Thus he sometimes doubted his call to the ministry and fitness for its duties. As soon, however, as health was regained, these clouds of despondency were dissipated, and he entered with new zeal and alacrity in his Master's service, often going beyond his strength in proclaiming the good tidings to the perishing.

W. BREARLEY.

REV. S. R. FRIERSON.

REV. S. R. FRIERSON was born in Maury County, Tenn., October 8th, 1818, and died in Starkville, Oktibbeha County, Miss., October 4th, 1880.

His parents were James and Sarah Frierson, who were important factors of a colony which removed at an early period of the present century from South Carolina to middle Tennessee, and located in what is now known as "the Frierson settlement" in Maury County, near Columbia, afterwards removing into Alabama. He was quite a youth when his parents removed from Tennessee to Green County, Alabama, and settled near Greensboro. Availing himself of the advantages furnished by the common schools of this country, he here entered upon the study of the elementary branches and without delay applied his mind

vigorously to gaining a classical education. At the age of twelve he was deprived of his father by death, and the entire responsibility of his future training devolved on his pious mother.

Making a public profession of faith in Christ when he was nineteen years old, he united with the Concord Presbyterian church. Being thoroughly persuaded about this time that it was his duty to preach the gospel, he entered upon his preparatory studies with that zeal and energy which in after life was characteristic of all that he did. With a view of more fully carrying out his purpose, he entered Princeton College, N. J., and his name is there enrolled as one of its honored graduates. Having completed his literary course he returned to Alabama and entered upon his theological course under the care of the Rev. Dr. Witherspoon, then pastor of Greensboro Presbyterian church. During this time he was licensed as a probationer by the Presbytery of South Alabama, and supplied for a time the church at Marion.

He afterwards repaired to the Seminary at Columbia, where he completed the usual course of study. On his return from the Seminary he accepted a call from the church in Columbus, Miss., and was ordained and installed pastor by the Presbytery of Tombeckbee, April 17th, 1848. His ministrations here in this field were greatly blessed.

He married Miss Mary E. Barry, daughter of Richard Barry, one of the elders of the Columbus church.

In 1853, in consequence of failing health, and at his own request, the church united with him in asking a dissolution of the pastoral relation, which was granted October 13th of that year. On his restoration to health he, in 1854, became the stated supply of Starkville and Mayhew churches, and in April, 1855, was installed pastor. For a period of ten years he labored in this field with great acceptance, his ministrations being greatly blessed, and many souls brought to Christ. After the dissolution of his pastorate there he returned to Columbus, and opened a male school, continuing to preach the gospel as he had opportunity.

In 1869 he returned to Starkville as stated supply, continuing also to teach. In this twofold capacity he continued to labor until declining health warned him that his work was well-nigh

finished. The greatest cross of his latter years was his being compelled to give up the active duties of the ministry. Fully apprised of his approaching end, he set his house in order, and on the 4th of October, 1880, sweetly fell asleep in Jesus.

A. H. BARKLEY.

S. S. GAILLARD.

SAVAGE SMITH GAILLARD was born in Anderson County, S. C., July 19th, 1818. He was a child of the covenant, and at an early age made a profession of his faith in Christ. He was received under the care of the Presbytery of South Carolina in October, 1841. His literary course was taken in the Lowndesville Academy, under Rev. W. H. Harris and James Giles, Esq. He entered the Columbia Seminary in October, 1842, and was graduated in 1845. He was licensed in the same year, and employed by the Presbytery as a domestic missionary to supply the destitute portions of Newberry County. He married Miss Sarah Crosson in April, 1846. He visited and preached at Greenville C. H., in 1847. The Presbytery, in October of the same year, appointed a committee to visit Greenville, and if the way was clear, to organise a church there, which was accordingly done. Mr. Gaillard at once removed to Greenville C. H., and became the stated supply of the newly organised church, but virtually discharging the duties of pastor. By his untiring efforts a neat house of worship was erected and reported to the Presbytery, the name being Washington Street church. He was called and installed pastor in September, 1851, and sustained this relation for seven years. It was dissolved in October, 1858. He still served as a stated supply till November, 1860. The war was upon us; he was an officer in one of the companies in the famous Hampton Legion. He next served as chaplain, till induced by feeble health to resign his position and return home.

In November, 1866, he removed to Florida, hoping that a

milder climate would restore his impaired health. He was soon called to serve as evangelist in Macon Presbytery, Ga. In 1867 he removed to Cuthbert, and the next year to Griffin, still laboring as evangelist. He became a member of the Atlanta Presbytery, and acted as a supply to some of the vacant churches as his strength would admit. The poor and the ignorant were edified by his plain and earnest instructions, and all classes were won by his courtesy, and impressed by his Christian life. His feeble health prevented much active work, but he did what he could. A wasting consumption eventually wore out his frail body, and at last nature gave way. He died January 2d, 1879. He was calm and resigned, and when the last struggle came he yielded up his spirit with the words which had been the inspiration of his life and labors: "O my Saviour!"

JNO. MCLEES.

REV. JAMES FINLEY GIBERT

WAS born in Abbeville County, South Carolina, June 30th, 1808. He died at his residence in the same County, Sabbath morning, June 24th, 1883. He graduated at the University of Georgia in 1834, and in the fall of the same year entered the Theological Seminary at Columbia, S. C., graduating in 1837.

At Bethany church in Laurens County, on March 25th, 1837, he was licensed by the Presbytery of South Carolina. On that occasion he preached from Philippians ii. 21. By the same Presbytery, November 24th, 1838, he was ordained and installed pastor of Lebanon church, in Abbeville County, for one-half his time. This pastoral relation continued until severed by death, a period of forty-four years and seven months.

In 1882 he wrote: "I am still preaching at Lebanon, the church over which I was first ordained and installed pastor, November 24th, 1838, a little more than forty years ago. The membership of the church is about the same in number that it was when I was ordained. The number has at times been near

one hundred, and come down by deaths and removals. I am not certain that we have more than one member now that we had when I was ordained. Almost all the congregation are young persons; almost all the youth are communicants."

At least two ministers of the gospel have gone forth from Lebanon church during his pastorate, viz.: Rev. Messrs. T. C. and R. C. Ligon.

Besides his regular work at Lebanon, Mr. Gibert preached at Liberty in the Bordeaux settlement, from 1837 to 1842, one-fourth his time. He supplied Hopewell church one-half his time, from 1847 to 1851, and Bethia church one-fourth his time, from 1851 to 1875. He also supplied Lodimont church for one year and four months, and Willington church for one year.

He moreover performed missionary work at the Poor House, giving one afternoon in each month from January, 1852, to December, 1879, and for many years he preached in the afternoons at Warrenton.

Mr. Gibert belonged to the old Huguenot stock. Driven from France by religious persecution, his ancestors, along with a colony of their persecuted co-religionists, found eventually a home in Abbeville County, on the Savannah side; where many of their descendants remain to this day, amongst the best families in the County. Dr. George Howe's "History of the Presbyterian Church in South Carolina," gives (on pages 344, etc., and 444, etc., Vol. I.) a very interesting account of the Gibert family, and their connexion with the Huguenot colony which emigrated from France, and finally settled at New Bordeaux, in Abbeville County in 1764. W. C. Moragne, Esq., who delivered an address at New Bordeaux, November 11, 1854, commemorative of the ninetyeth anniversary of the arrival of the French Protestants at that place, testifies concerning them and their descendants: "They have been distinguished by the simplicity and purity of their manners; by their sacred regard for the Sabbath; and by their almost invariable absence from the courts of justice. They were never known to figure in the court of Sessions. There is, I believe, no instance on record of one of them ever having been ar-

raigned for crime." The writer of this memorial is informed that this people are still entitled to this high encomium.

The Rev. Jean Luis Gibert, one of the "Pastors of the Desert," (Howe's History, pp. 346-357) justly celebrated for his learning, piety, eloquence, and intrepid bravery, was the great-grand-uncle of Rev. James F. Gibert. His grandfather was Pierre Gibert (Howe's History, pp. 444-446). His father was Stephen Gibert. His mother was Miss Sarah Petigru, who was first cousin of Capt. Thomas Petigru of the United States Navy, and of Hon. James L. Petigru, of Charleston. These last two were the sons of William Petigru; their mother was Louise, youngest daughter of Rev. Jean Luis Gibert. (Howe's History, 445.)

In 1839—October 1st—Mr. Gibert was married to Miss Elizabeth A. Baskin. Mr. Gibert left a widow, one son, five daughters, and numerous grandchildren, to mourn his loss.

On Thursday, March 22d, he took his bed, prostrated by what was to prove his last illness. He had preached his last sermon on Sunday, March 18, from the words, "O taste and see that the Lord is good: blessed is the man that trusteth in him." Psalms xxxiv. 8, a fitting text with which to close a pastorate which had lasted for near half a century.

As a Christian, Mr. Gibert was impressive by the quiet repose of his faith, the earnestness of his life, the sincerity of his purposes, the purity of his motives, and the steady tenacity of his efforts to do good. By his kind and genial manner, his frank and open disposition, at the same time modest and retiring, his timely attention to the poor and the stranger, his hospitality and his courtesy, he secured to himself the veneration and affection of the community in which he lived, and the church to which he ministered.

His preaching was doctrinal, with a due admixture of practical application. His sermons were plain and simple, yet logical and argumentative. He has left behind him a congregation well instructed in the doctrines of the Presbyterian Church, and remarkable for its general morality and law-abiding spirit.

During his last illness his faith was simple. Just three days

before his death, to one who bade him "Good bye," expressing the hope that "the smiles of the Saviour's countenance would be with him to the last," he responded, with feeble voice: "It is a glorious light." His very last utterance—scarcely audible, made with great effort, in which he seemed to gather up his failing strength to give his dying testimony—was: "Christ! what a glorious theme! I never realised before how much is in that single word."

JAMES L. MARTIN.

REV. JOSEPH GIBERT.

REV. JOSEPH GIBERT died on the 10th of August, 1883, at the residence of his son, Dr. Gibert, at Gallman, Miss. About a month previously he was stricken with paralysis, while in the pulpit at the Madison Station church, and gradually sunk under the influence of the disease till his life gently ceased.

Mr. Gibert was a native of South Carolina, and was graduated at Franklin College. He entered Columbia Seminary in 1841, and completed his theological course in 1844. He labored in Crawford County, Ga., at an early period of his ministry, for five years. For seven years he served the churches of Rock Run and Providence, in Abbeville District, S. C. He removed to Mississippi in 1859, and took charge of the group of four churches in Covington County, within the bounds of Mississippi Presbytery. Here he labored steadily till a year ago, at which time he gave up his charge and removed to Gallman. At the time of his death he was laboring as supply of the church where his last ministerial work was done.

Brother Gibert was possessed of a lovely character—meek, quiet, unobtrusive; a faithful preacher of the word; always, and often amid discouragement, prosecuting the work in the field which he felt that the Lord of the harvest had assigned him.

His wife, to whom he was married in 1846, survives him. He leaves eight sons and one daughter, all of whom were present at

the burial service from the Presbyterian church in Brookhaven. In April, 1882, the cyclone which destroyed Monticello, swept away his house, and rendered his little farm worthless. And thus were his last days spent with his children, whose tender affection and unceasing care blessed his closing hours.

Brother Gibert was a worthy descendant of the Huguenot settlers of South Carolina.

REV. JAMES RUET GILLAND.

THE subject of this sketch was of Scotch-Irish descent. His father, being one of the leaders in County Donegal during the rebellion of 1798, fled to America and settling near Greencastle, Pa., was united in marriage to Jane McDowell. James Ruet, the eldest of seven children, was born April 30, 1810.

His boyhood was passed on the farm, laboring in the summer and attending school in the winter. But his ardent mind sought after higher attainments, and by teaching school as he found opportunity he obtained the means to prepare for Jefferson College, from whence he was graduated in 1836. For one year he served as tutor, but his health failing, he removed to South Carolina, teaching the high school at Statesburg until he entered the Theological Seminary at Columbia, thence graduating in 1840.

His first ministerial labors were performed at Lancastrerville and Waxhaw, where he was ordained and installed by Bethel Presbytery. Soon after he married Miss Rebecca B. Hutchinson, who died in 1843, leaving two children to his care. His next charge was at Fishing Creek and Cedar Shoals, whence he removed to Concord and Mt. Olivet, where he remained till 1853, when he accepted the chair of Languages in Davidson College. He had in the meantime married Miss M. Caroline Gibbes, of Chester, S. C. His next field was in the neighborhood of Camden, whence he removed in 1858 to Indiantown. Here he labored till 1867 when, feeling that his church had been so broken up by the

war as to be unable to support him, he removed to the far West, laboring for ten years at various points in Arkansas, Missouri, and Mississippi, when, in compliance with the urgent request of his children, he returned in the fall of 1877 to Indiantown to spend the evening of his old age in the home of his daughter, Mrs. McCutchen. But the Master designed for him the rest of heaven. And so, on the morning of December 16th, 1877, after conducting morning worship, he was called away, without sickness or pain, from the family circle on earth to the greater company on high. His Sabbath began here and suddenly expanded into the eternal Sabbath of the skies. H. G. GILLAND.

REV. FRANCIS R. GOULDING.

FRANCIS R. GOULDING was born in Liberty County, Ga., September 28th, 1810. His father, the Rev. Dr. Thomas Goulding, was the first Professor of the Columbia Theological Seminary. While a youth, Francis became the subject of divine grace, and made profession of his faith at Lexington, Ga., in November, 1828.

He was graduated from Franklin College, and, entering the first class in the Seminary at Columbia in 1831, was licensed by the Charleston Union Presbytery, at Walterboro, in 1833. His first charge was the Concord and Harmony churches, Sumter District, S. C. For nine or ten years he labored at Greensboro, Washington, Waynesboro, and Bath churches, in Georgia; during a part of which time he was Agent of the American Bible Society. He promoted religious work among the seamen in Charleston, S. C., as Agent of the Seamen's Friend Society, and then establishing a successful school for boys at Kingston, Ga., where he also gathered a church of twenty-six members, he became pastor at Darien, where he labored for six years with great acceptance and blessing until the community was scattered by the Federal forces, who burned every dwelling in the place, and

all the churches except the Methodist, which was saved by accident. Driven thus from Darien, he was made post chaplain to the Confederate forces at Macon, and labored faithfully among the soldiers, especially those in the hospitals. Here he remained till the war closed. His health was broken down, and his voice so disabled as to be unfit for preaching or teaching. But his gifted pen was not idle. Besides many articles contributed to newspapers, he was the author of four volumes—one of which, "The Young Marooners," translated into several European languages, and widely read in this and in other lands, will perpetuate the name of Francis R. Goulding for generations to come.

His last earthly home was at Roswell, in the beautiful hill country of upper Georgia. Here he suffered with wonderful patience from repeated and severe attacks of asthma, which at times made his respiration to be a series of painful gasps, until his merciful Lord relieved him for ever on Monday night, August 22d, 1881. His love for Christ, for his gospel, for souls, was apparent to all who knew him. And his end was "peace—the peace of God which passeth all understanding."

"It was my privilege," writes his friend, Rev. Dr. John Jones, "during the last twenty-six months of his life, to have many interviews with Brother Goulding. He was eminently a man of prayer, and communing with death and heaven. . . . In his death we have lost a man of genius, of rare attainments, of varied information, of world-wide reputation. His active mind ranged over a vast field with intelligence and marked originality. As a writer for the young, he stood in the fore-front of the best authors of the age. But his labors are ended, and his bodily sufferings, endured so patiently, have been exchanged for that rest which remains for the people of God."

[*Extract from Memoir by Rev. Dr. Buttolph.*

REV. WILLIAM ALLEN GRAY

WAS born in Abbeville District, S. C., June 8th, 1807, and died at Ripley, Miss., in October, 1881. He had a pious parentage, who early taught him the Catechism and his obligations to God's service. They were members of Dr. Barr's congregation, and William in early manhood united with the Church of his fathers, and soon had his mind turned to the subject of the ministry. His pious praying mother encouraged him in this, and very soon he was received under the care of South Carolina Presbytery as a candidate. He entered at once upon preparation work. That Presbytery having several young men under their care at that time, and Bethel Presbytery none, or but few, at the suggestion of Rev. D. L. Gray and Rev. J. H. Gray, D. D., his cousins, he was transferred to Bethel, and he was placed at Hopewell Academy, under the charge of that successful educator, Rev. A. Williams, York District, S. C. He was boarding with an elder of Salem church, Union District, Robert Lusk, Esq., who bequeathed so much of his fine estate to benevolent purposes.

After completing a thorough academical course with Mr. Williams, he entered the Seminary in Columbia in the beginning of 1833, and took the full course of three years, finishing in the summer of 1835. Having our attention directed to the destitutions of the West, Bro. Gray and the writer, in the following year, 1836, came to the West. After surveying the field thoroughly, laboring as a domestic missionary in Arkansas and Mississippi, Mr. Gray located finally at Ripley, Mississippi, where he remained the rest of his life—about forty years.

Brother Gray was but a medium speaker; never eloquent, but persuasive. He was commanding in person, large and active in movement, but remarkably diffident. This trait perhaps diminished his usefulness. His congregation paid him but a meagre salary; but he had by inheritance a handsome estate, and so was in great part supported by his farm. He was greatly endeared to his people, and so the relation continued as long as his life lasted.

Brother Gray was married first to Mrs. McNeill, the widow of Henry D. McNeill, of South Carolina, with whom he lived in happiest companionship for many years. She died in 1867, and in 1868 he was again married to Miss Catharine C. Rogan, the daughter of one of the elders of Ripley church, by whom he had a daughter. His second wife died in 1877, and in 1880 he married the third time, a Miss Mary S. Johnston, who survives, by whom he had no children.

Wm. A. Gray was mostly an *ex tempore* preacher. He was scrupulously exact in all relative, social, and pastoral duties. For nearly forty years he was the faithful Stated Clerk of his Presbytery (Chickasaw). During the war he went out to Virginia with a Mississippi regiment as chaplain, and contracted sciatica from exposure, which made him lame for life.

A. R. BANKS.

MR. MATTHEW GREENE

WAS born in Ireland, and was graduated at Queen's College, in Belfast. He entered the Seminary in 1851, and completed his course of theological studies in 1854. He returned to his native land, and died there.

GEORGE COOPER GREGG,

SON of William and Isabella (McDowell), grandson of John, and great-grandson of John Gregg, was born in Marion District, S. C., 19th February, 1814.

In early life he confessed Christ; prepared for College at the Donaldson Academy, Fayetteville, N. C.; graduated from the South Carolina College in 1838, and at the Theological Seminary

in Columbia, in 1841, and was licensed in the spring, and on the 6th of November, 1841, was ordained and installed pastor of Salem (B. R.) church, succeeding the Rev. Robert Wilson James, who died the 13th of April, preceding.

Married Jane Harris : had two children—Cornelia and Louise ; died at his home in Salem, the 28th of May, 1861.

His most intimate College friend, chum, and relative,* whom he always mentioned with pride and pleasure, gives testimony to his "solid excellence and intrinsic worth ; he was, in the highest sense, an honest, true, and devoted Christian man. He maintained his Christian integrity in an eminent degree during this ordinarily trying period. His mind was well balanced ; he wrote well, graduated with distinction deservedly high, and was universally respected in College, even by those not religious. In manner he was dignified, yet quite affable. His domestic life must have been happy, for he was affectionate and intensely domestic. I felt, when he died, that one of the best and dearest friends of my youth was gone."

A class-mate† says : "Brother Gregg was the most universally, the most deservedly, popular man in the Seminary, while a student—due to the confidence reposed in the solidity of his character, the soundness of his judgment, the evenness of his disposition, and a kind and gentle humor which was always bubbling up and pervaded his conversation. His mind was of a high order and well cultivated. In all departments of theology and philosophy his opinions were more completely formed than with most men. I am well assured that, beyond any of his class-mates, Gregg was abreast of the ascertained learning of the age in these given branches. His moral sense was acute and unerring ; his piety was of that calm and reflective kind so perfectly in harmony with the man, it was complete and thorough."

Of him as a preacher and a presbyter, an eminently qualified judge‡ says : "His preaching was solid and instructive, sound in doctrine, clear in statement, strong in argument, and close and unambiguous in application. As a presbyter among presbyters, his knowledge of the principles of our Church polity, his ac-

* Bp. Gregg.

† Dr. Palmer.

‡ Dr. Howe.

quaintance with the forms of business, and his instructive perception of what each case required, gave him a deserved preëminence."

His College friend and relative was not mistaken as to his home life. One most competent to witness, says: "As a husband and father, he was matchless. God had endowed him with a cheerful, contented disposition. There was no sacrifice consistent with reason which he would not make for our comfort and happiness; he was thoughtful of his family to the very last, and often fixed on me a look of undying affection, when he could no longer articulate a word; his last hours were calm and peaceful." Twenty years have passed away, and the minister who now fills his pulpit gives the impressions received from his appreciative people: "He seemed to have held the entire confidence and cordial esteem of his charge throughout his long pastorate (nineteen years). Those who sat under his ministry characterise his preaching as highly didactic and edifying, and his pastoral work as earnest and efficient."*

N. MCKAY.

REV. ROBERT W. HADDEN

WAS a native of South Carolina, and a son of Rev. Isaac Hadden, so long an honored member of the Synod of Alabama. Robert entered Columbia Seminary in 1845 and completed his theological course in 1848; was licensed by the Presbytery of Tuskalooza October 10, 1848, and ordained November 16, 1850. He died January 5, 1852, in the twenty-eighth year of his age.

His work was soon done. His labors were characterised with great ardor, and were successful to an unusual degree. His short trial in the ministerial and pastoral office gave promise of much usefulness. In his last illness and hours he gave precious testimony to the value of the gospel. He died in great peace of mind and in the full hope of everlasting joys above. He left a spotless reputation.

*Rev. W. J. McKay.

A vivid reminiscence.—It was the writer's privilege to be present at the time of young Hadden's conversion. His father was pastor of Livingston and Bethel churches. He had requested me to assist him in a protracted meeting in Bethel church. The meeting had been in progress a day or two before my arrival. In our conversation his father remarked: "I have never known Robert so thoughtless; nothing seems to move him. I am distressed." I deeply sympathised with him. When I entered the church the first time, there were unmistakable evidences of the presence of the Holy Spirit. A week-day's service at 11 o'clock. Large attendance. Silence reigned. Before I reached the pulpit I was weeping. The tears would come—called by no human voice. The Master was present. The sermon was preached and the congregation deeply impressed. The claims of the Saviour pressed on the consciences of sinners. In offering the closing prayer, special reference was made to the pastor's son. The prayer was ended—answered. To my surprise, Robert is kneeling at his father's feet in the pulpit, having taken that position unnoticed by me, during the prayer. Next, his mother is bowing with him. Such a scene of parental and filial tenderness is seldom seen. And what a baptism of the Holy Spirit rested on the congregation. Then and there, I have reason to know, the son returned to his father on earth and was blessed by his Father in heaven. Precious scene. I never can forget it. The recital warms my heart to-day. A few yet live to call it to mind. "A well of water springing up into everlasting life." R. NALL.

REV. HENRY HARDIE

Was a graduate of the University of North Carolina, and was a candidate under the care of Orange Presbytery. He entered Columbia Seminary as a Senior, in 1852, and completed his course of study in 1853. He was licensed by Orange Presbytery, July 2d, 1853, and by them transferred as a licentiate to Winchester Presbytery, in October, 1857.

REV. JOHN STITT HARRIS

WAS born August 1st, 1832, in Providence congregation, Mecklenburg County, N. C. His mother died when he was but a child. His father, Mr. Hugh Harris, married again, having several children by the second wife. John was accordingly reared by his maternal uncle, Col. John Stitt, a gentleman of high moral character and social position. His academic studies were prosecuted at the school of Mr. E. C. Kuykendal, of Six-Mile Creek, S. C. He entered the Sophomore Class at Davidson College in 1849, and graduated in 1852 with the highest honors of his Class. The year following he entered the Theological Seminary at Columbia, S. C., where he continued four years, to sit as long as possible at the feet of our great Gamaliel, James Henley Thornwell. In the third year of his course he was licensed to preach by Concord Presbytery. In 1856 he accepted an invitation to supply the churches of Bethesda and Zion, Bethel Presbytery. So acceptable were his services that a call was made out for his pastoral labors. On the 16th of April, 1857, he was ordained and installed pastor of the same. About a week later he was married to Miss Agnes Bratton, daughter of Dr. John S. Bratton.

The pastoral relation continued with almost unparalleled success, acceptability, and efficiency until the 16th of November, 1864, when it was dissolved by death.

Few men have gone down to their graves more honored, beloved, and blessed in the affections of their people; and few have left behind them better evidences of a successful life and work. Certain it is, that no minister who has labored in the pastorate or pulpit of Bethesda has stamped himself and his own great qualities of soul so vividly and ineffaceably upon her people. He was a man of far more than ordinary parts. Weak and delicate physically, and predisposed to consumption (of which, eventually, he died), he was mentally of great vigor. His mind shone but the brighter by reason of this striking contrast. His resources astonished those who knew him best; for no contingency arose

in his ministerial life to which he was not equal. His energy was unbounded. Difficulties that would have staggered many, disappeared before him as by the touch of a magician's wand. He knew no such thing as failure. Everything he did was done methodically. His entire pastorate was but one thoroughly matured system from beginning to end. He distributed the families of the congregation into "wards" or "divisions," assigning a ward to each ruling elder, and the elder was *required* to visit each family in his division at least once a year. To aid in this visitation, a directory of questions, etc., was prepared and placed in the elder's hand-book, as it were, answers to which were to be recorded there, and reported to the Session. In this manner he kept posted as to the exact spiritual condition of his people. Mondays were devoted to pastoral visitation; and his visits were strictly pastoral. Mounting his spirited horse, he would gallop off to meet his appointments made the day previous. As a presbyter, he had no superior in the Presbytery. He was always at its meetings while able to be going. An advocate of law and order, a strict constructionist of the Constitution, he was a thorough-going disciplinarian. He believed in obedience to constituted authority, and therefore both taught and enforced it. He would grapple with any evil that threatened the peace or purity of the Church. In consequence, his name was a tower of strength in all this section of country. As a preacher, he was argumentative and earnest, combining the doctrinal and practical in all his sermons. His system entered into his preaching; he preached the whole truth, regardless of frowns or favors. To him, more than to any other human instrumentality, is Bethesda church indebted for its acknowledged Calvinism. He it was who stamped both Calvinism and Presbyterianism upon it.

As a Christian, he was exemplary to a degree. The writer was told by an eminent lawyer that he was more impressed by the *holiness* of Mr. Harris than by any of his sterling qualities. He was a believer in Jesus. In all the relations of life this characteristic appeared. He was faithful to Christ and to Christ's kingdom. When no longer able to preach, he was carried to the church, to join with his people in the public worship of God,

giving the force of his great example to the value of this exercise. His death was a shock to the whole community, who felt that his loss was simply irreparable. His body sleeps in the cemetery of Bethesda, in hope of a joyful resurrection. Bethesda was his only charge, and he is the only one of Bethesda's pastors whose dust is mingled with her own.

J. L. WILSON.

REV. HOMER HENDEE

WAS born in Aldin, Western New York, March 7th, 1817, a son of godly parents, and many prayers. At the age of fourteen he went to Charleston, S. C., to an uncle who was in business in that city. Was converted at the age of sixteen, and from the first his heart was set upon preaching the gospel. After many hindrances from delicate health and other causes, this desire was accomplished. He graduated at Oglethorpe University in 1843, took his theological course at Columbia Theological Seminary, S. C., and in 1845 began his pastoral life in Louisville, Ga. From thence he went to Madison, Ga.

In 1847 he married the only daughter of Col. T. P. King, of Greensboro, Ga., at which place he served a number of years both as pastor and Superintendent of the Synodical Female College. Perhaps one of the most delightful and profitable fields in which he was permitted to labor was at Quincy, Florida, where his name and work are still kept in sacred and affectionate remembrance; as also at Cuthbert, Ga., and in several other churches where his faithful labors bore precious fruit. Like Daniel of old, he was one who was in all places "greatly beloved," both for the unusual graces of person and manner, and loveliness of spirit. In 1871 he removed to Louisville, Ky., where he successfully labored until his removal in 1874 to St. Louis, where, and in neighboring churches, were spent the last few months of his beloved work for Christ. Stricken down suddenly by invincible disease, he bore the exceeding bitter cross of suffering and helplessness for nearly

six long years ere his blessed release came: illustrating through it all such sweetness and loveliness of spirit, such graces of faith and patience, as the Lord vouchsafes to his "tried" ones, that they may glorify him thereby.

He gently passed to receive his "crown" on February 7th, 1881, at St. Louis. He was laid to rest at Louisville, Ky., by the side of a beloved son, on February 10th, 1881.

R. G. BRANK.



MR. THOMAS HOBBY

ENTERED the Seminary in 1834, and completed his theological studies in 1836.



WILLIAM INGE HOGAN

WAS born in the city of Tuscaloosa, Alabama, March 17th, 1835, and was baptized in the Presbyterian church in that place. He was reared by a pious mother, and became a communicant in January, 1857.

In September, 1858, he was received under the care of the Presbytery of Tuscaloosa as a candidate for the ministry. He graduated at the University of Alabama the following year; and in the fall of 1859 entered the Theological Seminary at Columbia, S. C. He attempted to shorten his period of preparation, by pursuing in two years the studies allotted to three. He applied himself intensely and overtaxed his strength. That, with a great sorrow and disappointment which came upon him in the latter part of the winter of 1861, resulted in the overthrow of his reason. He became an inmate of the Lunatic Asylum at Nashville, Tenn., and remained there in total mental darkness for three

years. He died January 27th, 1864, entering into the light and glory of heaven.

He was a young man of remarkable intellect, with a taste for the most profound questions of philosophy and theology, and with unusual ability to grapple with them. He was eminently modest, gentle, and amiable; a lovely character. He was inclined by temperament to melancholy; was extremely, even morbidly, sensitive, and his friends sometimes thought he was morbidly conscientious. He had many qualities of mind and heart that justified the hope that he would be a consecrated, laborious, patient, and useful minister of Christ. His now unclouded intellect and perfectly sanctified heart are joyfully employed in higher services than he ever could have performed here. C. A. STILLMAN.

REV. RICHARD HOOKER.

RICHARD HOOKER was born at Springfield, Massachusetts, April 10th, 1808, of lineage honorable in Church and State. He was seventh in direct descent from that Thomas Hooker who, compelled to flee from England to Holland in 1630, for non-conformity, came over to New England in 1633, and in 1636 became one of the founders of "Connecticut Colony" and "the town of Hartford." Of this latter he became the first pastor, and "being dead, yet speaketh" by his writings and memory. The father of Richard was the Hon. John Hooker, Judge of the Court of Common Pleas in the Western District of Massachusetts, who, in 1810, became one of the founders of the American Board of Commissioners for Foreign Missions, and to the close of his life continued one of its ablest and most efficient members.

At the age of fifteen, Richard entered Yale College, was converted and joined the College church in 1826, proposing to become a missionary to the heathen, and was graduated with high honors in 1827. Impaired health now forced a residence of several years at the South before commencing his studies in theology, after

which he entered the Seminary at Princeton. From this he soon went to that at Columbia, joining the class of 1835, and completing his course in 1838.

Debarred by an enfeebled constitution from a foreign and the Northern field, he remained at the South, and entered on the Master's work in Georgia. Preaching for three years to Mt. Zion church, Hancock County, and for two to that of Monticello, he began to supply the church of Macon in January, 1843; was called to the pastorate in July, and installed in November of the same year. Here he labored with great acceptance and success for over nine years, the accessions to the church being one hundred and eighteen whites and sixty-eight blacks; of the former of whom about twenty still remain.

In 1846 he married Miss Aurelia Dwight, a granddaughter of President Dwight, of Yale College, who survived him several years. Their only child, Thomas, was about eight years old at the time of his father's death, and is still living.

Constrained by failing health, Mr. Hooker resigned his pastorate in May, 1852, and fixed his residence at New Haven, Conn., laboring, as strength permitted, in the churches of neighboring towns until his death, which took place December 19th, 1857.

Mr. Hooper was a man of superior mental powers; and by diligent use of more than ordinary advantages, these became disciplined and furnished to a high degree. Genuine modesty and humility repressed any ostentation of ability and learning; but he was richly furnished with both; and doubtless, but for ill health, would have attained far higher prominence than fell to his lot as a preacher. His piety was spiritual and fervent, and his personal holiness rendered the more effective those labors in which he abounded to the extent of his bodily strength. His memory is most affectionately cherished in Macon, and "good and faithful," the highest encomium when just, is that passed upon him there, and doubtless also by that Lord whose grace made him in life a servant "called and chosen and faithful."

A. W. CLISBY.

REV. FRANKLIN MERRIAM HOWELL.

“FRANK” was the son of B. P. and N. K. Howell, born in Memphis, Tenn., June 24th, 1849. Consecrated to God in baptism, he was carefully trained; and God was pleased to own the covenant by hopefully converting the boy in early life. In his fifteenth year he was received into the church at Oxford, Miss., where the family then resided. He was graduated with honor from the State University on his twentieth birth-day. Having placed himself under the care of Chickasaw Presbytery, he entered the Columbia Seminary in 1869; was licensed in 1871; was graduated from the Seminary in 1872. His first charge was Princeton, Pleasant Grove, and Tulip churches in the Ouachita Presbytery, over which he was installed pastor in due time. In 1876 he was transferred to Arkadelphia. His arduous labors were sweetened by love to his adored Lord.

In January, 1878, he removed to Somerville, Tenn., where a wide and effectual door seemed to be opened before him. But, alas for us, we are short-sighted; he was called to illustrate Christian consecration by an heroic death. The Presbytery of Memphis thus testified of him: “Entering with his usual zeal upon his work in that field of peculiar difficulties, he was rapidly gaining the affections of his people. Under his ministry the church seemed united. The congregations were good. The prayer-meetings were increasing in numbers and interest. The minister was hopeful, and the Presbytery viewed with great satisfaction the good work going on in this part of her field.” But these hopes were soon to end sadly to all saving the chief actor. In September the dreaded fever was introduced into the village by refugees from Memphis. His family being absent, he gave up his home to the refugees, and, with a band of noble young men, devoted himself day and night to caring for the sick. Realising fully the peril of his position, he wrote letters inscribed, “Last words to wife;” “Last words to mother;” which were to be delivered in the event of his death. To his mother he said: “I bless my God that, standing as it were face to face with the grim monster, I

can triumphantly exclaim, 'O death, where is thy sting? O grave, where is thy victory?' I thank God for giving me *such a mother*. I have no fear of death. Jesus has robbed it of all its terrors. Indeed, it seems to me that it will be *sweet* to die. But I wish to live that I may serve God and comfort you all." Ten days more of toil, engaged, as he said, in smoothing dying pillows and comforting aching hearts, and then he, too, was prostrated by the pestilence; three days more and the crown was won. Among his last words were: "I shall drink of the fountain of the water of life freely;" "For me to die is gain." Thus ended a noble life *here*, to be for ever rekindled above. He passed away from us in his twenty-ninth year. His usefulness was only begun. He was a close student, a careful and accurate writer. As a preacher, earnest and effective; always holding his audience, he often stirred their deepest feelings and moved them to tears. As a pastor, warm-hearted and generous, he was beloved as he loved.—*From Sketch by Rev. R. B. Morrow.*

REV. WILLIAM L. HUGHES

WAS born in Charleston, S. C.; entered the Seminary in 1844; and died in his native city in October, 1853. He entered upon the work of the ministry later in life than is usual, and after he had become the head and father of a household. He enjoyed but partially the advantages of a college education, and the best years of his early manhood were spent in the entire employments of the mercantile profession. But so assiduously did he prosecute his studies in the Theological School at Columbia, and so laborious were his preparations for the pulpit, that those early disadvantages were largely repaired.

He was a sincere and patient student, while a natural and lively fancy enabled him to speak and write with a facility always attractive to his hearers.

He was a man of uncommon resolution, and more independent

and conscientious in proving his opinions, he was uncompromising in sustaining them. Elastic in spirit, and free from all morbid tendencies of mind, the eminent consistency of both his character and life made him every way reliable. His piety sincere and correct, clear in his own religious experience, and assured of his call to the gospel ministry, he pressed through great difficulties in entering upon it, and pursued his covenanted work through seasons of embarrassment and trial which would have staggered a man of feebler purpose or less devoted zeal.

In the year 1845 he assumed the pastoral care of the church in Beech Island, where his labors were successfully prosecuted for several years. In the autumn of 1850 he was induced to resign his charge and take the oversight of a missionary church in the city of Augusta, Ga. Here the wants of a large and increasing family compelled him to open a female school, the labors of which, added to his ministerial duties, which were still unremittingly fulfilled, did much to enfeeble a constitution naturally hardy, and made him a more easy prey to the malignant disease which speedily assailed him. He was seized with the most acute type of rheumatism, which, pervading his whole frame, stretched him upon the rack of unceasing torture; and after exhausting all the skill and attention of medical advisers, terminated in dropsy, which ended his days. He died in joy, triumphing over his last enemy, even when falling beneath his shaft. With the foretaste of heaven in his soul, on a peaceful Sabbath morning, he entered the Sabbath of perfect rest in the temple on high.

B. M. PALMER.

REV. JOHN C. HUMPHRY

JOHN C. HUMPHRY was born in Darien, Genesee County, N. Y., July 3d, 1829, and died of consumption in Mavilla, N. Y., September 14th, 1859, in his thirty-first year. He lies interred in his native place.

He was the youngest of nine children of William and Susan

(Woodward) Humphry. Both his parents and all his brothers and sisters, except one brother and one sister—Mrs. J. N. Danforth, missionary to China—preceded him to the spirit land. Consumption was hereditary in the family.

The parents of John C. Humphry being members of the Old School Presbyterian Church, were diligent during life in bringing up their children in the nurture and admonition of the Lord. The father, however, died when John was only eight years old, and the mother when he was a child of only thirteen years. The seeds of their pious training, however, remained with him, and in early manhood he became a devoted follower of Christ. His preparation for entering College was made at Genesee and Wyoming Seminary at Alexander, eight miles from his birth-place. Before entering College he visited Georgia in search of health, teaching a private school, and at the same time prosecuted his own studies during two winters. In the summer of 1850 he entered the Senior class of Genesee College at Lima, N. Y., but before the close of the term was compelled to leave and seek a milder climate. He returned to Bellevue, Ga., and for the next two years again had charge of a private school. In the meantime he became a communicant in the church of Ephesus, near Bellevue, of which church Rev. Francis McMurry was then pastor. During the two subsequent years he taught a school in Griffin, Ga.

In the autumn of 1854 he entered upon his theological studies in the Seminary at Columbia, S. C. September 10th, 1856, he was licensed to preach the gospel by Flint River Presbytery. Having completed the entire curriculum of study, he was recommended by the Faculty of the Seminary to the First Presbyterian church in Augusta, Ga., and supplied it during the winter very acceptably. He made many warm friends there, who mourned his early death. Having been transferred to the care of Hopewell Presbytery, he was by that body called to the evangelistic work and ordained at Augusta, Ga., May 2d, 1858.

September 30th, 1857, he married Miss Louisa S. Jackman, of Elma, Erie County, N. Y.

After his ordination, during the summer and early autumn of 1858, he travelled, accompanied by his young wife, and preached

in nearly all the churches of Hopewell Presbytery, which then embraced the territory now included in the two Presbyteries of Athens and Augusta. He was in very feeble health at that time, and when not on the road, usually went from his bed into the pulpit, and then back from the pulpit to his bed. Early in September, 1858, he spent a week with the writer laboring in Hebron church. When he arose in the pulpit, pale, emaciated, and almost haggard in appearance, with the hectic spots upon his thin cheeks, he seemed scarcely able to stand; but as he became warmed up with his absorbing theme, his feeble frame appeared to dilate, his haggard face glowed, and the whole man became intensely animated with life and power. All his sermons were forcible exhibitions of gospel truth, and faithful and pungent appeals to the judgments and consciences of his hearers, and many of them contained passages of the sublimest eloquence.

Toward the close of the year 1858 he became too feeble to preach, and his labors on earth ceased for ever. He spent the following winter in Augusta, Ga., in a state of great bodily exhaustion. In March, 1859, he returned to New York, and, with his wife, spent the following summer with his wife's relatives in Mavilla, Erie County, in that State. After lingering in much pain and weakness, he peacefully passed into his everlasting rest, September 14th, 1859.

Rev. John C. Humphry was about the medium height, very slender, with blue eyes, light brown hair, fair complexion, and pleasing address. He was a man of great amiability and excellent social qualities. But his earnest active piety and his devoted zeal in his ministry were the crowning glories of his character. His race was short, his work was soon done, but it was well done, and now he rests.

GROVES H. CARTLEDGE.

WILLIAM MERIWETHER INGRAM

WAS born of pious parents, at Denmark, Madison County, Tenn., November 23d, 1842. When thirteen years of age, he made a public profession of faith in Christ. He died September 29, 1875, in the thirty-third year of his age and the fifth of his ministry.

He entered LaGrange College, but his education was arrested in the Senior year by the call to arms. Passing unscathed through the dangers and temptations of army life, he entered upon secular employments. On October 24, 1867, he was married to Miss Alice M. Stainback, of Fayette County, Tenn., who, with two sons and a daughter, survives to mourn his early death.

In the summer of 1868, he yielded to what he believed to be the Master's call to preach the gospel, and was taken under the care of the Presbytery of Western District, at an adjourned meeting, held at Oxford, Miss., October 25, 1868. He attended the Theological Seminary at Columbia, S. C., during two sessions, viz., 1868-9, and 1869-70. He was licensed as a probationer of the gospel ministry, at Brownsville, Tenn., June 15, 1870. By the Presbytery of Memphis, at Stanton, Tenn., he was ordained and installed pastor of that church, January 22, 1871.

One who knew him from his cradle to his grave testifies: "He had all the amiability, softness, and sweetness of a woman in his manners, and yet all the elements of a man in his courage, firmness, and decision, when duty and principle were involved. He was a faithful pastor, a laborious student, and one of the most growing young ministers in West Tennessee."

The Session of Stanton church, in a brief tribute to his memory, express their appreciation of their beloved pastor, in language such as the following: "As a man, he was preëminently lovely. As a minister, he was able and growing; his style was captivating, his theme the great cardinal and practical truth of the gospel, 'Christ and him crucified.' As a pastor, few men exerted a greater influence over his flock."

Brother Ingram possessed the scriptural qualifications of a bishop, for he was "blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word."

JAS. L. MARTIN.

THOMAS CHALMERS JOHNSON.

THOMAS CHALMERS JOHNSON, son of the Rev. Angus and Mary A. S. Johnson, was born near Charleston, Miss., June 21, 1849, and died, after a brief ministry, in the twenty-ninth year of his age, at Concord, N. C., September 1st, 1877.

The name given him testifies to the hopes indulged by his parents as to what was to be the work of his life. These hopes, however, were not strengthened by his early life. It was a timely rebuke from a private Christian that brought him to the Saviour and opened the way into the gospel ministry.

He was graduated from the University of Mississippi in 1869, entered the Columbia Seminary, and after two years of study there was licensed to preach. Upon the completion of his Seminary course he undertook work in New Orleans, but soon after his marriage (December, 1872) to Miss Means, of Concord, N. C., he accepted work in the bounds of Wilmington Presbytery, and was ordained in 1873. In 1875 he was called again to North Mississippi, finding there a missionary field which engaged the affections of his whole heart, and repaid him with a like devotion.

While in the Seminary our brother underwent a season of great spiritual darkness and temptation, but when the Lord gave him deliverance, he became firmly settled on the great foundation and was consecrated afresh, as it were, to his work. His growth in grace, in humility, and in the knowledge of God's word, deeply impressed an experienced brother who was intimately associated with him at the last. The fact was so apparent that

the conclusion was that the Master was preparing his servant for a greater mission in this world. He was one of the most promising and devoted among the younger ministers. The sequel, however, taught these affectionate observers what the Lord's purpose really was. A severe cold resulted in pneumonia, followed by repeated hemorrhages from the lungs. Hoping to be benefited by a change he went with his family to Concord, N. C., but the disease was too deeply seated to admit of remedy, and he speedily entered into his rest, mourned not only by his widowed wife and aged parents, but by his devoted people.—*Extract from a Memorial by Rev. Dr. Craig.*

ROBERT CRAWFORD JOHNSTON.

ROBERT CRAWFORD, son of Samuel and Elizabeth Johnston, was born January 6th, 1832. His parents were both natives of Ireland, his father emigrating to this country in early youth, soon after the Revolutionary War, and Andrew Crawford, the maternal grandfather, having about the same time removed to the United States, because of political troubles growing out of the Irish Rebellion.

This Scotch-Irish lineage secured to Robert faithful instruction in the Presbyterian faith. Prepared at the Mt. Zion Academy, Winnsboro, he entered the South Carolina College in 1847, and afterwards studied for two years in the University of Virginia, whence he was recalled, before graduation, by the death of his father and his own failing health. He had chosen law as his profession; but being brought by the mercy of God to a saving knowledge of his Redeemer, he felt it to be his duty to dedicate his life to the holy ministry. He entered the Seminary at Columbia in 1858, but his health was giving away. Returning to the Seminary after spending his vacation in Europe, he was soon forced to abandon his studies, and died of consumption, December 29th, 1859.

Mr. Johnston was a man of fine natural abilities, which had been improved by study, reading, and travel. Modest and reserved, there were few that knew his real worth. Refined and gentle as a woman, none was braver or firmer in his convictions. He was preëminently just and truthful. His humble and unaffected piety adorned his natural graces. "Blessed are the pure in heart, for they shall see God."

M. C. A.

REV. R. C. KETCHUM.

THE REV. R. C. KETCHUM was born in Augusta, Ga., in 1813, and died in the sixty-third year of his age. Having graduated in the University of Georgia in 1833, he entered the Theological Seminary in Columbia, S. C., in the same year, and finished his course there in 1836. His ministerial life was spent in Newberry and Hamburg, S. C., and at Clarksville and Rock Springs, near Atlanta, Ga. His naturally good mind had received careful and continued culture till he had attained an accuracy of scholarship that but few reach. Added to his fondness for and proficiency in the natural sciences, he had so mastered the Greek language as to read it with almost the familiarity of his native tongue.

But excellent as were his intellectual attainments, they were excelled by the goodness of his heart. Indeed, his chief greatness was his goodness. Perhaps the most marked and admirable trait of his character was his unaffected *humility*, that gave a childlike simplicity to his whole bearing among his fellow-men; and with this humility was a strong, unwavering faith in God, assured that he would fulfil to his children all the precious promises of his word.

Even in the trying hour of his departure, when the shadows of death were visibly gathering around him, and he realised that he must shortly leave a loving wife and daughters to buffet the cares of life alone, his faith could, even in this apparently dark hour, see the hand of God; and he could say: "I would not change

the situation in a single particular if I could; for I know that it is the ordination of God, and as such it is the ordination of boundless wisdom and love." He was prompt and punctual in the discharge of all his ministerial duties, however onerous they may have been. As a preacher he was sound in doctrine, judicious in the interpretation of the word, clear and instructive in his presentation of the truth.

He lived a life of calm abiding trust in God; and his death was in perfect harmony with his life. When his last hour had come, with his mind clear and bright as in his prime, and his voice strong and distinct, he left as his dying legacy to his friends these precious words: "Say that I was sustained by my faith in the gospel. I believe the record that God has given us concerning his Son. I believe that he is the resurrection and the life, and he that believeth in him shall never die. Death has no terrors for me. My whole experience may be summed up in the words, 'A sinner, a great sinner, saved by grace.'" Thus leaning trustfully upon the bosom of his blessed Saviour, he passed gently down into the dark valley, and was lost to our mortal sight.

J. L. ROGERS.

REV. ELMORE KINDER

WAS born in Williamsburg, S. C., May 31st, 1830. He was early sent to school, and evinced such fondness for his books that it was often difficult to prevail on him to leave them for boyish sports. He received a collegiate education, graduating after a course of diligent study.

Although the subject of early religious impressions, he did not make a public profession of faith in Christ until he was twenty-two years of age. But his was no mere formal profession; he made an entire consecration of heart and life to the service of his Saviour, who had bought him with his precious blood. His earnest inquiry and prayer was, "Lord, what wilt thou have me to

do?" And believing that he was called to preach the gospel, he entered the Theological Seminary at Columbia in October, 1853. He applied himself closely, taking delight in his studies, and rejoicing in the hope of preaching the riches of God's grace to his dying fellow-men.

But "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." In his mysterious providence it was determined otherwise for this his servant. When he had nearly completed the third and last year of his theological course, and was almost ready to enter upon his chosen work, he had a severe hemorrhage of the lungs, and his health completely failed. He was licensed to preach the gospel by the Presbytery of Harmony, at Mt. Zion church, in April, 1856, but his health continued to decline rapidly until the 26th of June in the same year, when the Lord "took him" to himself.

A prominent trait in his Christian character was his simple trust in the mercy of God in Christ. As the outward man perished, the inward man was renewed day by day; and as his physical strength grew weaker, his faith became stronger and brighter. He was calm and submissive to God's will at the approach of death, and his dying utterance was, "Come, Lord Jesus, come quickly." His end was peace. JAMES McDOWELL.

REV. A. L. KLINE, D. D.,

WAS born in New Brunswick, N. J., December 25th, 1815, and died in Enterprise, Miss., February 17th, 1881.

His parents were John L. Kline and Maria (Baker) Kline. When only fourteen years of age he removed with his widowed mother to Columbia, S. C., and, engaging himself as a clerk in a mercantile house, undertook the support of himself and mother. By reason of his necessary attention to business at this early age, his education was of a liberal academic character only; but he availed himself, as opportunity offered, of general reading and study.

When thirty-seven years old (1852) he for the first time professed his faith in the Redeemer by uniting with the Presbyterian church in Columbia, and soon thereafter was elected and ordained a ruling elder therein. A few months subsequent to this he felt deeply impressed with the conviction that he ought to preach the gospel. But the difficulties in his way seemed almost insurmountable. Himself advanced in years to middle life, with a wife and five children, mother and sister-in-law dependent upon him, and no means beyond his salary—how could he hope to overcome the obstacles that seemed to block up his way so effectually? But encouraged by his pastor and aided by generous friends, he bravely met and surmounted all difficulties, and after several years of preparatory study he was licensed to preach by the Presbytery of Charleston, April 23d, 1856. In a few months after he was ordained and installed pastor of the church in Tusculum, Alabama. His subsequent charges were: Columbia, Tenn., from 1862 to 1866; Meridian, Miss., from 1866 to 1869; Enterprise, for a few months; Brandon, Edwards Depot, and Forest, from 1870 to 1877; Yazoo City from 1878 to 1879. Here his health entirely failed, and for a time he was forced to cease from all work. But recuperating his strength, he resumed his labors in the spring of 1880, and was installed pastor on the 19th of May of the Starkville church. He had scarcely entered upon the duties of his new pastorate, when he was almost crushed by the tidings of the sudden death of his wife, who had not yet joined him in his new home. The stroke was too much for his feeble condition. He gradually declined until it became apparent that he was nearing his end. His son, Dr. A. L. Kline, of Enterprise, removed him to his own home, and there on the 17th of February, 1881, he suddenly, though not unexpectedly, fell on sleep.

Dr. Kline was a man of strong convictions, and outspoken in his views; he was kind-hearted and genial, and possessed many most excellent traits of character. His mind was vigorous and active, and he always expressed his thoughts in clear and forcible language. He excelled as a preacher; his sermons were usually well digested, and always delivered with force, sometimes with

great power. He was fearless in preaching the truth, and shunned not to declare the whole counsel of God.

When twenty-seven years old he was married to Miss Cornelia A. Antonio, of Columbia, S. C., by whom he had thirteen children, six of whom survive him. His wife preceded him only a few months in her entrance upon the heavenly rest.

JOS. BARDWELL.

REV. B. S. KRIDER.

BARNABUS SCOTT KRIDER, the youngest son of Jacob and Sarah Krider, was born in Rowan County, N. C., April 17th, 1829. He entered Davidson College in 1847, and was graduated in the class of 1850. In 1849 he made a profession of his faith in Christ. In 1852 he entered the Seminary at Columbia, S. C., and remained till 1854, when he went to Princeton and studied five months there. He was licensed by Concord Presbytery in 1855, and ordained April 26th, 1856. His first charge was Bethany and Tabor churches. His second, Unity, Franklin, and Joppa. His third, Unity and Thyatira. His last, Thyatira alone. He died October 19, 1863, and was buried in Third Creek graveyard. Among his last words were these: "I suppose my work on earth is done, and I must go to higher work above." During his ministry of ten years, several revivals occurred in his churches, and two hundred and fifty were added to the membership—an average of twenty-five a year.

Mr. Krider was married to Miss Maria P. Cowan, June 20th, 1854, who, with six children, survives him.

As a preacher, he was earnest, plain, and scriptural, his style pleasant and attractive. In social life he was affable and courteous. As a friend, he was warm-hearted and true. Among his brethren he was candid and genial—loved by the younger, caressed by the elder. As a husband, he was tender and devoted; as a father, he ruled his own children in the fear of the Lord. True to his

divine Master, true to the Church of his fathers, true to his afflicted country, and true to all the noble impulses of the Christian character—we did well to esteem him while he lived, and we do well to remember him now that he is dead.

J. RUMPLE.

REV. GEORGE WHITFIELD LADSON.

THE REV. GEORGE WHITFIELD LADSON was born in Liberty County, Ga., June 10th, 1830, a few months after the death of his father. He united with the First Presbyterian church of Savannah, Ga., then under the pastoral care of the Rev. J. B. Ross, June 21st, 1851; was graduated at Oglethorpe University in the summer of 1859; entered the Theological Seminary at Columbia in September, 1859, and was graduated from the same in May, 1862; was licensed to preach the gospel by the Presbytery of Georgia on the 14th of April, 1861, and ordained to the full work of the ministry by the same body on the 13th of April, 1862. He died in Columbia on the 4th of July, 1864, greatly lamented by all who knew him.

On the death of his mother, which occurred when he was of tender age, he was adopted into the family of his noble-spirited kinsman, Mr. John Dunwoody, where he found a father and mother indeed, and sisters and brothers, for whom he ever cherished the warmest affection. Soon after his public profession of faith in Christ, he was led to believe, after an earnest conflict in his own soul, that God had called him to preach the gospel of his dear Son, and he at once abandoned all his worldly plans, and addressed himself with great earnestness to the work of preparation for the ministry. While pursuing his studies at the Roswell Academy, under the instruction of the Rev. N. A. Pratt, D. D., he commenced his labors among the colored people in the vicinity, and was instrumental in leading many of them to Christ. Under his efforts here a church was built for their special use. During

his entire College course he abounded in labors for the salvation of others, while his sincerity and the manliness of his piety always secured him the high esteem of his associates. As soon as he entered the Seminary he commenced to labor among the colored people, which he regarded as his life-work. His labors among this people were incessant, and crowned with signal success—there having been added to the church during his brief ministry about one hundred and fifty persons, who gave good evidence of their conversion. At his funeral the colored people “crowded the place of chief mourners,” and begged to be allowed to bear all the expenses of sepulture, to purchase a lot in Elmwood Cemetery as the place of burial, and to erect a suitable monument over the remains of their beloved friend and pastor. Our brother died in great peace, commending to the care of God his beloved wife, Juliet, whose maiden name was Ewart, and his two children, one of whom was as yet unborn.

The Ladson Chapel in Columbia, which is occupied by an intelligent, orderly, and prosperous church of colored people, is a befitting monument to the memory of him whose life was so full of labors and good works among this people.

J. S. COZBY.

REV. ROBERT HARVEY LAFFERTY

WAS born in Vienna, Trumbull County, Ohio, March 10th, 1812, and died of typhoid fever July 18th, 1864.

He was the son of John and Ann Lafferty, the second of eight children. His father was a farmer, and one of the first settlers in Ohio, and the son remembered having seen the Indians at his father's house in his boyhood. His parents were Scotch-Irish and Old School. His mother was a native of Ireland, and came to America when only eight years old. He worked on the farm until he was eighteen, receiving only a common school education. At eighteen he began to teach school and to educate himself. He

began his classical studies under Rev. J. T. Smith, then residing in the adjacent county of Butler, Pa., now Dr. Smith, of Baltimore.

He then taught in an academy in Kentucky. In the fall of 1837 he entered the Sophomore class in Washington College, Pa., and was graduated in September, 1840. The President thus wrote of him: "He has a very respectable standing in his class, and always has been eminently diligent, punctual, and orderly as a student. He is a member of the Presbyterian Church, and has always maintained a conversation becoming the gospel of Christ." Immediately after graduation he went to South Carolina and took charge of an academy in Indiantown, S. C., and taught two years. In the fall of 1842 he entered the Theological Seminary at Columbia, and stayed three years. He was licensed by Harmony Presbytery April 7th, 1845. His text of trial sermon, Romans v. 11. Soon after he preached at Hopewell church, Paw Creek, and then Sugar Creek. September 27th, 1845, invited to supply it till January, on November 23d, 1845, he was unanimously elected pastor. The call was put into his hands by Concord Presbytery in the spring of 1846. He was ordained and installed April 25th, 1846. This was his only charge, continuing about nineteen years. He was elected Stated Clerk of Concord Presbytery, April 17th, 1848. On February 7th, 1848, he was married to Miss Jane Tobias Chamberlain, of Philadelphia, Pa., who died May 4th, 1848, in hope of heaven. On January 3d, 1850, he married Miss Cornelia Hannah Parks, daughter of Wilson and Hannah Parks, of Sugar Creek church, who made him a faithful wife, aiding him greatly in his work.

He left a widow and five children—two sons and three daughters. He was for years a Trustee of Davidson College, and also of the Statesville Female College, and his counsels were of great weight. He was a faithful pastor, teaching by his life, sympathetic; as a preacher, clear and earnest and successful. There was never a communion in which there was not some additions. Two hundred and fifty were added during his ministry, and more during the last than any previous year. He slept among the people to whom he preached.

REV. BAZILE E. LANNEAU

WAS the son of Bazile and Sarah L. B. (Palmer) Lanneau. He was born in Charleston, S. C., March 22, 1830. He was descended from an ancestry which, as far as it can be traced, has always feared God, and through five generations has constantly served him in "the ministry of reconciliation." Trained by pious parents, by whom he was consecrated to the divine service, he united, at the age of fifteen, with the "Circular church," in his native city, of which, for a quarter of a century his grandfather, Rev. Dr. B. M. Palmer, Sr., had been the pastor. In his nineteenth year, having been graduated with the highest honors at Charleston College, he entered the Theological Seminary at Columbia, and was graduated there in the spring of 1851, at which time he was licensed to preach the gospel by the Charleston Presbytery. His remarkable scholarship led to his immediate appointment as Tutor of Hebrew in the Seminary of which he was an alumnus. This post he filled until declining health compelled him, in the fall of 1854, to seek a warmer clime. After an experimental residence of several months in Florida, he was ordained as an evangelist in the city of Charleston, in the very church and on the identical spot where, twenty-five years before, he had been dedicated in baptism, and where, ten years before, he had sealed his engagement to be the Lord's, by the public profession of his faith in Christ. Returning to Florida, he resided at Lake City, where he organized the church which he continued to serve until his father's death, in 1856, devolved upon him the protection and care of a large and afflicted family. A temporary connexion with the *Southern Presbyterian*, as one of its editors, together with the charge of the Summerville church, near Charleston, afforded employment through nearly two years.

In the fall of 1858 he was induced to return to his former charge at Lake City, where, amidst feeble health and many discouragements, he continued to discharge the duties of a faithful pastor, till his election to the chair of Ancient Languages in Oakland College, Miss., October, 1859. He entered upon his

career as a Professor with enlarged views, and not until his feet had actually touched the cold waters of the black river, did he relinquish the hope of their realisation.

He died of consumption, July 12, 1860. Fitted by his talents and the structure of his mind for academical pursuits, he bade fair to be one of the first scholars of our age. Besides possessing an intimate acquaintance with the Greek and Latin, he read with fluency several of the languages of Modern Europe, especially the French and German. He was conversant with the Hebrew and the cognate languages, and was proficient in the Arabic.

He was not only a scholar, but an accurate and well-read divine. His style was chaste and clear, revealing the operations of a mind disciplined to habits of vigorous and accurate thinking. His piety was earnest and deep, refreshing itself daily from the oracles of God, to whose authority he bowed with the docility of a child, and which his biblical and scholastic attainments enabled him to interpret with singular clearness and power.

He married Miss Fannie H. Eccles, a daughter of the late John D. Eccles, Esq., of Fayetteville, N. C., who survives him.

REV. I. S. K. LEGARÉ,

Son of Thomas and Ann Eliza Legaré, born in Charleston on 25th of December, 1810. Prepared for college in his native city, entered Yale University in the class of 1831, and was graduated with honor; then returned to South Carolina and soon after studied theology in Columbia Seminary. Having completed his course, he was licensed, ordained, and installed by the old Charleston Union Presbytery over the Presbyterian church at Orangeburg, of which he was the first pastor, and, indeed, under Providence, the instrument of forming.

Here he continued to preach the gospel until arrested by an affection of the throat, which ended in the loss of his voice and consequent surrender of his charge. He then entered a new field

viz., the education of young ladies. In this department he became quite successful, and highly esteemed by all who committed their daughters to his charge; and these young ladies were not confined to his denomination, but were sent alike from all. In short, when forced by the war to suspend operation, his institution was generally regarded as one of the most popular of the kind in the whole Southern country.

The war being over, the condition of the country was such as to forbid the renewal of the enterprise. He next turned his attention to the Sunday-school work, under a commission of the American Sunday School Union, in the State of Virginia for two years, after which, his general health failing, he was forced to abandon the more active duties of the ministry; but even then consented to supply a destitute church once in the month at Beech Island, S. C.

It was while thus engaged that he was stricken down by a severe attack of paralysis, which terminated his earthly career in four days after he was taken, at his home, only a few miles from Orangeburg, S. C., 26th July, 1874.

So ended the earthly pilgrimage of a dearly beloved Christian brother. The many Christian virtues that adorned his estimable character made him a general favorite with all who knew him.

His death, though felt by all to be a sad event, was yet regarded as so decided a gain to him that none who loved him would recall him from his present repose with his loving Saviour.

T. H. LEGARE.

REV. ANDREW RUTHERFORD LIDDELL

WAS born of Scotch-Irish parents in Gwinnett County, Ga., in April, 1831. His father was a ruling elder in the Presbyterian Church, and taught his son at home till he was ten years old. He then placed him at school with Rev. J. C. Patterson, D. D., a man of celebrity as a teacher, with whom he remained

five years. Up to this time the only special manifestations were intense frolicsomeness and rapid physical growth. At the age of fifteen, his father, who seems to have been a wise man, put him to work on the farm for twelve months, which resulted in giving him a little more physical stamina. In the following year, 1847, he entered the Lawrenceville Academy, then under the conduct of a Mr. Wilcoxson, of reputed ability as a teacher. Here he remained two years, during which time his hitherto dormant mind was roused into such activity, and acquired so rapidly, that he was induced by an older brother in 1849 to teach school in Wilcox County, Alabama. He gave such satisfaction in his work that his patrons enlarged his salary and urged him to remain, but having determined upon a collegiate course he gave up his school and matriculated in the Sophomore class of Oglethorpe University in 1850, pursuing ardently his studies, with a view to the gospel ministry, but greatly perplexed on the subject during his whole course in College. He was graduated with some distinction in 1852, but still not fully determined about the future work of his life, he betook himself for two years to teaching with success that was marked. In both instruction and discipline he left behind him a fame that still lingers in the Coweta Academy.

He was now twenty-four years old, and having settled the question of preaching the gospel, he entered the Theological Seminary at Columbia, S. C., in 1855. Here he early discovered, about the only thing that characterised him particularly during his Seminary course, a passionate absorbing love for theology. Doubtless this inspiration was largely due to Dr. Thornwell, that matchless teacher of the divine science.

Shortly after leaving the Seminary he was licensed to preach by Flint River Presbytery, and having received calls from the Cuthbert and Fort Gaines churches, was ordained and installed in these churches in 1858. He entered upon the pastoral work with great energy, and his preaching was attractive and effective from the very beginning.

In the spring of 1859 he was united in marriage to Miss Sarah Irwin, of Henry County, Ala., a most estimable woman, who still survives in widowhood. At this time symptoms of consumption,

of which he had had some apprehension for a year or two, became unmistakable. He was induced by an older brother, a physician, to get leave of absence from his churches, and go with him and another friend to Texas in a spring wagon, and camp out in the open air. After an absence of four months in Texas he returned and resumed work with apparently restored vigor, but in a short time he was compelled by the rapid work of the "fell destroyer" to stop preaching. From this time he gradually declined, and died quietly and peacefully in his own house in Cuthbert, November 26th, 1860, aged thirty-two years, and was buried at Fort Gaines in the cemetery lot of his father-in-law, Col. Irwin. He left no children.

Thus, after a brief career of two and a half years, his ministry on earth closed; a ministry brimful of promise and of rather unusual power from its very beginning. Earnestness and directness were the special features in his preaching. In the pulpit he reminded one of the stern and inflexible John Knox.

With his long arms and tall body bending over the pulpit, now in blood earnestness, he seemed the impersonation of command. Anon with soft pleading voice the King's ambassador has turned priest and almost compels reconciliation. In his *personnel* he was striking—six feet five inches high—a bushy head of black hair, black eyes and dark skinned. Every movement showed energy, decision, and purpose.

T. E. SMITH.

REV. G. C. LOGAN

WAS born in Charleston, S. C., May 24th, 1810. His ancestors were among the moving spirits and proprietors of the then Province of South Carolina. He acquired his academic and collegiate education in his native State, and when prepared to enter upon life's duties, chose the medical profession. But God having chosen him to a holier and higher mission, darkened his bright prospects by a severe illness, which proved to be the preparation

of his heart for the reception of divine truth and a change in his views of life and its duties. It was not, however, until his twenty-fifth year that he became the subject of renewing grace. From that time, to be a physician of souls burned as a fire upon the altar of his heart until the sacrifice was consumed. To this determination he was brought by degrees, and having settled the point of duty, went calmly forward, entered the Theological Seminary in Columbia, S. C., in 1840, and, after two years, he received licensure from the Presbytery of South Carolina, and commenced his labors in the bounds of Harmony Presbytery. In 1846 he accepted a call from the churches of Aimwell and Horeb united, and it was with them he labored, loving and beloved, till suddenly "the silver cord was loosed, the golden bowl was broken."

The following comprehensive sketch of his ministerial character was written by one of his associates in the Seminary: "Always firm and tenacious in his opinions, sound and evangelical in doctrine, deep and thorough in Christian experience, he was ever a judicious and instructive preacher, abundant in public labor, anxious for the salvation of souls, neglectful of ease and comfort, he wore out his strength in his Master's service." And in the midst of his labors, under entire prostration, he closed his useful life and sweetly fell asleep. A monument to his memory in both churches testifies to the love and devotion of his people.

REV. A. J. LOUGHRIDGE

WAS born July 23d, 1818, in Laurens District, S. C. His academic education was at Montrose, Jasper County, Miss., under Dr. J. N. Waddel; his collegiate course at Oakland College, where he graduated about 1850, and immediately thereafter entered Columbia Seminary, where he graduated in 1853. He was licensed by Tombeckee Presbytery soon after his Seminary course was completed. He shortly afterwards removed to Texas, and was ordained by the Presbytery of Eastern Texas. After

a few years of extensive missionary labor in that Presbytery, he went to Central Texas Presbytery in 1857. During the war he labored in the churches of Blue Ridge and Eutaw and at Marlin, supporting himself by surveying. He removed to Stony Prairie (now Hugh Wilson) church in 1869. He was installed pastor of this church on the first Sabbath of July, in 1870, and continued in this relation till his death, March 19th, 1881. He died of pneumonia. He was married in September, 1862, to Miss Susan Hallam, who died in April, 1864, leaving an infant daughter, who survives her father.

“He was a faithful and indefatigable worker; an earnest and instructive preacher; and a pastor tenderly and devotedly loved by his people. As a presbyter he was punctual in his attendance upon our church courts, and in his attention to all the business of these courts he was a model of self-sacrifice and punctuality.”

REV. WILLIAM LECONTE

WAS born in Savannah, Ga., February 17th, 1846, and was the eldest son of Louis LeConte, of Liberty County, Ga., and Harriet Nisbet, of Athens, Ga. His father died in October, 1852, and the family removed to Washington, D. C., where they remained until January, 1858. Mrs. LeConte then carried her children to Europe and for about six years educated them in the schools of Germany, Switzerland, and Brussels. At the close of 1863 all of the family except William returned to America. Early in 1864 he obtained a position on a Confederate vessel, fitted out in England and bound for one of the Southern ports. It was detained off Bermuda a long time on account of yellow fever on board, but he was marvellously preserved from the disease. He then attempted to enter the Confederacy by land through Virginia, but when he did so Richmond had fallen. Going to Augusta, Ga., he was employed for some years in one of the banks. By devoting his leisure hours to study he prepared

himself for a college course. Entering South Carolina University in 1868, he was graduated in 1869. That fall he entered Columbia Seminary and completed the course in May, 1872.

Whilst residing in Europe he was received into the Church, and baptized in Brussels by the Rev. Mr. Annet, pastor of the Evangelical church there, and on his return to America he joined the First Presbyterian church in Augusta. He was licensed by the Presbytery of Athens in April, 1872, and labored that summer in Clarksville and Nacoochee churches. While in the Seminary he offered himself to, and was accepted by, the Foreign Missionary Committee, and in September, 1872, was ordained in the Gainesville church. He sailed for Brazil in the winter of 1872-3, and was first stationed at Campinas. In about a year he was transferred to Pernambuco, where he toiled earnestly for over one year, when he was attacked by the disease which finally proved fatal. In 1876 he returned to this country, and on November 4th, 1876, he died at his mother's home in Washington, D. C., and was buried in that city.

In person he was small and slender, but he usually enjoyed good health. His mental faculties were of a high order, and he cultivated them assiduously. His early education made him familiar with French and German, and he diligently studied Greek and Hebrew. He acquired languages readily, and thus was eminently fitted for the foreign missionary work. He was very direct and logical in his thinking, quickly detected any lurking inconsistencies and fallacies in an argument, and could not endure a weak or captious method of proof. He always expressed the strongest desire to engage in the actual work of preaching. Before his departure for Brazil he resolved not to be drawn away from this to the work of teaching. This resolution he faithfully kept, and hence could not be induced to occupy permanently the position of teacher or professor in the Campinas Institute. Though very sensitive, and therefore reserved in manner, his soul burned with desire to do the Master's work. From boyhood it was characteristic of him to fearlessly and inflexibly do what he regarded as his duty. But as he went forward in his work for Christ his faith grew ever stronger and his devotion to the Saviour more in-

tense, until toil and sacrifice for his kingdom was even more a privilege than a duty. With such powers of mind and such piety great things were expected of him. One of the oldest missionaries in Brazil said, "With the exception of his slender physique, no man ever came to Brazil who promised to be more useful."

[*Compiled from a Sketch by Rev. W. S. Bean.*

REV. THOMAS MAGRUDER

WAS a graduate of Franklin College, entered Columbia Seminary in 1832 and completed the course in 1835. He was a domestic missionary in Mississippi when he died.

JOHN BOYD MALLARD.

JOHN BOYD MALLARD, of the Class of 1835, was born in Liberty County, Ga., September 18th, 1808. His mother, Lydia Quarterman, survived her husband by many years, and had her declining days cheered by her son's devotion. Trained in a Christian household, graduated from Franklin College, studying one year in Columbia Seminary, he was peculiarly qualified for the office of ruling elder, which he filled for years. His prayers were clear, comprehensive, and appropriate. Eminently conservative in opinion, he tenaciously held to whatever had proved useful in Church or State. He rendered valuable service as a teacher of youth, first in the Chatham Academy, and then as Professor in Oglethorpe. His duties in responsible positions in civil life were ably and faithfully done. His death, which occurred March 22d, 1877, was sudden, but blessed.

J. W. MONTGOMERY.

REV. CHARLES W. MARTIN

WAS graduated at Miami University, and entered Columbia Seminary in 1832. He remained but a short time. His field of labor was perhaps in the Presbytery of South Carolina.

WILLIAM MATHEWS

WAS born in Franklin County, Ga., November 14th, 1819.

Like Timothy, the faith that was in him dwelt first in his parents and grand-parents before him.

At the age of fifteen, he made public profession of his faith in Christ. He did not enjoy the advantages of a collegiate education. After leaving the Gwinnett School, he taught for several years.

In 1846 he entered the Seminary at Columbia, and was graduated in 1849. He was licensed to preach in the summer of that year, by Flint River Presbytery, and engaged in work as missionary in the Counties of Baker, Early, and Randolph. He then served Pachitta church, in Calhoun County, as pastor, for a few years, and afterwards the church at Perry, Houston County, as stated supply. In 1858 he was installed pastor of Mineral Spring church, in Decatur County, Ga., which relation continued until it was dissolved by death.

He was married in 1858 to Miss Martha Shivers, of Macon, Ga. Three children were born to them, who, with their mother, are now living at Macon.

In the summer of 1862 he had a severe attack of sickness, from the effects of which he never fully recovered. He lingered until December, and with the closing year finished his life's work for the Master.

Devotion to duty was one of the prominent characteristics of Brother Mathews as a man, a Christian, and a minister. As a

preacher, he was earnest, instructive, and faithful. In pastoral work he excelled, winning the affection and gaining the confidence of his people by his kindly sympathy and genial manner. He drew largely on the Shorter Catechism, both in his public and private instructions. He was eminently successful in training the churches under his care in the grace of giving. The last church that he served still shows his influence in this particular, in the abounding liberality of its members. H. F. HOYT.

MR. JOHN F. MAYNE.

THE subject of this sketch died after a few hours' illness, on Saturday morning, February 21, 1880, while attending the Theological Seminary, Columbia, S. C.

He was a son of Wm. H. and Martha Mayne, of Gadsden, Ala., and when about fifteen years of age attached himself to the Presbyterian church at that place. Afterwards becoming convinced that he ought to preach the gospel, he placed himself under the care of the Presbytery of South Alabama, and after a preparatory course of study, he entered Davidson College, N. C., in the fall of 1874, and was graduated in June, 1877, and in September of the same year entered Columbia Seminary, whence he was suddenly removed by death from among loving companions, on the eve of completing his course of theological study. His disease was diabetes, which had early fastened upon him, and from which he was at times a great sufferer. Ill health and defective eyesight put him to a great disadvantage in his course of study, but by diligence and fidelity he won an honorable rank among his classmates. He endeavored to acquire knowledge that would be useful to him in after-life. He was cheerful and patient in suffering; a consistent Christian man, living near to God in his religious walk; and those who knew him best, testify to his conscientious discharge of all practicable duty. He earnestly desired to preach the gospel of Christ, but he was not allowed to live and

preach it, either at home or abroad. Though denied in his earnest desire to preach the gospel from the sacred desk, the influence of his bright, pure, and energetic Christian character will still preach in the lives of his associates: and we thank God for his life, so honorable, so faithful, and so full of growing virtues. "Mark the perfect man, and behold the upright; for the end of that man is peace."

J. A. McLEES.

REV. T. L. McBRYDE, D. D.

THOMAS LIVINGSTON McBRYDE was born in Hamburg, S. C., February 27th, 1817. He graduated at Franklin College, Athens, Ga., in 1836, and at the Theological Seminary in Columbia, 1839. He was married in Athens, Ga., November 24, 1839, to Miss Mary W. McClesky. He was ordained in Charleston, December, 1839, and sailed from Boston for China March 8th, 1840. In the fall of 1842 he was compelled to leave China by reason of the failure of his health. He spent the following year in upper Georgia, resting for the recovery of his health, but preaching occasionally. In the fall of 1843 he went to Anderson C. H., South Carolina, where he remained about two years teaching a small school and preaching at Mount Zion church in that County. In the fall of 1845 he accepted a call to the pastorate of Providence and Rocky River churches in Abbeville County, in the Presbytery of South Carolina. In 1850, having lost his voice, he repaired to the mountains of South Carolina, where, finding the climate well adapted to his constitution, he soon afterwards was settled as the pastor of Hopewell, Pendleton, in charge of which he continued till his death.

He received the degree of D. D. from Due West College.

His decease took place April 15, 1863, after an illness of two weeks from typhoid pneumonia. A little while before he breathed his last, while surrounded by friends and during a prayer offered by Rev. C. C. Pinckney, D. D., the dying McBryde exclaimed aloud, "Brethren, I am surrounded by angels! Glory ineffable!"

JNO. B. ADGER.

REV. JAMES R. McCARTER.

JAMES R. McCARTER was born near Hebron church, in Franklin County, Ga., December 11, 1813. His parents were Matthew and Margaret (McEntire) McCarter. Both of his grandfathers were soldiers in the war of the Revolution, and received valuable land bounties from the State of Georgia. James was altogether of Scotch-Irish ancestry. He grew up to man's estate upon a farm, with very limited opportunities of learning. After entering the communion of the church in early manhood, he was moved of God to preach the gospel; and yet he had made very little progress towards the necessary education. However, with the resolution and energy characteristic of the Scotch-Irish, he set to work with a determination to qualify himself for the holy ministry. At that time, the Manual Labor School, near Laurenceville, Ga., styled the Gwinnette Institute, was in great repute, and thither young McCarter went, and sedulously entered upon his preparation for College. But in 1836, when the Creek Indians raised the war-whoop in Western Georgia and Eastern Alabama, he laid aside his books and shouldered his musket and knapsack, and, under Capt. Garmany, of Gwinnette County, marched to meet the dusky foe. At the close of his military service, he resumed and completed his preparation for College. Subsequently, he was graduated at Franklin College. From Athens he went to the Columbia Seminary, completing the full course of study in 1845. He was licensed by the Flint River Presbytery, October 11th, 1845. Soon after his licensure, he entered upon the work of the ministry in Sumpter County, Ga., in the churches of Americus and Mount Tabor. At the fall meeting of his Presbytery in 1846, the church of Americus laid before the body a call for his pastoral services. He was ordained and installed in the church at Americus, November 29th, 1846, supplying also the Mt. Tabor church. In this field his life-work was mainly done, and was well and faithfully done. The churches prospered under his ministry, and highly appreciated his devoted services. Dating from the beginning of his labors in Americus, his ministry

there continued about ten years, but only nine years from the time of his ordination. October 13th, 1855, his pastoral relation to the church in Americus was dissolved, and about the close of the same year he removed to Alabama, supplying the Union Springs and Bethel churches; also teaching a school at Bethel. But his work in Alabama was soon cut short. In June, 1856, he was laid aside entirely and finally from his work, by that fell destroyer, consumption. Having visited Florida during the summer, in pursuit of health, and having derived much benefit from the visit, in October, 1856, he removed to Florida. But his improvement in health was only temporary. Leaving his family behind him during the winter, he went to Tampa Bay. But the change did not arrest the destroyer. Away from home and family, at Manatee, Florida, in the house of Rev. Mr. Lee, he breathed his last, February 16th, 1857, in the forty-fourth year of his life, and there his remains repose among strangers.

GROVES H. CARTLEDGE.

ROBERT WARNOCK McCORMICK.

REV. R. W. McCORMICK was born in Newtownards, County Down, Ireland, December 25th, 1828, and was brought to America by his godly parents when but five years old. He was trained in the nurture and admonition of the Lord. Yet, as he grew to years of thoughtfulness and accountability, he became quite sceptical and for years forsook the sanctuary. Not until God brought him to the verge of the grave by sickness, did he see himself as a sinner.

His affliction was sanctified, and soon he surrendered his young heart to Christ. His elder brother, then a pastor in South Carolina, was instrumental in opening up the way for him to enter the ministry. Having prepared for College in the Ogdensburg Academy, N. Y., he graduated at Oglethorpe University, Ga., in 1856, and at the Columbia Theological Seminary in 1859. That

spring he was licensed by the Charleston Presbytery and labored as a licentiate in North Carolina.

To look after and take care of a widowed and aged mother, he removed North, put himself under the care of the Ogdensburg Presbytery, and by it was ordained and installed pastor of the Heuvelton church, near his parent's home.

The bitterness engendered by the late civil war amongst his people soon drove him away to where he could preach, unmolested by political strife, the pure gospel of Christ.

His venerable mother having died in Jesus, he felt free to go forth as a missionary amongst the miners in the mountains of Pennsylvania. There his labors were blest. Afterwards he became pastor of the Tuscarora church, N. Y., in the beautiful Genesee Valley. For the last nine years of his life he was settled at Waddington, St. Lawrence County, N. Y., a member of the St. Lawrence Presbytery, and a pastor who was eminently instrumental in winning souls to Christ amongst that Scotch-Irish people.

January 19th, 1879, he performed his last ministerial service at his winter communion. Seized with pneumonia on the Wednesday following, he passed away to his rest on the 31st of January.

Being entirely conscious throughout his sickness, he conversed with his family and friends about his future prospects, and desired to be buried amongst his loved people.

Modest in his manners, and retiring in his life, he yet gave good witness to the truth as it is in Jesus, practised a life of purity and piety in his intercourse with the world, and gave to his Church and Presbytery like testimony by his conscientious adherence to the word of God, the ordinances of his house, and his love for the Confession of Faith and Catechisms, and his unswerving fidelity to them. Hence, to use his Presbytery's words, he preached a *pure* gospel. His last illness, says the Rev. Dr. Gardner, brought out very strikingly his unobtrusive and unostentatious disposition. "Parting counsels were given calmly and lovingly to wife and three children, to his elders and members present, and with an undimmed faith in the Lord Jesus Christ he left earth to enter heaven."

W. J. M.

REV. WM. J. McCORMICK

WAS born in Belfast, Ireland, on May 6th, 1821, and died in Gainesville, Fla., on June 29, 1883, and was therefore little more than sixty-two years of age at the time of his death. He emigrated to this country early in life with his parents, who settled in Canada, where, as a young man, he led a scholarly and retired life, and early became impressed with the desire of entering the ministry.

In a recent sermon he said: "For years—even when in our teens—it was impressed upon us that this was to be our life-work."

He afterward moved to Ogdensburg, New York, whence, in 1846, he went to the Oglethorpe University, Ga., where he graduated in 1850. After graduating there, he entered the "School of the Prophets" in Columbia, S. C., and graduated in 1853. In April of that year he was licensed to preach by Harmony Presbytery in that State, and soon after took pastoral charge of the Concord and Mt. Olivet churches in Fairfield County, and that fall was ordained.

In 1857 he was invited by the young church at Kanapaha to take charge of that congregation, and make his home in Florida. This call, however, he did not then accept, but visited Florida in the winter of 1857-58, and delivered his first sermon in the present Court House building in Gainesville, on the first Sabbath in January, 1858.

Mr. McCormick remained here during the balance of that winter, and preached at various points in the County. It was not until after his return to South Carolina, however, that he determined to locate; but his health failing him, and the people of the Kanapaha church still urging his return, he consented to do so, and on the first of January, 1859, returned to Florida, and that year connected himself with the Presbytery of Florida.

Though Mr. McCormick had predecessors in the missionary work, he was the first minister to ever settle permanently in this County.

During the first years of his residence here, he supplied the pulpits of Kanapaha, Gainesville, and Micanopy, which he continued to do until the time of his death. He also, during this time, often visited Ocala, Fernandina, Archer, and many other places that were then without ministers; and being a faithful and untiring worker in the service of his Master, and a pioneer in the establishment of the Presbyterian Church in this State, his influence has been felt through the State, and had much to do with the upbuilding of Presbyterianism in Florida. From his youth he was a deep and profound scholar and thinker, and has never deserted his books. He has been honored by numbers of important ecclesiastical positions. For years he has been the Stated Clerk of the Presbytery of Florida; he was the first Moderator of the Synod of South Georgia and Florida; and it was only a few months ago that he was chosen a Director of the Theological Seminary at Columbia, S. C., of which he was a graduate, and also by the General Assembly of the Presbyterian Church, South, a delegate to the grand meeting of the Presbyterians to be held in Belfast, Ireland, next year.

There was no man in Gainesville who was more universally beloved than he. No one ever doubted his sincerity of purpose or his purity of heart, and his exemplary and Christian life has made him an object of profound respect. An able minister, a faithful pastor, and an upright citizen, his place in his Church and in society will not be easily filled.

An honest tribute of the regard of the citizens of this place was paid to the noble pastor when, last year, his residence lay smouldering in ashes. In a few hours, without regard to sect or section, funds were subscribed for a new residence.

Mr. McCormick leaves a most estimable wife, three grown daughters, one of whom is married, two sons, who have just reached the years of maturity, and two younger boys, who are joined by the entire city in mourning his loss.

WM. McDUFFIE,

THE son of Daniel McDuffie and Jane Blue, was born in 1833 in Marion District, S. C.; received his academical education at Peedee Academy; labored for some years as a printer in Marion C. H.; was graduated at Davidson College in June, 1860, and entered Columbia Seminary in September of that same year. He was a candidate under the care of Harmony Presbytery, which adopted the following minute in October, 1861:

“Wm. McDuffie, a candidate for the ministry of the glorious gospel, died of consumption in September, 1861, among his friends in Marion District. He was a young man of good mind, sound judgment, consistent character, and (what is of more worth) of hopeful piety. He promised, if life had been spared, to be useful in the great work of preaching the gospel. That a young man of such a character, of so much promise, and who was in a great degree self-made, should be called away on the threshold of the ministry, is indeed a mysterious dispensation of God’s providence.”

 REV. DUNCAN E. McINTYRE

WAS born in Marion County, S. C., near Kentyre church, in 1832; was prepared for College in an academy near Bishopville, and was graduated at Oglethorpe University. He became a candidate of Harmony Presbytery in 1855; entered Columbia Seminary in 1857, and completed his theological course in May, 1860. He was licensed by Harmony Presbytery in April, 1860; supplied Turkey Creek and Pine Tree churches during that year; went to Arkansas in 1861, and labored there a short time; returned to South Carolina, and enlisted as a private in Company H, of Orr’s Regiment of Rifles, in the spring of 1862; and died of pneumonia, in Virginia, June 28, 1863.

He was of Scotch parentage, his father and mother coming

from the Island of Skye, in that country. They were members of the Little Pee Dee church, and trained up their children in the fear of God. Of their six sons, four were ruling elders, and one was a minister.

Bro. McIntyre became a communicant at the age of eighteen, being led to Christ under the ministry of the Rev. Dr. D. E. Frierson. His ministerial life was not long, but it was steadily increasing in usefulness. He preached the gospel to his fellow-soldiers with a soul burning with desire for their salvation; and when dying, to one who asked: "What do you want?" he replied: "All I want is for you all not to forget to pray for sinners."

J. B. MACK.

JOHN BLUE MCKINNON.

JOHN BLUE MCKINNON was the son of Col. Murdock and Mrs. Mary McKinnon, and was born in Richmond County, N. C., September 21st, 1842. He was of Highland Scotch descent, and inherited the strong and noble traits of character peculiar to that remarkable people.

He was prepared for college at Laurinburg High School, then conducted by the Rev. J. W. Mayor. In September, 1860, he entered Davidson College, where he remained until the spring of 1861, when he returned home and volunteered as a soldier in the first company that was organised in his county for the Confederate service. He went with his regiment (the 18th N. C.) to Virginia. In the battle of Fredericksburg, December 13, 1862, he was wounded severely and came home. He returned to the army early in 1863, and though suffering from his wound and disabled for active duty, he remained in the service until the close of the war. After the surrender in 1865, he returned home and taught a school during the summer. At the fall meeting of Fayetteville Presbytery in that year he became a candidate for the ministry, and immediately resumed his studies in Davidson College, where

he remained until the spring of 1866, when he entered the Theological Seminary at Columbia, S. C. He was licensed to preach the gospel by Fayetteville Presbytery at the spring meeting in 1867, and during the summer of that year he supplied Sandy Grove church in Cumberland County. In the fall he returned to the Seminary, but left early in 1868, having decided to submit to a surgical operation in order to the removal of the ball from his wound. The operation was successful. He then became stated supply to Sandy Grove church, where he preached regularly until he was killed by lightning at Laurinburg on the 16th day of April, 1868.

His course, both in College and the Seminary, was irregular, owing to the interruptions and the changed condition of things resulting from the war. Besides this, his very soul was burning with desire to preach the gospel. This one thing had taken possession of his mind and heart, and he went forth to the work with the most earnest devotion and zeal, and gave promise of great usefulness. The providential event which closed the life of one so full of promise is beyond our scrutiny. We can only lay our hands upon our mouths and say, "It is the Lord: let him do as seemeth him good."

J. H. COBLE.

REV. JOHN McLEES

WAS born of pious parents, in Anderson County, S. C., May 5, 1812, and died at his home in Greenwood, S. C., June 6th, 1882, in the seventy-first year of his age.

In 1842 he entered the Theological Seminary at Columbia, S. C., and having completed his course, was graduated in 1845. On the 26th of April, 1845, he was licensed by the Presbytery of South Carolina. The following year, April 18, 1846, he was, by the same Presbytery, ordained at a meeting held in Willington church.

By far the greater part of his life as a minister of the gospel

was spent in the pastoral charge of Rock church, Abbeville County, in connexion with Greenwood. Installed pastor of Rock church, Saturday before the second Sabbath in December, 1847, he continued ministering unto them until released by death, a period of nearly thirty-five years.

For many years he was a member of the Abbeville District Bible Society, and from 1870 till his death in 1882, a member of the Board of Directors.

Bro. McLees was afflicted from his childhood; so much so, that he was compelled to forego a college education; yet by dint of perseverance and industry, he acquired a fair classical education. This, together with the intellectual discipline secured by his Seminary course and his life-long studious habits, enabled him to take rank amongst his brethren as an able minister of the New Testament.

Of a meek and gentle spirit, his voice was always for peace, so long as peace could conscientiously be pursued. When, however, circumstances called him into the arena of debate, there was no trace of cowardice. Then his very gentleness seemed to lend him power over the minds of men, causing his opponents to feel that they were measuring swords with no mean adversary.

In his pastoral work he devoted himself with untiring energy to the spiritual interests of his people. His sympathetic nature seemed to teach him, as if by instinct, how to conduct himself so as to exert the happiest influence upon the sick, the dying, and the bereaved. He was faithful in encouraging the struggling child of God, recovering the backslidden, and warning the impenitent. There was at all times a happy absence of austerity and presence of spirituality, which enabled him to win his way to the hearts of all who knew him, and at the same time furnished him a most favorable introduction to strangers.

Perhaps the most striking characteristic of Brother McLees' preaching was its high-toned spirituality. His sermons were full of the marrow of the gospel, being the product of a mind and heart continually under the sanctifying influences of the Holy Spirit. There was a sweet persuasiveness in the tone, a mellowness in the presentation of the truth, a directness and simplicity of

style, a hearty utterance, and a melting unction, which led the hearer to forget the preacher, to think only of himself and of God, whilst he was borne upward in thought, to dwell upon the eternal realities of the religion of Jesus Christ.

J. L. MARTIN.

REV. ROBERT MCLEES.

REV. ROBERT MCLEES was born in Anderson County, S. C., April 30th, 1820. His early years were spent on the farm. His opportunities for acquiring a liberal education were very limited; yet he made considerable progress in the cultivation of his mind. Having become a subject of grace and a member of Roberts church, under the pastoral care of the Rev. David Humphries, in April, 1850, he placed himself under the care of the Presbytery of South Carolina as a candidate for the ministry. He prosecuted his classical studies in Moffettsville Academy, also spending one year in the Greenwood High School, then taught by Dr. Isaac Auld. In October, 1852, he entered the Theological Seminary in Columbia, where he took a complete course. He was licensed to preach the gospel at Rocky Spring, in Laurens County, April 20th, 1855. Receiving a call from the united churches of Smyrna, Gilder's Creek, and Mt. Bethel, in Newberry County, and after unavoidable delays he was ordained and installed August 24th, 1856. He married Miss Sue E. Werts, of Newberry, July 5th, 1858. In 1861, being feeble in health, he removed to Anderson, continuing, however, to preach among the vacant churches despite his physical weakness. Summoned to the army hospitals to minister to sick and wounded kindred, his waning vitality was exhausted and sinking slowly into consumption, he died April 4th, 1866, in the forty-sixth year of his age.

He was characterised by modesty and reserve. His imagination was vivid, his style clear and forcible, his delivery solemn

and impressive. Many thought him one of the most impressive preachers in the circle of their acquaintance.

“Servant of God, well done!
 Rest from thy loved employ;
 The battle fought, the victory won,
 Enter thy Master’s joy.”

JNO. MCLEES.

REV. DANIEL MILTON McLURE.

DANIEL MILTON McLURE was born near Flat Rock, Kershaw County, S. C., in December, 1835. He was the son of John and Mary McLure, both of whom were members of Beaver Creek church. He gave his heart to God in the early spring time of life, and joined the Church of his parents. He began his education under the direction of his pastor, Rev. S. Donnelly. He first went to Davidson College, but afterwards to Oglethorpe University, where he graduated in 1858. That fall he entered the Theological Seminary at Columbia, where he graduated in 1861. He was received by Harmony Presbytery as a candidate for the ministry at the spring meeting of 1859 in Cheraw, and was licensed to preach the gospel by the same Presbytery during the spring meeting of 1861 at Indiantown church. He soon afterwards supplied Hatchet Creek church in East Alabama Presbytery, but ill health caused him to return to his native State. In 1864 a call from Williamsburg church was placed in his hands, and on the 23d of the same month he was ordained and installed pastor of that church. In the summer of 1865 his health gave way, causing him to cease preaching for a while. In the fall he returned to his church and resumed preaching, but he soon became aware that consumption was hurrying him to an early grave. Soon after his voice failed, and he ceased preaching altogether. He felt that heaven was very near, yet he wished to meet his brother presbyters once more. So he attended the meeting of

Harmony Presbytery at Manning. Many will long remember the sad scene there presented, and the solemn warning then given. A wasted form told that ere long he would depart to be with Christ. Three weeks after, on October 25th, 1866, at the house of Mr. D. H. Thomas, in Darlington County, he passed through the dark river of death to the bright shore of eternal life.

The mind of Rev. D. M. McLure was of more than ordinary strength. Independence and clearness characterised his thoughts. He formed his opinions deliberately, and could always give his reasons for them. His retiring disposition kept all except his intimate friends from knowing the riches of his mind. For years he looked consumption, the deadly foe, in the face. When the last conflict came, he was ready, his lamp trimmed and burning, and he himself anxious to enter into the joy of his Lord. His last words, spoken in response to an inquiry of a friend, were: "I am not afraid to die." There was no exclamation of delight, no ecstatic vision of the better land. He just

"Forgot to breathe; and all was o'er—

Just dropped to sleep; 'twas nothing more." ;

While in that sleep he was taken to the church where he began to serve the Lord, and laid beside his sleeping loved ones.

J. B. MACK.

REV. PETER McNAB.

REV. PETER McNAB was born October 23d, 1811, and died October 27th, 1851, aged forty years and four days. He was a native of Scotland. His father died on the passage to America, when he was quite young, leaving his mother in reduced circumstances, with a helpless and rather numerous family. But she was a woman of intelligence, energy, and piety, and raised her children in the nurture and admonition of the Lord, and trained them to read the Bible and the old Scottish authors, such as Bolton and others, which will account for her son's thorough and

accurate knowledge of the Scriptures, which he quoted with remarkable accuracy and fluency, and in which his religious discourses so richly abounded and made him such an acceptable preacher to most of his hearers. Mr. McNab acquired an English education sufficient to enable him to teach school, and entered the Donaldson Academy, in Fayetteville, N. C., when he was about twenty-three years old, where he remained about three years, and where he obtained a tolerably accurate classical and scientific education, under the celebrated Dr. Colton. He entered the Theological Seminary at Columbia, in October, 1838; but, his health failing, he was compelled to abandon his studies for a time. However, he was licensed in Wilmington in 1844, and commenced preaching at Sandy Ridge, in Lowndes County, and Providence church, in Montgomery County, within the bounds of East Alabama Presbytery, where he continued to labor as a licentiate for nearly two years; and having received and accepted a call, he was ordained at Tuskegee in the spring of 1846, and installed at Providence church, July 5th. Subsequently having added Bethel church to his charge, he labored with great acceptance for nearly four years, when his health gave way, and he was obliged reluctantly to give up his charge. After this, he engaged in selling Bibles and other religious books, as a colporteur, until his health gave way entirely, and he died of pulmonary disease. He was a brother beloved and esteemed by all who knew him; "an Israelite indeed, in whom there was no guile;" a man of piety and sterling integrity, and more than an ordinary preacher.

M. A. PATTERSON.

JOHN CALVIN McNAIR

WAS born on the 22d day of February, A. D. 1822, in Robeson County, North Carolina. He was the second son of Malcolm and Margaret McNair. The maiden name of his mother was Dalrymple.

The children of the faithful are the heirs apparent to the pro-

mises. On the 14th day of May, 1843, the subject of this sketch made a public profession of faith in Christ. It seems that about the same time he recognised the fact that he was called of God to prepare to preach the gospel.

On the 27th day of June, 1849, he was graduated from the University of North Carolina with the highest distinction that venerable institution could confer. He had secured by teaching the means necessary to obtain a liberal education, and to this useful labor he again devoted his energies for several years after his graduation.

In the fall of 1856 he entered the Theological Seminary at Columbia, South Carolina, where he pursued the regular course of study until May, 1857. In the spring of that year he was licensed by the Presbytery of Fayetteville as a probationer for the gospel ministry.

Mr. McNair's parents were Scotch Presbyterians, and he was brought up in a community where the traditions and characteristics of Scotland were held sacred. It was natural that he should cherish a desire to enjoy the advantages offered by the famous schools of Edinburgh. Accordingly we find him in the fall of 1857 dividing his time between the University of Edinburgh and the New College. In the former he took Logic and Metaphysics with Prof. Fraser, and Rhetoric and Belles Lettres with Prof. Aytoun; in the latter he studied Church History with Dr. Cunningham, and Natural Science with Dr. Fleming. And here we may remark, that his favorite study was natural science. Had he been spared to the Church on earth, he would have entered the ministry with peculiar ability to grapple with the questions growing out of the relations of natural science to revealed religion. But a few months after his arrival in Edinburgh, while on an excursion to the western coast of Scotland, he was seized with gastric fever. Returning to Edinburgh, he died after a brief illness. His end was peace. The last sermon he heard was by Dr. Norman McLeod in the Barony church in Glasgow. Dr. Cunningham and Prof. Fraser with their own hands took part in lowering him into his grave. His body lies close by the remains of Dr. Chalmers and Hugh Miller, and a monument marks the spot.

This brief record reveals a man of unusual promise. It leaves no room for doubt that this servant of God coveted earnestly the best gifts, and that he possessed great force of character. It only remains for the writer to testify that his affections were strong and his nature genial.

W. T. HALL.

REV. DONALD McQUEEN, D. D.,

WAS born June 21st, 1810, in Chesterfield, S. C., of Scotch descent, his father being a physician, who came from the Isle of Skye.

He was graduated from the South Carolina College in 1832, with a good classical education, and after this was engaged for a time in teaching in the Cheraw Academy, in connexion with Dr. James H. Thornwell. Feeling that he was called of God to preach the gospel to his dying fellow-men, he turned his back upon worldly honors, and entered the Theological Seminary in Columbia, and diligently applied himself in preparing for this great work. Graduating from that institution in 1836, he soon entered upon the active duties of the ministry.

Accepting a joint call from the churches of Sumterville and Concord, he was, in the spring of 1837, ordained and installed their pastor. He continued thus for sixteen years, when the Sumterville church called him for the whole of his time. Consenting to the change, he removed into the town of Sumter, where he resided until his death, January 22d, 1880. Thus he spent the whole forty-three years of his acceptable and useful ministry in this joint and sole pastoral charge, greatly beloved and honored.

In early life he was united in marriage with Miss Clara Prince. His widow and a number of their children survive him, one of whom is the Rev. Donald McQueen, of Milledgeville, Ga.

Dr. McQueen was an earnest and able preacher of the gospel. In the pulpit he forgot self in his ardent desire to glorify God, to

save undying souls, and to edify Christians. His Master blessed his labors, so that all through his ministry believers were added to the church. He was a loving pastor, a wise counsellor, a tender and sympathising friend; and so happy was his disposition, so genial and cheerful his nature, so warm and hearty his greeting, that he was the joy and life of every circle he entered. In him there was a living exemplification of the happiness which the Christian religion imparts.

Dr. McQueen was bold and fearless, yet wise and prudent. He was a ruling spirit in the ecclesiastical courts of which he was a member, and punctual in his attendance upon them. For many years he was Chairman of the Executive Committee of his Presbytery; an influential Director of our Theological Seminary, and in 1859 was the Moderator of the Synod of South Carolina. He was devoted to the standards of his own Church, yet of a truly catholic spirit towards others.

His influence as a citizen was wonderful. So intense was his hatred of everything mean and low; so pure his character and spotless his life, that all classes respected and esteemed him. He was a true patriot; and in those times that tried men's souls, he not only exposed his life at the call of duty, but laid upon the altar of his country a costly offering, far dearer to him than his own life. His memory is embalmed in the hearts of multitudes.

The following touching memoranda were found in his Bible after his death, written under the conviction, doubtless, of his departure very soon out of this world:

“Graduated at the South Carolina College in the class of 1832. Graduated at the Theological Seminary, Columbia, in 1836. Licensed by the Presbytery of Harmony in the year 1837. Called to the churches of Concord and Sumterville; ordained and installed pastor of the same; afterwards of the Sumterville church alone. Resigned pastoral charge on account of ill health, at the Presbytery of Harmony, met at Midway church, October 11, 1879. And now awaits the call of the Master to his heavenly home.”

JAMES McDOWELL.

REV. JAMES LYMAN MERRICK

WAS born in Munson, Massachusetts, December 11th, 1803. He received his preparation for College in his native town, and was graduated at Amherst College in 1830. He entered Columbia Seminary in 1831, and completed his theological course in 1833. He was licensed by Charleston Presbytery soon after, and on April 14th, 1834, he was ordained by the same Presbytery as an evangelist, to labor as a foreign missionary. He was sent by the American Board to Persia, leaving this country October 6th, 1835. After vainly trying for seven years to establish his mission there, he was transferred to the Nestorian Mission, where he labored only three years, when he returned to America. He labored in his native State until 1866, when he died. His end was peace.—*Abridged from Dr. Wilson's Sketch.*

REV. TELEMACHUS F. MONTGOMERY.

REV. TELEMACHUS F. MONTGOMERY, son of Major James Montgomery, was born in Jackson County, Ga., January 14th, 1808, and died in Orange County, Fla., December 4th, 1875, in the sixty-eighth year of his age. He united with the Presbyterian church at Lawrenceville, Ga., in 1827; entered Franklin College 1829; was graduated from the Theological Seminary, Columbia, S. C., in the class of 1835. Soon after was licensed by Flint River Presbytery and ordained by that body in the spring of the following year.

His first charge was Ephesus church, Talbot County, Georgia, where he preached for seven years, at the same time teaching school. He had charge for two years of a Female College at Pickensville, Ala. From thence he removed to Fairfield District, S. C., where he remained two years, supplying several feeble churches, but upon the death of his wife he returned to Georgia,

and for two years supplied the Newnan and White Oak churches. From thence he went to Lafayette, Ga., where he preached for one year. He then settled in Merriwether County, of the same State, supplying the Greenville and Ebenezer churches till after the war, when he accepted the Presidency of the Masonic Female College at Auburn, Ala., where he remained but one year, and where he lost his second wife. In the fall of the same year (1869) he made a tour of observation through Florida, and soon thereafter settled in Orange County, in that State, being attracted thither by the prospect of fruit-growing, and desirous of training his children to habits of industry, and in a business, too, so well suited to intellectual culture. Being then the only Presbyterian minister in that portion of the State, he gave himself to missionary work, embracing in his field the counties of Orange, Volusia, and Sumter, which work he continued until disabled by a stroke of paralysis in 1874.

Mr. Montgomery was a man of fine physical frame, of good mind, sound judgment, and deep piety. Social in disposition, he was always cheerful and full of anecdote. In the home circle, remarkably tender and affectionate. As a master he was patient and humane, as a neighbor liberal and charitable. Being descended from a patriotic ancestry, he inherited their principles and exhibited his devotion to country by contributing liberally to the support of the widows and orphans during the entire war, and even taking up his carpets and cutting them up into blankets for the soldiers of the Confederacy. As a minister, though not brilliant, he was always solid and practical. As a pastor, kind and sympathising, and particularly skilled in healing church dissensions and difficulties: and withal very successful in winning souls, very few communion seasons passing, according to his own confession, without his receiving one or more members. He was a true man and a faithful and useful laborer, and has left behind him an impression for good which will linger for years in the several communities in which he lived and labored.

JAMES STACY.

REV. WILLIAM H. MOORE

WAS graduated at Davidson College in 1841, and entered Columbia Seminary in that same year. He did not complete his course of study, but left in 1843. His field of labor was in Ohio and Alabama. When he died, on July 1st, 1853, he was a member of the Synod of Alabama, which adopted the following minute :

“*Resolved*, That in the death of this beloved and esteemed brother, the Church has been deprived of a firm advocate and supporter of her faith and practice, the Synod of a worthy and esteemed brother and fellow-laborer; and that in view of this dispensation of Providence, the Synod would present their condolence and sympathy to the afflicted family of the deceased.”

R. NALL.

REV. HUGH A. MUNROE

WAS born in North Carolina of Scotch ancestry in 1812, and died October 24th, 1874, at Whitehall, in Bladen County, N. C.

He received his literary education at Donaldson Academy in Fayetteville, and then went to Columbia Seminary, entering in 1837, and completing his theological course in 1840. He was licensed by one of the Presbyteries in the Synod of South Carolina, but soon returned to his native State, where he remained until his death. In the early part of his ministerial life he went to Bladen County, and was the first Presbyterian minister that died in that county. It was his lot to labor mostly as a pioneer, and, as the result of his self-denial and zeal, “several garden spots, once waste places, now greet the eye of the beholder.”

He was rigidly Calvinistic in his views, and much inclined to controversy, especially in early life and middle age. He was very firm and resolute, and one has said: “When once Bro. Munroe has made up his mind on a subject, to attempt to turn him is like attempting to dam the Nile with bulrushes.”

In social life he was very attractive, and his genial disposition caused him to be much beloved and greatly sought after as a fire-side companion.

He was twice married, first to Miss Lucy Wright, and again to Miss C. M. Wooten, of Bladen County, who, with six little children, survived him.

His death was sudden. On Saturday afternoon, October 24, he came in the house and told his wife to give him a camphor pill, as he was sick. Having taken it he lay down and soon remarked that he felt better. His wife then went out of the room for a few moments, and when she returned he was dying. The summons was sudden, but the steward was ready. He served the Master long, and then entered into rest.

THOMAS MARQUIS NEWELL.

THE subject of this sketch was born at Cross Creek, Washington County, Pa., October 16th, 1815. During a revival in the Washington church, he made a profession of his faith. He was graduated from Washington College in 1834, and studied in the Western Theological Seminary at Allegheny, till 1836, and attended the exercises of the Seminary at Columbia during the session of 1838-39. He was licensed by Washington Presbytery, and by it was ordained in 1843, and installed pastor of the church at Wellsburg, Va. In 1849 he married Miss Martha, daughter of Robert Officer, Esq., of Washington, Pa. In 1851, he removed to Jacksonville, Ill., where he was engaged as a teacher in the Deaf and Dumb Asylum, meanwhile preaching in the destitute regions around him, as opportunity offered. In 1857, he took charge of the church at Waynesville, Ill., where he labored faithfully and successfully until his death, May 10th, 1865. On the day of his death, he seemed unusually well and cheerful; but at the supper-table he became suddenly ill and expired in a few minutes after being removed to his bed.

As a presbyter, Mr. Newell enjoyed the confidence of his breth-

ren, and had been frequently sent by them to the General Assembly when important interests were at stake. Rev. Mr. Price thus speaks of him: "As a man, he was modest and unassuming, yet firm in his adherence to principle. . . . As a Christian, he was a good man, full of faith and the Holy Ghost. As a preacher, he was clear, concise, pointed, experimental, and pathetic. He always seemed to feel the force of the truths which he preached. As a pastor, he was kind, diligent, and faithful."

[*Extract from Wilson's Almanac for 1866.*]

MR. EBEN NEWTON.

EBEN NEWTON was born in Banks County, Georgia, November 7th, 1851. He was the son of Rev. Henry Newton, now pastor of the church at Union Point, Ga., and the great-grandson of Rev. John Newton, who came to Georgia in 1786, and laid the foundations of several flourishing churches.

In 1852 the family removed to Jackson County, Georgia, where his childhood and youth were spent. He became a communicant of Thyatira church in August, 1867. He stated to the Session that he could remember no period of his life when he did not enjoy the worship of God.

He entered the University of Georgia as a student in 1868, and was graduated from that institution in 1871. His academic training had been received from Prof. John W. Glenn, Principal of Martin Institute, Jefferson, Georgia.

Dedicated by his parents at his birth to the work of the ministry, God accepted the offering, and impressed upon his heart, as he grew up to manhood, the conviction that to this work he was divinely called. He taught school for several years in order to repay money used in his literary training and also to defray his expenses at the Seminary, and entered Columbia Theological Seminary in September, 1874. Remaining one session at the Seminary, in accordance with his determination to receive no

assistance from the Church, he took charge of Lagrange School in the autumn. He did not return, but after a painful illness of six weeks he died at Union Point, February 17th, 1876.

The character of Eben Newton was one much to be admired. "A rare combination of genuine modesty and genial mirthfulness," says one who loved him, "made him a favorite in the social circle." Talents of a high order, earnestly devoted to study, won for him the admiration of his classmates. His attainments were good for one of his years, but his modesty veiled them from all save his most intimate friends.

A pure and noble worker was lost to the Church on earth when his spirit went back to God who gave it.

ROBERT ADAMS.

REV. SAMUEL ORR,

SON of John and Elizabeth Orr, was born in Jackson County, Ga. (but reared in Cobb County, near Marietta), August 12th, 1823. He united with Mar's Hill church, of which his father was an elder, August 16th, 1845; graduated at Oglethorpe University, Georgia, 1851; at Columbia Seminary, S. C., in 1854; received by Cherokee Presbytery, at Cartersville, April 14th, 1855; and ordained by Ouachita Presbytery, Washington, Ark., October 22d, 1864, as an army chaplain. He preached in Pickens County, Ala., at Sardis and Mount Olivet churches, for two years. On the 13th October, 1857, he was united in marriage with Ann E. Baird, at Tuscaloosa, Ala., and soon after removed to Arkansas, reaching Tulip, Dallas County, on Christmas day, 1857. Here he spent about a month in the families of Rev. A. R. Banks, James A. Patillo, and others, and then he and his accomplished bride removed to the County of Pike, Ark., where Col. Henry Merrill had established his cotton factory—a pious elder, where Bro. Orr was invited to preach. He remained here two or three months, and then located at Centre Point, Hempstead County, engaged in teaching, still keeping up his preach-

ing appointments at the factory, and at other points in reach, as he had opportunity. Here he remained until 1863, when he removed to Dallas County, and took charge of the Pleasant Grove Academy and church, where he left a happy impress upon pupils and people. From here he removed to Clark County, where he took charge of Carolina church, near Dobyville, in 1869, until his death, on November 24th, 1882. At this time, however, he was supplying the churches of Prescott, Marlbrook, and Shady Grove.

Brother Orr was devotedly pious, manifested great zeal for Zion's prosperity, and was always punctual in attendance on the courts of the Church. While he was not a brilliant orator or a fluent speaker, he was ever most exemplary in conduct as a minister, husband, and parent. His pious and godly walk was worth much to the Church and the world. In the new and sparsely settled condition of the country, with but few churches able to support a pastor, he was compelled to resort to teaching, aided greatly by his intelligent wife. He leaves her and four children to mourn his departure.

A. R. B.

REV. M. A. PATTERSON

DIED at Mt. Holly, Arkansas, March 18th, 1882, after a lingering illness, in the seventy-second year of his age.

He was born and reared to young manhood in Moore County, N. C. His father, Mr. William Patterson, died when he was quite young; hence he was dependent, to a great extent, upon his own efforts to secure means for procuring an education.

He made a profession of religion during the "big revival of 1832," at Union church, in Moore County, N. C. He received his early education at Donaldson Academy, in Fayetteville, N. C. After this he went to Princeton Theological Seminary for a while, and completed his theological course at Columbia, South Carolina.

He was licensed to preach by Fayetteville Presbytery in 1842, and was during the same year dismissed to East Alabama Pres-

bytery, and soon after received a call to Pea River church, in Barbour County, Alabama, where he was ordained and installed pastor. While pastor of Pea River church, he preached part of his time at the churches of Palmyra and Pleasant View. He labored in this field about eighteen years.

In 1860 he removed to Ouachita Presbytery, in Arkansas, and was for five years pastor of Mt. Holly church.

During the last few years of his life he was not able to preach regularly, owing to his declining health, and this was a great cross to him, for he dearly loved to preach the everlasting gospel of his Saviour to his dying fellow-men.

His preaching was of the purest and most evangelical type, proceeding from a heart full of rich Christian experience. The writer has often heard him remark that "the Southern Presbyterian Church is the purest Church on earth," and he was a fair representative of its purity and orthodoxy. Other preachers have been more gifted with eloquence and golden speech than he was, but few have been more faithful in presenting the gospel in its purity and simplicity.

The last two years of his life were overshadowed by dark clouds of affliction, having, during that time, lost two lovely Christian daughters, each after lingering illness and much suffering. And in the meantime his own health was fast declining, and his disease was of such a nature that it destroyed his voice, so that for several months before he died he was not able to speak above a whisper.

But under these dark and heavy afflictions he was sustained by divine power. And his happiness has been all the more enhanced by the strong and sudden contrast, as his released spirit ascended from scenes of darkness, affliction, and suffering, to those bright realms of eternal day, where there is no more affliction or suffering or death.

"Servant of God, well done ;
Praise be thy new employ ;
And while eternal ages run,
Rest in thy Saviour's joy."

E. M. M.

REV. RICHARD PEDEN

Did not obtain the privilege of a collegiate education. He entered Columbia Seminary in 1835, and completed the course of study in 1838. He labored first in the Synod of South Carolina, but afterwards in Mississippi, where he departed this life many years ago.

ABNER A. PORTER, D. D.

I experience great embarrassment in attempting, within such narrow limits, to sketch the life and character of Dr. Porter, a man in whom were combined rare intellectual gifts, improved by careful training: a judgment of calm, judicial fairness, a refinement of taste that was faultless; a lofty sense of honor; a love of truth and justice which amounted almost to sternness; an accurate scholarship and an extended acquaintance with theology and general literature; and all crowned with a deep-toned piety and an unaffected modesty.

Abner A. Porter entered the Seminary in the fall of 1839, and left March, 1842, leaving behind him a record as a student and as a man to be admired by all. He was licensed to preach by the Presbytery of Tuscaloosa, Ala., October, 1842, and in November of the following year was ordained by the same body, and installed pastor over the churches of Bethsalem and Burton's Hill, Green County, Ala. Resigning his charge of these churches in 1846, he removed to Charleston, S. C., where, under his labors, the Glebe Street church was organised. His subsequent charges were, the First church, Selma, Ala., Spartanburg, S. C., and Austin, Texas, where he ended his labors, December, 1872. Perhaps the most important labor of his life in the service of the Church was performed as editor of the *Southern Presbyterian*, during the years immediately preceding and during the war of

the States. His endowments and acquirements, intellectual and moral, admirably fitted him for such a position at such a time.

As a preacher, few men were more impressive in the pulpit. In doctrine he was eminently distinguished for gravity; in manner, for earnestness. There was nothing sensational about him. In listening to him, you were impressed with the feeling that he was uttering the deepest convictions of his own heart. Allow me to give the estimate of him as a preacher from the pen of one who knew him intimately from the time he entered the ministry, who was himself at that time, perhaps, the most influential ecclesiastic and popular preacher of our Church in Alabama: "The great power, however, of his preaching lay in the thought, so clear, well defined, and incisive. His mind was eminently logical in its structure and habitudes. This made him the able theologian and powerful preacher. His style was a singularly appropriate vehicle for his thoughts, being, as to the construction of the sentences, simple and direct, and in the choice of the words discriminating, apt, and affluent. . . . To an extent not common with even the more thoroughly evangelical preachers, the theme of his discourses was the great doctrines of grace as epitomised in the symbols of the Church to which he belonged. . . . The last sermon I heard from his lips some few years before those lips were sealed by death, was one of the most tender and affecting I ever heard. The gentle, Christian spirit which pervaded every part of it, still lingers in my heart. I love to think of it as the last utterance to me of one whom I had so long loved and admired; for certainly, taking it in every aspect, it was one of the noblest, grandest sermons I ever listened to." Those who knew Dr. Porter, and were accustomed to hear him, will concur in this estimate as just and true.

WM. FLINN.

REV. DAVID H. PORTER, D. D.

DR. PORTER was the son of the Rev. Francis H. Porter, and a brother of the Rev. Abner A. Porter, D. D., the Rev. Rufus K. Porter, and the Rev. Joseph D. Porter. He was born at Selma, Alabama, May 13th, 1830; became a professing member of the Presbyterian Church at fifteen years of age; was graduated at the South Carolina College, with the second honor of his class, in December, 1852; entered this Theological Seminary January 6th, 1853, and was graduated at the same June 28th, 1855; was licensed to preach by the Charleston Presbytery April 1st, 1855; from July 6th of the same year preached for the First Presbyterian church, Augusta, Ga., for three months; was by the Presbytery of Georgia ordained to the ministry, and installed pastor of the First Presbyterian church, Savannah, Ga., in November, 1855. His pastoral relation to this church was never dissolved until his death. During the summer of 1861 he alternated with Dr. I. S. K. Axson in preaching to the Confederate garrison in Fort Pulaski; passed the year 1862 and part of 1863 as an invalid at Beech Island, S. C.; in the fall of 1863 became chaplain to the 5th Regiment, Georgia Cavalry, serving till the end of the war. In the summer of 1865 he resumed pastoral labor, in which he continued until disabled by his last illness. During this period he bent his energies toward the erection of a church-edifice, the dedication of which took place June 9th, 1872, the sermon being preached by the Rev. Dr. B. M. Palmer, the first pastor of the church.

His last sickness was protracted, but was borne in faith and meekness. Jesus was with his dying servant. His end was peace. He died on the Lord's day, December 21st, 1873, in the forty-fourth year of his age. His funeral was attended by ministers and people of all religious persuasions, who lamented his departure, and his body was buried at Laurel Grove Cemetery, Savannah. He left a widow—the daughter of ruling elder Samuel Clarke, of the Beech Island church—who has since followed him to Canaan's land, and several children. He published one

sermon, the subject being the relation of the State to Religion, which elicited high praise for ability from Dr. Thornwell through the *Southern Presbyterian Review*. He was graceful in person and pleasant in manners: was an affectionate husband and father, a polished writer, a faithful and efficient presbyter, and a vigorous, attractive, and successful preacher.

J. L. GIRARDEAU.



REV. JOSEPH D. PORTER,

THE son of the Rev. Francis H. Porter, was born about the year 1821, and entered Columbia Seminary in the fall of 1845, completing his theological course in 1848. He was licensed probably by one of the Presbyteries in the Synod of Alabama, and in April, 1850, was ordained by the Presbytery of Tombecbee. In the fall of 1852 he was received by the Presbytery of South Alabama. While a member of that body, he served Laurel church at one time, and for a period of three years the Baldwin church. From 1862 to 1864 he was a chaplain in the Confederate army, being stationed at Mobile. In 1868 he was received by the Presbytery of Central Texas, where he labored six years, supplying frontier settlements and destitute churches. In the fall of 1874 he became a member of Eastern Texas Presbytery, and took charge of the Augusta church and several missionary points in Houston County. He labored here two years, building up the Augusta church and organising Cochim church. In 1876 he became the evangelist for the southeastern counties of the Presbytery. In this work he continued two years, building up decaying churches, searching out isolated saints, and preaching at many points never before visited by a Presbyterian minister. His extended missionary explorations on horseback into the distant and almost inaccessible interior, were of great value in guiding the work of the Presbytery.

A few months before his death, he took charge of the San

Augustine church, and was much cheered in the prospects of the work : but while on the way to Presbytery, alone by the way-side, with no friend to close his eyes, he was taken ill (probably of heart disease), and died in 1879.

He was characterised by a meek and quiet spirit, and a patient endurance of labors and privations in the midst of constant bodily infirmity and weakness. He was a regular attendant upon the church courts, and manifested an accurate acquaintance with the principles of our Church Government. He was a faithful, instructive, earnest, and edifying herald of salvation, and was specially useful and blest in his ministrations in the sick room and with the dying.

He was the last of four brothers, who were all valiant for the truth, and noble preachers of the gospel in our Church.

REV. RUFUS K. PORTER.

REV. RUFUS KILPATRICK PORTER was born at Cedar Springs, Spartanburg District, S. C., January 1st, 1827. At the age of sixteen years he made a profession of his faith in the Lord Jesus Christ and united with the Church in Green County, Alabama.

In the fall of 1849 he entered the Theological Seminary at Columbia, having the same year been graduated from the South Carolina College. He was licensed to preach in 1852, and became pastor of the churches of Waynesboro and Bath, Ga. In the following year he married Miss Jane S. Johnston, of Winnsboro, S. C.

When the war between the States broke out he very soon exchanged the quiet duties of a pastorate for the more stirring scenes of the camp, and as chaplain of a regiment in the brigade of the lamented Gen. T. R. R. Cobb, he found a field of usefulness for which his genial manners and warm sympathetic heart eminently qualified him. It was his melancholy privilege to pillow in his arms the head of his beloved commander, as he breathed out his life on the battle-field of Fredericksburg, Va.

In 1867 he was called to the pastorate of the Central Presbyterian church of Atlanta, in which important field he continued for the brief remainder of his appointed time on earth. On the 13th of July, 1869, in the forty-third year of his age, he was called to rest from his labors. His end was neither sudden nor unexpected. For many months his wasting strength gave painful admonition that his days were numbered. With unwavering faith in the precious promises of his Saviour, he marched with unflinching step to the end of his journey to receive his crown.

Brother Porter was singularly attractive in his intercourse with men: genial and sympathetic in his nature, he could readily enter into their feelings, so that he did literally "rejoice with those that rejoiced, and weep with those that wept." With a highly cultivated mind, enriched by extensive reading, by travel in foreign lands, he was a welcome guest in every circle of intelligent Christians. As a preacher, he was discreet in the selection of his subjects, sound in his exposition of Scripture, attractive, earnest, and impressive in his delivery. As a pastor, he was pre-eminently successful. He was, in fact, a polished Christian gentleman, and a faithful laborious pastor, responding cheerfully to the very last day of his life to the calls made upon him, to visit the sick and comfort the dying. His memory is embalmed in the hearts of his people in Atlanta, and they love to recount in affectionate words their tender remembrance of his many virtues.

J. L. ROGERS.

REV. J. M. QUARTERMAN.

JOSEPH MELANCHTHON QUARTERMAN, son of Rev. Robert Quarterman, was born in Liberty County, Georgia, on the 13th of April, 1828. The child of pious parents, he was consecrated from birth by a devoted mother to the work of the ministry, if the Lord should see fit to call him. He made a profession of faith in Christ at the early age of fourteen, in the old Midway

church, of Liberty County, of which his father was the senior pastor. He was graduated from Oglethorpe University in 1847, sharing the first honor. He immediately repaired to Columbia S. C., to attend the Theological Seminary. After finishing his theological course, he was licensed by the Presbytery of Georgia (now Savannah), and was sent by Presbytery to take charge of the newly organised church of Mt. Vernon, Montgomery County, Ga. He was married to Miss Eliza Winn Cassels, daughter of Rev. Samuel J. Cassels, on the 14th of April, 1851.

After five years of patient toil, not unmarked by a measure of success in his ministry, he left Mt. Vernon for Palatka, Fla., in November, 1855, to take charge of the Presbyterian church there. He had, in addition to his charge in Palatka, an appointment once a month at Orange Springs, twenty-five miles distant. It was on his visit to this last place that he was seized with the disease that terminated his earthly mission. He fell with the harness on, March 29th, 1858, aged thirty years. His course was short, but his work was done, and well done. He impressed himself upon all as a pious and devoted minister of the gospel, whose single aim was to win souls for Christ. He was a man of a great deal of modest merit. While never shrinking from duty, he illustrated the apostolic injunction, "In honor preferring one another." There was a fine symmetry in his character, which, while a positive excellence, makes it difficult to give desired relief to his portrait. There were about him few salient points to engage attention. This, with his modest and retiring nature, prevented the full appreciation of any except his nearest and most intimate friends. His mortal remains lie entombed in the cemetery at Palatka. Upon the monument is this inscription: "A grateful tribute to pastoral faithfulness. The trumpet of the watchman is still, but a new harp is strung in heaven."

D. FRASER.

REV. JOHN WINN QUARTERMAN,

SON of the Rev. Robert Quarterman, pastor for many years of the old Midway church in Liberty County, Georgia, was born September 21st, 1821. In very early life he made a public profession of his faith in Christ, and to the end of his days adorned his profession. He was graduated by the University of Georgia in the year 1839, taking the first honor in his class. He then taught school for two years in his native village, and entered the Seminary at Columbia in 1842. Completing his full course there, he was licensed to preach the gospel by the Presbytery of Georgia on November 15, 1845, and was appointed to supply the then vacant pulpit of St. Mary's church, which he did for six months. Feeling himself called to engage in the work of Foreign Missions, he offered himself to the Board, and was accepted. On May 31st, 1846, he was ordained by his Presbytery as a foreign missionary. In December of the same year he arrived in Ningpo, China, his chosen field, where he joined his brother-in-law and his sister, Rev. and Mrs. R. Q. Way, who had preceded him three years. He soon acquired a sufficient knowledge of the language to enable him to teach in the Mission Boarding School, and to preach each day in the native church, and it was while thus engaged that he contracted that dreadful disease, small pox, which released him from his earthly labors in October, 1857.

He was a man beloved by all who knew him, conscientious and faithful in the discharge of duty, public and private; and pre-eminently devoted to his chosen work.

He translated into the Chinese language different portions of the Scriptures, and also Dr. C. C. Jones' Catechism, which has been extensively used in the native schools.

REV. C. M. RICHARDS.

REV. CHARLES MALONE RICHARDS was the third son of Stephen M. and Jane L. Richards, and was born in Madison County, Ala., on the 13th day of April, 1837. He was a child of the covenant, both of his parents being consistent members of the Church of Christ. In the twelfth year of his age he made a profession of faith in Christ, and united with Ebenezer church, in the Presbytery of Tusculumbia. Charles having expressed it as his conviction that it was his duty to preach the gospel, his parents sent him, in 1854, to York District, S. C., that he might be under the supervision of an older brother, Rev. J. G. Richards, and enjoy the advantages of an excellent academy, then presided over by Gen. J. A. Alston. He entered Davidson College, N. C., in 1858, and having passed through the Junior year, went to the University of Virginia, where he graduated in the School of Moral Philosophy, and gave special attention to the departments of Greek, Logic, and Rhetoric. In the autumn of 1861 he entered the Theological Seminary at Columbia, S. C. At the close of his first term in the Seminary, he went to Arkansas, to spend his vacation with his parents, who had removed to that State. While in Arkansas, the war between the States, which had begun the year previous, becoming more desperate, he enlisted as a private soldier in the Confederate army. He was an entire stranger to every member of his command; but his merits were soon discovered, and he was promoted to the position of lieutenant of cavalry. In this position he was frequently called upon to execute the most difficult and trying duties. In the battle of Bayou Metre, near Little Rock, he received a serious wound, being shot through both knees, from the effects of which he never fully recovered. After the close of the war, he taught in Arkansas, for a short while. But returning to the Seminary in the autumn of 1867, he was graduated in the class of 1869. He was licensed to preach the gospel by the Presbytery of Arkansas, at Des Ark, on the 9th day of July, 1869, and immediately took charge of the churches of Bentonville and Cincinnati, his first and only

charge. He was ordained to the full work of the ministry at Jackson Port, on the 11th day of April, 1870. While on his way from Bentonville to Cincinnati, to fill an appointment, the wound in one of his knees became inflamed, and after a few days of great suffering, he died at Cincinnati, Ark., on the 15th day of July, 1872.

Mr. Richards was a good scholar, a good preacher, and a faithful servant of the Lord Jesus Christ. The Synod of Arkansas says of him: "His official character, as a minister, was marked by the same sound judgment, the same conscientiousness, the same inflexible adherence to principle, the same resolute attachment to truth, which characterised him as a student, a soldier, and a Christian."

J. G. R.

REV. H. W. ROGERS

WAS received under the care of the Presbytery of Western Texas as a licentiate of the Presbytery of Tuscaloosa at Victoria, Texas, April 3d, 1851, and was ordained evangelist April 7th, 1857. He was placed in charge of Seguin and adjacent points, March 26th, 1852; was elected Trustee of Aranama College, which he resigned October 15th, 1853.

Acted as Temporary Clerk of Presbytery at Gonzales, October 21st, 1852; reported the organisation of churches at Seguin and Cibolo (now Rector's Chapel), October 22d, 1852; reported church organised at San Marcos at Presbytery, October 13th, 1853, in which he was assisted by Rev. N. P. Charlotte; chosen Moderator of Presbytery at Gonzales, March 30th, 1855. Presbytery granted request of Seguin church for half his time as stated supply, March 30th, 1855. Died, August 3d, 1856.

REV. W. H. ROANE

WAS born November 11th, 1826, near Whitesburg, Alabama: professed faith and joined the Church in July, 1844: commenced studying for the ministry with Rev. N. A. Penland, in Somerville, Alabama, November, 1844; afterwards attended Union Seminary, near Spring Hill, Tennessee; next entered Oglethorpe University, Georgia, and was graduated November 14th, 1849, and took the full term of three years in the Seminary at Columbia. He was licensed to preach the gospel by the Tusculum Presbytery in 1852, after which he went to Louisiana, and preached and taught in Tensas, Madison, and Carroll Parishes until the autumn of 1854. He accepted a call to Red Lick and Ben Salem churches in Mississippi, and entering immediately on his pastoral labors, was ordained by the Presbytery of Mississippi, December 24th, 1854, and installed pastor of Red Lick church at the same time.

He was married, March 14th, 1855, to Mary L. Macfeat, of Columbia, S. C. After serving the churches above mentioned for about four years, a wider field of usefulness opened before him, and he removed to Magnolia, Mississippi, taking charge of the churches at four points on the Jackson Railroad—Summit, Magnolia, Osyka, and Amite. His life seemed opening bright for usefulness, when the dreadful war of Secession burst upon us. Still, through many difficulties and persecutions, he worked on, and worked successfully too. After the dark hours came morning; many who had been enemies and accused him, came up and confessed their injustice and begged pardon. He was called to fill many positions of honor and trust, in all of which he was accounted faithful, and it was always said he did his work well. He was conscientious, and would have laid down his life sooner than to have given up a principle. He served the Church as a minister twenty odd years, and then bronchitis compelled him to close public exercises. He died, "knowing that his Redeemer lived," and that for him "all was well." He fell asleep in Jesus, April 4th, 1876, aged nearly fifty.

M. L. R.

REV. ISAAC HADDEN SALTER

WAS born in Monroe County, Ala., and died at Lower Peach Tree, Wilcox County, Ala., in the thirty-seventh year of his age.

Bereft of his father at the early age of nine years, he was blessed in being reared by a pious mother. Being the eldest of five children, his mother's fervent prayers were that he would set the rest an example of consecration to God. In this she was not disappointed. When merging into manhood, he was received into the Presbyterian Church at Monroeville, Ala. He entered the Theological Seminary at Columbia in the year 1858, was licensed to preach by South Alabama Presbytery in April, 1861, and was afterwards ordained by that body as a Domestic missionary. He preached at Monroeville, the home of his childhood, and at Scotland and Claiborne churches from 1861 until the spring of 1865, and removed to Lower Peach Tree, Wilcox County, Ala., and was installed pastor of Hopewell church in 1868, which relation was dissolved by death. His natural gifts were good, and he persevered amid difficulties in the improvement of his talents by diligent and faithful study. He was a devoted Christian and an earnest preacher, free from guile and remarkable for his amiability and catholicity of spirit. It was his custom at the Seminary, before entering upon his studies for the night, to spend the first and freshest moments in devotion. He endeared himself to all who knew him, both as a man and as a preacher of righteousness. While he was thoroughly grounded and warmly attached to the doctrines and polity of his own Church, he had the art of so presenting them as not to offend the tastes of others, which rendered his ministry acceptable to all denominations. He constantly improved in preaching. His sermons were clear, earnest, and affectionate presentations of truth, and his last were his best. He was diligent in the use of the pen, and made many valuable contributions to religious journals. His work was brief, but it was faithfully done. In his last moments he said: "I do not fear death, but I would like to live. I have always wanted to live, on account of my mother and sisters and the Church.

Though we cannot understand why it pleases our Father to thus afflict us, it will soon be plain to us all."

His was no unmeaning profession, and he was enabled, without a fear, to commit his soul and all that was most dear to him on earth to a faithful Creator. His declining health warned him of the approaching end. He stood upon the watchtower, and continued as long as he was able, to cry to sinners, "*Come to Jesus.*:" and when laid for many long weeks upon a bed of suffering and death, he taught, by his patient, meek, and quiet resignation, how to suffer the will of God.

He fell asleep August 23, 1869. It was in the prime of life, and just as a wide field of usefulness was opening before him.

C. M. HUTTON.



WM. EDWARD SCREVEN,

OF the class of 1847, was born on the 31st of August, 1823, in Sunbury, Ga., one of the most picturesque and beautiful towns of the sea coast. His grandfather, Brig. Gen. James Screven, one of the most zealous patriots of the Revolution, fell early in the struggle for independence near Midway church in the same County. His mother's maiden name was Barbara Rankin Golphin. His father, Rev. James O. Screven, was pastor of the Baptist church in Sunbury, and was among the founders of his church in that section of the State. Wm. Edward, when about sixteen years of age, united with the church of his father, and was immersed in Sunbury River by the Rev. Josiah S. Law.

A part of his academical education was under the tuition of John B. Mallard, and in Walthourville. He was graduated from Franklin College, under the Presidency of Dr. Church, in 1844. In the fall of the same year he entered Columbia Theological Seminary with the view of entering the ministry of the Presbyterian Church. With this view he united with the Columbia church, then under the pastoral care of Dr. Palmer. At the be-

ginning of his Seminary course he was so tortured by doubts as to his call to the ministry as to be on the point of leaving for home. These were so far resolved by his friends that he devoted himself with diligence and zeal to his studies, and was active in missionary work on Sabbath afternoons in the surrounding country. One who knew him well and often accompanied him, testifies that his address on such occasions were fluent and intelligent. Possessing a handsome person and engaging manners, and unusual eloquence as a speaker, he gave promise of abundant usefulness. Returning home in 1845 with his health impaired he gave up the active prosecution of his studies. In July, 1845, he was married to Miss Cornelia Harris, of Bryan County. Hoping at some time to enter the ministry, he gave much attention to literary pursuits, and in the year 1847 he published a small volume of 147 pages on the Relations of Christianity to Poetry and Philosophy, and dedicated it to Dr. George Howe, as a token of his affectionate regard for his preceptor.

In 1849 he was struck by lightning in the twenty-sixth year of his age, which so shattered his constitution as to disqualify him for any further work. He departed this life February 12th, 1860.

J. W. MONTGOMERY.

LUCIUS A. SIMONTON

WAS born in Crawford County, Georgia, June 29th, 1830. He was reared in the bosom of the Presbyterian Church, his father being a ruling elder. He was graduated at Oglethorpe University; and it was during his connexion with that institution that he made a profession of his faith in Christ and devoted himself to the gospel ministry. His theological studies were pursued at the Columbia Seminary, and finished there in 1855. He was licensed during the following summer by Hopewell Presbytery. He entered upon his ministerial labors in the churches of Sparta and Mt. Zion, in the State of Georgia, on the 1st January, 1856, and was ordained and installed the following spring.

✧ In the fall of 1858 he accepted a call from the Presbyterian church of Albany, Georgia. In making the necessary arrangements for the removal of his family to that place, he contracted a severe cold, which terminated in a rapid consumption. He died 30th March, 1859, leaving a wife and three little children. Two of his children have followed him to the grave.

He was a very acceptable preacher, and much beloved by his people.

THOS. E. PECK.

REV. ARTHUR MELVILLE SMALL.

A. M. SMALL was born in Mecklenburg County, N. C., October, 1831. His parents were Scotch-Irish, possessing in a high degree the characteristic excellences of that people. They removed, when he was quite young, to Charleston, S. C., where Arthur grew up and, together with his brother Robert, attended the High School in that city, taught at the time by that distinguished scholar, Mr. Bruns, and was there prepared for college. In early life he made a public profession of faith in Jesus Christ, uniting with the Second church, Charleston, then under the pastoral care of Dr. Thomas Smyth. Consecrating his life to the work of the gospel ministry, he entered Oglethorpe University in the year 1849, and graduated with the highest honor of his class in 1852. He at once entered the Theological Seminary, and after passing through the prescribed course of study was licensed to preach by the Charleston Presbytery April 1st, 1855.

He commenced his ministry in the Huguenot church, Charleston, where he preached four months. In the fall of 1855 he took charge of the church at Liberty Hill, S. C., where he preached until April, 1858, when he accepted the call to the church in Tuskegee, Ala., where he labored for a little more than two years.

In October, 1860, he became pastor of the church in Selma, Ala., where he continued to labor until April 2d, 1865. On that day he was ordered out by the military authority of the city,

who required all men able to bear arms to repair to the trenches to repel the threatened raid of General Wilson. It was the Sabbath day, but instead of entering his pulpit, he had to arm himself for war. With foreboding as to what the result might be, he gathered his loved family around him and kneeling down, he commended them, himself, his church, and his country to that God whom he loved and trusted; then rose from his knees, armed himself with the unfamiliar and uncongenial weapons, and tenderly embracing his wife and sister-in-law, took his place in the trenches with his people. Late in the evening of that Sabbath day the enemy made an assault on the city, and he fell, pierced to the heart by a bullet from the Federal lines, and died at his post.

Mr. Small was married November 14th, 1855, to Miss Martha Ann, daughter of B. P. Stubbs, Esq., of Midway, Baldwin County, Ga., with whom he lived most happily until the day of his death. She survives him as Mrs. Chancellor Graham, of Tuskegee, Ala.

In person he was rather below the medium stature, but symmetrically formed and handsome; his manners easy and pleasant; and his uniform courtesy, amiable and gentlemanly bearing, rendered him attractive to all who came in contact with him. He had a pleasant voice and manner in the pulpit, and was sound in doctrine. As pastor he was greatly beloved by all.

WM. FLINN.

REV. ROBERT R. SMALL.

ROBERT ROBERTSON SMALL was born in Charleston, S. C. While he was quite young, his parents removed to Mecklenburg Co., N. C., where for several years he attended school. At the age of fifteen, he became a clerk in a mercantile house in his native city. In this position he maintained an unblemished character. At a time when there was no religious excitement, he was made a subject of converting grace, and connected himself with the

Second Presbyterian church, Charleston. After making this profession of his faith in Christ, he felt himself called to preach the gospel. He began his studies preparatory to the ministry in 1847. He entered Oglethorpe University in June, 1849, and was graduated in 1852. While in College, he won the esteem of his fellow-students for his integrity and the consistency of his Christian walk. He was one of the founders of a missionary society which was connected with the institution, and with affectionate earnestness endeavored to bring his fellow-collegians to the saving knowledge of Christ. In November, 1852, he entered Columbia Theological Seminary, where he pursued his studies for three years, and was graduated in 1855, with a reputation for uncommon piety. He was licensed by Charleston Presbytery, April 1st, 1855. Soon afterwards he undertook a missionary work among the ignorant and destitute "sand-hillers" in the neighborhood of Columbia, S. C., which was signally blessed. Having received a unanimous call to the church at Rocky Mount, Bossier Parish, La., he prepared to enter upon the pastoral work. But the distinction between the preceptive and the decretive will of God received in his case a fresh illustration. The one will called him to preach; the other appointed him to die. He was stricken with typhus fever, and exhibited under its fatal ravages the sweetest acquiescence in the will of the Lord. One circumstance connected with his last moments deserves to be recorded and noted; and for the fact the writer vouches as an eye-witness of the scene. After having lain in the dying change for hours, speechless, motionless, and at the last with a fixed, unwinking gaze, three times his arms were lifted and extended in the direction in which he was apparently looking, and an indescribable expression of joy flashed each time, like a beam of glory, across his sunken features. The third time his lips parted, and he was heard to say, in a faint, but thrilling voice: "Earth is receding—heaven!" He died, at the time when he expected to be married, in Charleston, in 1856, and his body was buried in Magnolia Cemetery. A more affectionate and Christlike spirit the writer never knew. He thirsted to preach Jesus to sinners, and had a heart to bring the world to him.

JOHN L. GIRARDEAU.

ANGUS FERGUSON SMITH

Was born in Jones County, Mississippi, March 29th, 1833. His collegiate course was pursued at Oakland College, in his native State, where he graduated with the highest honors of his class in 1858. In the autumn of the next year he entered the Theological Seminary at Columbia, S. C., and began his direct preparation for the gospel ministry. He applied himself with diligence and zeal to the studies and duties of a Seminary student, and was also ready at all times to engage in Christian work outside the institution. He was endowed with a vigorous mind, a ready delivery, and an energetic spirit; and these gifts he held as consecrated to the Master's service.

He did not, however, complete the three years' course in the Seminary. Having married Miss Carrie Golding, of Spartanburg, S. C., shortly after the close of his second year's course, and in the meantime having been licensed by his Presbytery to preach the gospel, in July, 1861, he became the stated supply of the Spartanburg church, and thus entered regularly upon the performance of his ministerial work. He did, indeed, attempt for a time to keep up his studies in the Seminary, going down there for the week, but this he abandoned after a few months, and took up his residence in Spartanburg with his wife's family.

His connexion with the church at this place continued, through not a few trials and discouragements in those dark days of war, until January, 1864, when, leaving the work at home, he repaired to the Confederate army of Tennessee to engage in ministerial labor there, under the direction of the Assembly's Committee of Domestic Missions. But his career in this new field was short. Though spared the missiles of the enemy upon the battle-field, he soon fell a victim to disease. After a wasting illness of many days with typhoid fever, he expired in the Empire Hospital at Atlanta, Ga., on the 8th of July, 1864, dying in the full confidence and joyous triumphs of Christian faith. T. H. LAW.

ROBERT L. SMYTHE

WAS born in Charleston, S. C., of Irish parents, about 1841. He was prepared for College in Sumter District, and becoming a candidate for the ministry under the care of Harmony Presbytery, he went to Oglethorpe University. In 1863 he entered the Seminary at Columbia, but soon after went into the Confederate army.

He married Miss Mary Scudder, of Savannah, Ga., and died in Elizabeth City, N. J., leaving her and two small children to mourn his loss.



REV. W. R. STODDARD.

REV. W. R. STODDARD was the son of Mr. Francis Stoddard, a highly respectable citizen of Laurens County, S. C., and a consistent member of the Presbyterian church of New Harmony. He set a godly example to his children, and did all he could to impart to them religious instruction. His son William R. professed faith in Christ when about fifteen years of age. Soon after he began to think of consecrating himself to the work of the ministry. From the academy of Rev. J. L. Kennedy, he went to Erskine College, where he was a faithful and diligent student for some time, but did not complete his College course. In 1857 he entered the Theological Seminary at Columbia, S. C., and completing the prescribed course of study, he was licensed April, 1860, by the South Carolina Presbytery. At the commencement of the Confederate war he volunteered as a private soldier in one of the companies of James's Battalion. Besides his duties of soldier, he officiated as minister of the gospel, preaching and holding prayer-meetings in camp whenever opportunity presented. Though not highly gifted as a speaker, such was his faithfulness as a Christian, and so untiring were his efforts, that he soon won the confidence of the whole command.

The officer in command was so impressed with his piety and his zeal for the cause of Christ, that he kindly relieved him from the common duties of the soldier, and made him chaplain. His character was lovely, because it was Christlike. His very life preached to others, and told upon the hearts of those who knew him, because it was a godly life. Selfish thoughts and feelings were unknown to him. He was ever ready and willing to make sacrifices for the good of others. He was at the close of the war chaplain at Lauderdale Springs in Mississippi, where he was married to Miss Yates, in the spring of 1865.

While on a visit to his parents in South Carolina, he was stricken with disease, and died at his father's residence only a few weeks after his marriage.

His age was about thirty-five years. He was truly a good man.



REV. WALLACE HOWARD STRATTON

WAS born in Enfaula, Barbour County, Alabama, April 26th, 1839, and died in Baton Rouge, Louisiana, August 21st, 1873. He was the son of the Rev. James Stratton and Mrs. Elizabeth Floyd Stratton.

At fifteen, while absent in Bridgeton, N. J., the native place of his father, he was received into the communion of the Church, and from that time until called into the Church above, we believe he could say, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Many years after he said to the writer: "I am quite persuaded that at eleven years of age I had the same gracious exercises which I now have, and which old Christians have, and think that at fifteen they were only confirmed and increased." Until he entered Oakland College, which was then in high repute, and where he graduated with honor, he had been favored with the best instructors, and had been a close student.

In the year 18—, he went to Columbia Theological Seminary,

was licensed, ordained, and installed pastor of the church at Anderson C. H., S. C. His health failing, he removed to Pass Christian, La., and afterwards became pastor of the church in Baton Rouge, La., where after an honored and useful pastorate he was taken ill and died.

He had always been a hard student, was a consecrated man, and died in the "full assurance of faith."

JAMES STRATTON.

REV. PHILIP H. THOMPSON

WAS the youngest son of William Thompson, an elder in the First Presbyterian church at Nashville, where the subject of this sketch was born, April 3d, 1830. He enjoyed the privilege of Christian training, as both of his parents were godly people.

He was graduated from the University of Nashville, under the presidency of Dr. Philip Lindsley. He chose his father's profession—that of the law; was admitted to the bar in 1851, and in 1852 married Miss Juliet Marshall, of Bowling Green, Ky. Their only child died in infancy. In 1853 he removed to Memphis. Before leaving Nashville he made a profession of religion, and he was elected to the office of ruling elder in the Second church of Memphis. In 1856 his wife died. The loss of his wife and child was instrumental in weaning him from the world, and in directing his mind to the ministry. He entered the Seminary at Columbia in 1859, shortly after his licensure by the Presbytery of Memphis, which took place at Osceola, Ark. He was ordained early in 1860, by the same Presbytery, to the work of an evangelist. After travelling with Dr. Thornwell in Europe, he was installed pastor of the Fourth Presbyterian church of Memphis, in December, 1861. His church increased from twenty-one to fifty in a short time. His church building was burned during the war. In 1862 he married Miss Lucy C. Bills, by whom he had two children, both of whom are still living, the

elder one being at present a student in Columbia Theological Seminary. In 1863 he accepted a call from Emmons and Bellemont churches, in Fayette County, Tenn., where he labored for three years with great acceptance. After two years of preaching at Bartlett, he took charge of the Portland church, near Louisville, Ky., where he labored with great acceptance for two years and a half. In August, 1870, he was installed pastor of Mulberry church, the late charge of the beloved Samuel McPheeters. He lived less than a year, doing his Master's will with his might. He died June 13th, 1871, aged forty-one. He was a man of piety, zeal, and boldness. Everywhere he went, he succeeded in winning the hearts of his people. Among his dying words were: "It will all be right;" and his very last words were: "My hope is in Christ."

JOHN S. PARK.

REV. EDWARD R. WARE.

HE was graduated at the University of Alabama, entered Columbia Seminary in 1846, and completed his theological course in May, 1849; was licensed by the Presbytery of East Alabama, October 24th, 1849, and ordained September 28th, 1850. He was pastor of the church at Jacksonville, Ala., and died October 19th, 1854. As a man, he was kind, affable, and conciliatory. As a Christian, he was truly pious and humble. As a minister, faithful, laborious, and persevering. As a husband, he was affectionate and devoted. But his work was done, and he has gone to his rest. He met death with great composure, and in his last hours was blessed by the grace of God, with full assurance of a happy immortality.—*Minutes of Synod of Alabama, 1854.*

REV. JOHN F. WATSON.

JOHN FRANKLIN WATSON, son of Rev. S. L. and N. H. (Neel) Watson, was born in Steele Creek, Mecklenburg County, N. C., March 21st, 1839.

John received his preparatory training at Bethel Academy, and entered the Sophomore Class of Davidson College, N. C., in 1856, and here made a profession of faith. He was graduated in July, 1859, and in the fall of the same year entered the Theological Seminary at Columbia, S. C. Having completed the course there, he was licensed as a probationer by Bethel Presbytery in 1862. Having served as a missionary to the soldiers in 1862 for a while, he was ordained October 3d, 1863, by Bethel Presbytery, at Waxhaw church, and returned as a missionary to the army in Virginia. During the following winter he had a severe attack of typhoid fever, which forced him to return to South Carolina in the spring of 1864. During the fall of that year he returned to the army of Northern Virginia and served as chaplain of the 16th North Carolina Regiment of Infantry, until the close of the war. It was his delight to labor for the spiritual good of the soldiers, in the camp and on the march, ever zealous in the work. It was often difficult to keep him from taking active part in battle. It was hard to make him see that the proper place for a chaplain was at the field hospital. Like every true patriot, he longed to be at the front.

After the close of the war he united school-teaching with preaching until November, 1866, when he went to Arkansas, and engaged in teaching while supplying the Camden church. In the spring of 1867 he returned to South Carolina, and on April 2d, 1867, he was married to Miss Mary Elizabeth Alston, of Ebenezer. Removing in 1867 to Princeton, Ark., he had charge of a female school, also preaching at Princeton and Tulip, where he labored till 1870, and after a protracted sickness died, June 8th, 1870. He left no children.

He was highly esteemed as a teacher and preacher. Fearless

and determined in the performance of duty, desiring to have always "a conscience void of offence toward God and toward men."

On his tombstone are inscribed these words:

"A sincere, practical man,
An humble Christian,
In death triumphant."

S. L. W.

REV. W. B. WATTS.

WINSLOW BRAINARD WATTS and Thos. Espy Watts, twin brothers, were born in Iredell County, N. C., five miles west of Statesville, March 29th, 1833, sons of substantial Scotch-Irish Presbyterians. The father was an earnest, praying member of Concord church; two uncles were elders, and two other uncles were Presbyterian ministers. The mother (Mary K. Adams) was a granddaughter of an earnest Presbyterian elder, the founder of Buck Creek church, in Rowan County, N. C. The parents died when the twin brothers were quite young, and they were taken in charge by Dr. J. R. B. Adams, their mother's brother. In early life they became communing members in Concord church, and were pupils in Ebenezer Academy, at Bethany church, the best school in Western North Carolina in that day. They entered Davidson College, and were graduated with honor in 1854.

W. B. Watts, spending a few years in teaching in Chester County, S. C., where he left his mark as a scholar and man, entered the Seminary at Columbia in 1858. Having completed his course, he was licensed by Concord Presbytery, April 13th, 1861, and installed pastor of Prospect and Buck Creek churches in October following. On the 5th December, 1861, he was united in marriage to Miss E. Melvina Alexander, daughter of the late Col. Ben. W. Alexander, of Charlotte, N. C. During a service of seven years, one hundred and forty members were added to his churches. A combination of diseases terminated his life July

18, 1868, in the thirty-sixth year of his age. A vast assemblage attended his funeral, and the Rev. Jethro Rumble may be said to have emphasised his character in announcing as his text, "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." Acts xi. 24.

Bro. Watts was an enthusiastic member and minister of the Presbyterian Church. He loved her ways, her doctrines, ordinances, and influence. The pastor of his youth, Rev. Henry N. Pharr, early and effectually impressed him with spiritual power; and he never forgot his instructions. Indeed, he would almost take off his hat when he referred to him.

Bro. Watts was a most industrious and successful pastor. His reports to Presbytery, and his efforts on the floor of Presbytery, encouraged and helped his brethren. He was a constant, confiding friend, generous and warm-hearted. It was always a privilege to meet him and grasp his hand. O! how memory struggles under the sound of his name! The tear will moisten the cheek while these lines are written of one who could so well understand a brother's difficulties, and who was ever so faithful to advise and help.

R. Z. JOHNSTON.

SAMUEL PARK WEIR.

SAMUEL PARK WEIR was born October 12th, 1839, in Greensboro, N. C. Deprived at a tender age of a mother's care, he became a special object of solicitude to his father, Dr. David Weir, until a happy marriage with Miss Susan Dick secured for the boy such loving care as bound the two together in closest affection.

He was prepared for college by the well-known Dr. A. Wilson, and entering the University of North Carolina, after a brilliant course was graduated thence with the second place in a class of eighty-four, in 1860.

One year previous to his matriculation, he united with the church at Greensboro, and he adorned his profession through the

temptations of college life, the peaceful current of the Seminary, and the trials of the camp and battle-field.

Of a cheerful disposition, a generous spirit, a manly bearing, and a conscientious deportment, it was no wonder that his society and friendship were prized by his associates.

He entered the Seminary at Columbia in 1860, but the bombardment of Fort Sumter summoned his patriotic spirit to the defence of his country. Entering the ranks of a North Carolina regiment at Fort Macon, he was soon elected a lieutenant. His zeal for Christ prompted him to do the work also of a colporteur. On the heights of Fredericksburg he met death in the act of rendering assistance to a wounded officer (Col. Gilmer). The fatal shot entered his temple, and so "he was not," for God took him. His mortal dust rests in the cemetery at Greensboro.

R. E. COOPER.

WILLIAM WILEY

WAS born in Jefferson County, Missouri, December 25th, 1832, of Presbyterian parentage, but grew up with but few privileges of the Church, outside his father's family. Arriving at maturity, an ardent desire to secure an education led him to dispose of his little property and repair to the Des Peres Institute, in St. Louis County, Mo., then under the supervision of Rev. J. N. Gilbreath. While here he united with the Church in the fall of 1852. Having completed his preparatory studies, he went to Centre College, Danville, Ky., and entered Freshman in November, 1854. He graduated September 16th, 1858, taking third honor in a class of twenty-seven, delivering the Greek oration. On the 20th of the same month he entered the Theological Seminary at Danville, where he remained until the spring of 1859. In the fall of the same year he entered Columbia Seminary, graduating in the spring of 1861. He was licensed by the Presbytery of St. Louis, May 22d, 1861, and ordained by the same Presbytery, November 11th, 1862.

On leaving Columbia he returned to his home, but his health being impaired, together with the outlawry prevailing consequent upon the war, induced him to retire (the writer thinks) to Montana Territory. At the close of the war he returned to his native State, and transferred his presbyterial relations to Palmyra Presbytery, by which body he was received October 12th, 1866. His charge was in Monroe County, Mo., chiefly Mt. Horeb church, where he labored for two years, when failing health compelled him to temporarily lay aside his work as a minister. He married in Chillicothe, Mo., and settled on his farm, intending to assume again the full work of the ministry, so soon as his health would permit. He preached occasionally as his strength would allow, but never recovered sufficiently to enter full work again. He died July 25th, 1872, in the fortieth year of his age.

He was a diligent and successful student; an earnest, consecrated Christian; a laborious, faithful minister; an honest, truthful man: called away by "Him who doeth all things well," at a comparatively early period, in what promised to be a career of extensive usefulness.

I. J. LONG.

REV. ALBERT WILLIAMS,

A MINISTER of the Baptist Church, was born in Eatonton, Ga., August 14th, 1816; made a public profession of religion in 1835; was graduated at Franklin College on Aug. 1st, 1837; attended Columbia Seminary in 1838-9; and was ordained in April, 1840.

He was first a pastor in Columbus and then in Savannah and then in Macon, Ga. On account of feeble health he resigned his pastorate in Macon in 1848. He became Professor of Languages in Mercer University at Penfield, Ga., and then removed to Auburn, Ala., where he taught until 1853. He then removed to Montgomery, and engaged in secular pursuits, becoming a successful banker.

Bro. Williams yearned to preach the gospel. He groaned under the trial of being debarred from preaching by disease. Though greatly blessed in his three pastorates in Georgia, and though successful as a business man in Montgomery, he said, "My life is a failure, because I am deprived of my loved employ." Yet in Montgomery he did great good. He preached as often as health and opportunity enabled him, and at one time for a year conducted the services of the Second Baptist church. During this period many were converted, and among them two of his daughters.

His life, which was an impressive sermon, came to an end in Mellenville, Fla., in February, 1873. He had just gone there, hoping to find some relief from the wasting effects of consumption, but God ordered otherwise. His body now sleeps in Montgomery, awaiting the glad resurrection morn.

He was twice married: in 1842 to Miss Mary Irving Clarke, and in June, 1846, to Miss Ann Eliza Hollis. Four children survive—three daughters, who live in Mobile, Ala., and a son in New York.

Bro. Williams was feeble physically, but his mind was of the highest order. "His reputation from the beginning was high, as one of the most well-trained, accomplished, and eloquent preachers of his day. His objective and subjective knowledge of the way of salvation seemed to be extraordinary." "His preaching was delightfully clear and unaffected, and marked by a chastened and delicate tenderness." "Genius distinguished every paragraph, and celestial unction flowed out upon all that heard."

REV. A. W. WILSON.

AMONG those who have ceased, by reason of death, to answer to the calling of the roll of Synod during the past year, Rev. A. W. Wilson will be affectionately remembered. He was a native of South Carolina, and was blessed in having had in early life excellent religious training. His father, Capt. J. J. Wilson, was for

many years an elder in Bethel church in York County. His mother, a Christian of eminent piety, died when he was six years of age. The family constituted a centre of marked religious influence. Often in mature life, Brother Wilson was heard to speak in veneration of the influences which were brought to bear upon him around the fireside in the home of his parents. From childhood he maintained the character of a thoughtful and pious follower of Christ, and accordingly, in the morning of life, he was admitted to a seat at the communion table of our Lord. He grew up with the fixed impression that his calling was to be that of an ambassador for Christ.

Mr. Wilson pursued his academic studies in a school at Yorkville, S. C. Entering Davidson College in 1870, he completed his classical course and graduated in that institution in the year 1873. He was one of the class that graduated in the Theological Seminary of Columbia in 1876. A year prior to that event, he received license from Bethel Presbytery to preach the gospel of Christ. Through his entire course of education he labored under difficulties which would have deterred a less resolute person from effort. The trouble encountered arose from physical defect in the organs of vision, which caused apprehension that he might finally be prevented from entering upon the work to which he looked forward with eager expectation.

Brother Wilson came to Mississippi in the fall of the year 1876, and entered upon a field of labor, embracing the churches of Greenwood and Roebuck in the Yazoo Valley. His introduction there awakened general interest and gave new life to Presbyterianism in that comparatively destitute section. He raised the standard of the cross before the eyes of those who seldom heard the voice of ministers of the word. At a meeting of the Presbytery of Central Mississippi, held at the Roebuck church in October, 1876, he was received from Bethel Presbytery as a licentiate, and a call for one-half his time from the church in which Presbytery met was placed in his hands. He was accordingly ordained and installed pastor. On the 27th day of December of that year he was united in marriage with Miss Mary H. Carothers, daughter of Rev. W. W. Carothers, of Summerfield, Ala.,

and soon afterwards settled in the town of Greenwood. To the two churches he continued to labor until the end of his life, giving also a part of his services in the last two years to Teoc church, in Carroll County. The influence which he wielded became strong and extensive. The hearts of the people were won by the minister, and the work was prosecuted in earnest spirit. His strength was mainly in the pastoral work, which extended over a wide district. He was willing and adapted to this department of ministerial duty: hence he could not rest at ease when the impression existed in his mind that the sick could be comforted, the poor assisted, or sinners moved to seek Christ by his personal efforts.

Brother Wilson was a man of truly missionary spirit, and paid frequent visits to vacant churches. Modest, social, unassuming, and zealous, he gained the good-will of the masses. As a preacher, he was earnest, faithful, and often very impressive in the pulpit. By untiring labors, amiable and unselfish spirit, and by personal sacrifices made for the cause of the Master, he acquired the name and character of a model Christian, and proved himself a faithful minister of Jesus Christ.

When the memorable overflow came in the month of March, 1882, and brought disaster to the people of Greenwood and Roebuck, Bro. Wilson moved his family to Teoc, in Carroll County, and then returned to his home. He then passed in a skiff down to Roebuck, to look after the people of his charge. There he visited the sick and the suffering. Calling at the house of ex-Governor Humphreys, he found his family in affliction, and while leading them in devotional exercises, he himself became suddenly ill. That illness was the prelude to fatal issue. Exposure and effort in rowing his boat proved too much for his strength and constitution. By painful exertion he returned in the skiff to the vicinity of his home, and stopped at the house of a friend. Pneumonia in violent form had already prostrated his physical system. His wife was sent for and medical aid procured. When apprised that his end was near, no cloud gathered over his head. He assured his friends and his wife that he had taken firm hold of the promises of God, and that he felt secure in his reliance upon the mercy of God through Christ. Spending his last moments

in prayer for his people, he closed his eyes in death, and his spirit passed, on the first day of April, 1882, into the rest that remains for the people of God. J. H. ALEXANDER.

REV. CHARLTON H. WILSON,

THE son of Wm. T. and Eunice Wilson, was born in Marion District, S. C., March 6th, 1828, and died in Richmond, Va., June 4th, 1864.

As a boy, he was remarkable for his orderly deportment and affectionate disposition. His early education was received in an academy near home, and the last year of his preparation for College was spent in Greensboro, N. C., under Dr. Alexander Wilson.

In January, 1848, he entered Oglethorpe University, and was graduated with the first honor in 1850. While there, during one of the many revivals with which that institution of our Church was blessed, he professed faith in Christ and consecrated himself to the work of the ministry.

After teaching one year in Alabama, he entered the Columbia Seminary in 1852, and completed the course in 1855. In the spring of that year he was licensed in Williamsburg church by Harmony Presbytery. On May 9th, he married Miss Julia A. Wilson, of Mt. Zion church, and on June 1st he went to labor as a missionary among the Chickasaw Indians. His work here was exceedingly difficult, but as successful as it was difficult. He took charge of the large and important school at Wapanucka. Misunderstandings had existed among the teachers; jealousies had sprung up among the poorer classes of the Indians against the richer; and differences were growing between the trustees of the school and the Board of Foreign Missions in New York. But in a short time he corrected all these things by his prudence, sagacity, Christian frankness, and conciliatory manners; so that the school flourished greatly.

In the spring of 1859 he was compelled to leave the Indian country on account of the health of his family. That summer he spent in missionary labors, mainly at Conwayboro, S. C. In 1860 he accepted a call to the churches of Great Pee Dee and Bennettsville. In the spring of 1862 he entered the Confederate army as a chaplain, but remained only a few months, sickness and loss of voice compelling him to return home. In April, 1864, he went again to the army, but in one short month he was stricken down by severe sickness, and on June 4th died at the officers' hospital in Richmond.

"A man of decided and eminent piety; of sound and cultivated intellect; of a remarkably clear and discriminating judgment; open, frank, and judicious in all his intercourse with his fellow men; acceptable and impressive as a preacher; and especially conscientious and faithful in the discharge of every duty that devolved upon him as a Christian, a minister, and a citizen."

REV. JOHN D. WILSON.

REV. JOHN D. WILSON was born in Darlington County, S. C., in 1816 or 1817. In his boyhood he became a member of the Darlington Presbyterian church, of which his father, Samuel Wilson, was a ruling elder. He graduated in the South Carolina College in 1837; soon after entered the Theological Seminary, Columbia, and graduated there in 1841. Immediately upon his graduation in the Seminary he was married to Miss Elizabeth Player, of Columbia. He was licensed by the Presbytery of Harmony in April, 1841. By permission of that Presbytery he became the supply of Providence and Rocky River churches, Abbeville County, S. C., in the bounds of the South Carolina Presbytery, October, 1841. He was taken under the care of the latter Presbytery, March 25, 1842, and at the same date received and accepted a call to the churches of Providence and Rocky River. He was ordained pastor of these churches, May 20, 1842.

His ministry was brief. Scarcely twelve months had revolved before he was called to give an account of his stewardship. He died in Columbia in the midst of his friends, and with the venerable Dr. Howe, his preceptor, sitting by his side, guiding and instructing his pupil in his death as he had done in his life.

Mr. Wilson, though so young, died greatly lamented. He was a perfect man. Tall, of fine personal appearance, of persuasive address, and with a voice that commanded attention. A man of purpose, he walked with vehemence; studied thoroughly; pursued an argumentation with ardor, never losing sight of dignity and generosity. His sermons were complete, of the polemical kind, yet winning and impressive. He had no idiosyncrasies, no whims; morally symmetrical and superior to petty suspicions. The foreign missionary work had been *his* choice, but the Lord had otherwise ordered.

LEIGHTON B. WILSON

WAS born in Sumter County, South Carolina, July 10th, 1837, being the third son of Samuel E. and Sarah D. Wilson. His earlier years were spent on his father's farm. He was never very robust physically, but possessed intellectual gifts of a high order. As a child he was remarkably conscientious, and as he grew up to manhood this regard for right principles developed and strengthened with his character. Two instances, trifling in themselves, will illustrate the character of the boy and man. While a very small boy, he came to his mother's bedside at midnight in deep distress, and there confided to her sympathising ears his grief that a younger brother, with whom he was sleeping, had gotten in bed and gone to sleep without having said his prayers. That was such a trouble to him that he could not sleep himself. Later in life, while he was in the army of Virginia, and terribly emaciated with disease, one of his friends determined to get him a chicken and make him some soup. This was done; but when

the soup was brought to him he refused to take it unless assured that the chicken had not been surreptitiously procured.

He entered Oglethorpe College and graduated in the class of 1857, dividing with another the first honor of his class. He then taught school a few years, and at the same time prosecuted his medical studies. He was attending his third and last course of medical lectures in Charleston when the civil war began. He came home and joined the army, but soon sickness rendered him unfit for military service, and he was honorably discharged from the army. While recuperating at home he made a public profession of faith at Mt. Zion Presbyterian church in October, 1861. This important step led soon to one still more important. After mature and deliberate thought, he conceived it his duty to abandon his cherished object of entering the medical profession, and to give himself to the gospel ministry. He now entered Columbia Seminary, but the war still continuing, and his health being partially restored, he felt that his country demanded his services, and accordingly he rejoined the army, going this time to Virginia, where it was hoped the climate would not be so trying. But his old disease returned with increased virulence, and he was soon attacked with typhoid fever. He was at length brought home again, where he lay hovering for six weeks between life and death. But his end was not just yet. Once more he rallied from the fell destroyer; once more he was partially restored to health. Soon as he could travel he determined to return to the front. In vain his friends entreated him to remain till his health was stronger; in vain his physician warned him that he was only courting certain death. He went, only to be dashed down again; only to be brought for the last time to his old home and loving friends; only after intense and protracted suffering to yield his life a willing sacrifice upon the altar of his country, on the 4th of September, 1864. G. H. WILSON.

REV. WILLIAM W. WILSON

WAS born in Darlington County, S. C., 26th March, 1823. He enjoyed from early life all the advantages of a common school education, never being honored with a College diploma, and then entered upon the business of life as a teacher. Early in the year 1843 he was invited by a large number of relatives and friends in the bounds of Mt. Zion church, Sumter District, to take charge of the male academy in that neighborhood. He accepted, and commenced his duties with a cheering prospect of usefulness. He had been but a very few months thus engaged when a precious revival occurred among the youth of Mt. Zion church, and he, through God's mercy, became one of the earliest subjects of the converting grace and love of God, and soon after, in company with many others, he publicly professed his faith in a crucified Saviour by uniting with the church. He immediately after this experience of the blessedness of a "good hope through grace," determined to give the remainder of his life to his blessed Saviour in the ministry of the gospel, and entered the Theological Seminary in Columbia, in December, 1843, and completed the three years course of study. He was soon after called to the ministry of Bishopville church, Sumter District. He was ordained and installed pastor in May, 1848, and for nearly twenty years proclaimed from that pulpit the glad tidings of salvation. For a part of this period, the Hephzibah church shared the half of his labors. Among this much-loved people he fell asleep in Jesus on Sabbath morning, 26th August, 1866, at 11 o'clock, the usual hour of preaching from his pulpit.

Gifted by nature with highly respectable talents, he was eminently qualified for the holy office to which he consecrated his efforts. He was sound in the faith, clear in his expositions, earnest and impressive in delivery. In prayer he was humble and fervent; as a man, he was conscientious and exemplary in every relative and social duty; and by his consistent life and pious conversation, conciliated the esteem of all with whom he was associated.

WM. M. REID.

REV. PETER WINN.

REV. PETER WINN was born in Liberty County, Ga., in 1815, being the son of Maj. John and Mrs. Eliza (Wilson) Winn. He had by nature a serious and thoughtful turn of mind; and when about fourteen years of age he professed conversion under the preaching of Rev. Joseph Stiles, D. D., and united with the Midway Congregational church. He received his early literary training in the academy at Walthourville, then a school of much notoriety. In January, 1836, he entered the State University at Athens, Ga., then called Franklin College, and was graduated with the second honor, in August, 1838. He went thence immediately to Taliaferro County, and taught in a country school for a few months. In November of the same year he entered the Theological Seminary at Columbia, S. C., with a view of preparing for the Presbyterian ministry. Returning home in the summer vacation of 1839, he took charge of the Walthourville academy for a few months, during the absence of the preceptor, and thus by incessant labor undermined and destroyed his health for life. He resumed in due time his studies in the Seminary, but had soon to leave on account of ill-health, never more to return.

After laboring as Bible agent and colporteur in North and South Carolina, Georgia, and Alabama, he was, in the fall of 1843, licensed to preach in Midway church, by the Presbytery of Georgia. Having spent the winter recruiting his strength in Cuba, he engaged for about two years in missionary labors among the negroes in the vicinity of Port Gibson, Miss., and there married Miss Margarette McComb. Being now a confirmed consumptive, and entirely broken down in health, he returned with his wife in the spring of 1846, to the home of his mother, and on the 18th of January, 1847, died, and was buried among his fathers, in the old cemetery at Midway.

Thus ended the brief but laborious and useful life of Rev. Peter Winn, admired, loved, and honored by all who knew him. His work was rapidly performed and well done. In manner he was

affable and prepossessing; in principle and purpose exceedingly firm; in habit studious, diligent, and very energetic; in character above reproach; "an Israelite, in whom was no guile:" in piety and devotion to his Saviour, constant and untiring; and in death calm and resigned. Cut off in the prime of life and in the beginning of his ministry, he did not live in vain. He stood and worked when other men would have fallen. He fell at his post, and died in the harness. "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

T. T. WINN.

JOHN A. WITHERSPOON.

JOHN ALFRED WITHERSPOON, the youngest son of Hon. I. D. Witherspoon, was born in Yorkville, S. C., May 16th, 1841. He began his studies at Davidson College, but in January, 1859, entered the South Carolina College, where he immediately took rank with the first of his fellow-students, contending with fair prospects of success for the highest honors of his class. Here the fine traits of his character were developed, and he soon became a leading spirit among the pious youth of the College. Ardent and enthusiastic in temperament, buoyant and elastic in spirits, of gentle manner and winning address, but always manly and brave, with a high sense of honor, and of transparent purity of character, he became the object of universal love and admiration. A professor of the religion of Jesus Christ, he felt its obligations to be sacred, and earnestly sought by consistency of life and a conscientious discharge of duty to adorn the gospel, and to elevate the standard of Christian character in the College. His popularity among his fellow-students was won by the genuineness of his character; and his influence was gained by his firm adherence to principle and uncompromising devotion to duty. His health becoming impaired, in the summer of 1860 he accom-

panied his uncle, the Rev. Dr. Thornwell, with whom he was always a favorite, on a voyage to Europe. Returning in the fall, he entered the Theological Seminary and began his course of preparation for the great work to which he had devoted his life. But, the war coming on, he was among the first to volunteer his services to his country, and as colporteur and soldier he accompanied the 5th S. C. Volunteers to Fort Sumter (April, 1861), and thence to Virginia. In the battles of Bull Run and Manassas he acquitted himself with marked distinction.

In September he resumed his studies, but the coast of his State being invaded, he raised a company for the service and being elected their captain, joined the 17th S. C. Volunteers under Col. Means, in December, 1861. In the summer of 1862 the regiment was ordered to Virginia, and pausing on the way only long enough to consummate his marriage engagement with Miss Elizabeth E. James of Darlington District, he pressed forward to the strife. In the second battle of Manassas, August 30th, he received a painful wound and was about to retire from the field, when, noticing that the lines appeared to waver, he drew his sword and calling to his comrades to follow, he led them in a desperate charge, and at the head of the column fell mortally wounded. He was borne from the field, and the next day was carried to Warrenton. Here, attended by a loving wife, a tender mother, and other affectionate relations and friends, he lingered in great suffering until October 19th, when with sweet acquiescence in the divine will, and with unclouded faith in Christ, he passed gently and peacefully away. He died in the twenty-second year of his age.

With a mind gifted and thoughtful, with a piety earnest and ardent, the Church lost in his death one of the brightest and purest of her sons. A life beautiful and full of promise was sacrificed, as so many were, on his country's altar.

E. M. GREEN.

ARTHUR McDOW WRENN,

SON of James and Eliza P. Wrenn, *nee* McDow, was born in Sumter County, Ala., May 11th, 1832, and died September 2d, 1858.

He made a profession of religion in 1851, and was enrolled a communing member of Bethel church in Tuskaloosa Presbytery.

His early education was conducted by Benjamin P. Burwell, who taught a classical school in his father's neighborhood. He entered Oglethorpe College, where he remained for two years, and then went to Princeton, where he was graduated. It was there that the writer saw him first, and remembers being much impressed with his earnest and unobtrusive piety.

He entered the Theological Seminary, Columbia, S. C., in October, 1856, but failing health prevented his finishing the course. The following extract in reference to him is from the Report of the Faculty to the Synod of South Carolina and Georgia, for 1859: "He departed this life during the summer vacation, . . . deeply lamented by all who knew him."

R. B. ANDERSON.

WILLIAM BLACK YATES

WAS for forty-six years the chaplain of the Seamen's Bethel in the city of Charleston, S. C. In that city he was born, February 9, 1809, and there died in July, 1882. Four years of his early life were spent at school in Aberdeen, Scotland. When he returned to America he spent four years in learning a trade. At the age of nineteen years, he endured with astonishing fortitude a surgical operation, then unprecedented, the removal of the greater portion of the left clavicle. For over four hours, without any relief from anæsthetic agencies, he remained under the knife of the operator. The ordeal served not only to reveal his char-

acter, but decide his destiny. He consecrated himself to the service of God in the ministry of reconciliation.

His studies were pursued in Virginia, Princeton, N. J., and Columbia, S. C. Mr. Yates was one of the first class that graduated at the Theological Seminary of Columbia, S. C. Having for a time served other churches, and among them the Scotch Presbyterian church of Charleston, he entered upon his life-work of ministry to the seamen. To this he gave himself with characteristic energy for nearly half a century, and then rested from his labors amid the tears of those whom he had so unselfishly served. At his funeral ministers of all the evangelical churches in Charleston bore the pall.

C. S. VEDDER.

PART V.

EULOGY ON

PROFESSOR GEORGE HOWE, D. D., LL. D.,

DELIVERED BEFORE THE

ALUMNI ASSOCIATION OF COLUMBIA THEOLOGICAL SEMINARY,

BY PROF. JOHN L. GIRARDEAU, D. D., LL. D.,

MAY 9th, 1883.

EULOGY ON
PROF. GEORGE HOWE, D. D., LL. D.

BY PROF. JOHN L. GIRARDEAU, D. D., LL. D.

ABOUT one year and a half ago the Alumni Association of the Columbia Theological Seminary convened in this city on a glad and festive occasion. They met to celebrate the fiftieth anniversary of the connexion of the Rev. GEORGE HOWE, D. D., LL. D., with their *Alma Mater*. It was then determined that they would hold annual meetings at the close of the respective sessions of the Seminary. We have now come together in pursuance of that resolution, but alas! a deep shadow falls upon our present assemblage. The great and good man, to whom at our last gathering peculiar honors were paid, has recently been summoned to the eternal world; and it has been deemed proper that at our present meeting we should record the main facts of his life, commemorate the virtues of his character, and express our estimate of the influence which he exerted upon the history of this Theological Seminary and upon the cause of theological education in this Southern land.

Reluctant as I was, albeit at the instance of esteemed brethren, to undertake this delicate duty, I could not refuse it. Bred in this institution at the feet of our venerated Professor in the school of sacred criticism, associated during life with him as a younger member of the same Synod and the same Presbytery, and for several years past honored by a still closer intercourse with him in the sweet and precious communion of these sacred cloisters, I take a mournful pleasure in weaving a garland for his grave. Others there are who would have brought greater ability to the performance of this office, but there are none who would discharge it with a profounder admiration or a sincerer affection for our distinguished dead:

"Multis ille bonis flebilis occidit;¹
Nulli flebilior quam mihi."

In doing honor to those who have attained to eminence, there is a tendency unduly to exalt the perfection of human nature,

from the indulgence of which we are restrained by the principles of Christianity. It can never be forgotten by those who are imbued with its instructions and possessed of a consciousness illuminated by its light, that all men, even the greatest and best, are sinners; and that, whatever advancement in mere moral culture may be effected by the force of natural resolution, neither the beginning nor the development of holiness is possible without the application of the blood of atonement, and the operation of supernatural grace. To signalise, therefore, the virtues of a departed Christian is to celebrate the provisions of redemption, and to magnify the graces of the Holy Ghost.

There exists, however, in the breasts of every people an instinctive sentiment, or rather a group of instinctive sentiments, which impels them to rescue from oblivion, and place on enduring record, the heroic deeds and the exalted characters of their worthies who have fallen under the stroke of death. Some of the finest specimens of both ancient and modern composition have been eulogies upon departed statesmen, patriots, and warriors. Orators and poets, French, German, English, and American, as well as Hebrew, Greek, and Roman, have kindled into lofty eloquence in rehearsing the fame of their illustrious dead. Every noble emotion of humanity comes into play in the discharge of such offices. Gratitude for benefits conferred upon a commonwealth by self-sacrificing toil in the public councils or valor exerted upon the field of battle for the deliverance of a country from an invading foe; a natural admiration for intellectual or moral qualities which illustrate the genius or the virtue of a nation; the disposition to emulate and copy the examples of those who had risen by their efforts above the level of the multitude; the desire to transmit to posterity the traditions connected with representative and historic names in a form suited to redeem them from evanescence and integrate them as permanent elements into the corporate life of a community—all these motives have combined to induce the eulogistic commemoration of departed worth.

To these feelings the Church is not insensible. Nor is there any legitimate reason which would compel their utter extinction. Properly restrained, and held in subordination to the great law

that all glory is to be ascribed to God for everything good, great, and noble in human nature, she is at liberty to give them the fullest expression. The Scriptures abound with biographical portraits of the saints of old. And the writer of the Epistle to the Hebrews enforces his inculcation of a vigorous and triumphant faith by citing from the history of former dispensations glorious examples of its power, the recital of which still falls upon the ear of the Church like the thrilling blast of trumpets.

The conviction of the impropriety of celebrating to the same extent the acts and attainments of the living, is one which requires but little explanation. The temptation to the indulgence of pride and the lust for applause is too strong in its influence upon their poor, imperfect natures to allow of its being urged to greater vehemence by the laudation of their virtues and the rehearsal of their praises. And this obvious consideration is enhanced by the contingency which attaches to the good repute of all who are still struggling with infirmity and sin. The danger is always imminent of some lapse from integrity which would render unwise and premature the tributes which could only be warranted by unblemished reputations.

When, however, we stand at the graves of Christ's eminent servants, we feel that death has impressed an inviolable seal upon their characters. Their records are closed and lie forever beyond the peril of stain. The grief occasioned by their death is mingled with emotions of triumph. The battle, with them, has been fought and the victory won. There is no risk in recounting their virtues and in pointing to them as distinguished exemplars of the grace of God. They are jewels which the Church wears upon her breast, as they are gems which her Saviour shall set in his mediatorial diadem. While, then, it is true that every sentiment of piety impels us to render all praise to God and to exclaim: "Not unto us, O Lord, not unto us, but unto thy name give glory," our hearts at the same time respond to the justice and the beauty of the inspired utterance: "The righteous shall be in everlasting remembrance." Is it not meet that his surviving brethren, and especially his former pupils, should, as far as in them lies, perpetuate the remembrance of that righteous man who

for so protracted a period taught the blessed word of God in this seat of sacred learning?

It is true that it is not the circumstances of one's origin which impart to him real dignity and honor. To have acted well his part in the solemn drama of life—this it is which entitles him to grateful remembrance when dead. It was beautifully said of an illustrious Roman who owed nothing to his ancestors, "*Videtur ex se natus*—he was the son of himself alone." But while this is true, it is a matter for devout thankfulness when one is able to trace his descent from a line of progenitors who were in covenant with God, and to whom and their seed peculiar promises of divine blessing were vouchsafed.

Dr. Howe was born at Dedham, Massachusetts, November 6th, 1802. His father was William Howe, of Dedham, who was born August 10th, 1770, the son of Thomas Howe, of Dedham, a godly and conscientious man, born August 24th, 1735, and Hannah Leeds, the daughter of Comfort and Margaret Leeds. The genealogical line ran back to one of the pilgrims who landed at Plymouth Rock. His mother was Mary Gould, the daughter of Major George Gould and Rachel Dwight. Major George Gould, of Sutton, his maternal grandfather, was born in 1738. He served in the old French war, and afterwards in the Revolutionary war, first as Captain, and subsequently as Major; and was with Gen. Washington when that commander occupied Dorchester Heights. After the war he became a farmer at West Roxbury, then a part of Dedham. He lived a life of great piety, and died January 6th, 1805, aged sixty-seven. Rachel Gould, his wife, and maternal grandmother of Dr. Howe, was the daughter of Samuel Dwight, of Sutton, and Jane Bulkley, and was of the family to which the celebrated Dr. Timothy Dwight belonged. "She is described as having been a woman of great energy, fortitude, and perseverance. When over ninety, she visited one of her daughters in Dorchester, and observed with her family a religious fast-day very comfortably to herself in entire abstinence from food. She was very spirited, and patriotic beyond many around her in the Revolutionary war. Her faculties were clear and bright until near the very end of her life." She died March 15th, 1834, at

ninety-five years of age. Her daughter, Mary Gould, afterwards Mrs. William Howe, who as has already been mentioned was Dr. Howe's mother, was born at Sutton, May 29th, 1772, and died at South Braintree, Massachusetts, October 31st, 1859, at eighty-seven years of age.

Dr. Howe, when quite young, was led to begin the study of the Latin language in consequence of reading Dr. Cotton Mather's *Magnalia*, a copy of which he found among his father's books, and encountering Latin sentences interwoven with the text. He prosecuted the study of that tongue at the school of Mr. Ford, in his native town; and, to use his own words, "said his *hic, hęc, hoc* in his trundle-bed."

At twelve years of age he removed with his father to Holmesburg, near the city of Philadelphia, and attended a school kept by Mr. Scofield in that village. The teacher having transferred his place of labor to Philadelphia, his pupil followed him. In that city he was favored of providence in listening stately to the faithful preaching of the Rev. Dr. James Patterson, the pastor of the First Presbyterian church in the Northern Liberties. It was the custom of this minister to converse with each member of the families which he visited in regard to the interests of the soul. On the occasion of one of these visits, he asked young George whether he believed in the Lord Jesus Christ. This question caused him great distress; it was used by the Holy Spirit in bringing him under conviction of sin, and the result was that he shortly afterwards made a public profession of his faith in Christ in connexion with Dr. Patterson's church.

After this he received instruction from the Rev. Thomas Biggs, near Philadelphia, until he was sufficiently advanced to apply for entrance into College. Acting under the advice of his friend, the Rev. Dr. Joshua Bates, his father sent him to Middlebury College, Vermont, in connexion with which institution he was graduated with the first honors of his class, in 1822, when he was twenty years of age.

He then entered Andover Theological Seminary, where he pursued the usual course of three years' study, and at his graduation in 1825, was rewarded for his attainments by being appointed

Abbott scholar. Having studied for about a year and a half on that foundation, he received the singular distinction of being elected, in his twenty-seventh year, as Phillips Professor of Sacred Theology in Dartmouth College, then under the presidency of the Rev. Dr. Bennett Tyler, who became prominent in the discussions occasioned by the New Haven Theology, and was the founder of East Windsor Seminary, which was afterwards transferred to Hartford.

He was ordained to the gospel ministry, August 7th, 1827.

In the Professorship at Dartmouth he continued about three years, when he was threatened with ascites and consumption, and, by medical advice, came to the South in the hope of securing a restoration to health. He sailed from Boston in a packet vessel for Charleston, S. C., and passed the month of December, 1830, in that city. Some time during the same month, the Synod of South Carolina and Georgia held its sessions at Augusta. The Rev. Dr. Thomas Goulding, who was in charge of a few theological students, wrote to that body asking for the appointment of a teacher of Hebrew and Greek. The Rev. Joseph C. Stiles and the Rev. Aaron Foster, who had been classmates of Professor Howe at Andover, were present at the meeting of the Synod and warmly recommended his appointment to the discharge of that office. At the same time, he was the recipient of an invitation from the First Presbyterian, commonly known as the Scotch, church of Charleston, to become its minister. He deemed it to be his duty to enter into an engagement with the Synod to teach for the winter at Columbia. After he began the performance of this office, in connexion with the incipient Seminary, the first matriculation of students took place. The exercises were then conducted at the parsonage in Marion Street, opposite to the Presbyterian church. It thus appears, from this account furnished by Dr. Howe himself, that his first connexion with the Theological Seminary occurred in January, 1831, so that the whole period of his labors in the institution, with a slight interruption, was fifty-two years and about three months.

At the expiration of this temporary engagement, he returned in improved health to the North. He was married, August 25th,

1831, to Mary Bushnell, who was born June 25th, 1808. She was the daughter of the Rev. Jedediah Bushnell of Cornwall, Vermont: a man, according to Dr. Howe's own description of him, of singular piety and wisdom. His wife having become consumptive, he brought her to Columbia, where she died September 18th, 1832. Her remains were buried in the cemetery of the First Presbyterian church, and the slab which covers her grave bears an affecting tribute from her husband to her piety and worth.

In the fall of 1831, the Synod of South Carolina and Georgia met in Columbia, and at that meeting he was elected Professor of Biblical Literature in the Theological Seminary. This call he accepted, and at once entered upon the duties of his chair. Thus began his relation as Professor to the Theological Seminary of the Synod of South Carolina and Georgia, which continued unbroken for more than fifty-one years.

He presided with grace and dignity as the Moderator of the General Assembly in the year 1865—a year in which the struggle of the Confederate States came to a disastrous close, and the tears of a people were falling for such an affliction as seldom crushes the hopes and breaks the hearts of men.

In November, 1881, a year and a half ago, the semi-centennial commemoration was had by the Alumni Association of his inception of his professorial work in our Theological Seminary, and he received the congratulations of his former pupils. The tribute was one which was eminently due to his noble character, as well as his prolonged and untiring devotion to the interests of the institution, and it was rendered with a unanimity and heartiness which were peculiarly grateful to his feelings. The scene was one which will never be blotted from the memory of those who witnessed it. From different sections of the Southern country those who had sat at the feet of this Nestor of theological instruction had gathered to do him honor. The Presbyterian church edifice was crowded with an intelligent and distinguished assembly. The music was inspiring. An eloquent opening speech, which thrilled all hearts, was pronounced by the Rev. Dr. B. M. Palmer. That veteran preacher of the gospel, the Rev. J. H.

Saye, a member of the graduating class of 1837, delivered to him a congratulatory address, while he courteously stood to receive it. It was a picture for the brush of a painter. The light fell upon a grand and massive head which had grown white in the service of his Master and the Church. Saintly and venerable was his appearance. The dense auditory was hushed into profound silence, and many an eye was dimmed with tears, as with unaffected humility and grace, in rich and melting tones, and in a manner simple but sublime, he acknowledged the kindness of his brethren, and dwelt upon the wisdom and the goodness of that holy providence which first led him to cast in his lot with theirs, and had conducted him through all the vicissitudes of so protracted a term of labor to that auspicious hour.

On the evening of his last birth-day—the eightieth—his colleagues of the Faculty and the students of the Seminary called in a body to offer to him their congratulations and good wishes. He was taken by surprise, and made a most touching response. Moved to tears by this expression of the affection of his brethren, he tendered his thanks, alluded to the approaching end of his labors, expressed his joy at the near prospect of his heavenly home, and of appearing in the presence of the glorious Saviour whom he loved, and paid a beautiful and affecting tribute to the companion of his life who was standing beside him, as having been his chief earthly support and solace under the trials to which he had been subjected in that long pilgrimage which was now drawing to a close.

During the last year or two bodily infirmities and distempers multiplied upon him. None but those who intimately knew him were aware of the sufferings through which he daily passed. But his industry never flagged. His indomitable spirit spurred the yielding frame to usual exertion. With undeviating punctuality he met his classes, and after consuming the day in work, toiled on far into the night until tired nature clamored for repose. Like his Master he felt himself pressed to finish the work which had been given to him to do, and acted under the conviction that the hour was nigh which would put a period to all earthly labor. Nor did he mistake. The clock was soon to strike the moment

when he would lay down his pen upon the manuscript for the last time, and pass to that sphere where there shall be no more curse—where the sweat of toil is wiped from the face, and work and rest, service and joy, are the same. No doubt the soul is slow to part with a body which had been its partner in the journey of life, the sharer of its pleasures and its pains; and we may well conceive that it would linger at the instant of departure, to bid its old companion a reluctant farewell. But when it has dropped its clog of clay, with what transports must the burning, disembodied, deathless spirit begin the free and unimpeded, the untiring and blissful energies of heaven!

On the first Lord's day in April, which was the first day of the month, Dr. Howe partook, in the sanctuary, of his last communion on earth. On his way home, the carriage which bore him broke down at the crossing of Bull and Taylor Streets, throwing him suddenly and violently to the ground. By the fall the leg was fractured which had been for so many years a source of pain to him. The accident—so we term it in our human dialect, but it was ordered of God—hardly seemed at first to threaten a fatal result; but after the lapse of nearly a fortnight, he was seized with a chill and hemorrhage from the lungs. These dangerous symptoms recurred on the next day, and it became evident that his end was approaching. On the evening of Sabbath, April 15th, 1883, he grew suddenly worse, and, in a few moments afterwards, without being able to speak, but without a struggle or groan, in the eighty-first year of his age, he peacefully breathed out his spirit into the hands of his God, and fell asleep in Jesus.

There is not much of interest to record touching his experience in his last illness; for the painful injury which had disabled him rendered it necessary that opiates should be administered, and the consequence was that for a good part of the time his noble faculties were clouded. Still there were intervals when he was free from that influence, and then he gave most touching evidence of the prevailing bent of his thoughts and affections. On one occasion he asked his beloved and venerable companion, who had so often before ministered to his necessities, and now with tenderest assiduity was nursing him on what was to prove his bed of

death, to bring the Bible and read to him the last two chapters of the Epistle to the Romans. When she had finished this office of love, he took the Holy Book into his own hands, and remarked that he would read those same chapters to her. This he did, and interspersed the reading with many interesting comments. Then closing the sacred volume, and clasping his hands upon his breast, he poured out his soul in fervent prayer, first for her and then for what he affectionately called "the dear Seminary." This was his last connected prayer on earth which fell on human ears: one, the remembrance of which will console his fellow-pilgrim as, now parted from him for a while, she follows him at no distant interval to the brink of Jordan, and will affectingly recall to its friends the love he cherished for the institution to which his life had been devoted—a love which the many waters of death could not quench.

At another time when his brain was influenced by the illusions created by partial delirium, he saw seated before him his class in exegesis, and in broken sentences, and with muffled utterance, he proceeded to deliver to them a lecture. One is reminded of a similar fact in the dying experience of the great Neander and of our own lamented Thornwell.

Such incidents are strikingly impressive. It would seem that the last efforts of expiring nature spontaneously heave up to the surface of the mind the latent energies which by long exercise have become habitual elements of one's being, the most deeply imbedded in its structure. No exertion of the will is required to give them expression. They are the very mould into which thought and feeling are cast, and in all probability constitute the type of their future and everlasting manifestation. Their unbidden utterance in the last moments of life are indexes of those principles which dominantly characterise our intellectual existence, and enforce, with an emphasis which only death can give, the pregnant maxim of Christ, that "out of the abundance of the heart the mouth speaketh." May it not be, that we have in these spontaneous activities of the dying a sort of prophetic intimation of the employments of the eternal world? Death may make no cleavage, open no impassable chasm, betwixt the sancti-

fied exercises of intelligence in this sublunary state, and the glorified energies of our heavenly home. May it not be that both the quest and the inculcation of truth may be carried over with us to that transcendent sphere? Delightful thought! The gains of painstaking labor which the student of divine mysteries has here amassed may constitute imperishable attainments, which shall survive the wrecking change of dissolution—permanent accomplishments, destined to become a point of departure for the immortal progression of thought in the eons of the future.

And if we may hope that these things are so, may it not also be true that we shall not bear with us to heaven the mere discipline of our faculties, but the actual results of toil—that we shall transport with us in our emigration to that celestial shore the whole furniture of truths which we had here acquired, the jewels for which we painfully mined, the rich spoils won on many a field of conflict, which once suspended around us shall be worn as amaranthine adornments and trophies of our souls? And while every serious pursuit, in the temper of pious reverence, of truth as well physical as spiritual, as well natural as redemptive, must enstamp an abiding character upon our intellectual being, it may without extravagance be supposed that the student of the divine word, the preacher of the gospel, and the teacher of the Holy Scriptures, will have the incomparable advantage of having incorporated into his intelligence elements which will peculiarly adapt him to the employments and the services of heaven. Such a possibility is suited to stimulate our flagging zeal, and inspire us with ever freshening ardor in the prosecution of those sacred studies which asserted themselves in the dying utterances of our departed brother.

There is, moreover, impressively suggested by the warm outgoing of his social affections in his last hours, the thought that our love for kindred and friends in Christ is not extinguished by the dreadful shock of death, but that, on the contrary, purified and heightened they will go with us into the inheritance of the saints in light. It cannot, without violence to our deepest instincts, and the whole analogy of Christian culture, be supposed that the dearest bonds of human affection, the most precious rela-

tions and covenants of earth are forever sundered by the blow of death—that its hand as it smites the harp-strings of the soul which had emitted sweetest harmony at the touch of human fingers, so rudely snaps them that they shall be eternally silent. These gushes of sanctified affection at the very verge of life—are they not eloquent predictions of a future condition in which the social affections, purged from the dross of carnality, shall find their highest expression, their destined consummation? Do they not anticipate that home of beauty, glory, and bliss which Jesus, our elder Brother, called his Father's house, and into which he gathers all his Father's children; a home, beatified by a joyful communion of saints, a convivial fellowship of the redeemed, who, collected from every kindred, tribe, and tongue of earth, shall sit down with Abraham, Isaac, and Jacob, with prophets, apostles, and martyrs, at the banquet of the Lamb?

In the early part of his illness Dr. Howe, notwithstanding the desire of his attending surgeons, Dr. George Howe, his son, and Dr. B. W. Taylor, that he should be kept quiet, expressed an earnest wish to see his brethren of the Faculty. They accordingly repaired to his chamber, and, having expressed their sympathy with him, knelt at his bedside and commended him in prayer to the tender mercies of his God and Saviour. The students of the Seminary evinced their love for their venerated preceptor by watching nightly with him, and ministering to his necessities. During one of these vigils a student heard him say, "The Lord afflicts his people for wise ends; blessed be his holy name!"

To the question addressed to him by one of his colleagues: "My dear brother, do you trust in Jesus?" he promptly replied: "Yes; what would I do, did I not trust in him?" The interrogator construed the answer as not only containing a clear and positive affirmation of his faith in his Redeemer, but also a spontaneous protest against the implication that under any circumstances, much less the present, he could do otherwise than trust in him. It was as if he had been asked, whether he loved his wife and children, or confided in their affection for him; whether the profound habit of faith in Christ, which pervaded his whole

being and had regulated his life, were under those trying circumstances unaccountably placed under arrest, or it were possible that the Saviour in whom for years he had trusted could forsake him in this season of emergency. Still, it is to be remembered, that there is no fixed necessity, no mechanical and undeviating law of divine operation in the processes of an applied redemption, by which the dying believer is exempted from the agitations of doubt and the transient darkness of spirit which may be directly caused by Satanic malice, or may spring from the weakness of a soul in which sanctification is not completely matured. To the last, he is exposed to the temptations incident to the conflict with the devil, the flesh, and an evil heart of unbelief. To the last breath, he needs the infusions of grace, the witness of the Spirit, and the assuring smile of the Lord. The inquiry, therefore, was not wholly gratuitous. It was suited to elicit an outspoken confession of faith, which by a reflex influence would contribute to the conscious comfort of the expiring saint, and would furnish unspeakable consolation to those who were weeping at his side, and yearning for those final words of trust and hope which the memory never suffers to die.

Nor was this assurance of his reliance upon his Saviour a solitary one. Whenever a similar question was propounded to him, he never failed to return a decided and satisfactory reply. By a providential coincidence, his Presbytery were holding their sessions in Columbia during the last days of his illness. Of course, their warmest sympathies were drawn out towards him, and earnest supplications were offered in his behalf. On being informed of this fact, he expressed his gratitude, and desired that they should know that he was passing through suffering; and when he was asked whether they should be assured of his reposing trust in Jesus, he replied in the affirmative. The Presbytery adjourned on Saturday afternoon, and he died on the following day. On Sabbath morning, the Moderator, the venerable S. H. Hay, preached a sermon which was touchingly appropriate to the afflictive circumstances which were casting a shadow upon the congregation and the community. A few hours only before the final summons came, the suffering saint was told that his brethren and

friends had been praying for him, when with the wonted courtesy of a Christian gentleman—and such he emphatically was—although hardly able to speak, he expressed his thanks for the information. Prayer having been then offered by one of his fellow-professors at his bed-side, he was asked whether he heard it. His answer was: “Yes; and I was delighted.” This was his last coherent expression of his religious feelings; and not long afterwards his disprisoned spirit, like an eagle breaking through the bars of its cage, took its flight to that land where its groans of anguish will be lost in shouts of triumph, and it will be everlastingly delighted with praise. Brother, not for thee we weep. Thou hast fought the good fight, thou hast finished the course, thou hast kept the faith. Henceforth, there is laid up for thee a crown of righteousness, which the Lord, the righteous Judge, shall give thee at that day. Thy God has wiped all tears from thine eyes, and thou hast entered into that rest which shall never be clouded with a shade of doubt, and never broken by a shock of conflict, or a throb of pain.

On Tuesday, April 17th, 1883, his body was carried to the Presbyterian church, where a large congregation was assembled to pay a last tribute to his memory. The funeral services were conducted by the members of the Faculty of the Theological Seminary—Professors Woodrow, Hemphill, Boggs, and Girardeau. Addresses were made by the two last named, and the Rev. Dr. J. B. Mack. Tears flowed freely from the eyes of those present, attesting the sincere love as well as the profound esteem in which the departed servant of Christ was held. The remains were then interred in the church-yard, near the spot where the dust of his first wife and of his dead children is sleeping, and only a few rods from the grave of his gifted colleague, the Rev. Dr. A. W. Leland, who preceded him to the eternal world. For many years they were closely associated in labor. Here let them repose together, till the unconscionness of their neighborhood shall be broken by the shout of the Lord, the voice of the archangel, and the trump of God.

Dr. Howe, December 19th, 1836, married as his second wife, Mrs. Sarah Ann McConnell, the daughter of Andrew Walthour,

of Walthourville, Liberty County, Georgia, and Ann Hoffmire. Mrs. Howe was born October 5th, 1803, and survives her husband, being now in the eightieth year of her age. She outlives him, not because she was less meet for heaven than he. They had for nearly half a century trod hand in hand the road of life, and bowed together at the mercy-seat in prayer; and they might fitly have soared in company to the gate of the celestial city and begun together the triumphant anthem of the skies. But God had heard her petition to be allowed the mournful privilege of ministering to him on his last bed, and smoothing his dying pillow. To say that she has discharged the self-denying offices assigned her with the purity, the gentleness, the patience of a saint is true, but it is hardly enough. This venerable mother in Israel seems to have anticipated that final transformation by which the followers of Jesus will be made "like unto the angels."

In person, Dr. Howe was above the middle height. His eyes were bluish gray, his features strongly marked, and his frame was massive. His presence was unassuming but imposing. In early life he suffered from an affection of the right knee, which ended in permanent stiffness of the joint. This occasioned his walking with a crutch. It was a thorn in the flesh which was never extracted, but his Master gave him grace which was sufficient for him, and made the divine strength perfect in his weakness. He has left his crutch in his dying chamber, and he will leave his lame knee in the grave. In God's eternal Paradise he will only remember them as the instruments of a wholesome earthly discipline. He might well have cried while listening to the whispered invitation of angels to come away from these shackles of the flesh:

"Lend, lend your wings, I mount, I fly."

As a preacher, Dr. Howe, although not possessed of the superficial but attractive and useful graces of elocution, was evangelical and able, and sometimes rose to the heights of the sublime, and to flights of oratory by which his hearers were thrilled. He was no sensationalist who aimed to tickle the ear or please the fancy. He had himself been taught of God, both in the school of Moses and in that of Christ. He had, in his inmost soul, felt

the terrors of the law, and had experienced the sweetness of that rest which the troubled conscience finds alone in Christ, and the result was that he strove to lead his fellow-sinners to the fountain of consolation from which himself had drunk. Penetrated with the conviction of eternal realities he preached "as a dying man to dying men." The poor taunt that such preachers fail to address themselves to the requirements of living men, was one that could make no impression upon his serious spirit: the arrow fell harmless at the feet of one who carried engraved deeply upon his consciousness, the solemn words of the great preacher to the Gentile world: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word, be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine." It was to have been expected that one who was habitually engaged in the exposition of the originals of the Scriptures would often deliver sermons which were exegetical and didactic in their cast. While this was true, it was by no means exclusively so. Frequently he discoursed with oratorical freedom upon the beneficent and attractive aspects of the scheme of redemption, and his gentle and affectionate heart led him to urge them upon the attention of his hearers. With persuasive and pathetic accents he would dwell upon the love of Christ, and with wonderful fluency of utterance would depict the rich provisions of redemption. On such occasions tenderness was the chief characteristic of his preaching. But there were times when he would be roused to impassioned fervor, and his deep and powerful voice would become a fitting vehicle for the conveyance of sublime sentiments, a suitable organ for the proclamation of awful and majestic views of the character of God, the greatness of the human soul, and the endless destinies of eternity. A few instances may suffice to evince the power with which he would occasionally pour out the burning feelings of his heart, and the striking results which would then be produced upon his audience.

When Professor Howe made his first appearance before the Synod of South Carolina and Georgia, at its meeting in Augusta already mentioned, and the question was raised in regard to his

appointment as teacher of the sacred languages in the Seminary, some doubt was felt growing out of the Synod's want of acquaintance with him. Among those present who hesitated was the famous Dr. Moses Waddel. Professor Howe was invited to preach. He did so, and discoursed upon the power of faith. In an eloquent passage he compared the fluctuations of that grace as consistent with its final fixed and assured direction to Christ, with the oscillations of the magnetic needle which are sure to be followed by its settling down to a steady point towards the pole. The effect was electric, and Dr. Waddel, with an emphatic gesture of his arm, exclaimed so as to be heard all around him, "Sublime!" The sermon made a marked impression upon the Synod, and his election was unanimous.

On one occasion, being in Philadelphia, he went on Sabbath night to hear the Rev. Dr. Wadsworth, whose preaching was then attracting crowded audiences. Another minister, with whom the distinguished preacher had engaged to exchange pulpits, was expected to officiate that evening; but he failed to appear. After a consultation of the elders, one of them approached the pew in which Dr. Howe was sitting, and inquired if he were a preacher. Having learned that he was, he pressed him to take the pulpit. The request was declined. Another consultation was had, and the same elder again came to Dr. Howe, and asked him to go forward, explain the circumstances to the congregation, and dismiss them. This he consented to do, but, as he walked towards the pulpit, his conscience impelled him to preach. Announcing a hymn, he collected his thoughts, and then preached with such unction and power that the elders and others pressed around him to thank him, and he was afterwards told by a friend from home, who chanced to be present, that he had on that occasion delivered himself with extraordinary force and impressiveness.

At another time he was invited by some of his Methodist brethren to preach at a camp-meeting held a few miles from this city. He consented. On Sabbath, when the communion of the Lord's Supper was to be administered, he was asked to follow the sermon, which was to be delivered by another preacher, with an exhortation. The sermon, inappropriately enough, had for its sub-

ject the human eye. At its conclusion, our preacher arose, and remarked that they had listened to a discourse on the human eye, but that he would direct their attention to the human soul. As he grew warm in the discussion of his great theme, the congregation began to shout. This led him to raise his voice louder and louder, so as to be heard, and the effect became overwhelming. The multitude present were shouting and weeping, and when he sat down, the ministers came into the pulpit and embraced him, while tears rolled down their cheeks, and exclamations of joy burst from their lips. It was characteristic of Dr. Howe that he said afterwards: "They made me ashamed, and I did not know what to do."

When, and under what circumstances, he first became connected with the Synod of South Carolina and the Charleston Presbytery, I am not now able to say. His introduction into those bodies must, however, have been contemporaneous with the contraction of his relation as Professor to the Theological Seminary. An association with those judicatories lasting for more than fifty-one years, has been terminated by his death. His venerable form will no more be seen in the assemblies of his brethren on earth. Although not inclined by constitutional bias to be, strictly speaking, an ecclesiastic, nor addicted in practice to the discussion of questions pertaining to church order, he took a warm interest in all measures contemplating the extension of gospel knowledge, and was a powerful advocate of those schemes of policy by means of which the Church endeavors to build up the kingdom of Christ in a world of sin. At a time when the Southern Church was surrounded by a dense mass of slaves who were dependent upon her for the preaching of the gospel, he was ever the earnest and able advocate of their systematic instruction by the ministry of pastors, and their evangelisation by the labors of missionaries. For years he was the chairman of the Committee of Domestic Missions in his Presbytery. Nor was he less zealous in behalf of Foreign Missions. Whenever the opportunity was afforded, he was ready to plead for that great cause. There is an extant sermon of his, preached at Salem, Black River, church, and published, in 1833, which most eloquently defends

and urges the effort to evangelise the benighted tribes of earth. In that discourse he alludes to the circumstances under which Dr. John Leighton Wilson went to the "Dark Continent" as a missionary. "When," says he, "did we send our first missionary to the heathen? In 1833. He went away amid misconceptions, sneers, and bitter words on the part of many, and but a few months ago planted his feet on barbarian shores." That such a state of things would now be impossible among us upon the departure of a missionary for a foreign shore is, under God, largely due to the able and persistent efforts of Dr. Howe and men of like spirit with him in the Synod of South Carolina and Georgia—Church, Talmage, and Hoyt, Leland, Smyth, and Thornwell, who died before him in the Lord, and are now followed by their works. His departure has opened another gap in the ranks of faithful laborers for the advancement of Christ's cause and kingdom. It affords reason for thanksgiving that those who hear the call of their Leader to close up the ranks are not under the necessity of contending for the theory of Foreign Missions. That is now admitted, and it only remains for them to prosecute its enforcement. Happily, the cases are rare in which a hearty echo would not now be given to the closing words of the sermon to which allusion has been made: "Let him who is opposing missions think what he is doing. He is opposing the best interests of his beloved country. He is making the churches dwarfish, inefficient, and selfish. He is opposing the object Christ had in view in dying for men. He is opposing the cause in which apostles bled. He is saying to the primitive Christian and modern missionary that they are fools. He is opposing fulfilling prophecy. He is fighting against God. He is filling hell with joy."

Six months ago the Charleston Presbytery was called in the providence of God to mourn the departure of a venerable servant of Christ, the spotlessness of whose character attracted to him universal esteem. Remarkable as was the exhibition of holiness furnished by his life, it was not singular. Another there was, a fellow-presbyter whose head was hoary with age, and who shared with him the reputation of uncommon sanctity. It was he whose removal we now deplore. The Presbytery had scarcely adjourned

their following semi-annual sessions when they were summoned to lament a loss similar to that which had so recently afflicted them. But although their tears stream forth afresh, they cannot refrain from acclamations of thanks to God that a glorious testimony has been furnished to his grace by another protracted life of holiness, and another peaceful death. Their traditions are graced, and their records illuminated, by the sainted names of Palmer and Howe. The Synod had just before placed upon its obituary calendar the name of the aged William Brearley, a synonym for devoted piety in the churches of Harmony Presbytery. Noble triumvirate! In life they were united in labors for Christ, and in death they were not long divided. "The fathers, where are they?" Their vacant seats at our council-board are the mute response to the inquiry. But why do we grieve? The dirge of the militant Church at the biers of its fallen heroes precludes the pealing anthem of the Church triumphant.

The life of Dr. Howe as a Professor, has, as we have seen, been coincident with the existence of this Theological Seminary. At the early age of twenty-nine he was called to undertake the exacting duties of the exegetical chair. It was a high attestation of his scholarship, but it was one which was not undeserved. He had, in the providence of God, been prepared for the position by the discipline to which his faculties had been subjected. At Middlebury and at Andover he had received the distinctions awarded to superior proficiency in study, and at Dartmouth the opportunity was afforded him of maturing his training and increasing his acquirements. Acquainted with the methods adopted in the already existing theological institutions of this country, he was prepared at the very origin of our Seminary to draft a curriculum of study. He delivered his inaugural address at Columbia, March 28th, 1832, being in the thirtieth year of his age. In that discourse, he sketched the duties of the chair to which he had been assigned, discussed the false methods which had been pursued in interpreting the sacred writings and indicated the true, pointed out the advantages which accrue from acquaintance with the tongues in which the Scriptures were originally composed, and concluded with advice to the student to seek the wisdom which the Holy

Ghost imparts, and to cultivate simplicity and godly sincerity in the investigation of the truth as it is in Jesus Christ. Golden words! They struck the key-note of his own career, and deserve to be inscribed upon the heart of every theological student.

Starting with a good foundation of classical scholarship, and pursuing with unremitting energy the studies to which he had now peculiarly devoted himself, it was not long before he was abreast of the demands of his department, heavy as they were. He became intimately acquainted with the Greek and with the Hebrew and its cognate dialects, and mastered, in the language which was their chief organ, the critical controversies concerning the sacred text, in the forms in which they were developed in his day. His learning was extensive, his attainments varied; but they were so veiled by his native modesty, that it may well be doubted if he ever displayed to the full the measure of his resources. Characterised by a quality of mind which irresistibly impelled him to take the path of historical exposition, his carefully prepared lectures presented critical hypotheses in a comparative view which covered the whole field over which they ranged. It was the student's fault if through negligence or inattention he did not become possessed of the complete literature of the subjects discussed. If there were a defect in his method of instruction, it lay in his want of sympathy with the attitude of the student's mind and the difficulties which it experienced. Perhaps he took too much for granted in regard to the amount of knowledge possessed by the pupil, and did not sufficiently inculcate his own views with that minute precision, that definiteness and positiveness of dogmatic utterance, which as with an incisive edge carve them upon the inquiring and forming intelligence of youth. But there was no deficiency in his own sympathy with the topics which he handled, and no lack of adequacy in their treatment. He spoke with the accuracy and fulness of an expert. Nor did his learned prelections give any uncertain sound in reference to the great and vital doctrine of the plenary inspiration of the sacred writings. From first to last he stood by the Mosaic authorship of the Pentateuch and the genuineness and authenticity of all the canonical records. He heartily and unreservedly

subscribed the declaration of Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." May the day never come when that fundamental truth shall be shaken in this institution! Better would it be that its invested funds should be withered up, its doors be bolted, and that the youthful seekers of truth should repair for instruction to the pastors of Christ's flock who remain faithful to his word.

It might be supposed that as he drew nigh the close of so prolonged a term of labor Dr. Howe relaxed the rigor of study and rested upon past acquisitions. He did not. He did not make so signal a mistake. He was emphatically a man of studious habits, and his industry in the pursuit of knowledge continued unabated to the end of life. There is no calculus by which can be estimated the value of that influence which for fifty years he exerted upon the minds which he directed in the study of the sacred Scriptures. But his was not the influence of mere scholarship and learning. Deeply imbued himself with the precious doctrines of grace, he impressed them with constancy and earnestness, in the lecture-room and in the chapel, upon the minds of the students, while, at the same time, his instructions received double force from the blameless sanctity of his character and the consistent godliness of his walk and conversation. No pious student could ever have left the halls of the Seminary without carrying with him the hallowing remembrance and the salutary influence of such a life. For he was a man of prayer, full of the Holy Ghost and of faith. He needed not to be a rigid disciplinarian. His own gentleness won for him that love which is the soul of obedience, and the saintliness of his spirit secured him a respect approaching to veneration—approaching to veneration, I say, for the meekness of his spirit, and the exquisite modesty of his bearing were hardly suited to inspire in the beholder the sentiment of awe. They attracted esteem mingled with affection. In these regards his loss to the Seminary cannot be over-estimated; and the Church which is bereaved by his death may well exclaim at his grave: "Help, Lord, for the godly man ceaseth; for the

faithful fail from among the children of men." He has ascended to heaven, and these sacred shades will know him no more; but God grant that the mantle of the departing prophet may fall upon each of his surviving brethren, as, gazing after him, he exclaims: "My father, my father, the chariots of Israel and the horsemen thereof!"

Such a life and such labors as those of Dr. Howe could not fail to exert a powerful influence upon the theological education in this Southern land. There have always been those who, in view of the practical demand for preachers growing out of the spiritual destitutions of our territory, favored a curtailment in time of the course of preparation for the ministry. And there have been others who were controlled by the extraordinary opinion that a thorough-going education, instead of adapting preachers to the wants of the uneducated classes, actually hinders their success; that it induces a habit of thought and expression which lifts its possessor out of sympathy with the masses, or constitutes a barrier to their sympathy with him. Against these views the whole life of our departed Professor was a standing protest. Nor was he content with the unaggressive resistance of such a testimony. He was outspoken in maintaining it. From the day on which his inaugural address was pronounced until death closed his career and sealed his lips, by the pen as well as by the tongue, in the courts of the Church, in the pulpit, on the platform, in the conferences and debates of the Seminary, he raised his voice in favor of a high order of ministerial education, and in opposition to the tendency to depress the standard of qualification for the sacred office. Some of his most recent utterances in the meetings of the Faculty were those in which he strenuously contended against a depreciation of ministerial culture. This is his latest as it was his earliest testimony, and, coming from one who was competent to judge in the premises, it deserves to be seriously pondered by the Church.

That the long-continued connexion of Dr. Howe with this Seminary was not necessitated by the absence of inducements to enter other and inviting fields of labor, but was the result of deliberate choice, is proved by the fact that he was the recipient of

several calls to important churches, and of one from another theological institution in which a flattering tribute was rendered to his abilities and learning. In 1836, when he was thirty-four years of age, he was elected by the Board of Directors of Union Theological Seminary, New York, to the Professorship of Sacred Literature. The letter in which the election was communicated to him is among his papers, and is signed by Thomas H. Skinner, Knowles Taylor, and Ichabod S. Spencer. "Permit us, Rev. and dear sir," these gentlemen said, "to express the hope that you may see it to be your duty not to decline the appointment, which in the name of the Board of Directors we have the honor to tender to you. There was great cordiality in your election, and your acceptance, we are confident, will give general satisfaction to the friends of the institution throughout the community." In his answer, under date of December 7th, 1836, he says: "In reply to your letter, I alluded to the circumstances of my situation which prevented an immediate decision of a question so important. I must now say, that it appears still my duty to cast in my lot and earthly destiny with the people of the South, among whom I have made my home. When I accepted the Professorship I hold, it was with the hope that I might be the means of building up the wastes, and extending the borders, of our Southern Zion. This motive still holds me here. Though our institution must be a small one through the present generation, and yours will be large, it is important, it is necessary, whatever be the fate of our beloved country, that this Seminary should live. If I leave it at the present juncture, its continuance is exceedingly doubtful. If I remain, though the field of my effort must be small, and I must live on in obscurity, we may yet transmit to the men of the next generation an institution which will bless them and the world."

We have here a glimpse of the early struggles of the Seminary to maintain an uncertain existence, and a proof of the tenacity with which he clung to it amidst difficulties which were little less than appalling. He lived to see its prospects brighten, and then darken again amidst the disasters which followed in the wake of a great war; but at last he was permitted to close his eyes upon

his beloved Seminary—the darling of his heart—emerging from its troubles and entering upon a new career of usefulness and hope. It might well have been conceived, in response to such affection, as exclaiming in the words of the faithful spouse of the hero of Ithaca:

“Tua sum, tua dicar oportet
Penelope: conjux semper Ulixis ero.”

Its history and his are plaited together: its name and his will go down together to succeeding times. For more than half a century our venerable brother, without intermission, except that which was recently occasioned by the suspension of the exercises of the institution, through trials many and formidable, devoted himself to the instruction of those who sought in its halls their preparation for the sacred work of the gospel ministry. Not a few of them died before him; and his colleagues, Goulding, Jones, Thornwell, Leland, and Plumer preceded him to the eternal world. Is it extravagant to suppose that they have welcomed him to those higher seats of learning, where teachers and pupils will study in the clear light of heaven the profound problems of providence and redemption?

The Synod of South Carolina, at its meeting November 19th, 1849, appointed Dr. Howe to prepare a history of the Presbyterian Church in its bounds. The labor imposed upon him by this appointment was arduous and protracted. Materials had to be collected from all the churches occupying the territory of the Synod, and these had to be examined and corrected, in many instances to be reduced in bulk, and to be digested into something like systematic order. Steadily and persistently he worked upon the difficult task assigned him. The first volume was completed and issued in 1870, covering the period ending with the close of the last century. The second volume, which was expected to embrace the first half of the present century, has occupied his attention for several years past, and recently he wrought night and day to bring it to completion. Just before he received the injury which alas! proved fatal, he sent off the concluding sheets to the press. With the exception of a part of the index, and a few corrections of *errata* in the first volume which he intended to insert, he had

finished it, and his brethren congratulated him upon the prospect of rest from his toil. Yes, the period of repose had come, but it was not destined to be enjoyed on earth. "Rest!" said the great Arnauld, "I shall rest in eternity!" That is the rest which our dear brother now enjoys. He has ceased at once to labor and to live: he rests in heaven.

He often expressed the apprehension, that in performing this office, he had to an undue extent diverted his energies from the proper duties of his professorship. But he has accomplished for the Church, and at its bidding, a work of incalculable value; and his name cannot perish from her memory as long as she reads in these volumes the record of God's dealings with her in the past. He is dead, but he shall yet speak in these invaluable productions.

Besides this history, the theological and literary remains of Dr. Howe, so far as could be ascertained, are the following: A volume of 243 pages on Theological Education, published in 1844—a learned and valuable production, which merits re-publication; a volume of 48 pages, being An Appeal to the Young Men of the Presbyterian Church in the Synod of South Carolina and Georgia, issued in 1836; "Thy Kingdom Come:" A Missionary Sermon, preached before the Presbytery of Harmony, at the Brick church in Salem, South Carolina, 1833; A Sermon, occasioned by the death of the Rev. Robert Means, of Fairfield District, S. C., preached in the Salem church, on the second Sabbath in June, 1836; A Eulogy on the Rev. Joshua Bates, D. D., former President of Middlebury College, delivered on Commencement Day, August 9th, 1854; Early History of Presbyterianism in South Carolina: a Sermon preached at the opening of the Synod of South Carolina, in Charleston, S. C., November 15th, 1854; The Early Presbyterian Immigration into South Carolina: a Discourse delivered before the General Assembly in New Orleans, May 7th, 1858, by appointment of the Presbyterian Historical Society; The Value and Influence of Literary Pursuits: an Oration delivered before the Eumenean and Philanthropic Societies of Davidson College, N. C., on Commencement Day, August 13th, 1846; The Endowments, Position, and Education of

Woman: an Address delivered before the Hemans and Sigourney Societies of the Female High School at Limestone Springs, July 23d, 1850; Introduction to the Works of the Rev. Robert Means, with a Note on the Genuineness of the Pentateuch; The Secondary and Collateral Influences of the Sacred Scriptures: a pamphlet; Articles published in the *Southern Presbyterian Review*: On the Holy Spirit, 1847; on Ethnography, 1849; on the Unity of the Race, 1849; on the Mark of Cain and the Curse of Ham, 1850; on Nott's Lectures, 1850; on the Genuineness of the Pentateuch, 1850; on the Unity of the Human Race, 1851; on the Types of Mankind, 1855; on the General Assembly of 1858; on Renan's Origins of Christianity, 1866; on Jean Calas, the Martyr of Toulouse, 1874; on Dr. Charles Colcock Jones's History of the Church, 1868.

It only remains that somewhat be more particularly said with reference to the character of our departed brother, which has already, to some extent, been delineated in the preceding remarks. Not that any information upon that subject needs to be furnished to you, my brethren, who knew him so well; nor is an office so superfluous, so gratuitous, now attempted. But it is not improper, it is right, however inadequate may be the attempt, to give expression to the common estimate of a character which may, in all sobriety, be represented as an illustrious specimen before the eyes of men of the sanctifying grace of God.

It is but simple justice to say that our lamented friend was faithful in all the relations which he sustained. He was the incorruptible patriot, the useful citizen, the affectionate husband and father, the true and sympathising friend, the compassionate benefactor of the poor, the hospitable entertainer of the stranger, the catholic lover of all Jesus's people, the sincere and earnest ambassador of the cross, the conscientious teacher of scriptural truth, the meek yet intrepid servant of Christ.

One of the most prominent traits of his character was purity. It marked his life and dwelt like a law upon his lips. Who of us; however intimate with him, ever heard him utter a word which would cause a blush upon the cheek of modesty, or unworthy of insertion upon the most stainless page? His ordinary conversa-

tion was as delicate and refined as his discourses from the sacred desk. Another distinguishing characteristic was his profound humility. I speak not of an intellectual humility merely which springs from a just sense of the limitations imposed upon the human faculties. That he possessed. He had measured the short tether of human thought, and had learned the lesson that whatever may be its attainments, it is surrounded by a boundless ocean of unknown and it may be unknowable realities. But I speak of that spiritual grace which is born of a deep conviction of human sinfulness and divine holiness. This led him ever to express implicit dependence upon supernatural grace and to abjure the conceit of vanity and the arrogance of pride. Hence, too, his unselfishness—a quality which prompted him to sacrifice personal comfort and ease, to prefer others to himself, and to rejoice without any alloy of jealousy in the gifts and honors of his brethren. He never, perhaps, was known to breathe a syllable of depreciation in regard to the achievements even of an opponent. Always ready to join in encomiums upon the laudable qualities of others, he blushed at receiving the praise of his own. Shining as were the graces by which he was adorned, he seemed to know them not. He could not see what all besides himself beheld. Every compliment which was paid him he transferred to his Saviour, and hastened to lay upon that Saviour's feet the crown of his endowments and his toils.

Akin to this lovely feature of his character was his proverbial gentleness. No dulness of a student drew from him flashes of irritability, no unkindness of opponents provoked him to expressions of acrimony or even of impatience. Whether this was a constitutional quality, or whether it was the result of a discipline induced by grace, he seemed to have put away all bitterness and wrath and clamor and evil-speaking with all malice; and to fulfil the injunction: "Be ye kind one to another, tender-hearted, forgiving others, even as God for Christ's sake hath forgiven you." Severe towards himself, he was charitable towards others. Ready to make allowance for their imperfections and even for their faults, prone to place the most favorable construction upon their motives, did he not present as near an approach as we have ever

known to a realisation of the picture drawn by the inspired apostle of the noblest grace of our religion: "Charity suffereth long and is kind: charity envieth not: charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things"?

But although thus humble, gentle, and charitable, it would be doing injustice to his memory to suppose that his character was neutral and undecided, that his virtues were purely negative, and that he was deficient in tenacity of purpose and courage in action. Unaggressive and unpolemical, he was given to seeking the things which make for peace, but where principle was involved or arduous work was to be done, he was positive in maintaining the one and resolute in performing the other. To assure him that some labor desired of him was facile of discharge, was to lead him to hesitate: to paint its difficulties was to ensure his undertaking it. Diffident and retiring in ordinary circumstances, in seasons of danger and exigency he was as dauntless as a lion. On the fearful night when a storm of fire was ravaging this beautiful town, and a rampant soldiery was let loose to sack it, he displayed the courage of a hero, and it was a remark of Dr. Thornwell that he who met him in debate had no easy victory to win.

Eminent catholicity of spirit was not the least conspicuous of the graces which adorned him. All God's people, of whatever name, he owned as his Father's children; every servant of Jesus he recognised as a brother beloved. The fact that for years he was the President of the Columbia Bible Society, was an index of his cordial affection for his brethren of other evangelical denominations than his own. Esteemed as he was by them in life, he is lamented by them in death.

Marked by transparent simplicity of character, he was lifted immeasurably above the arts of the politician and the wiles of the trickster. He was no engineer of measures. What could not be accomplished by direct and overt means, he used no other instrumentality to effect. Truth was his end, and truth his road to reach it. He was a man, of whom we might ask:

"Cui Pudor et Justitiæ soror
 Incorrupta Fides nudaque Veritas
 Quando ullum inveniet parem?"

To say that he had no weaknesses and imperfections would be to say that he was not human: but "even his failings leaned to virtue's side." They were the exaggerations of those lovely and self-denying qualities which have been designated as his principal attributes. Little is risked when it is said that there has not lived among us in this generation one more pure, more unselfish, more free from self-seeking and from ambitious aims than he over whose grave we now shed our tears. In a character moulded and polished by grace there seemed to be gathered into unity whatsoever things are true, venerable, just; whatsoever things are pure, lovely, and of good report. To sum up all in a single word, Dr. Howe was a godly man, a man of prayer and faith, of devotion to the ordinances of the Lord's house, of zeal for the glory of God and compassion for the souls of men. Confessing himself to be a sinner, he repaired for pardon to the blood of atonement and leaned for support upon free and sovereign grace. Christ to him was all. He gloried only in the cross, and in that face of a dying Saviour which was covered with spittle and reddened with gore. Jesus he owned to be his wisdom, righteousness, sanctification, and redemption. Him he loved and delighted to honor and adore. And having testified to him in life, in death he explicitly declared that in him alone he trusted.

It is a law of Christ's kingdom that in the world his followers shall have tribulation. This would be, in view of the fact that he suffered in their stead, an inexplicable mystery were it not cleared up by the light which the gospel pours upon it. The penal feature has been extracted from the sufferings of the believer, which are transmuted into the benefits of a salutary discipline. He not only knows Jesus and the power of his resurrection, but the fellowship of his sufferings and conformity to his death. The consideration of his communion with his Lord in the bitter school of trial, is sufficient to reconcile him to every pang of suffering, and he is sustained by the assurance that his light afflictions which are but for a moment shall work out for him a

far more exceeding and eternal weight of glory. He who walks with Jesus and with whom Jesus walks in the fiery furnace, will sit down with Jesus on his throne and reign with him for ever. We need not therefore be disturbed by the spectacle of suffering which the most eminent servants of Christ afford. Although our venerable brother pursued the even tenor of his way amidst the quiet of academic shades, he was no exception to the law that the disciple is not greater than his Master, nor the servant than his Lord. He endured a constant fight of afflictions. He was acquainted with grief, and literally walked with pain as an almost inseparable companion. He had wept over the graves of some who were as dear to him as his own soul—one a noble boy who sacrificed his life for his country. But, conscious of a Saviour's sympathy, supported by the invisible but almighty power of grace, and cheered by the hope of immortal bliss, he more than conquered every earthly ill, and rose superior to every tempest of life:

“As some tall cliff that rears its awful form,
 Swells from the vale and midway leaves the storm;
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.”

His duties are done; his pains are over; his afflictions are past. The grand old man has been gathered to his fathers, full of years and full of honors; having left a reputation without a blemish and a record without a spot. That body which was the home of suffering shall sleep as in the bosom of Jesus until the morning call of a descending God shall wake it from its dusty bed. Those bones which once ached and broke shall lie undisturbed by “the drums and trappings of conquests,” the revolutions of earth, and the shaking of thrones.

That noble spirit, which so lately held converse with us in this vale of tears, now disembodied and glorified, expatiates in realms of joy, approaches the throne of God and of the Lamb, and unseals its vision at the fountain itself of heavenly light. With what seraphic love does it pour out its praises to that Redeemer whom it adored and magnified below! With what transports of affection does it salute sainted kindred, brethren, and friends!

With what ecstasies of joy does it commune with "the spirits of just men made perfect"—the great, the good, the sanctified, who have been gathered out of every tribe and tongue of earth! To that rendezvous of holy beings we, too, aspire: to that communion which shall realise the idea of a perfect society. The accusations of conscience silenced, the stains of defilement washed out from the soul, the notes of discord hushed, truth, justice, and love reigning in every heart and controlling every relation, the sobs of the dying chamber stilled, and the tears of parting for ever wiped away, we shall comprehend, as now we cannot, the import of those sublime and thrilling words: "We are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and church of the first-born which are written in heaven."

Voicing, brethren of the Alumni Association, your common sentiment and that of all who ever sat at the feet of this master of Israel, and survive to lament his departure, I exclaim: Well done, servant of Jesus: veteran soldier of the cross, well done! Farewell, brother beloved, for a season, farewell! "What there is of separation is but for a while. This reconciles us to the grave, that our greatest hopes lie beyond it."

APPENDIX.



CATALOGUE OF THE FACULTY AND STUDENTS OF COLUMBIA SEMINARY.



FACULTY.

| <i>Accessus.</i> | <i>Exitus.</i> |
|---|----------------|
| 1828. THOMAS GOULDING,* D. D., Professor of Ecclesiastical History and Church Polity. | 1834. |
| 1831. GEORGE HOWE,* D. D., LL. D., Professor of Biblical Literature. | 1883. |
| 1833. A. W. LELAND,* D. D., Professor of Christian Theology. | 1856. |
| 1836. CHARLES COLCOCK JONES,* D. D., Professor of Ecclesiastical History and Church Polity. | 1838. |
| 1848. CHARLES COLCOCK JONES,* D. D., Professor of Ecclesiastical History and Church Polity. | 1850. |
| 1852. ALEX. T. MCGILL, D. D., Professor of Ecclesiastical History and Church Polity. | 1853. |
| 1853. B. M. PALMER, D. D., LL. D., Provisional Instructor in Ecclesiastical History and Church Polity. | 1853. |
| 1854. B. M. PALMER, D. D., LL. D., Professor of Ecclesiastical History and Church Polity. | 1856. |
| 1856. A. W. LELAND,* D. D., Professor of Sacred Rhetoric and Pastoral Theology. | 1871. |
| 1856. J. H. THORNWELL,* D. D., LL. D., Professor of Didactic and Polemic Theology. | 1862. |
| 1857. J. B. ADGER, D. D., Professor of Ecclesiastical History and Church Polity. | 1874. |
| 1861. JAMES WOODROW, Ph. D., M. D., D. D., LL. D., Perkins Professor of Natural Science in connexion with Revelation. | |
| 1867. WILLIAM S. PLUMER,* D. D., LL. D., Professor of Didactic and Polemic Theology. | 1875. |
| 1870. JOSEPH R. WILSON, D. D., Professor of Pastoral and Evangelistic Theology and Sacred Rhetoric. | 1874. |
| 1875. WILLIAM S. PLUMER,* D. D., LL. D., Professor of Pastoral, Casuistic, and Historic Theology. | 1880. |
| 1876. J. L. GIRARDEAU, D. D., LL. D., Professor of Didactic and Polemic Theology. | |
| 1882. CHARLES R. HEMPHILL, A. M., Associate Professor of Biblical Literature. | 1883. |
| 1882. WM. E. BOGGS, D. D., Professor of Ecclesiastical History and Church Polity. | |
| 1883. CHARLES R. HEMPHILL, A. M., Professor of Biblical Literature. | |

TUTORS IN HEBREW.

| | |
|----------------------------------|-------|
| 1851. BAZILE LANNEAU,* A. M. | 1855. |
| 1856. JAMES COHEN,* A. M. | 1862. |
| 1874. CHARLES R. HEMPHILL, A. M. | 1878. |

* Deceased.

STUDENTS.

| NAMES. | WERE GRADU- ATED. | ENTERED SEMINARY. | STATE. |
|----------------------------|-------------------------|----------------------|-----------|
| CLASS OF 1833. | | | |
| James M. H. Adams,* | F. C. | 1831 | S. C. |
| James Beattie, | | 1831 | Scotland. |
| Francis R. Goulding,* | F. C. | 1831 | Ga. |
| John C. Keeney, | | 1831 | |
| James L. Merrick,* | A. C. | 1831 | Mass. |
| William M. Reid,* | | 1831 | S. C. |
| J. Leighton Wilson, D. D., | U. C. | 1831 | S. C. |
| William B. Yates,* | (8) | 1831 | S. C. |
| CLASS OF 1834. | | | |
| I. S. K. Axson, D. D., | C. C. | 1831 | S. C. |
| Julius J. DuBose,* | S. C. C. | 1831 | S. C. |
| Theo. M. Dwight, | F. C. | 1832 | Conn. |
| A. M. Edgerton,* | Dart. C. | 1831 | N. H. |
| Malcolm D. Fraser,* | | 1831 | S. C. |
| I. S. K. Legaré,* | Y. C. | 1831 | S. C. |
| Andrew G. Peden. | | 1831 | S. C. |
| Geo. H. W. Petrie, D. D., | (8) | 1831 | S. C. |
| CLASS OF 1835. | | | |
| Alexander R. Banks, | | 1832 | S. C. |
| J. H. Carwile,* | | 1833 | |
| John B. Cassels,* | | 1832 | Ga. |
| John Douglas,* | S. C. C. | 1832 | S. C. |
| W. C. Dana, D. D.,* | Dart. C. | 1832 | Mass. |
| William A. Gray,* | | 1832 | S. C. |
| Richard Hooker,* | Y. C. | 1832 | Mass. |
| Thomas Magruder,* | F. C. | 1832 | Ga. |
| John B. Mallard, | F. C. | 1833 | Ga. |
| Charles W. Martin,* | M. U. | 1832 | Ohio. |
| T. F. Montgomery,* | F. C. | 1832 | Ga. |
| Charles B. Pelton, | (12) | 1833 | |
| CLASS OF 1836. | | | |
| James C. Cozby,* | F. C. | 1833 | S. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|-----------------------------|------------------|-------------------|--------|
| Thomas Hobby,* | | 1834 | S. C. |
| Angus Johnson, | | 1833 | S. C. |
| R. C. Ketchum,* | F. C. | 1833 | Ga. |
| T. H. Legaré. | | 1833 | S. C. |
| John Leyburn, D. D., | N. H. | 1835 | Va. |
| Donald McQueen, D. D.,* (7) | S. C. C. | 1833 | S. C. |
| CLASS OF 1837. | | | |
| Julius L. Bartlett, | W. C. | 1834 | S. C. |
| Edwin Cater,* | F. C. | 1834 | S. C. |
| James F. Gibert,* | F. C. | 1834 | S. C. |
| James H. Saye, | F. C. | 1834 | Ga. |
| D. McNeill Turner, D. D., | C. C. | 1834 | S. C. |
| John Winn, (6) | A. C. | 1834 | Ga. |
| CLASS OF 1838. | | | |
| Donald J. Auld, M. D.,* | C. C. | 1835 | S. C. |
| S. R. Brown, D. D.,* | Y. C. | 1836 | Conn. |
| Samuel Donnelly,* | S. C. C. | 1835 | S. C. |
| W. W. Eells,* | Y. C. | 1835 | Conn. |
| Mitchel Peden,* | | 1835 | S. C. |
| James Rosamond, (6) | M. U. | 1837 | S. C. |
| CLASS OF 1839. | | | |
| Augustus O. Bacon,* | F. C. | 1836 | Ga. |
| Richard M. Baker, | N. H. | 1837 | Ga. |
| J. C. Brown, D. D.,* | J. C. | 1838 | Pa. |
| H. B. Cunningham, D. D.,* | W. C. Pa. | 1836 | Pa. |
| L. W. Curtis, | U. C. | 1836 | N. Y. |
| David Finley,* | F. C. | 1836 | Ga. |
| John Jones, D. D., | F. C. | 1836 | Ga. |
| James T. Phelps,* | M. C. | 1837 | |
| T. L. McBryde, D. D.,* | F. C. | 1836 | S. C. |
| W. Theobold, (10) | U. C. | 1837 | |
| CLASS OF 1840. | | | |
| William Banks,* | F. C. | 1837 | S. C. |
| James R. Gilland, D. D.,* | J. C. | 1839 | Pa. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|------------------------------|------------------|-------------------|--------|
| M. W. McClesky,* | K. C. | 1837 | |
| Geo. W. McCoy,* | F. C. | 1837 | Ga. |
| Hugh A. Munroe,* | | 1837 | N. C. |
| T. M. Newell,* | W. C. Pa. | 1838 | Pa. |
| E. F. Rockwell, D. D., | (7) Y. C. | 1838 | Conn. |
| CLASS OF 1841. | | | |
| James B. Dunwoody, | Y. C. | 1838 | Ga. |
| W. C. Emerson,* | M. C. Ala. | 1840 | S. C. |
| Geo. Cooper Gregg,* | S. C. C. | 1838 | S. C. |
| William P. Harrison, | F. C. | 1838 | Ga. |
| Samuel H. Hay, | S. C. C. | 1838 | S. C. |
| John L. McIver,* | | 1838 | N. C. |
| Neill McKay, D. D., | U. C. | 1838 | N. C. |
| Peter McNab,* | | 1838 | N. C. |
| B. M. Palmer, D. D., LL. D., | F. C. | 1838 | S. C. |
| M. A. Patterson,* | N. H. | 1838 | N. C. |
| Colin Shaw, | U. N. C. | 1838 | N. C. |
| Albert Williams,* | F. C. | 1838 | Ga. |
| J. D. Wilson, | S. C. C. | 1838 | S. C. |
| Peter Winn, | F. C. | 1838 | Ga. |
| James Woods, | (15) | 1838 | |
| CLASS OF 1842. | | | |
| David E. Frierson, D. D., | S. C. C. | 1839 | S. C. |
| Z. L. Holmes, | K. C. | 1839 | N. Y. |
| A. A. Porter, D. D.,* | (3) N. H. | 1839 | Ala. |
| CLASS OF 1843. | | | |
| George H. Logan,* | C. C. | 1840 | S. C. |
| Richard Q. Way, | (2) F. C. | 1840 | Ga. |
| CLASS OF 1844. | | | |
| Edmund Anderson, | F. C. | 1841 | S. C. |
| James R. Baird, | Day. C. | 1841 | S. C. |
| Wm. Curtis, LL. D.,* | | 1841 | S. C. |
| William Flinn, D. D., | Day. C. | 1841 | N. C. |
| Joseph Gibert,* | F. C. | 1841 | S. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|----------------------------------|------------------|-------------------|---------|
| Homer Hendee,* | O. U. | 1841 | N. Y. |
| Ezekiel F. Hyde. | U. C. | 1841 | Canada. |
| William H. Moore,* | Dav. C. | 1841 | S. C. |
| William H. Smith. | U. C. | 1841 | N. Y. |
| Clarke B. Stewart, | | 1841 | S. C. |
| Charles A. Stillman, D. D., (11) | O. U. | 1841 | S. C. |
| CLASS OF 1845. | | | |
| G. W. Boggs. | | 1842 | S. C. |
| Savage S. Gaillard.* | | 1842 | S. C. |
| H. W. Henderson,* | | 1842 | S. C. |
| J. B. Hillhouse. | | 1842 | S. C. |
| James R. McCarter,* | F. C. | 1842 | Ga. |
| R. H. Lafferty,* | W. C. Pa. | 1842 | Ohio. |
| John McLees,* | | 1842 | S. C. |
| Henry Newton. | F. C. | 1842 | Ga. |
| J. W. Quarterman,* | F. C. | 1842 | Ga. |
| R. E. Sherrill. | Dav. C. | 1842 | N. C. |
| Julius J. Fleming, (11) | C. C. | 1842 | S. C. |
| CLASS OF 1846. | | | |
| P. C. Calhoun, | S. C. C. | 1843 | S. C. |
| Joseph Furse, | | 1843 | |
| William T. Savage, | Dav. C. | 1843 | S. C. |
| Norman Terry. | | 1843 | |
| William W. Wilson,* | S. C. C. | 1843 | S. C. |
| Thomas S. Winn, (6) | F. C. | 1843 | Ga. |
| CLASS OF 1847. | | | |
| T. C. Crawford. | Dav. C. | 1844 | N. C. |
| William L. Hughes,* | | 1844 | S. C. |
| William H. Roberts, | | 1844 | N. C. |
| William E. Screven,* | F. C. | 1844 | Ga. |
| William H. Thompson, | | 1844 | Ga. |
| Joseph K. Wight, (6) | N. H. | 1844 | Conn. |
| CLASS OF 1848. | | | |
| G. H. Cartledge, | O. U. | 1845 | Ga. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|-----------------------------------|------------------|-------------------|----------|
| S. R. Frierson,* | N. H. | 1845 | Tenn. |
| John L. Girardeau, D. D., LL. D., | C. C. | 1845 | S. C. |
| Robert W. Hadden,* | N. H. | 1845 | Ala. |
| Arnold W. Miller, D. D., | C. C. | 1845 | S. C. |
| Edward P. Palmer, D. D., | F. C. | 1845 | S. C. |
| Joseph D. Porter,* (7) | | 1845 | Ala. |
| CLASS OF 1849. | | | |
| B. L. Beall, | O. U. | 1846 | N. C. |
| S. M. Blanchard, | Dart. C. | 1846 | Conn. |
| A. E. Chandler, | Dav. C. | 1846 | S. C. |
| William H. Hall, | O. U. | 1846 | Ga. |
| Thomas A. Hoyt, D. D., | F. C. | 1846 | Ga. |
| A. G. Johnson, | Mar. C. | 1846 | Ga. |
| William Matthews,* | | 1846 | Ga. |
| Robert H. Reid, | S. C. C. | 1846 | S. C. |
| Albert Shotwell, | | 1846 | Ga. |
| William H. Singletary,* | Dav. C. | 1846 | S. C. |
| Edward R. Ware,* | U. A. | 1846 | Ala. |
| M. A. Williams, (12) | J. C. | 1846 | Pa. |
| CLASS OF 1850. | | | |
| J. M. Quarterman,* | O. U. | 1847 | Ga. |
| H. W. Rogers,* | N. H. | 1847 | Miss. |
| William B. Telford, | S. C. C. | 1847 | S. C. |
| David Wills, D. D., (4) | T. C. | 1847 | Tenn. |
| CLASS OF 1851. | | | |
| Robert Agnew, | Gl. U. | 1849 | Ireland. |
| John R. Bowman, D. D., | N. H. | 1848 | Ga. |
| Asabel Enloe, | Dav. C. | 1848 | S. C. |
| Gurdon R. Foster, | O. U. | 1848 | Ala. |
| Donald Fraser, D. D., | O. U. | 1848 | Ga. |
| Albert A. James, | Dav. C. | 1848 | S. C. |
| B. E. Lanneau,* | C. C. | 1848 | S. C. |
| A. J. Loughridge,* | O. C. | 1848 | S. C. |
| Washington Peace,* | N. H. | 1848 | Pa. |
| James L. Rogers, | J. C. | 1848 | Penn. |
| A. M. Watson, | Dav. C. | 1848 | S. C. |

| NAMES. | | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|---------------------------|------|------------------|-------------------|----------|
| A. J. Witherspoon, D. D., | (12) | S. C. C. | 1848 | S. C. |
| CLASS OF 1852. | | | | |
| J. H. Alexander, | | O. U. | 1849 | |
| James S. Barr,* | | Dav. C. | 1849 | N. C. |
| John J. Boozer,* | | | 1849 | S. C. |
| D. L. Buttolph, D. D., | | W. C. | 1849 | S. C. |
| James Douglass, | | Dav. C. | 1849 | S. C. |
| F. C. Morris,* | | O. U. | 1849 | Ala. |
| R. K. Porter, D. D.,* | | S. C. C. | 1849 | S. C. |
| W. H. Roane,* | | O. U. | 1849 | Ala. |
| James Stacy, D. D., | | O. U. | 1849 | Ga. |
| James T. Waite, | | | 1849 | N. Y. |
| James Evans White, | (11) | S. C. C. | 1849 | S. C. |
| CLASS OF 1853. | | | | |
| S. Caldwell Alexander, | | Dav. C. | 1850 | N. C. |
| William E. Baker, | | N. H. | 1850 | Ga. |
| William B. Carson, | | | 1851 | Ala. |
| William B. Corbett, | | C. C. | 1850 | S. C. |
| I. N. Cowan,* | | E. C. | 1850 | S. C. |
| Jno. Simpson Frierson, | | H. C. | 1850 | Tenn. |
| T. J. Girardeau, | | S. C. C. | 1850 | S. C. |
| Henry Hardie,* | | U. N. C. | 1852 | N. C. |
| Wm. J. McCormick,* | | O. U. | 1850 | N. Y. |
| Robert A. Mickle, | | | 1850 | S. C. |
| J. G. Richards, | | O. U. | 1850 | Ala. |
| D. F. Smith, | | | 1850 | Ga. |
| Peter M. Ryburn, | (13) | C. C. | 1852 | S. C. |
| CLASS OF 1854. | | | | |
| Joseph Bardwell, D. D., | | N. H. | 1851 | N. C. |
| Marcus M. Carlton, | | A. C. | 1851 | Vermont. |
| Matthew Greene, | | Q. C. B. | 1851 | Ireland. |
| Douglass Harrison, | | S. C. C. | 1852 | S. C. |
| T. R. Markham, D. D., | | O. C. | 1851 | Miss. |
| C. B. H. Martin, D. D., | | H. C. | 1851 | Ky. |
| Martin McQueen, | | Dav. C. | 1851 | N. C. |
| D. D. McBryde, | | Dav. C. | 1851 | N. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|---------------------------|------------------|-------------------|----------|
| Thos. B. Neill. | S. C. C. | 1852 | S. C. |
| Samuel Orr,* | O. U. | 1851 | Ga. |
| Henry M. Smith, D. D., | J. C. | | Penn. |
| (11) | | | |
| CLASS OF 1855. | | | |
| James A. Consar,* | | 1852 | S. C. |
| James A. Davies,* | Dav. C. | 1852 | S. C. |
| Nicholas W. Edmunds, | S. C. C. | 1852 | S. C. |
| B. Scott Krider,* | Dav. C. | 1852 | N. C. |
| Robert Q. Mallard, D. D., | F. C. | 1852 | Ga. |
| Robert S. McAllister, | | 1852 | Miss. |
| W. J. McKnight, D. D., | H. C. | 1853 | N. C. |
| Robert McLees,* | | 1852 | S. C. |
| David H. Porter, D. D.,* | S. C. C. | 1852 | Ala. |
| C. J. Silliman, | O. U. | 1852 | Ala. |
| L. A. Simonton,* | O. U. | 1852 | Ga. |
| Arthur M. Small,* | O. U. | 1852 | S. C. |
| Robert R. Small,* | O. U. | 1852 | S. C. |
| Charlton H. Wilson,* | O. U. | 1852 | S. C. |
| (14) | | | |
| CLASS OF 1856. | | | |
| William Alcorn,* | U. Pa. | 1855 | Ireland. |
| Robert M. Brearley,* | S. C. C. | 1854 | S. C. |
| Thos. J. Davidson,* | O. U. | 1853 | S. C. |
| A. H. Epstein,* | P. I. V. | 1854 | Hungary. |
| William Hall, | O. U. | 1853 | Ala. |
| John S. Harris,* | Dav. C. | 1853 | N. C. |
| Elmore Kinder,* | O. U. | 1853 | S. C. |
| A. L. Kline, D. D.,* | | 1853 | S. C. |
| James McDowell, | S. C. C. | 1853 | S. C. |
| George D. Parks, M. D., | Dav. C. | | N. C. |
| James McQueen, | Dav. C. | 1854 | N. C. |
| R. L. Neely, | | | Tenn. |
| M. D. Wood, | O. U. | | S. C. |
| Warren D. Wilkes,* | E. C. | 1854 | S. C. |
| S. C. Boyce, | E. C. | | S. C. |
| J. C. Phelps, | | | Miss. |
| (16) | | | |
| CLASS OF 1857. | | | |
| Jno. A. Barr,* | Dav. C. | 1855 | N. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|------------------------------|------------------|-------------------|----------|
| S. J. Bingham,* | O. U. | 1855 | Ala. |
| David Chalmers Boggs. | O. U. | 1854 | S. C. |
| Samuel Wilson Davies, D. D., | H. S. C. | 1854 | Va. |
| James E. Dunlop, | U. V. | 1855 | S. C. |
| John C. Humphry,* | | 1854 | N. Y. |
| Gilbert C. Lane,* | Mi. C. | 1855 | Vermont. |
| Jethro Rumple, D. D., | Dav. C. | 1855 | N. C. |
| William A. Wood, D. D., | Dav. C. | 1853 | N. C. |
| (9) | | | |
| CLASS OF 1858. | | | |
| Samuel Edward Axson, | O. U. | 1855 | Ga. |
| George Henry Coit,* | A. C. | 1855 | R. I. |
| David Fairley, | Dav. C. | 1855 | N. C. |
| Edward O. Frierson. | O. U. | 1855 | S. C. |
| William T. Hall, D. D., | Dav. C. | 1855 | N. C. |
| Andrew R. Liddell,* | O. U. | 1855 | Ga. |
| John C. McNair,* | U. N. C. | 1855 | N. C. |
| Hugh M. Morrison, | U. M. | 1855 | Miss. |
| Levi H. Parsons, | | 1857 | Ala. |
| William F. Pearson, | | 1855 | S. C. |
| Rufus W. Shive, | U. M. | 1855 | Miss. |
| A. Pickens Smith, D. D., | O. U. | 1855 | Ala. |
| Theodore E. Smith, | O. U. | 1855 | Ga. |
| James A. Walker, | S. C. M. A. | 1855 | S. C. |
| (14) | | | |
| CLASS OF 1859. | | | |
| James C. Alexander, | Dav. C. | 1856 | N. C. |
| Robert B. Anderson, D. D., | N. H. | 1856 | N. C. |
| Robert Bradley, | O. U. | 1856 | S. C. |
| Chester Bridgman, | A. C. | 1856 | Mass. |
| J. DeWitt Burkhead, | Dav. C. | 1856 | N. C. |
| John N. Craig, D. D., | W. C. Va. | 1858 | Va. |
| John Darroch, | N. H. | 1856 | N. C. |
| John A. Danforth, | O. U. | 1856 | Ala. |
| Henry R. Dickson,* | C. C. | 1856 | S. C. |
| James H. Gaillard, | U. M. | 1856 | Miss. |
| Holmes L. Harvey, | O. U. | 1856 | Ala. |
| Henry F. Hoyt, | F. C. | 1856 | Ga. |
| James C. Kennedy, | | 1856 | S. C. |
| J. F. B. Mayes, | Fur. U. | 1857 | S. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|-----------------------------|------------------|-------------------|----------|
| Robert W. McCormick,* | O. U. | 1857 | Ireland. |
| Archibald McQueen, | Dav. C. | 1856 | N. C. |
| T. D. Witherspoon, D. D., | U. M. | 1856 | Ala. |
| Arthur McD. Wrenn,* | N. H. | 1856 | Ala. |
| (18) | | | |
| CLASS OF 1860. | | | |
| H. M. Brearley, | U. N. C. | 1857 | S. C. |
| William L. Curry, | Fur. U. | 1857 | S. C. |
| Edward C. Davidson,* | U. M. | 1857 | Tenn. |
| Thomas L. DeVeaux,* | C. C. | 1857 | S. C. |
| William A. Gregg, | O. U. | 1857 | S. C. |
| Benj. T. Hunter, | O. U. | 1857 | S. C. |
| David W. Humphreys, | Dav. C. | 1857 | S. C. |
| Henry Keigwin, | H. C. | 1859 | Ky. |
| Duncan E. McIntyre,* | O. U. | 1857 | S. C. |
| Francis P. Mullally, D. D., | | 1857 | Ireland. |
| John S. Park, | U. M. | 1859 | Tenn. |
| John R. Riley, D. D., | S. C. C. | 1857 | S. C. |
| Wm. R. Stoddard,* | E. C. | 1857 | S. C. |
| J. S. N. Thomas, | Dav. C. | 1857 | N. C. |
| Philip H. Thompson,* | U. Nash. | 1859 | Tenn. |
| J. L. Underwood, | O. U. | 1857 | Ala. |
| John S. Willbanks, | E. C. | 1857 | S. C. |
| (17) | | | |
| CLASS OF 1861. | | | |
| Samuel C. Alexander, | J. C. | 1858 | Penn. |
| Henry Howard Banks,* | Dav. C. | 1858 | Ark. |
| W. L. Boggs,* | O. U. | 1858 | S. C. |
| Edward H. Buist,* | S. C. C. | 1859 | S. C. |
| William A. Carter, | O. U. | 1859 | Ala. |
| W. M. Coleman, | U. N. C. | 1859 | N. C. |
| John E. DuBose, | O. U. | 1858 | Ga. |
| C. M. Hutton, | U. A. | 1858 | Ala. |
| Robert C. Johnston,* | U. Va. | 1858 | S. C. |
| Robert Z. Johnston, | Dav. C. | 1858 | N. C. |
| Isaac J. Long, D. D., | Cr. C. | 1860 | Ky. |
| Joseph B. Mack, D. D., | Ja. C. | 1859 | Tenn. |
| Duncan McDuffie, | O. U. | 1859 | S. C. |
| Daniel M. McLure,* | O. U. | 1858 | S. C. |
| R. P. Nicholson,* | U. N. C. | 1859 | N. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|-----------------------------|------------------|-------------------|--------|
| J. M. Robinson, | | 1858 | S. C. |
| G. S. Roubush, D. D., | J. C. | | |
| Isaac H. Salter,* | | 1858 | Ala. |
| W. B. Watts,* | Dav. C. | 1858 | N. C. |
| William Wiley,* | Cr. C. | 1859 | Mo. |
| John Woodruff, | (21) Cr. C. | 1859 | Ky. |
| CLASS OF 1862. | | | |
| R. A. Blackford, | W. C. Pa. | 1860 | Penn. |
| William E. Boggs, D. D., | S. C. C. | 1860 | S. C. |
| Gilbert R. Brackett, D. D., | | 1859 | Mass. |
| William H. Brooks,* | W. C. Va. | 1859 | Va. |
| J. Douglas A. Brown, | O. U. | 1859 | S. C. |
| Orin Carpenter, | C. U. | 1859 | Tenn. |
| James H. Colton, | U. N. C. | 1859 | N. C. |
| James S. Cozby, | O. U. | 1860 | Ga. |
| J. Edgar Dixon, | J. C. | 1860 | |
| Robert L. Douglass,* | Dav. C. | 1859 | S. C. |
| John T. Fallis, | Cr. C. | 1859 | Ky. |
| M. W. Frierson,* | U. M. | 1859 | Miss. |
| S. H. Gallaudet, | J. C. | 1860 | |
| William J. Hogau,* | U. A. | 1859 | Ala. |
| George W. Ladson,* | O. U. | 1859 | Ga. |
| Thomas H. Law, | S. C. M. A. | 1860 | S. C. |
| James A. McConnell, | J. C. | 1859 | Penn. |
| William McDonald, | U. N. C. | 1859 | N. C. |
| Hugh McLees, | Dav. C. | 1859 | S. C. |
| James H. Nall, D. D., | O. U. | 1859 | Ala. |
| J. M. P. Otts, D. D., | Dav. C. | 1859 | S. C. |
| George L. Petrie, | O. U. | 1859 | Ala. |
| S. Parsons Pratt, | U. C. | 1860 | N. Y. |
| F. T. Simpson, | N. H. | 1860 | Ga. |
| A. F. Smith,* | O. C. | 1860 | Miss. |
| David A. Todd, | S. C. C. | 1859 | S. C. |
| Charles S. Vedder, D. D., | U. C. | 1860 | N. Y. |
| John F. Watson,* | Dav. C. | 1859 | S. C. |
| Thomas B. Wells, | Y. C. | 1859 | Conn. |
| Charles H. White, | J. C. | 1860 | |
| John A. Woodburn, | (31) U. N. C. | 1859 | N. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|------------------------|------------------|-------------------|--------|
| CLASS OF 1863. | | | |
| William H. Adams,* | Harv. U. | 1861 | Mass. |
| C. A. Baker, | O. U. | 1860 | Ga. |
| Thomas P. Cleveland, | N. H. | 1861 | Ga. |
| Robert E. Cooper, | U. N. C. | 1860 | S. C. |
| A. N. Ferguson, | Dav. C. | 1860 | N. C. |
| Edward M. Green, | O. U. | 1860 | Ga. |
| H. M. Hartfield, | O. C. | 1860 | Miss. |
| Theodore Hunter, | O. U. | 1860 | S. C. |
| C. G. Liddell, | LaG. C. | 1860 | Miss. |
| William McDuffie,* | Dav. C. | 1861 | S. C. |
| K. M. McIntyre, | U. V. | 1860 | N. C. |
| A. M. Mecklin, | LaG. C. | 1860 | Miss. |
| A. D. Mister, | | 1861 | |
| George J. Porter, | L. C. | 1860 | Penn. |
| N. P. Quarterman, | O. U. | 1860 | Ga. |
| George Sluter, | West. C. | 1860 | Mo. |
| H. C. Smith, | O. C. | 1860 | Miss. |
| Samuel P. Weir,* | U. N. C. | 1860 | N. C. |
| John A. Witherspoon,* | (19) S. C. C. | 1860 | S. C. |
| CLASS OF 1864. | | | |
| J. S. Arbutnot, D. D., | C. U. | 1861 | Tenn. |
| John V. H. Ditmars, | O. U. | 1861 | Fla. |
| W. H. Fay,* | O. U. | 1861 | Ala. |
| James H. Gonger, | Dav. C. | 1861 | N. C. |
| William P. Jacobs, | C. C. | 1861 | S. C. |
| Luther McKinnon, | Dav. C. | 1861 | N. C. |
| James B. McCallum, | (7) U. N. C. | 1861 | N. C. |
| CLASS OF 1865. | | | |
| Samuel E. Chandler,* | | 1862 | S. C. |
| John J. Kennedy, | Dav. C. | 1859 | N. C. |
| Wallace H. Stratton,* | | 1863 | La. |
| Hugh Strong, | U. N. C. | 1862 | S. C. |
| Leighton B. Wilson,* | (5) O. U. | 1863 | S. C. |
| CLASS OF 1866. | | | |
| None. | | | |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|---------------------------|------------------|-------------------|--------|
| CLASS OF 1867. | | | |
| A. W. Gaston. | E. & H. C. | 1861 | Ga. |
| Robert L. Smythe,* | (2) O. U. | 1863 | S. C. |
| CLASS OF 1868. | | | |
| William W. Mills. | S. C. C. | 1866 | S. C. |
| S. F. Tenney, | (2) U. Ga. | 1866 | Ga. |
| CLASS OF 1869. | | | |
| William R. Atkinson, | S. C. C. | 1867 | S. C. |
| Benjamin L. Baker, | O. U. | 1867 | Ga. |
| W. W. Brimm, | | 1866 | Ga. |
| A. J. Davis. | | | |
| William N. Dickey, | Dav. C. | 1867 | N. C. |
| Peter Gowan, | | 1866 | S. C. |
| John B. McKinnon,* | Dav. C. | | N. C. |
| A. P. Nicholson. | S. C. C. | 1861 | S. C. |
| Charles M. Richards,* | | 1861 | S. C. |
| W. Cuttino Smith, | U. V. | 1860 | S. C. |
| Jno. Lowrie Wilson, | (11) St. C. | 1867 | Tenn. |
| CLASS OF 1870. | | | |
| John L. Caldwell, | Dav. C. | 1867 | S. C. |
| James H. Douglass, | Dav. C. | 1868 | S. C. |
| L. K. Glasgow, | S. C. C. | 1867 | S. C. |
| W. M. Ingram,* | LaG. C. | 1869 | Tenn. |
| James F. Latimer, Ph. D., | | 1867 | S. C. |
| John G. Law, | | 1867 | Tenn. |
| James L. Martin, | | 1867 | S. C. |
| John S. Moore. D. D., | U. M. | 1867 | Ala. |
| S. M. Neel, | LaG. C. | 1868 | Tenn. |
| F. M. Swoope, | (10) W. C. Va. | 1868 | Va. |
| CLASS OF 1871. | | | |
| Eugene Daniel, D. D., | O. C. | 1868 | Miss. |
| Hampden C. DuBose, | S. C. C. | 1868 | S. C. |
| W. W. Evans, | Cr. C. | 1868 | Ky. |

| NAMES. | WHERE GRADU- ATED. | ENTERED SEMINARY. | STATE. |
|-----------------------------|--------------------------|----------------------|--------|
| George T. Goetchius, | U. Ga. | 1868 | Ga. |
| J. W. Heath, | N. U. | 1868 | Ala. |
| Frank L. Leeper, | | 1868 | Ala. |
| John T. McBryde, | S. C. C. | 1868 | S. C. |
| John J. Read, | O. C. | 1868 | Miss. |
| Richard D. Smart, | Wol. C. | 1868 | S. C. |
| J. Spratt White, | (10) U. V. | 1868 | S. C. |
| CLASS OF 1872. | | | |
| Wm. S. Bean, | U. Ga. | 1870 | Ga. |
| O. M. Green,* | N. H. | 1871 | Pa. |
| J. C. Grow, | | 1869 | Ga. |
| L. S. Handley, | U. M. | 1869 | Ala. |
| Frank M. Howell,* | U. M. | 1869 | Miss. |
| Milton C. Hutton, | U. M. | 1869 | Ala. |
| Josephus Johnson, | U. M. | 1869 | Miss. |
| Thos. C. Johnson, | U. M. | 1869 | Tenn. |
| A. Ross Kennedy, | Dav. C. | 1869 | S. C. |
| Wm. LeConte,* | S. C. C. | 1869 | S. C. |
| T. C. Ligon, | E. C. | 1869 | S. C. |
| Jas. A. Mecklin, | U. M. | 1869 | Miss. |
| Jas. W. Query, | E. C. | 1869 | N. C. |
| W. T. Thompson, | | 1869 | Va. |
| Jos. Washburn, | (15) W. C. | 1869 | Ga. |
| CLASS OF 1873. | | | |
| S. Henry Bell, | Dav. C. | 1870 | N. C. |
| Samuel D. Boggs, | S. C. C. | 1870 | S. C. |
| C. E. Chichester, | | 1870 | S. C. |
| Samuel N. Garrard, | | 1870 | Ala. |
| C. W. Grafton, | U. M. | 1870 | Miss. |
| Thos. L. Haman, | U. M. | 1870 | Miss. |
| Robert B. McAlpine, | Dav. C. | 1870 | Ark. |
| Daniel K. McFarland, D. D., | U. M. | 1870 | Miss. |
| Wilson J. McKay, | Dav. C. | 1870 | N. C. |
| Wm. A. Milner, | (10) Dav. C. | 1870 | Ga. |
| CLASS OF 1874. | | | |
| Harry C. Ansley, | U. Ga. | 1871 | Ga. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|------------------------|------------------|-------------------|---------|
| Edward H. Briggs, | U. Ga. | 1871 | Ga. |
| Jos. C. Carothers, | | 1871 | Miss. |
| Thos. H. Cunningham,* | U. Ga. | 1871 | S. C. |
| Wm. H. Dodge, | Dav. C. | 1871 | Ga. |
| R. Means DuBose, | S. C. C. | 1871 | S. C. |
| J. DeWitt Duncan,* | | 1871 | Ky. |
| John G. Hall, | Dav. C. | 1871 | S. C. |
| Chas. R. Hemphill, | U. V. | 1871 | S. C. |
| Jas. R. Jacobs, | | 1871 | S. C. |
| Thos. T. Johnston, | K. C. T. | 1871 | Canada. |
| Robert M. Kirkpatrick, | Dav. C. | 1871 | Ala. |
| Nicholas M. Long, | King C. | 1871 | Tenn. |
| David S. McAllister, | Dav. C. | 1871 | N. C. |
| Leslie R. McCormick, | S. C. C. | 1871 | S. C. |
| P. M. McKay,* | K. C. T. | 1871 | Fla. |
| Carl McKinley, | | 1871 | Ga. |
| Geo. W. McMillan, | Dav. C. | 1871 | N. C. |
| Alfred L. Miller, | Dav. C. | 1871 | S. C. |
| Robert A. Miller, | Dav. C. | 1871 | S. C. |
| Jas. K. P. Newton, | U. M. | 1871 | Miss. |
| Robert D. Perry, | | 1871 | S. C. |
| Samuel R. Preston, | King C. | 1871 | Va. |
| James A. Smith, | Dav. C. | 1871 | N. C. |
| James W. Spratt, | Dav. C. | 1871 | S. C. |
| James H. Thornwell, | (26) S. C. C. | 1871 | S. C. |
| CLASS OF 1875. | | | |
| Julius J. Anderson, | Dav. C. | 1872 | Ala. |
| James S. Black, | | 1872 | N. C. |
| David O. Byers, | King C. | 1872 | Tenn. |
| Wm. B. Crawford,* | Dav. C. | 1872 | Ark. |
| Albert B. Curry, | | 1872 | Ga. |
| William A. Dabney, | | 1872 | Ga. |
| Thos. R. English, | Dav. C. | 1872 | S. C. |
| Erasmus E. Erwin, | Dav. C. | 1872 | S. C. |
| James Y. Fair, | | 1871 | S. C. |
| J. Wm. Flinn, | U. M. | 1872 | Miss. |
| H. B. S. Garriss, | | 1872 | N. C. |
| I. M. Ginn, | O. U. | 1872 | Ga. |
| J. Harvey Hammet, | Dav. C. | 1872 | S. C. |
| O. J. Harris, | | 1872 | S. C. |

| NAMES | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|--------------------------------|------------------|-------------------|---------|
| Jas. E. Jones, | | 1872 | Ga. |
| Richard C. Ligon, | E. C. | 1872 | S. C. |
| Thos. M. McConnell, | King C. | 1872 | Va. |
| Wm. E. McIlwaine, | E. C. | 1872 | N. C. |
| D. C. Rankin, | | 1872 | Tenn. |
| Robert A. Reid, | E. C. | 1872 | S. C. |
| John M. Rhea, | King C. | 1872 | Tenn. |
| Robert N. Smith, | O. U. | 1872 | Ga. |
| Jerry Witherspoon, D. D., (23) | U. M. | 1872 | Miss. |
| CLASS OF 1876. | | | |
| Jos. Y. Allison, | | 1873 | N. C. |
| Samuel C. Caldwell, | U. M. | 1873 | Miss. |
| A. M. Hassell, | | 1873 | Texas. |
| John Henderson, | | 1873 | Canada. |
| W. T. Hollingsworth, | O. U. | 1873 | Ga. |
| J. J. Johnson, | | 1873 | Ga. |
| W. W. Killough, | | 1873 | Ark. |
| M. R. Kirkpatrick, | Dav. C. | 1873 | Ala. |
| D. A. McRae, | | 1873 | N. C. |
| S. Leslie Morris, | E. C. | 1873 | S. C. |
| R. O. B. Morrow, | U. M. | 1873 | Ala. |
| James W. Rogan, | King C. | 1873 | Tenn. |
| W. M. Stratton, | | 1873 | La. |
| W. G. F. Wallace, | Dav. C. | 1873 | Ala. |
| Andrew W. Wilson,* (15) | Dav. C. | 1873 | S. C. |
| CLASS OF 1877. | | | |
| Robert Adams, | U. Ga. | 1874 | Ga. |
| William Boyd, | Ans. C. | 1874 | Texas. |
| M. C. Britt, | Dav. C. | 1874 | Ga. |
| J. Tallulah Bruce, | | 1874 | Ga. |
| Edward P. Davis, | Dav. C. | 1874 | Ga. |
| James E. Fogartie, | Dav. C. | 1876 | S. C. |
| J. J. Henry, | U. T. | 1876 | Canada. |
| Donald McQueen, | | 1874 | S. C. |
| Sammel W. Newell, | U. M. | 1874 | Miss. |
| E. Newton,* | U. Ga. | 1874 | Ga. |
| George A. Trenholm, (11) | | 1876 | S. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|---------------------|------------------|-------------------|--------|
| CLASS OF 1878. | | | |
| J. L. Brownlee. | E. C. | 1877 | S. C. |
| W. S. Plumer Bryan. | Dav. C. | 1875 | S. C. |
| D. Irvin Craig. | | 1875 | N. C. |
| Henry G. Gilland. | St. C. | 1875 | Miss. |
| Zebulon B. Graves. | U. M. | 1875 | Mo. |
| Thos. P. Hay. | | 1875 | S. C. |
| T. J. Horne. | Ark. C. | 1875 | Ark. |
| Thos. M. Lowry. | E. C. | 1875 | S. C. |
| John C. McMullen. | Dav. C. | 1873 | Ala. |
| Frank J. Mundy. | | 1873 | N. J. |
| Alex. E. Norris. | Dav. C. | 1873 | S. C. |
| Jas. L. Williamson. | (12) Dav. C. | 1873 | S. C. |

CLASS OF 1879.

| | | | |
|---------------------|---------|------|--------|
| Clarence V. Cavitt. | R. C. | 1877 | Texas. |
| H. C. Fennel. | E. C. | 1876 | S. C. |
| Harvey W. Flinn. | U. M. | 1876 | Miss. |
| Chas. W. Robinson. | Dav. C. | 1876 | N. C. |
| John D. Rowe. | | 1876 | N. C. |
| E. Geddings Smith. | Dav. C. | 1876 | S. C. |
| Horace M. Whaling. | | 1876 | Va. |
| Wm. G. Woodbridge. | (8) | 1876 | Miss. |

CLASS OF 1880.

| | | | |
|---------------------|------------|------|-------|
| Samuel E. Bishop. | Dav. C. | 1877 | S. C. |
| Frank J. Brooke. | Dav. C. | 1877 | Va. |
| J. R. C. Browe, Jr. | R. C. | 1877 | Va. |
| Thos. B. Craig. | Dav. C. | 1877 | S. C. |
| A. McIver Fraser. | Dav. C. | 1877 | S. C. |
| David E. Frierson. | | 1877 | S. C. |
| Baxter D. D. Greer. | Dav. C. | 1877 | Ala. |
| J. L. D. Houston. | Ark. C. | 1877 | Ark. |
| Robert A. Lapsley. | Dav. C. | 1877 | Ala. |
| Thos. J. Lee. | Cent. U. | 1877 | Ky. |
| John F. Mayne.* | Dav. C. | 1877 | Ala. |
| John A. McLees. | Dav. C. | 1877 | S. C. |
| J. T. Plunkett. | S.W. P. U. | 1877 | Tenn. |
| L. H. Robinson. | E. C. | 1877 | S. C. |

| NAMES. | WHERE GRADU- ATED. | ENTERED SEMINARY. | STATE. |
|-----------------------|--------------------------|----------------------|--------|
| L. A. Simpson, | Day, C. | 1877 | Ga. |
| Chas. M. Shepherd, | | 1877 | Tenn. |
| J. McL. Seabrook, | Day, C. | 1877 | S. C. |
| Calvin L. Stewart, | Day, C. | 1877 | S. C. |
| Robert A. Webb, | S.W. P. U. | 1877 | Tenn. |
| Samuel L. Wilson, | Day, C. | 1877 | S. C. |
| W. H. Wycough, | (21) Ark. C. | 1877 | Ark. |
| CLASS OF 1881. | | | |
| Wm. Y. Davis, | N. H. | 1878 | Ky. |
| Wm. T. Matthews, | E. C. | 1878 | N. C. |
| Jas. L. McLin, | E. C. | 1878 | S. C. |
| Jas. W. McClure, | | 1878 | Ky. |
| Wm. G. Neville, | Ad. C. | 1878 | S. C. |
| Jas. L. Williams, | (6) Day, C. | 1878 | N. C. |
| CLASS OF 1882. | | | |
| Henry D. Lindsay, | " E. C. | 1879 | S. C. |
| James P. Miller, | Ad. C. | 1879 | S. C. |
| Alex. M. Sale, | | 1879 | Ga. |
| Samuel I. Woodbridge, | (4) Rut. C. | 1879 | Md. |
| CLASS OF 1883. | | | |
| Thos. F. Boozer, | Ad. C. | 1879 | S. C. |
| Wm. C. Fleming, | | 1882 | Va. |
| Thornton C. Whaling, | R. C. | 1882 | Va. |
| Horace B. Zernow, | (4) Day, C. | 1882 | S. C. |
| CLASS OF 1884. | | | |
| Malcolm Black, | | 1883 | Texas. |
| Milton M. Hooper, | U. M. | 1882 | Miss. |
| Edwin Muller, | U. C. | 1882 | S. C. |
| Walter E. Shive, | (4) Day, C. | 1883 | Texas. |
| CLASS OF 1885. | | | |
| Edward Bailey, | S.W. P. U. | 1882 | Ga. |
| Wm. A. Caldwell, | C. C. | 1882 | S. C. |

| NAMES. | WHERE GRADUATED. | ENTERED SEMINARY. | STATE. |
|----------------------------|------------------|-------------------|--------|
| John H. Foster. | Oxf. C. | 1882 | Ala. |
| Chalmers Fraser. | Dav. C. | 1882 | Ga. |
| Sherwood L. Grigsby. | S.W. P. U. | 1882 | Tenn. |
| Samuel R. Hope. | Dav. C. | 1882 | S. C. |
| James R. Howerton. | S.W. P. U. | 1882 | Tenn. |
| John F. Lloyd. | Ark. C. | 1882 | Ark. |
| Wm. S. Lowry. | S.W. P. U. | 1882 | Tenn. |
| Robert E. McAlpine. | S.W. P. U. | 1882 | Ala. |
| Wm. M. McCullough. | Aus. C. | 1882 | Texas. |
| John L. McLees. | Ad. C. | 1882 | S. C. |
| Ephraim C. Murray. | U. C. | 1882 | S. C. |
| Henry H. Newman. | | 1883 | Tenn. |
| William H. Neel. | Dav. C. | 1882 | N. C. |
| George W. Thompson. | S.W. P. U. | 1882 | Tenn. |
| John C. Williams. (17) | Ark. C. | 1882 | Ark. |
| CLASS OF 1886. | | | |
| George A. Blackburn. | S.W. P. U. | 1883 | Tenn. |
| Thos. P. Burgess. | Dav. C. | 1883 | S. C. |
| T. H. DeGraffenreid. | Dav. C. | 1883 | S. C. |
| Jos. H. Lumpkin. | Dav. C. | 1883 | Ga. |
| Jas. C. Oehler. | Dav. C. | 1883 | N. C. |
| Jas. M. Plowden. | | 1883 | S. C. |
| W. Stuart Red. | Aus. C. | 1883 | Texas. |
| Wm. H. White. | | 1883 | S. C. |
| Jas. A. Wilson. | Dav. C. | 1883 | S. C. |
| Elias B. Witherspoon. (10) | U. M. | 1883 | Miss. |

SPECIAL COURSE.

| | ENTERED. | STATE. |
|---------------------------|----------|--------|
| J. S. Brockinton. | 1882 | S. C. |
| John H. Dixon (Lic.). | 1882 | S. C. |
| Milton A. Henderson. | 1882 | N. C. |
| John R. McAlpine (Lic.). | 1882 | S. C. |
| Elam A. Sample. | 1882 | N. C. |
| George G. Woodbridge. (6) | 1882 | Miss. |

TOTAL, 586.

N. B.—It is but fair to state that many of those who are not marked as Graduates were Students at College for a longer or shorter time, but entered the Seminary before completing their collegiate course.

ABBREVIATIONS.

- † Deceased.
 A. C.—Amherst College.
 Ad. C.—Adger College.
 Ark. C.—Arkansas College.
 Aus. C.—Austin College.
 C. C.—Charleston College.
 C. U.—Cumberland University.
 Cent. U.—Central University.
 Cr. C.—Centre College.
 Dart. C.—Dartmouth College.
 Dav. C.—Davidson College.
 E. C.—Erskine College.
 E. & H. C.—Emory and Henry College.
 F. C.—Franklin College.
 Fur. U.—Furman University.
 Gl. U.—University of Glasgow.
 H. C.—Hanover College.
 Harv. U.—Harvard University.
 H. S. C.—Hampden Sidney College.
 J. C.—Jefferson College.
 Ja. C.—Jackson College.
 K. C.—Knoxville College.
 K. C. T.—Knox College, Toronto.
 L. C.—LaFayette College.
 LaG. C.—LaGrange College.
 Ma. C.—Madison College.
 Mi. C.—Middlebury College.
 M. U.—Miami University.
 N. H.—Nassau Hall (Princeton).
 N. U.—Newton University.
 O. C.—Oakland College.
 Oxf. C.—Oxford College, Ala.
 O. U.—Oglethorpe University.
 P. I. V.—Polytechnic Institute, Vienna.
 R. C.—Roanoke College.
 Rut. C.—Rutgers College.
 S. C. C.—South Carolina College.
 S. C. M. A.—S. C. Military Academy.
 St. C.—Stewart College.
 S. W. P. U.—Southwestern Presbyterian University.
 T. C.—Tusculum College.
 U. A.—University of Alabama.
 U. C.—Union College.
 U. M.—University of Mississippi.
 U. N. C.—University of North Carolina.
 U. Ga.—University of Georgia.
 U. T.—University of Toronto.
 U. V.—University of Virginia.
 W. C.—Williams College.
 West. C.—Westminster College.
 W. C. Pa.—Washington College, Pa.
 W. C. Va.—Washington College, Va.
 Wof. C.—Wofford College.
 Y. C.—Yale College.

